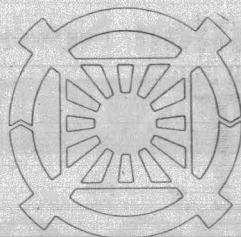


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Unification News



Volume 11, No. 10

The Hometown Newspaper of the Unification Community

October 1992

W C S F ♦ 1 9 9 2

WOMEN'S FEDERATION FOR WORLD PEACE

WFWP Holds its First Convention in Seoul

By Rev. Kathy Winings

The Women's Federation for World Peace hosted a world convention Aug. 24-27 in Seoul, Korea as part of the World Culture and Sports Festival. Held at the Sheraton Walker Hill Hotel, the convention drew over 150 participants from 70 nations, making it the first Women's Federation event of this nature.

The Convention began with the President's Address given by Mrs. Hak Ja Han Moon, president of the Women's Federation for World Peace. President Moon's speech focused on the need to establish true love, true life, and true lineage if we are to realize a world of true peace. Though the federation is called the Women's Federation for World Peace, the participants were reminded that it is not a movement for women alone. "It (the Federation) must bear the fruit of ideal families through a movement of true love for our husbands and children." Ultimately, the Women's

Federation "must develop into the Family Federation for World Peace."

Following the President's Address was a congratulatory address given by Rev. Sun Myung Moon on the "Reappearance of the True Parents and the Ideal Family" (see last month's issue for complete text).

The keynote address was then presented by the former First Lady of the Republic of Bolivia, Mrs. Clemencia Siles. An active organizer of a major women's organization in her home country of Bolivia, Mrs. Siles began her address by looking at the many problems which currently plague our world. Problems which are major obstacles to the establishment of world peace. However, whi-



Mrs. Hak Ja Han Moon addressing the conference

le these problems may seem insurmountable, and "peace seems like a mirage that moves further away as we try to draw closer to this ideal ... we should not lose heart. We must keep the torch of peace burning always."

Path to the goal

Women must use this time to speak frankly, Mrs. Siles continues. How, then, can world peace be achieved? Three points are crucial in this task. First, we need to understand the causes behind the violence in our world and then visualize a clear goal for our work. Second, we must then put all of our efforts and convictions into achieving that goal and vision. Finally, we

see WFWP on page 6

ASSEMBLY OF THE WORLD'S RELIGIONS

AWR in Seoul deliberates Religion and World Peace

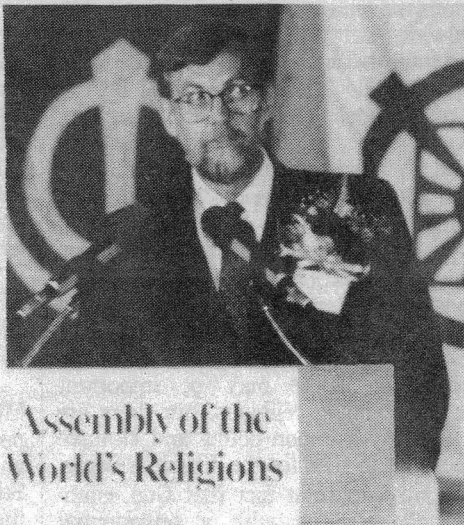
By Dr. Thomas Walsh

The third Assembly of the World's Religions was held in Seoul, Korea, Aug. 24-31, 1992, at the Inter-Continental Hotel. There were over 200 participants from more than 40 different nations, representing a wide range of religious traditions. The theme for this Assembly, "Religion and the Creation of World Peace," was explored in a variety of ways through prayer and meditation, committees, panels, plenary sessions and the performing arts.

This third Assembly completes the original plan for the International Religious Foundation to sponsor a series of three Assemblies. The first, held in McAfee, New Jersey in 1985, had the theme of "Recovering the Classical Heritage." The second, held in San Francisco in 1990, had the theme of "Transmitting Our Heritage to Youth and Society."

At the second Assembly, during his Founder's Address, the Rev. Sun Myung Moon announced his plan to establish the Inter-Religious Federation for World Peace (IRFWP). The IRFWP then had its Inaugural Assembly the following year, in August 1991. Given that IRF's original plan

was for a series of three Assemblies to be completed by 1993, it was decided that after the completion of the series of three, see AWR on page 12qr



Assembly of the World's Religions

Assembly Chairman Dr. Darrol Bryant



WORLD MEDIA ASSOCIATION

WMA Defines Mission of the Media in 21st Century

By John W. Robbins

True Father addressed the 12th World Media Conference Opening Plenary Session. The conference was part of the World Culture and Sports Festival held in Seoul, Korea. He spoke on "The Mission of the Media in the Twenty-First Century." He explained how he built

The Washington Times under adverse conditions, saying, "There were many people in America who ridiculed me. Some experts predicted that even if I founded a newspaper of acceptable quality, I would run out of funds in six months. And if not that, then the paper would degenerate into nothing more than a mouthpiece for the Unification Church and would end up as a

see WMA on page 15

★ WOMEN'S FEDERATION FOR WORLD PEACE ★

Reappearance of the True

By Reverend Sun Myung Moon

This is an excerpt from a speech given on July 6, 1992, in Seoul to the Korean leaders of the WFWP.

President Hak Ja Han Moon, distinguished guests, and women leaders! Today, I received much comfort through the words of President Han. As I ran along this single road following the order of heaven, my life has been one of extraordinary suffering. The road establishing the way of heaven is a straight road, and it allows for no compromise. This road does not allow one to worry about honor or human dignity. It was a lonely road on which one can live only for God's will.

Just as each individual has his own fortune, the family and the nation also have a family fortune and a national fortune, and beyond this there is the fortune of the world and there is heaven's fortune for all of heaven and earth. Even though a person may have been born with a lot of fortune, when his family fortune declines he must endure hardship. For a person who has both good individual fortune and family fortune, when the national fortune declines, he cannot help but be ruined.

Going beyond this, the national fortune and the direction of the world is decided according to the direction and the progress of heaven's fortune—which is above everything and includes everything. Establishing the way of heaven in the world means making the way the individual or nation is going correspond to the fortune of heaven.

Today, let us think about the evils of Korea and the problems of the world. Economic depression, environmental pollution, political irregularity, racial and religious strife, the decay of ethics and morality, the collapse of the sense of values: is there anyone who can fundamentally solve these many evils and problems? It has not been possible through human wisdom or effort. We have not been able to find a solution to these problems by mobilizing economic power or governmental power; rather the evils of humankind are gradually becoming worse.

Now humanity has to humbly listen to the voice of heaven and find the road of resolution directed by God. This country and its people must accept my teachings. This is not because I am trying to raise myself up, but because it is the will of God. God has revealed the principles of heaven through me, and He has given me the answers to the fundamental problems of humankind.

My life has been truly difficult. I have been beaten, persecuted and unfairly imprisoned by successive governments, and due to the prejudice and malicious opposition of some Christians, all types of rumors have been spread about me.

However, thanks to the protection of God, I have laid a miraculous and victorious worldwide foundation. Such a foundation has been without precedence since the dawn of history.

In America, which is a prepared nation representing world Christianity, I have a record-breaking foundation that no other non-white person has been able to achieve.

Of course, I had to suffer from racial discrimination and religious prejudice; I have even had to surmount unfair imprisonment. Nevertheless, I rebuilt the Christian foundation which was shaking at the roots; I educated and trained the youth who were suffering from drugs and immorality, and I gave hope to America. Neither the government of America nor the people can ignore my foundation.

The same is true for Japan and Europe. Already there are missions in one hundred and sixty countries which are developing every day. Each of these missions has become a symbol of the movement to rebuild ethics and morality, and a symbol of each kind of religious activity.

Unification of North and South



Rev. & Mrs. Moon at the Blessing of 30,000 couples

Photo HSA Korea, courtesy Matthew Leary

From the early 1980s, I ordered world-level academic meetings to be held with the theme of the collapse of the Soviet empire. In 1985 an academic journal published an article, which has now become world famous, prophesying for the first time, the collapse of the communist Soviet empire.

On the basis of such a foundation, I visited the Soviet Union and I met Gorbachev. Now in three of the fifteen republics of the former Soviet Union, there is a movement to make Unificationism the national religion.

Already tens of thousands of university students have studied my teaching, and the Collegiate Association for the Research of the Principle (CARP) which is the Unification Church university student organization, has been organized in over seven hundred universities. This year tens of thousands of high school teachers and students will attend Divine Principle training workshops.

Do you think this kind of activity is the result of human power alone? It is real proof that the living God is working together with us. Miracles are taking place as confirmed atheists change their views of life and the universe to one centered on God after five days of Divine Principle lectures.

I have established a huge foundation in China, also. I prepared important projects like the construction of the Panda Industrial city from many years ago, and many underground missionaries have been work-

ing hard until this day.

Only God knows how much I have done to bring about the unification of North and South Korea. The unification of North and South Korea is not merely a visible and external unification, it is a providential unification centered on God. It cannot be established without going through my foundation.

The unification required by God's providence is not for unification in itself, it is so that on the foundation of unification, eternal freedom, peace and happiness can blossom.

It cannot be unification by force or where one side is miserable. It must be a unification by true love in which each lives for the other and gives and gives again. Therefore, the unification of the fatherland

that man committed the sin of disbelief and fell. If our human ancestors had not fallen, as God's precious son and daughter—namely, God's prince and princess—they would have inherited God's blood lineage; they would have inherited their Father God's possessions—namely, the creation.

They should have grown to perfection and become the ideal husband and wife of love. However, through the fall, they changed from God's blood lineage, they were robbed of God's possessions and they lost God's heart.

God's providence of salvation as the providence of restoration for complete recovery must take responsibility for the mission to restore man's blood lineage, to restore the realm of ownership and change the realm of man's heart.

As a result of the fall, Adam and Eve came to be one with Satan and they followed him to hell. The eldest son Cain followed Eve and the second son Abel followed behind him. God's providence of restoration has been carried out in such a way that the condition to separate from Satan is established through the second son who starts later and represents the side of goodness, subjugating the eldest son who starts first and represents the side of evil.

The basis of the providence of restoration is to send the restored Adam—namely the Messiah—who will change the blood lineage, ownership and heart. However, the heartistic position of the original son cannot be restored at once. The providence must be accomplished gradually starting from the position of the servant of servants.

In this world which is held under the power of Satan, Abel who is on the side of good should, from the position of the servant of servants, complete the mission of the servant of servants by living for Cain with true love.

Then Satan cannot accuse him, but rather cannot help but praise and recognize him. After that, the missions of the servant, the adopted son, the illegitimate son and the direct son are restored following the order of love and affection. Restoration can only take place on each level when the Abel side lives for Cain's side through true love so that Satan cannot accuse him.

If Abel in the position of the true son and daughter makes Cain surrender and they become one, the mother Eve can stand on that foundation, and when Eve fulfills her responsibility, Adam can stand on that foundation. Then for the first time God can come to dwell on that foundation and the eight necessary stages of the vertical courses of the providence of restoration can be completed.

If we look at the stages of the providence of restoration horizontally, there are also tribe stages; they are the individual, family, tribe, race, nation, world, cosmos and God.

Jesus came as the second Adam, the Messiah, but unfortunately the chosen people of Israel did not know who he was and they crucified him. The Lord of the Second Advent will not literally return in the air on the clouds. There are people who believe and are proclaiming that on October 28, of this year, they will be taken up to heaven on the clouds, but it will not happen like this.

continues

cannot be exploited for the benefit of any individual, political party or government. When all of our hearts and actions, colored with love, reach out to the hearts of our fellow countrymen in the north, then true unification will come.

For World Peace to Come

Centered on God's true love, I have expanded supra-denominational and supra-religious movements of reconciliation to the worldwide level. Without reconciliation and interchange between the divided religions, how can world peace be realized? Isn't it true that today there is still appalling religious strife in the Middle East, in Ireland, in India and in other areas?

Last year on August 27, I gathered together all the highest religious leaders of the world and established the Inter-Religious Federation for World Peace. We joined together in order to realize world peace through the unity and cooperation of religious people. It is truly a precious organization. There may be important differences among religions, but there are just as many common points and all have the purpose to seek for the Absolute Being.

It is an important fact that God established all religions with a providential purpose for the whole. Therefore, they must unite together. Just as President Han mentioned in her address, Christianity teaches that man ate of the fruit of the tree of knowledge of good and evil; this means

★ WOMEN'S FEDERATION FOR WORLD PEACE ★

Parents and Ideal Family

continued

Please believe me, this kind of event will never happen. The Lord who went through the cross will return through the cross.

When Jesus died on the cross, there were three types of people connected with Jesus' crucifixion. Although a sinner, there was the first type, the thief on Jesus' right who repented of his sins and testified to Jesus; there was the second type, the thief on Jesus' left, who was a sinner who did not repent and who vilified Jesus. The third type was Barabbas, a criminal who should have surely been crucified, and was saved when the Jews, out of their hate for Jesus, had Jesus crucified instead.

At the time of the Second Advent, these three types are realized on the world level. Western Christianity is the first type in the position of the thief on Jesus' right. Although they still have original sin, they believe in the Lord and they are in the position of good. The materialistic, atheistic communist bloc is the second type and is in the position of the thief on the left. Islam in the Middle East is the third type and is in the position of Barabbas. Because Jesus died instead of him and because Israel caused Jesus to die on the cross, Islam came to occupy the land of the Middle East which had been divided between the twelve tribes of Israel. The Lord of the Second Advent, who is in the position of the reborn Jesus, has to straighten out the worldwide achievements of these three types which came about through Jesus' death.

In order to straighten out the Western world of Christianity, he has to bring about a new movement of religious reformation, overcome the atheistic ideology of communism and bring all the communist world back to God's side. The ideology which can overcome the left-wing and right-wing ideologies and bring about a unified harmony between them is my proposed Headwing ideology and Godism.

As I have mentioned before, the left-wing and right-wing worlds are already being straightened out through the Headwing ideology. Also the intolerant, dogmatic religion of Islam has, for the first time since its beginning, started to promote reconciliation and cooperation. A miracle took place last April when representatives from eight Middle East countries took part in a mass holy wedding of the Unification Church. I conducted the blessing ceremony through which fallen people can be cleansed of sin. I solved the historical conflict and settled the tension between the left and the right; furthermore, I established the miracle of bringing about reconciliation with the world of Islam.

These kinds of works cannot be performed through the ability or planning of an individual alone. God chose me to be the Messiah and during this time He has been performing His work of salvation.

I have fulfilled my mission as the Lord of the Second Advent, Savior and the True Parent. I am proclaiming this in this place because the time has come to do so. Those who accept this will be blessed. If this race listens to me, how good that would be for this country. How good it would be, if the statesmen listen to me. Whether a person listens to me or not is his individual responsibility; however, the time is coming when all people of the world will listen to me.

People generally believe that the Messiah

is thought only to be the Lord of Glory and have the authority of judgment, but they are wrong. God does not want to look at this sinful world. He has thought about judging the world and wiping it out in an instant. However, the God of true love always worries about the eternal life of humankind. You have to know God's heart which has endured for so long, trying through true love to make man comply of this own free will.

From the point of view of fallen man the Messiah is the Savior, but from God's point of view he is the True Parent, the True Son who will realize the ideal of creation of true love, which was lost at the beginning. The Messiah is the person who has pioneered

be restored. If you expand this movement of true love, what movement could be more patriotic than this?

There is a mountain of work to do. We have to spread a movement for proper morals, a movement for the eradication of drugs, a no smoking and no drinking movement, a movement for the removal of the red light districts, a movement to expose the immorality of the leaders of society and a movement to prevent deviation by the youth.

When the Korean society based on you women leaders becomes purified, and harmony is realized through true love, then the cherished hope of the Korean race, the unification of North and South Korea, will

cosmic levels and has become one with God. As the first victor of history, he came to the satanic world of the individual, family, nation, world and the cosmos.

The True Mother, who has been in the position of following after the True Father, has for the first time in history come to stand in an equal position. Through her worldwide declaration of the liberation of women, the True Father and the True Mother will take their children, go before God, and inherit all the authority and power of heaven. They will establish and reclaim the tribe, race, nation, world and the cosmos and reorganize the perfect world of God's will.

Because all men are in the position of the archangel, they stand in the position of having to give back all women. Women stand in the position of being the extension of the True Mother, the perfected Eve. From the position of the extension of Eve and on the condition of becoming one with the True Mother, they come to the condition of becoming one with the True Father. From this position they must educate their sons and daughters in the thought of the True Parents.

Through this education the sons and daughters come to have the status of being true sons and daughters and they should become one with their mother. Then they should re-educate the worldly father and receive True Parents' blessing. From the position of being grafted to the True Parents, they come to learn the family duty of the True Parents.

Because Adam and Eve fell on the family level, restoration also has to be accomplished on the family level. Restoration has to go beyond the levels of county, ward and block and settle in the family and then the families must meet the True Parents.

The True Parents have gone over the individual peak, the national peak, the world peak and the cosmic peak and have been victorious. However, in order to save each family they have to come back to the cosmos, the world, the nation and return to the family.

The rally on April 10 was the True Parents' world rally, and its purpose was so that rallies could be held on the national level, the city level, the district level, down through the town, village, county, ward and block levels until they arrive at the family level. By becoming one with True Parents' family, it is possible for you leaders of the Women's Federation for World Peace to attain family restoration and become absolute victors.

You have to connect this to your tribe. The True Parents have already assigned tribal messiahs all over the world; if you receive education from them and become one with them, the restoration of the nation also will be accomplished naturally.

In this way the unification of North and South Korea, unification of the world, and the unification of heaven and earth will be realized; God, too, will be liberated. After this happens we will come to see an age of peace centered on God.

Let the True Mother and the women of the world join together to meet the True Father who comes as the groom and, standing in the position of the bride, let us restore the ideal family of creation.

I pray that you become members of the Family Federation for World Peace and create families that will receive much blessing.



the way of sacrifice dedicating his life to liberate God from His grievous sorrow that was caused by the fall. He is not a person who stands only in a glorious position. He always weeps together with God's heart, and he is concerned about how to make Satan surrender.

He is deeply concerned and anxious about realizing God's purpose of creation. He knows better than anyone else the heart of God who is like a servant of servants, wandering and shedding endless tears in the satanic world in search of His lost children, and unless he liberates God from His sorrow, he cannot receive glory.

Complete the Ideal

It must have been difficult for you to have a succession of rallies and you probably complained when you heard this rally was going to be held within ten days. However, if together with me you devote your heart sincerely everyday, then God's will of goodness shall be accomplished.

I have no intention of exploiting you. You need me. You must become one with President Han and be like an extension of her, and in your family you must educate your children and your husband properly. I want all of you, under the ideal of true love, to receive God's blessing.

What I am most concerned about is for each of your families to complete the ideal of the true family by becoming one through true love.

City, town, village, county, ward and block leaders of the Women's Federation for World Peace, through you morals can

be achieved. Not only that, our nation will come to lead the world, and a peaceful world will be realized.

True Parents' Family

Until this day I have never directed my followers to do anything that I have not first done myself. I sincerely ask you to practice true love and devote yourself, even be it one hundredth of how much I have, and raise up a great movement of national salvation.

The most effective units of the Women's Federation movement are the town, village, county and ward. When the movement of true love raises up in these basic units then it will go through the level of "ban" (the smallest administrative unit in Korea) and come to settle in the family. We have to go through the original homeland before the fall and recover the family which has been separated from God before we can hope for eternal settlement.

God has worked so hard. He has suffered so much to raise up the perfected Adam. That is why the True Father came about. The true man of heaven has been born. Because the satanic world knows this man is the true groom, the master who comes as the king of the Kingdom of Heaven and Earth, individuals in the whole world are trying to destroy him by uniting individuals, families, nations, the world and the universe against him.

From the position of having to suffer all kinds of persecution, plotting and slander by Satan, he has gained victory on the individual, family, national, world and

Celebrating Foundation Day of

By Dr. Tyler O. Hendricks

The Foundation Day of the Nation of the Unified World celebration in New York commenced with early morning prayer in the World Mission Center's Bamboo Room and Grand Ballroom. Members from all races and nations combined in pledge to God and humankind to devote their lives for the sake of world peace through the forgiveness of sins and the resurrection of the body.

Of course, there are Christians who also believe in the resurrection of the body. Their concept is that the Lord will come in the clouds and the physical bodies of the saints will rise up into the air. Those left behind will be swallowed into hell. There are Christians around the world who firmly believe this will take place on October 28, 1992.

The resurrection of the body is not that at all. The resurrection of the body occurs for those who recognize Christ when he returns, believe his words and dedicate their physical lives (physical bodies) to act upon their beliefs. Through this life of sacrifice for the sake of others centering upon God's living providence, individuals may gradually divest themselves of selfish desires, learning how to love and serve others with their blood, sweat and tears.

Thus we learn the heart of God and separate ourselves from Satan and the fallen world. It is not an easy task; it is more narrow for fallen man that the eye of the needle for a camel.

Satan possesses the human race through his ownership of love. This means, psychologically, that the root of human love is selfish. The root of human love is the love between man and woman. This is why the major religions have counseled sexual purity and even celibacy as necessary components in the path toward sainthood.

It was necessary for saints to be celibate until the day that God could take ownership of husband-wife love. This could only happen through physical incarnation—just the way Jesus Christ had to become fully man to be the Messiah. But the victory of an individual man Messiah does not sanctify marriage. As the Church Father Athanasius taught in the fourth century, only that which is assumed is saved. The logos assumed flesh in the perfect man Jesus, and saved the human individual. What is the step to follow individuality? Marriage.

This is why the prophecy of the second coming in Revelation centers upon a marriage. Once a couple is sanctified—that is, once the logos is incarnate in a couple, then an amazing thing can start to happen: their children will be born sanctified.

This does not mean their children will

not cry and soil their diapers. It means that Satan has no connection to the children. It means, in traditional language, that the children have no original sin. That is, in unification language, the sanctification can expand "horizontally," to extend to the society, the nation and the world.

Now, to get to the subject of the "Nation of the Unified World:" the Christian church was established based upon the resurrection of Jesus Christ, which opened a new and higher spiritual realm. This is what Christians call the mystical body of Christ. Through the eucharist, all Christians participate in the mystical body of Christ (on earth called the church) by the forgiveness of their sins through grace and their desperate effort to "go and sin no more."

What is going on here is that a spiritual realm was created in which people on earth can participate. It is the realm in which the love of the Holy Spirit is active. If Jesus, bachelor aged 33 who separated from Satan and gathered a few half-hearted followers on earth, could establish this realm, then what might we conceive to be the spiritual realm established by the prophesied "Lamb and his Bride," who separate from Satan, have many children and grandchildren and gather millions of followers from every corner of the globe?

This is what Reverend Sun Myung Moon and his wife President Hak Ja Han Moon have accomplished. And furthermore, they

have created the means through which their followers may themselves be blessed in marriage separated from Satan. In the Unification Church, that is our major sacrament. It happened in August, for 30,000 couples. It will happen again in 1995, for 360,000 couples.

This means that the mystical body of Christ as an individual, in which individuals could participate as individuals on earth, has now become a mystical body of a husband and wife, in which married couples can participate. This is why Jesus indicated 2,000 years ago that there are no married couples in heaven—but today, there can be.

In this context, let us consider Rev. Moon's brief words concerning the meaning of the Foundation Day of the Nation of the Unified World: "This is not a secular nation," he said in 1988, "but the heavenly, unified nation of the world. This means that spirit world and physical world are one. The restoration of each nation has become possible. Beyond communities and societies, nations can now be restored into the one heavenly world community."

In my understanding, this means that in heaven there is the mystical body not only of an individual, nor of a married couple, but of a nation. The nations of the world can participate in this nation in the same way that individuals could participate in

continues



Dr. T. Hendricks and Rev. W. Miller giving the Morning Address at the World mission Center; below, Shelia Vaughn, Marco Rodriguez and Reggie Woolridge & Miyuki Harley at the entertainment.



NEW FUTURE PHOTO

the Nation of the Unified World

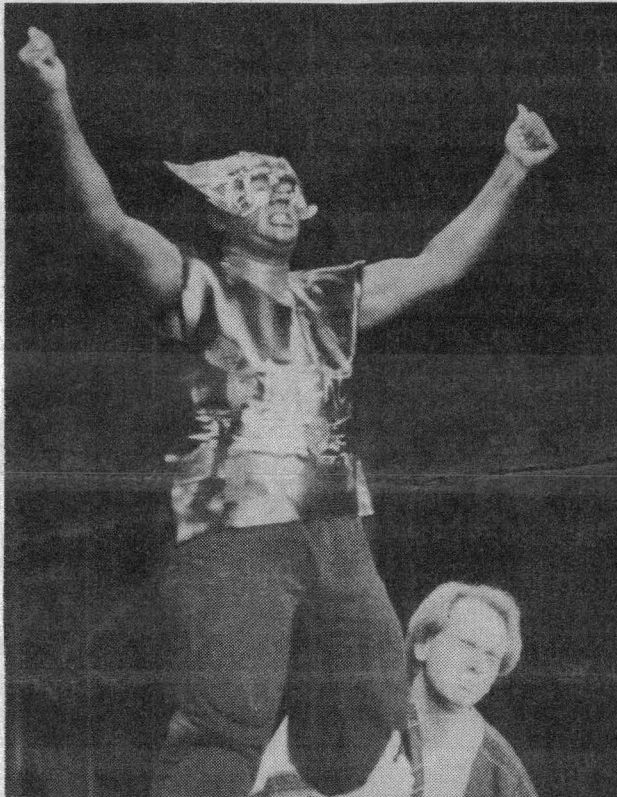
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the Christian church.

The celebration in New York featured addresses in the Grand Ballroom by Dr. Tyler Hendricks and Rev. Wayne Miller. The evening's entertainment in the Manhattan Center, with host Victor Moore, featured singer-composers Marco Rodriguez and Sheila Vaughn, both with a country-western twang, a video report on the World Culture and Sports Festival (see "Testament" sidebar), a Reggie Woolridge-Miyuki Harley duet "Eternal Love," and a one act comic play by Rick Vaughn based upon the course of Jacob.

Of note is the fact that this was the first Manhattan Center production to be completely produced and broadcast out of the Manhattan Center Studios television facilities. It was broadcast nationwide over a satellite network, and was viewed by our True Father in Kodiak, Alaska. We heard that he enjoyed it very much. Many congratulations to Hyo Jin Moon and the Manhattan Center brothers and sisters for a great accomplishment which will open the way for many great accomplishments in the near future for the sake of God's Kingdom on earth.

Photos: New Future Photo Moments from "Jacob and Easu"—the narrator; Jacob gets the Blessing from Isaac; Jacob battles the Angel of No Mercy; Jacob and Easu receive their prize for making unity.



The Testament of the World Culture and Sports Festival

¹The land of the chosen people of God had been prepared for 4,300 years, waiting for the child to be born who would be the Savior of the world.

²And it came to pass, in the reign of Bush and his provincial governor Roh Tae Woo, while the American empire spread the wings of its culture across the new Israel, that the sign from heaven appeared on the streets of the city. ³Some new spirit of sisterhood and brotherhood, gathering people from across the continents to a meeting called a Science Conference, one unlike any other. To attend a humble man who spoke what God had given him to speak to their listening ears.

⁴Amidst the philosophy of the secularists and the miracle-seeking of the Christians, he spoke of absolute values. And the scientists applauded after years of skepticism and vanity, as his Unification Thought opened their hyper intellects.

⁵And he spoke unto the moguls of the media, and they listened to his words and opened to his heart. The historian Paul Johnson and governor Edward Heath joined their voices with this man.

⁶And the leaders of the governments gathered, those who sit on the thrones, and received the bottom line of love, God's judgement upon their affairs.

⁷And the flags unfurled across the rising voices of the new generation of mankind, as the youth of all nations stood in one rank—lighting the flame of the eternal promise—No More WAR! The brothers are ONE! True parental love has brought the history of conflict to an end! ⁸The spirit of the second generation rises to the skies. The parents are happy, and the land is at peace with a festival of joy.

⁹And it came to pass that the young people of all nations proclaimed the unity of mankind through the streets of the city, and the women of all nations arose on the foundation of the children's unity. ¹⁰Then before our eyes, God's feminine outpouring of beauty and grace took the form of truth in the body of love. And the sisters were meeting each other.

¹¹Then lights were seen in the heavens, and the children and the mothers gathered as the Bride, newly adorned to meet the risen Christ, the Lord of the Second Advent, the Bridegroom of all mankind—in the glory of the Father, proclaiming absolute Love and Truth.

¹²And the priests gathered, and bowed to him, but he raised them up and embraced them, forgiving on the least condition of their attendance, meeting them in private counsel to teach the ways which make for peace. They assembled on earth, and in

heaven they numbered greater by far. ¹³And all were amazed because he spoke with authority and not as they heard from their theologians and keepers of the temples, knowing not the meaning of the things which they witnessed.

¹⁴The river flowed as for 6,000 years, and heard the sound of the new children dancing. Did it penetrate the city? Giving and taking in marriage, buying and selling until the day of the arrivals. The embrace of brothers and sisters separated for 6,000 years! Not only to embrace, but to marry. ¹⁵The simple flavor of a wedding day, the pure love of a new husband and wife. But this no ordinary chapel—this the chapel of God; this the place of atonement; this the temple of the twelve tribes, this the palace of unification.

¹⁶The Lord and his Bride. The nations rejoice, with their hearts transformed. He Has Come! God's long-awaited moment, to bless His lovely children, to sprinkle with his holy water, his holy tears, his holy blood. ¹⁷One woman, in the name of God. One man, in the name of love, crowning princes, princesses. Through faith beyond life, beyond death, beyond the accusation of Satan.

¹⁸The world watched feverishly, and as the lightning flashes from east to west, with the speed of love, they washed their robes. Blessed are those who may eat from the Tree of Life. Blessed are those who believe—blessed are those who act upon what they believe! The heavens rejoice! ¹⁹The Messiah utters the new covenant, the covenant of Blessing, the call for the new lineage to arise and cast out evil from our hearts, from our families, from the earth.

²⁰And the multitudes cry Hosanna! And before the Lord and his Bride, the children can be free, and sing and dance in the original garden, purifying their hopes, their dreams, their futures. They come with a humble offering of the newly unfolding fragrance of divine love, sweetly filling the cosmos, to this simple man and woman who found the secret of True Love, and at the cost of their lives are sharing it with all mankind.

²¹The Spirit and the Bride say come! To those who hunger and thirst, they will give you the water of life, the forgiveness of sin, the transformation of the body, the cleansing of the generations past, present and future. Well we should cheer—the first resurrection!

²²And the city watched and understood: this is not the end, it is the Beginning.

★ WOMEN'S FEDERATION FOR WORLD PEACE ★

The Future is in Our Hands

By Rev. Kathy Winings

This address was given at the WFWP convention held in Seoul in August.

The German philosopher Goethe once said, "I find the great thing in this world is, not so much where we stand, as in what direction we are moving." This might be said of the contemporary women's movement.

As women, we are encouraged to assume new and important roles in our society. Women are assuming political office, formulating new economic strategies, designing new technological devices for a better life, researching cures for persistent diseases, and pioneering educational developments. All of which have contributed to our global society. These are indeed noble goals. And I believe that women should continue to make contributions in all the disciplines of life.

As a woman who is active in the fields of religion, education, and public policy, I am constantly reminded of the tremendous ability and talents of women throughout the world. However, our broken world demands that we go beyond the current feminist rhetoric to discover the true power and capability of women. Until we do this, we will not only limit ourselves but we will miss the opportunity to make a serious contribution to bring about world peace.

What are these true gifts which we as women possess? These natural gifts enable us to stand in a key position to bring about a revolution of consciousness to all humanity and to begin the task of remaking human nature. Both are essential if we are to realize a world of peace. Our first gift is our natural capability to become teachers of true love. An old Chinese proverb says: "If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. Where there is order in each nation, there will be peace in the world." True love is the seed for this righteousness in the heart. It enables one to live for the sake of others. True love is selfless, unconditional—it is the basis of true character. True love is grounded in a sense of responsibility, which leads us to practice a conscientious life of service to others.

Whether it is in our places of work, in our organizational associations, or in our homes, if we practice true love ourselves we will naturally teach others. We will become guideposts, models if you will, for those who come into contact with us to live lives focused on true love, goodness and responsibility. But, as true tea-

chers, we will be called to go beyond becoming exemplars of true love. Our society needs us to also speak out for true love, to speak out for what is right, and to actively teach others this tradition. In the rush to become a technologically advanced society, we have focused almost exclusively on the attainment of skills and scientific knowledge. However, this has come at the cost of more essential training. Scientific knowledge will not end drug usage, violence and immorality. An understanding of true love will, however. And it is this type of contribution which will establish women as the leaders in this world for lasting world peace. As we have seen exemplified in the lives of Rev. and Mrs. Sun Myung Moon, the world can be revolutionized through teaching about a life of true love. Therefore, we as women need to become true teachers.

Secondly, women have no fear of expressing their concern and love for others. In short, we are not afraid of responsibility. What the world needs now is truly this capacity to love beyond our own limitations. In our contemporary world, Mother Teresa of Calcutta has demonstrated this gift throughout her life. With almost no money, few resources, a handful of workers but a great deal of love and concern for others, Mother Teresa took responsibility to alleviate the suffering of thousands of people around the world. The women we consider great throughout history have been those who have assumed this kind of extraordinary responsibility—Joan of Arc, Helen Keller, Florence Nightingale and Indira Gandhi, to name just a few. More recently, the 1991 recipient of the Nobel Peace Prize, An San Suu Kyi of Burma, has also shown this sense of love and responsibility at great risk to her own life. These women became, in a sense, the true owners of their world. If women everywhere take responsibility to remake our global society

and become the true owners of our society, then I believe that the seeds of lasting peace will be planted.

Finally, as women, we are being called on to extend an embracing parental attitude toward the world. What does a parent do? A parent nurtures, guides and teaches.

A parent encourages the child to do what is right. A parent establishes an environment of love, respect, integrity, security and discipline in which the child can grow. A parent's love is sacrificial, selfless and unconditional. Regardless of how strong they are, laws and policies cannot take the place of a true parental attitude. Nor

are economic strategies substitutes for parental guidance and love. What is needed are individuals who can walk in the shoes of a servant but with the heart of a parent. It is time for women to encourage and assume this understanding of a true parental attitude on a global scale.

Through our work as teachers, economists, scientists, elected officials, community leaders as well as wives, mothers and human beings, we can bring this quality and attitude toward life to everything we touch. We can, in short, bring coherence and wholeness to a world that is torn and broken.

True teachers, true owners and true parents. Each of these points has something in common: they have a common root in true love. A sense of true love which encourages us to give, love, serve and forget that we gave. A love which inspires us to invest more for the sake of others and forget that we gave. Ultimately, we need to realize that world peace is not just the absence of conflict, but it is the presence of

loving, moral, responsible men and women.

Is world peace a possibility? I believe it is. But it will not be easy, nor will it happen overnight. Do we as women have gifts and capabilities which will contribute to this world peace? Most definitely! But it will require that we look deep within ourselves

to discover these unique gifts. It also means that we will determine whether world peace will be realized or not. There is a parable which summarizes this quite well.

There was a very wise sage who lived on a mountain top. He would often come down from the mountain to talk with the people of the village nearby. He was

known near and far as possibly the wisest person alive. It was said that he even knew the future.

One day, two young boys decided to test the sage. One boy said to the other, "Let's test the old sage to see if he is really as wise as they say. We will see whether he can really predict the future or not and then we will prove that he is a fraud." The other boy asked how they would accomplish this impossible feat. The first boy said, "We will capture a small bird in our hands. Then we will ask the sage if the bird in our hand is dead or alive. If he says the bird is alive, we will crush the bird until it is dead. When we open our hands, everyone will see that the bird was dead and the sage was wrong. If the sage says the bird is dead, we will open our hands and the bird will fly away. Then everyone will see the sage is wrong."

So the boys went up to the sage. They asked him, "Oh wise and noble sage, we have a bird in our hand. Can you tell us, is it dead or alive?" The wise man rubbed his

hands together and looked deeply at the two boys. He stood there for a long time. Finally he spoke. "I cannot say if the bird is dead or alive." At that the boys looked like they had won the greatest argument in the world. Then the sage continued. "However, I can tell you that the future is in your hands!"

You and I are like the two boys. The possibility of true peace rests in our hands. What we do each moment of the day will influence not only our own future, but the future of our society. The gifts are within each one of us. Only we can choose to make use of them. Indeed, the future of world peace is in my hands and yours.

Rev. Kathy Winings is an ecumenical officer with the Unification Church.



Rev. Kathy Winings

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must summon all of our determination to realize this vision with the conviction and certainty that the goal is within our reach and is possible.

Ultimately, women should not be afraid to:

1) Proclaim how natural it is to create life, out of true love, within the family setting; 2) Restore our personality and virtue and that of others; 3) Exalt God in our homes and in our hearts; find peace and preserve it; 4) Act in public and private settings in order to proclaim and realize everlasting peace, integrity and harmony,

in the fellowship of men and women.

In closing, Mrs. Siles reminded the participants of the famous words of St. Francis of Assisi: "Lord, makes us an instrument of Thy peace."

The afternoon sessions of the convention focused on two important topics: The Role of Women in the 21st Century, and The Role of Women in the Unification of Korea. Mrs. Josette Shiner, managing editor of The Washington Times, was the speaker for the topic of the Role of Women in the 21st Century. Drawing on her vast experience as a journalist and her intimate experience as a mother, Mrs. Shiner gave an impassioned talk which touched the hearts of all participants and reminded us that, as

women and mothers, we must speak out to "open the eyes of the world to what is possible."

Unification of Korea

Dr. Young-Hee Suh, Dean of Academic Affairs, Graduate Institute of Peace Studies, Kyoung-Hee University in Seoul, addressed the second topic of The Role of Women in the Unification of Korea. Speaking eloquently, Dr. Suh offered several suggestions for women to pursue in this noble goal. First, women have the power to move men. Second, women need to begin to behave in ways related to unification in their practical lives by living responsibly. Third, women in Korea should call for and

support national policies which can encourage more women to participate in national and social concerns. Fourth, women should take more responsibility for the education of their children with the goal of inheriting unification.

Ultimately, women must begin to view North Korea as a brother or sister to be loved rather than an entity to be hated.

The convention concluded with a traditional Korean dinner, musical entertainment, special guest speaker Rev. Kathy Winings, lecturer at the Unification Theological Seminary and ecumenical officer for the Unification Church, and closing remarks by the vice chairman of the Korean Women's Federation, Mrs. Gil Ja Sa Eu.

★ WOMEN'S FEDERATION FOR WORLD PEACE ★

Women Sacrificing for World Peace

By Mrs. Hak Ja Han Moon

This speech was given in Tokyo at the banquet on September 23 at the start of the WFWP seven-city lecture tour by Mrs. Moon in Japan.

On September 17, last year, I came to Tokyo as the principal speaker at the national rally held by the Women's Federation for Peace in Asia. Since that rally, this organization has received tremendous support in Japan and around the world, and has accomplished remarkable growth.

On November 20, last year, a Women's Federation for Peace in Asia rally was held in Seoul for the first time. It was a highly successful event, attended by 15,000 representatives of Korean women.

Then, on April 10 this year, Seoul's Main Olympic Stadium was filled beyond capacity by more than 150,000 women from 72 countries expressing their strong desire for world peace. That rally, the largest ever held of women, became the occasion for the inauguration of the Women's Federation for World Peace.

I have nothing but the highest words of praise for all of you for your strong dedication and hard work in bringing about such remarkable growth in this movement.

Following that international rally, I toured 81 cities in Korea and continued my lectures on the topic of "Women's Role in the Ideal World."

Everywhere I went, people gathered in such large numbers that they resembled the clouds of heaven. In all, I received the welcome and support of more than one million women in Korea. The enthusiasm of these women clearly illustrated that women hold an infinite capacity to contribute to future world peace.

In only eight years now, we will enter the twenty-first century. We are witnessing the passing of the era of brute force, in which men have held sway almost exclusively. This era has been tainted by war, violence, exploitation and destruction. In the new era we are about to enter, women will have the central role in leading humanity into love, forgiveness, harmony and cooperation. My tour was an important opportunity to bring this realization to the people of Korea.

Original role

Throughout these rallies, I stressed that women need to come to a new realization of their original, God-given role and become cornerstones for peace, happiness and freedom. The only way for us to build peace in each of our nations and in the world is to build true families, that is, families confirmed in true love.

The international wedding ceremony of 30,000 couples held in Seoul's Olympic Main Stadium on August 25 was a grand occasion validating the fact that world peace can be brought to reality through ideal families. This international mass wedding ceremony, held as a part of the First World Culture and Sports Festival, was, in a word, an historic declaration which opened the gate to world peace. It was a giant panorama of love manifesting to all that humanity is one family, and that all people in the world are bound by a common kindred tie centering on God's love.

On that day my husband, the Reverend Sun Myung Moon, and I, in our capacity as the True Parents, gave the blessing of eternal love to some 60,000 brides and grooms from 131 countries.

At this magnificent festival of love held

under the bright sunshine and azure blue sky, each and every bride and groom made his and her pledge before God, True Parents and all humanity to establish true families and a world of true peace.

The covenants of love formed that day centering on God's true love are eternal and absolute. Such bonds of marriage can never be seen as conditional or limited. This is because true love is love that seeks to give perpetually. When two people come together in such love, they form an eternal association that no force can sunder. Thus, for these brides and grooms, there can never be even the slightest thought of divorce or the corruption of sexual morals, two problems which have become so widespread in today's society.

Because these people come together in an environment of God's true love, differences of nationality, race, language, and customs do not become obstacles. God's true love melts down all obstacles, and these husbands and wives will discover in His bosom a common language of true love. They will come together in the common arena of true love. Their unions transcend nation, race and religion. They will grow to become citizens of the future world who will serve and embrace the world. When these people set down their roots of sacrificial true love around the world, the world will be swept clean of all the philosophies of hatred and conflict. There will be an end to the tragedies of war and human slaughter. There will only be true ideal families and a true world.

Peace through marriage

Already, in 1988, Rev. Moon built a bridge of eternal peace between Korea and Japan by joining in marriage more than 6000 Korean-Japanese couples. After these Korean and Japanese young people were made husbands and wives centered on God's true love, they formed families which, by virtue of their connection by lineage, have a greater love than anyone for the peoples, traditions and cultures of both countries. The peace in Northeast Asia, at least, is now guaranteed forever, by virtue of these Korean-Japanese couples.

Traditionally, the task of protecting and nurturing the family has been the special right and mission given to women. In our society today, however, there are innumerable fundamental problems which threaten to undermine our families. Certainly, the problems faced by the world today cannot be resolved by developing military might or economic power. What we see in our societies today is that the amplification of problems of an internal nature, such as the collapse of traditional values and the breakdown of social order, is outpacing external growth and development.

Even now, tens of millions of people on this earth are dying of starvation. Underlying this problem of the amount and distribution of the world's food supply, there is the even more fundamental problem of the desiccation of the love which would otherwise let us see these suffering people as our own sons and daughters, our own brothers and sisters, our own mothers and fathers. Societies today are increasingly afflicted with crime and drugs. It is said that humanity has escaped the threat

of nuclear war. Yet our future appears more apt to be darkened by the clouds of despair than lit up by the sunshine of hope.

Such crises faced by the world today reflect deeper, more fundamental problems which will not be resolved by fragmentary or superficial means. Any effort to pursue the solutions to such problems solely through human means, while excluding the God who has been in the background of human history working His providence, is certain to end in failure.

This is the reason that Rev. Moon has



Mother talking to Hyo Jin Nim after her talk

Bob Spitz

declared Godism, which is referred to as "Headwing Thought." Despite having had to undergo every imaginable form of suffering, he has opened a new horizon of victory which enables humanity to find solutions to the problems of the world. His message is that the gates to a peaceful world will be opened only when humanity recovers its relationship with God and reestablishes original ideal families.

Not only in America but even in places such as Russia which have been controlled by atheistic communism, Headwing Thought is enabling large numbers of young people and intellectuals to come to know the existence of God, and is opening their eyes to the ideal of a true family.

Whether we are concerned with racial discord, violence, conflict between the rich and the poor, destruction of the environment, or even the issue of selfishness on the part of countries and peoples, we can begin to work out the solutions to the world's problems only after we have been trained within the environment of the ideal family for the practice of true love—that is, the love that seeks to sacrifice one's own self for the sake of others.

Practical steps

Rev. Moon, in order to bring Godism into reality, has endeavored in a wide variety of fields. Using the Unification Church as a foundation, he has established the International Conference on the Unity of the Sciences, the Professors World Peace Academy, the World Media Conference, the Summit Council for World Peace, the World Congress of Religions, the Federation for World Peace, the Inter-Religious Federation for World Peace, the World Collegiate Association for Research of the Principle, the World League of Universities, various international performing arts groups and many other organizations. Each of these organizations holds as its ideal and purpose the building of a world of peace centered on God.

Rev. Moon, who has devoted his heart

and soul to the realization of world peace through the establishment of ideal families, was also the central figure in the establishment of the Women's Federation for Peace in Asia and the Women's Federation for World Peace. In addition, he has founded the House of Unification for World Peace for the purpose of enhancing the solidarity of the unified foundations and efforts which are already in existence in each country around the world.

No one can deny that Rev. Moon has established the world's greatest foundation in the world, extending into religion, thought, scholarship, media, education, science and culture. When all these different fields join forces and begin to march forward as one, the world of peace that has been the object of our desires is sure to appear before our eyes.

True love, by its nature, perpetually seeks to give and to sacrifice for the sake of others. In true love, there can be no allowance for any concept of an enemy. Rev. Moon, during the course of his endeavors to practice Godism centered on true love, has received all sorts of misunderstanding, persecution, slander, and innumerable hardships. Rev. Moon, however, would never even think of considering anyone to be his enemy.

Thus, Rev. Moon visited Mikhail Gorbachev when he was president of the Soviet Union, even though the Soviet Union had been considered for most of the century to be the enemy of the free world.

Rev. Moon also went to North Korea and met with President Kim Il-sung and expounded on Headwing Thought, which is the principle of peace centered on God's true love. Rev. Moon has shown that he is willing to go anywhere in the world, even to the ends of the earth, if it is for the purpose of practicing the true love that seeks to give to others perpetually.

Japan's role

Even at this moment, Rev. Moon is working harder than anyone to lay the foundation for Japan to become a nation receiving the highest level of respect in Asia and the world. He is also working day and night to ensure that his teachings reach the young people of Japan so that they can live their lives according to a properly moral path. Look at those young people working in a pure and healthy manner! Already, many Japanese young people have gone out across the world. As a result of their activities, they are receiving the unlimited love, esteem and respect of the people of the world.

Even this evening, Rev. Moon would have had much to say to each one of you regarding the true way to save Japan. I know very well how much love my husband holds for this country and for the people of this country. Unfortunately, however, I must appear on this stage alone tonight, even though I am not qualified to give to you the full message of his deep love. Certain persons who are ignorant but are caught up in their own prejudices continue to persecute and oppose Rev. Moon's work. I hope that they will come as quickly as possible to be a true understanding of Rev. Moon's love and his true will.

Ladies and gentlemen, if Japan is to expand its relations with other Asian

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Hak Ja Han: An Exemplary Mother

By David A. Carlson

This is the third 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.

It is probably her quality as a mother, more than any other quality, that expresses Hak Ja Han's truest nature. She is the mother of thirteen children, seven sons and six daughters, and yet she has retained her feminine grace, beauty, elegance and dignity.

The Yosun Dong-A women's magazine noted that the secret of her maintaining her beauty, even after thirteen children, is to "follow and respect her husband wholeheartedly." Thus, her roles as wife and as mother are intimately connected. At the same time, her role as spiritual "True Mother" to thousands of young people who respect her as a role model is significant, but I will address this in the next section of this paper.

The Analects of Confucius state:

"...surely proper behavior towards parents...is the trunk of Goodness." (The Analects of Confucius, trans., Arthur Waley, New York, Random House, Vintage Book, 1938, 1.2, p.83) In proper Confucian fashion, Hak Ja Han, as a filial daughter, cared well for her own mother. Her mother lived with her daughter and her family until she passed away in 1990 at the age of seventy-five. Poetically, the filial daughter was present with her mother at the time of her passing. This same care is expressed in her nurture of her own children. She states: "Whenever I look at the face of a baby, I feel cleansed. There is a Korean saying, 'The parents

cannot help but be pure through children.' Whenever the baby cries more than usual or gets sick, I always look back and reflect on what I have done wrong. When I feel that way, I always sense God's presence and sympathy towards me." (The Heart of True Mother, p. 97)

She adds: "I would like to say that children should be educated with love and devotion. We all have to bring our families into relationship with the harmony of the universe. Love melts everything and makes unity possible. Therefore, if we dedicate our children with love, without worrying too much about order, their lives will automatically flow in the right direction.



Rev. & Mrs. Moon with some of their grandchildren

Charles Patterson

(Heart, p.97)

Her children

Hak Ja Han's own children have responded well to her love for them. Her oldest son, Hyo Jin Moon, states: "More and more I can understand her value. She never forces me to do anything but believes I have within me the ability to understand what I should do. She has always emphasized this ability to me. She was always there when I felt discouraged or had lack of faith. When I was fatigued, she nourished

me as any normal mother would, but she understood the scope of my mission and never doubted for a moment that I would become all that I should become and accomplish all that I should accomplish. I am truly grateful to her. She is my inspiration. She is my solace. (Heart, pp.51-52)

Her oldest daughter, Ye Jin Moon, adds: "I see before me a picture of Mother so beautiful, so peaceful, I dare not touch it lest I spot it with my fingers. I gaze at it, lost in thought, lost in deep memories. Then, gradually, I begin to see what is beneath that smile that is so serene, so picture perfect. So much patience. So much

ness as a mother came with the death, by automobile accident in 1983, of her second-oldest son, Heung Jin Moon, in New York.

In all of her numerous activities, Hak Ja Han's emphasis upon the family can readily be perceived both in what she says and in what she does. In her address to the conference wives at the Tenth International Conference on the Unity of the Sciences in 1981, she stated:

"In Korean history we have many wonderful women who have been greatly respected. They gave honor to their families. During times when Korea was attacked by other countries, many women gave their lives helping their husbands fight. Today, the world situation is becoming dark. Many families are breaking up. My heart is so sad to see this. I think women must give love and practice a sacrificial spirit. When God dwells in every home, then parents and children will have God's love and hope. With families as the cornerstone of society, then our nations and world will become very beautiful and filled with God's love. We will all be one family under God.

"Today, you and your husbands come here to combine all of your spirit and strength to build a better world for our children." (Heart, p.138)

The middle part of her statement is a clear paraphrasing of a well-known passage from the Great Learning (Ta Hsueh). Consider the text: "...when the personal life is cultivated, the family will be regulated; when the family is regulated, the state will be in order; and when the state is in order, there will be peace throughout the world." (A Source Book in Chinese Philosophy, trans. by Wing-Tsit Chan, Princeton, NJ, Princeton U. Press, 1963, pp.86-87)

Hak Ja Han has given meaning to this ancient teaching by applying it in a modern context.

patience in silence. So much pain in loneliness. So many stories untold and kept, only inside. (Heart, p.49)

Two of her children, Un Jin and Hyun Jin, are Olympic-quality equestrians, and competed in the 1988 and 1992 Games; a daughter-in-law, Hoon Sook, is an accomplished ballerina with the Universal Ballet Company (which Hak Ja Han co-founded in 1984); the son quoted above, Hyo Jin Moon, is an accomplished new-age rock musician.

Perhaps Hak Ja Han's one great sad-

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countries, it would be better to do so in a position of unity with Korea. This way, Japan will be able to have more friends and build a larger foundation for itself. Koreans and Japanese each refer to the other's country as "the country that is so close to us, and yet so far distant from us." Now it is time for our two countries to become close to each other in every meaning of that word and to stand side by side in shouldering the future of Asia. More than anything else, I believe that Japan must devote its full energies to the unification of Korea.

Japan's rule over Korea finally ended in a division of the peninsula. The deep pain that comes from this division can be relieved completely by such efforts on your part for Korean unification. As a first step, there needs to be an effort to establish a foundation for Korean unification by accomplishing unity between the two organizations of Korean residents in Japan, one of which is pro-Seoul and the other pro-Pyongyang. These two organizations can be brought together by means of Headwing Thought, centered on true love. If Korea and Japan contend against each other and fight each other, they will both lose all that they have. If these two countries combine their strengths, they will become the strongest forces for building Asia's future and accomplishing world peace.

Historically, Asia has been the leader in developing the spiritual aspect of world civilization. It is historically inevitable,

then, that a new movement of women, a new movement of families and a new movement for peace should begin here in Asia.

Rights and responsibility

The women's movement that I have been conducting has a fundamentally different character from the women's rights movements that challenge male authority and stress female rights exclusively. The women's rights movements which have developed in Western societies until now reflect the mutual antagonism and animosity that is an integral part of Western civilization's spirit of struggle. Ours, by contrast, is a movement based on the East Asian principles of harmony that stress mutual accord and complementarity. Our movement's ideal is to seek out tasks that men cannot perform, that is, tasks that can be performed only by women, so that we can join men in complementarity in order to establish true families.

The destruction of families is becoming the most serious problem in our societies, and yet no one is able to propose an effective solution. The very foundation of human existence is being shaken.

Thus, in the United States, family values and issues of social morality are becoming major issues in the ongoing presidential election campaign. Such issues are not the concern of America and Western Europe alone, however. They represent a serious crisis for all humankind.

Japan and Korea are also affected by such problems. We are at a stage where we must seriously concern ourselves with the moral crisis that has grown up parallel to

our economic development. The only way to resolve this crisis is to teach Godism and Headwing Thought, which approaches the problem from the aspect of providential history.

We have a particularly urgent need for the moral education of our young people. In this regard, I was surprised to hear that many Japanese people responded positively to the recent series of rallies upholding the spirit of Yoo Kwan-soon. Certainly, Yoo Kwan-soon, who is known as the Joan of Arc of Asia, is a most appropriate role model for instilling patriotism in young people. What surprised and moved me, though, was the progressive and broad-minded attitude of the Japanese people in their search to transcend the historically unpleasant relations between Korea and Japan and open a new avenue of understanding.

Take a stand

I would like to ask that you women of Japan, in particular, take your stand at the forefront of the effort to resolve the serious issues in our world related to the family. You possess the most admirable tradition of women in the world, because through your country's long history you have protected your families and nation in a spirit of love and sacrifice. Also, I know that you women were the hidden force behind your country's recovery after the total destruction of World War II to become among the strongest economic powers in the world.

You need to take the foremost position in our movement, because the virtues of sacrifice and service which you have

cherished through your tradition now must be transformed on the worldwide level into the true love of perpetual giving for all of humankind.

Men have tried for the past twenty centuries to build a world of peace, but now the task has been entrusted to us women. It is the decree of Heaven that we take up the task of building world peace through ideal families.

In general, men tend to lead their lives centered on themselves, whereas women tend to be more willing to sacrifice themselves. With the coming of the age of women, we are entering a new history where, instead of sacrificing the whole for the benefit of each individual, we need to sacrifice ourselves for the benefit of the whole and, thus, exercise true love.

Let us all arm ourselves with Headwing Thought, and become leading figures in building a world of peace. We need to correct the family morals which are steadily deteriorating. We must take the lead in standing up against drug abuse and the spread of AIDS. We need to give proper guidance to our young people, who are wandering aimlessly down deviant paths.

We are in a new age of transition in which women must take a firm stand in order to contribute to world peace. I hope that everyone here this evening will take the lead in this march toward peace. In closing, let me thank you again for the support you have given to the national lecture tour which is about to begin. I pray that God's blessing will be upon you and your families.

★ INTERNATIONAL LEADERSHIP SEMINARS ★

Projecting the Principle in the ex-Soviet Union

By Marilyn Morris

When we first received the initiative to go out into mission countries, I was asked to go to Tanzania, which I did with great excitement. My plan on that first visit was to travel to different parts of Tanzania and see as much of the country as I could. In that way, I was hoping to create a base of heart for a culture and people quite different from mine. I now regret that decision, for while I did see much of this incredible East African nation, I was only able to meet people superficially and did not witness directly to the Unification Principles or speak deeply of its content to anyone at length.

I did not realize that I would not return to that nation for many years, if at all, due to the developments in the C.I.S. As I traveled to Tanzania, already the plans for students to come to America for the ILS (International Leadership Seminar) were being laid. The response of these students and of people in general in the C.I.S. towards the Unification Principles was beyond anyone's expectations, except of course Rev. Moon, who kept encouraging CARP members to invite hundreds and then thousands of students, teachers, professors, parents and professional people to the ILS.

Last summer, the response was so incredible that every available American member was asked to go to the Baltic area and help in one of the many camps working around the clock to introduce these principles to the people of the C.I.S. My husband wanted very much to go and so we substituted his time in the Baltic states for what would have been my next trip to Tanzania. This was very difficult for me emotionally, but I realized how important it was to help with the ILS project in the C.I.S.

My husband stayed in the Baltics for most of the summer and was there during the time of the attempted coup. He came back from the trip absolutely in support of helping other Americans get over to Russia and the surrounding countries to help in this work. I heard him on the telephone at all hours encouraging members to go to Russia, to go to the Crimea and the Black Sea seminars and to go once again to the Baltics.

C.I.S. or Tanzania

When this summer came, it was time again for me to go to Tanzania; I prayed many times, but I could not get a strong feeling about going there. Instead, I kept hearing my husband's conversations in the back of my mind. My heart very much wanted to go to Tanzania and begin to witness there in earnest. I feel how lonely this country is and how much they need the love of True Parents there.

Finally, I realized that I also had to attend the ILS work in the C.I.S. and I prayed that whatever conditions I made there could somehow also help and bless my mission country. I felt very sorry in my heart to Tanzania's national leader, Mrs. Sasamoto, who is giving so much in East Africa for the sake of that nation because her husband already died as a martyr in

Tanzania more than 10 years ago. However, I could not ignore the need for qualified members to go to the C.I.S. and help teach the principles in these seminars.

I wanted very much to go to Russia itself, but had no hope, because I thought all the camps were in the Baltics. When I opened my ticket in New York City during the orientation and saw that I was going to St. Petersburg, I felt incredible joy. This was beyond any expectation I had had for the four-week trip. About 40 of us arrived in Helsinki; more than 30 went to the Baltics, only five or six went to Moscow, and there was one person left alone in Helsinki to wait for the plane to St. Petersburg. I spent time in the prayer room at the airport because I began to realize there was a very special plan for me and I felt I had not prepared my heart for what

for me, but it was also the most exhilarating experience of my life. Not all of the lectures were successful, as I had to adjust to speaking with a translator, and the strain of the trip, jet lag, and the long summer "white nights" brought me near to physically collapsing. However, the staff and the participants were very loving and supportive. One participant was a doctor who spent time diagnosing me and bringing me medicine. Another amazing point for me was the ability of the young CIS members to jump in and take leadership roles. I was so moved at their willingness to translate, lead teams and even lecture.

There are many stories and details, but the main point of my experience in the CIS was the phenomenon of giving the unification Principles with the slides developed by our own brothers and sisters in

into the prayer room, pick up a picture of Rev. Moon, look deeply into his face, and simply cry. I felt so close to him. I understood some of his pain, his joy, his great love for God and for people. I began to feel once more the urgency in his heart to bring people back to God and to have them experience the love of God in their own lives.

Slides for America

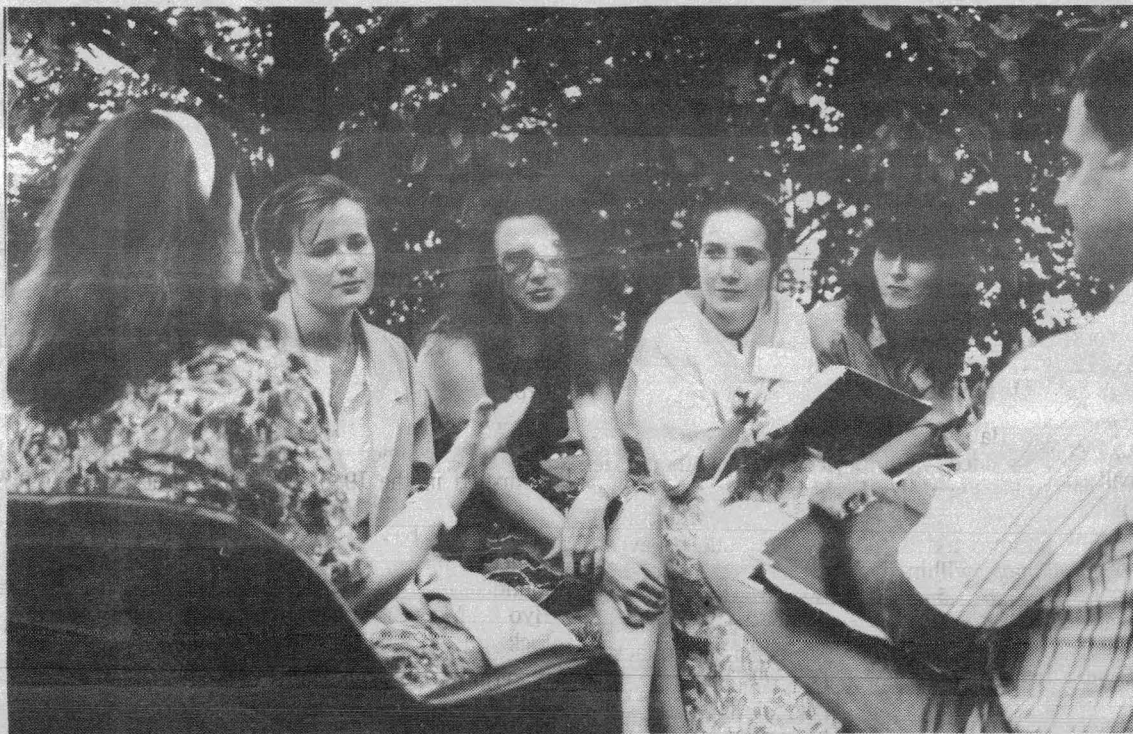
When I returned to America, all I could think about was how to get these same slides into the hands of brothers and sisters here. To my great joy, there is a way, and these slides are now being developed into a two-day format that will come to an approximate cost of \$500, including slide projector and carousels. This will not break the financial back of Tribal Messiahs wanting to teach their families these principles. Many centers can rent or loan their slide projector and carousels to couples, bringing down the cost even further.

The power of these slide presentations is twofold. First, videos have their place, but videos cannot replace personal investment of heart. Even though many people in Japan are taught Unification Principle by video, they are witnessed to, prayed for and supported by many people absolutely dedicated to the task of bringing people to the Principle and raising them up with sacrifice, service and love.

Second, these slides are very professional and they come on the foundation of slide presentations made for CAUSA and the ICC. However, the CARP slides go beyond these earlier versions in their graphic artistry. They are also the most direct version of

Divine Principle in slide form to date. Most importantly, they can be revised and updated at any time because they were not developed by an outside company, but by CARP brothers and sisters themselves. The technology for these slides is also owned by CARP. They can be replaced and upgraded at any time.

Thus, these slides have both an internal and external "force" about them which is very appealing. Some brothers and sisters are now working day and night to make the two-day version available to Tribal Messiahs as quickly as possible, within the next few weeks. It is their hope, it is my hope (I'm one of the night workers on this project) that the spirit now catching fire in the CIS will soon ignite family by family in America. May God bless the ILS work in the CIS and the work in America by Tribal Messiah couples.



lay ahead.

When I arrived in St. Petersburg, I went through a deep shock. In some ways, the city was in worse shape than Dar Es Salaam, Tanzania! I was devastated when I looked at the empty shops and the dull, chipped, broken-down buildings of what was supposed to be the best parts of the city. It physically hurt to look out and see the people moving along the street. "They deserve more than this," I thought to myself, and the pain turned to anger. That anger became a hot fire in me which later melted and molded my heart into a fierce love for Russia and for the people there.

I spent four weeks helping the seminars for teachers and professors (some students, parents and professionals, as well) at a small, run-down sanitarium (resort hotel) in Zelenogorsk, a medium-size village north of St. Petersburg. I came into a seminar already on its second day. I arrived just in time for the skits presented on the night of what is known as the "Day of Heart."

It was good timing to come this week, since Dr. Shirley Stadelhofer was in her fifth week of lecturing, and I was to lecture the following three weeks. I had not given any seminars beyond a two-day presentation here and there in more than four years, due to having three children in that same space of time. Hearing Dr. Shirley lecture gave me some time and context in which to prepare my own presentations.

Exhilarating experience

The first seminar was the most difficult

American CARP. I saw people, young and old, physically resurrect before my eyes. I felt myself resurrecting with each lecture that I gave. I felt the life force of my brothers and sisters in those slides, and I felt-for the first time in a long while-the life force of Rev. Moon in the words of the Principle.

I have spent time fishing with Rev. Moon. I was even on the New Hope one time when Rev. Moon caught a giant tuna on a stormy sea. I felt very close to him that day and there was a freedom in my heart to look at him, and I could feel his love for me. I felt very much the father-and-daughter relationship at that time. That was more than seven years ago, and one of the last times I saw him. However, my experiences of speaking the Principle in the CIS was even more profound. Many times before and after giving a lecture, I would go

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★ INTERNATIONAL LEADERSHIP SEMINARS ★

40-days experience in Lithuania and Latvia

By Graham Parry

Before leaving for the former Soviet Union, I received a dream about witnessing to people in the C.I.S. So when I approached my central figure with my desire to go there, I was very excited anticipating meeting those people I met in my dream. For one year I had been trying to sell my car so that I could go to a mission country, desperately putting ads in newspapers.

Finally, I prayed to God that I'd try one more time, and that if I couldn't sell my car, then I would be unable to go to the C.I.S. During the three days left before my departure date, I found somebody to buy my car, so I could come. Also, it was a miracle how I was able to make enough money for my plane ticket—even some people whom I met on the plane to New York from Seattle gave me some money when I told them I was on my way to the C.I.S. as a missionary. I was very afraid really as to what I could do in the C.I.S.

From the beginning to the end, everything went well when I prayed for God's guidance, especially when I remembered the dream I had had beforehand. So, arriving at the workshop center was nothing special—in fact, the layout of the camp didn't concern me too much. I was thinking more of how I would be able to meet and raise up the people who would be coming. God told me to talk about my relationship with Him and also to testify about True Parents, and to educate the C.I.S. and Baltic people.

The experience I went through was very different from what I had expected, because I was not assigned to take care of any group but had to seek people out or rely on God and spirit world to guide people to me. Many times people would just come up to me—people whom I had never met before—and confide in me.

Sharing God

One such person I felt God had guided to me was Olga. She was a pretty girl, perhaps seventeen or eighteen years old, and I felt she wanted to know something. So I simply asked her then and there, "Would you like to pray with me?" It didn't matter to me whether she refused or not because I had come this far to tell somebody about God. This sister was very innocent-looking, with a good, clear face. I wasn't really sure what I was getting myself into, but I knew Heavenly Father had arranged our meeting, because beforehand I had had a strong experience while watching one of our movies.

So teaching her how to begin to pray, I had to have a very parental heart towards my new-found daughter. That is what it felt like. We both felt God so close, so intimately, that language was not a barrier. And Heavenly Father came right down into her heart so that she began to cry. The feeling looking at Olga right by my side was one of such intimacy as I saw her cry by my side. I felt they were God's tears and they were tears of tremendous joy as she was liberating His heart. Her prayer was so open and just like a child talking to her father. The sun suddenly broke through the trees for the first time and it felt like Heavenly Father was smiling on us, just us two. It was a great and beautiful feeling of love.

For myself, it was a challenge to teach



Graham, guest Tanya, and staff-member Lydia; and the "Kentucky" ILS seminar group.



people how to pray, because I have never experienced it before. Every day, during the fifteen days I was at this camp, held a certain feeling of the unexpected, like the experience with Olga. Otherwise, the schedule of attending lectures, meal times and getting to sleep by 10:30pm, was the same.

Many unexpected things happened externally as each five days of lectures finished and another began. I don't know how to mention other individual experiences with the participants because there were so many. I was very moved and felt so sorry that we American members came over for such a short period. And that the young C.I.S. and Baltic staff members had to take so much responsibility at such a young age. The brother and sister at our camp were only one year in the church, but they fasted and prayed together before we older members got up. They even fasted for one day before the participants finished their last day of the workshop. I felt how seriously they took their responsibility to share Father's word. Also at times they struggled with some participants who had a concept that they were on an intellectually superior level to the Principle. But still, despite this, they could see with their own eyes the effort we were all making.

The toughs

I want to speak a little bit about the "tough guys"; I mean that these guys were extremely lovable but they continually broke the rules (every rule we had) against smoking, drinking, not attending lectures, skipping off to town when they found a chance and, worst of all, having members of the opposite sex in their rooms. Half of our time was dedicated to keeping them quiet at night. I was moved right next to where they lived and sometimes feared for my life, because I had to scold them and chase them so much of the time.

Anyway, most of them appreciated it, even though we "made their life miserable" (supposedly!)—any difficulties were mutual! I think that we all broke through some barriers during this course because we never gave up—also because we didn't hate them (rather, we loved them with true love—tough love) and they did feel that. We really did our utmost to make friends, which stretched my heart to the limit. One said simply, "Thanks for sharing with us," and another spoke of "giving us the chance to see another view of life!"

When I read that in my notebook, I felt some victory for the workshop. Many times during lectures when they continually talked to one another as they did, I felt how much God wanted to give them a chance, how much He wanted to reach their hearts. When I felt this, knowing how much Heavenly Father had invested in each of them personally, with their ancestors pushing them to be there, I was spurred on to give more and never give up!

During the end of each five-day workshop, it was somehow disappointing that we were left with so few graduates who could attend higher-level workshops. Many broke down in tears and didn't want to leave. In fact, one sister only decided to sign up just when the bus was leaving, while many others want to go to workshops during their winter or autumn breaks from college, and we encouraged them to visit our church center in the city where they lived, commit themselves to pray to God every day, and seek out any answers directly from Him.

I feel that because of the sacrifices of the Western staff, and the participation of all the teachers and students, a good foundation has been laid for the Principle to be taught in the schools, and a substantial foundation for our True Parents and Heavenly Father to further the providence in the C.I.S. and Baltic states. I don't

understand just what indemnity conditions are being met for the worldwide restoration, but I could see with my own eyes the unity between the young C.I.S. and Baltic lecturers and our Western staff members going beyond the call of duty.

To say that I'm grateful would be an understatement. All of the things I personally experienced, going to the Baltic states, was something I could never have experienced living with my family. Many things I could restore there (which God allowed me to experience) on a very personal level. Not long ago there were seminars on communist doctrine, in the same location we were in, for the equivalent of boy scouts. Amazingly, only through our True Parents' victory could we now teach Divine Principle, where before all who came to these locations were taught to lie, cheat and deny God! Thank you to our True Parents and CARP!

A SUFFERING PEOPLE WHO DIED FOR THEIR CHILDREN TO MEET THE LORD



Heavenly Father, we feel you loving spirit embracing and holding us close to your bosom.
The wind on our faces the sweet soft touch of your love.
The murmur and rustle of the leaves a constant reminder of your presence.

O Father, your heart is torn and ripped, crushed under the weight of centuries past.
The woods and canyons, your cathedrals known to none.
The tears of your heart gently fall as rain onto this page.

The people, the nation, a mighty stream flowing to the gates of the city of God, the new Jerusalem. Built on the sweat, tears and love of the king. But the gates are narrow, the eye of the needle small and only the pure can enter.

A suffering nation comes one by one—

Died in prison camp
25 years in prison camp
Died in prison camp
Died in prison camp
Died in prison camp
30 years in prison camp
15 years in prison camp
Died in prison camp
Died in prison camp
Died in prison camp
Died in prison camp
20 years in prison camp
5 years in prison camp
25 years in prison camp

Died in prison camp
Died in prison camp
Died in prison camp
Died in prison camp
Died
Died
Died
Died for you,
Died for you, for you, and you, and you.
Died for you to meet the Lord.

Please give everything you have, everything
But most of all, give your life, love and lineage
Then God will give you his life, love and lineage.

This poem was received during the summer workshops in the C.I.S. I was leading a fundraising team of actionizers and was praying for my team when Heavenly Father asked me to write everything that came into my head. A few days later after I shared this poem with all the members of the workshop, one Russian brother told me this story. All Saturday night he had been constantly bothered by a spirit man who told him his life story. He had been imprisoned in a Siberian prison camp for 25 years shortly after his marriage. Throughout these 25 years he had just one wish—to see his beloved wife, even if only for 3 days. After his release he returned home to his wife and was with her 3 days before being rearrested. He later died in prison camp. While I was writing the poem it seemed that Heavenly Father was showing me, for the benefit of the Russian brother's and sister's, the sacrifice that has been paid in order for these young people to come to True Parents
—Michael Inglis, Summer 1992.



ASSEMBLY OF THE WORLD'S RELIGIONS



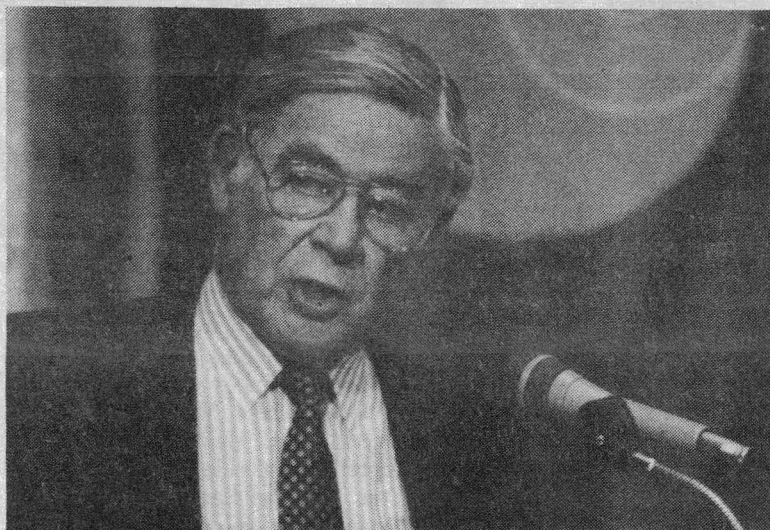
AWR from page 1

future Assemblies would be organized by the IRFWP. Therefore, the third Assembly was jointly sponsored by the IRF and the IRFWP. Moreover, the IRFWP is planning its own Congress in Delhi in 1993 to commemorate, along with other interfaith organizations, the 1893 World's Parliament of Religions.

The Chairman for the 1992 Assembly was His Grace Metropolitan Dr. Paulos Mar Gregorios, Metropolitan of Delhi and the North in the Syrian Orthodox Church of the East, and President of the IRFWP. There were also four Co-Chairmen, all Presidents of the IRFWP: His Holiness Swami Chidananda, President of the Divine Life Society in India; His Excellency Sheikh Dr. Ahmad Kuftaro, the Grand Mufti of Syria; Reverend Chung Hwan Kwak, Chairman of the IRF; and the Most Venerable Eui Hyung Seo, President of the Buddhist Chogye Order, Korea.

The Organizing Chairman for the Assembly was Dr. Darrol Bryant, who has played a central role in all three Assemblies. Dr. Francis Clark, who is the Secretary General of the IRFWP, served as the Senior Consultant. Dr. Thomas G.

Walsh was the Executive Director. In addition, the executive committee for planning the 1992 Assembly included Dr. Frank Kaufmann, executive director of the IRFWP; Dr. Franz Feige, director of New ERA; Mr. Gary Young, director of RYS; Mr. Jeffrey Gledhill, assistant director of the



Assembly of the

Dr. Richard Rubenstein addressing the conference

IRF; Mrs. Wendy Stovall, conference coordinator for New ERA; Mr. Kevin Ribble, the IRF conference coordinator.

World Festival

The 1992 Assembly was held in the context of the first World Culture and

Sports Festival (WCSF) held in Seoul, Aug. 19-31, 1992, which featured many programs involving scholars, scientists, journalists, artists, athletes and political leaders. Apart from the Assembly, the other events held were the 20th International Conference on the Unity of the Sciences, the 5th International Congress of the Professors World Peace Academy, the World Media Conference, the Summit Council for World Peace, and various sporting events.

Of special importance was the celebration of a Unification Church Holy Wedding of over 30,000 couples representing our 130 nations. Most Assembly participants took the opportunity to observe this spectacular and religious ceremony, held at Seoul's Samshil Olympic Stadium.

The Assembly program was similar in structure to the previous two Assemblies. The primary innovation, however, was the development of committees which focused on more practical topics and which sought not only to discuss papers, but to work together to create a statement on peace representing the collective wisdom of the committee members.

At the opening plenary, Rev. Sun Myung Moon, the Assembly's Founder, presented the Founder's Address, entitled "Religion and the Creation of World Peace." This was followed by remarks from the Chairman, Dr. Mar Gregorios, and the IRFWP Secretary General, Dr. Francis Clark. The opening plenary concluded with Dr. Bryant offering a warm expression of appreciation to the Founder for his vision, inspiration and support of the three Assemblies of the World's Religions.

Some of the Assembly participants also went to hear Rev. Moon's speech at the WCSF "Celebration Banquet" on Aug. 24, where he explained his messianic vision. As might be expected, this generated some significant conversation and controversy. Of course, participants had various responses to the speech according to their own theological perspectives. However, theological unanimity has never been a characteristic of the Assemblies, but rather a shared commitment to putting religious ideals into practice for the sake of world peace. This premise was never called into question.

The third Assembly also included a wide range of panels, usually two per day, held concurrently, giving participants a choice. The panel topics were as follows: Women as Peacemakers; Religion and Peace in South Asia; The Family and World Peace; Religion and Peace with the Earth; Religion and Peace in Africa; Religion and Peace in Eastern Asia. In addition there was a "debate" sponsored by the IRFWP which addressed the question of whether the pursuit of world peace through inter-religious dialogue was a "mission impossible" or not. These panel and debate sessions were well-focused and quite stimulating.

As usual, there were prayer and meditation sessions each morning, with two traditions leading concurrent session for participants to choose from. Ten different traditions were represented. Also, there was an evening interfaith service at the close of each day.

At the closing plenary, several participants offered their very sincere and moving reflections on their experience at the Assembly, and we concluded that session with a duet-chant featuring a Zen Buddhist and a Native American chanting together, but in the distinct yet harmonious voices of their respective traditions.

Dr. Walsh is the Executive Director of the International Religious Foundation.

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CHURCH CALENDAR 1992



OCTOBER

- 3 Foundation Day for the Nation of the Unified World
Shin Myung Nim's 6th Birthday
- 4 Day of the Victory of Heaven (Est. 1976)
Father leaves prison in Seoul (1955)
- 11 Shin Eh Nim's 3rd Birthday
- 13 Shin Ok Nim's 3rd Birthday
- 14 6,000 Couples' Blessing (Korea, 1982)
Father leaves Hung Nam prison (1950)
- 21 777 Couples' Blessing (Korea, 1970)
- 26 Children's Day (Est. 1960)
- 29 Shin Sun Nim's 2nd Birthday
- 30 6,500 Couples' Blessing (Korea, 1988)



NOVEMBER

- 12 Jin Whi Nim's 29th Birthday
Shin Young Nim's 6th Birthday
- 17 Heung Jin Nim's 26th Birthday

★ ASSEMBLY OF THE WORLD'S RELIGIONS ★

Introduction to the Founder and His Mission

By Rev. Chung Hwan Kwak

This is an excerpt from an address given at the 1992 AWR in Seoul.

It is a distinct honor and privilege to stand before you on this day to introduce the Founder of this third Assembly of the World's Religions. For many years prior to this day, Reverend Sun Myung Moon has wanted to bring together religious leaders and scholars from all traditions and all regions of the world to work together to help heal and restore our divided world. His purpose for these meetings has never been for ceremonial or bureaucratic reasons. His aims and goals are very practical, very urgent and very unself-serving. For him, religions hold the messages and expressions of God given to a world in need. Without religion, humanity would only plummet more rapidly into degradation and despair. If there is a single purpose and motive for sponsoring these Assemblies it is simply the desire for world peace. Our theme for this Assembly "Religion and the Creation of World Peace" is, therefore, in perfect keeping with this basic purpose.

I recall when Reverend Moon decided to sponsor a series of three major Assemblies which would bring together the religious leaders of the world to work together for world peace. The first Assembly of the World's Religions eventually took place in 1985 in New Jersey. I was not sure we could actually accomplish such a major task, but with the help of providence, we were able to create an extremely significant gathering of representatives from all the religions.

This Assembly in some sense marks the end of an era and the opening of a new era. With the completion of these three Assemblies, a certain level in the work of the International Religious Foundation has been fulfilled. After this meeting, future Assemblies will come under the direction of the Inter-Religious Federation for World Peace. The International Religious Foundation will continue to work through its projects: the Religious Youth Service, the Council for the World's Religions and the New Ecumenical Research Association but with a priority aimed at supporting the worldwide activities of the Inter-Religious Federation for World Peace as it works to bring religious activism, service and reconciliation to our divided world.



Rev. Kwak applauds as Rev. Moon is presented a proclamation by Drs. Walsh and Bryant.

Below, a meditation and prayer meeting at the assembly.

NEW FUTURE PHOTO

Reverend Moon defies ordinary classification as a religious leader. You can see for yourself that he has attracted, not only religious leaders, but scientists, scholars, artists, political leaders, journalists and athletes to this World Culture and Sports Festival. In essence, he believes that religion should not operate in isolation from the world; neither should it accommodate itself to the world, abandoning its mission as witness to eternal truth. Religion should be the heart and conscience of the world, living for the sake of the world. Those that turn inward, concerning themselves with self-preservation or worldly success, will lose sight of their true mission and no longer attract people in search of a divine mission. Even if those religions are large numerically, their spiritual power will be greatly weakened. We know that a quarreling and divided religious community cannot succeed in carrying out its task.

At the very heart of Reverend Moon's vision is a very simple and basic truth: the creation of world peace begins with my own re-creation. Of course, organized religions and organizations like the International Religious Foundation and the Inter-Religious Federation for World Peace

are important, but without profound internal revolutions of the heart religions and assemblies can never bring peace.

You attended the wedding ceremony yesterday. I am sure it must have seemed unusual or even exotic to some of you; but what happened yesterday is really very profound. If you asked Reverend Moon about the significance of yesterday's event, he would undoubtedly say that it is the real core of his ministry.

It is Reverend Moon's mission to establish the true love of God in the family unit. His own desperate and lonely struggle has been to accomplish this in his own life and family. Reverend and Mrs. Moon's fulfillment of this is the most significant accomplishment of the Unification Church. The term of respect given to Reverend and Mrs. Moon is True Parents. Reverend Moon has in the past been called Master or Teacher, but most central is the acknowledgement of his position as True Parent.

Being True Parents is not a mission restricted to one's own family but means living for the sake of the world and loving the world as your own family. In other words, you see the world most fundamentally, not as nations or cultures or economic powers or international blocs, but as a family that is in need of the most guidance, especially in need of the true love of God.

When couples receive the blessing, they do not simply take a passive role to receive a gift; more importantly, they take up the challenge to eliminate all ungodly and satanic elements from their lives and their marriage, and to establish families that embody the highest ideals of religion seeking to put those ideals into practice in serving the world. Families form the front line in the quest for world peace. The blessing ceremony which you witnessed is not simply a time for marriage, it is the time when couples embark on a holy mission to serve the world.

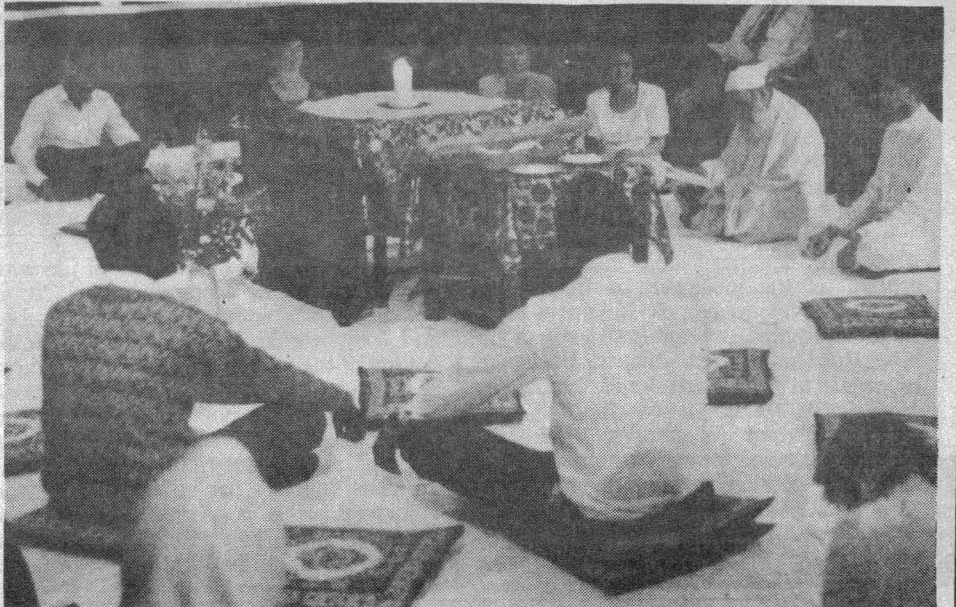
Reverend Moon's resolve and commitment manifests itself in all that he does. I have been closely following him for almost 35 years and have never seen him waver or slow down or alter or revise his basic message. I have seen him persecuted mercilessly and he keeps moving forward as if unaffected. I have seen him speak to heads of state, to scientists, to artists, to scholars, and to religious leaders; his message is consistently the same: Live your life for the sake of others. Practice true love. Digest the meaning of True Parents and seek to embody those ideals in your daily life.

It now gives me great pleasure to introduce to you the Founder of the International Religious Foundation, the Inter-Religious Federation for World Peace and the Assembly of the World's Religions, the Reverend Sun Myung Moon.

What the Angels Promised Me

When I was a little baby and my mother put me to bed,
After she closed the door,
I would hear footsteps coming across the floor.
I never felt afraid, because I knew
That it was my friends, the angels, coming to play with me.
One night after they stroked my brow and kissed my little head,
They told me that it was time for them to go.
I must have been five years old or so.
They promised me that they would come back for me one day,
To take me on a beautiful journey, far away.
I pleaded, how would I know when my time was near?
They replied, you will know
Because by that time your footsteps will be very slow.
Then we will be back to stand by your bed,
To stroke your brow and kiss your head,
While God, your Heavenly Father
Puts a deep sleep upon your breast,
In His arms you will take your last rest.
But until then, have no fear--
Your guardian angel will always be near;
Remember forever, sweet child, to keep us in your prayers.

Bunny McCall



★ WORLD MEDIA ASSOCIATION ★

Can the Media make a Moral Contribution to our Culture?

By Dr. Paul Johnson

This is the first of two excerpts from the Keynote Address given at the 12th World Media Conference, Aug. 22-26, 1992, in Seoul, Korea.

Not only can the media make a moral contribution to our culture, it *must* do so. It is, potentially, a great secular church, a system of evangelism for dispersing the darkness of ignorance, expelling error and establishing truth. I don't know whether any of you have read St. John's Gospel recently. But it could be described as a celebration of the importance of truth—the word is used again and again in all its meanings—and the need to convey it.

It is the gospel of the media, and the Jesus of Nazareth presented in it might almost be called the first journalist—bringing the Good News to mankind. He spoke in the temple when he was allowed, and in wayside places if need be: anywhere he could collect a crowd. And he aimed his words at the masses, not the elites. Can anyone doubt that the man who once preached to the 5,000 would today use all the resources of the mass-circulation newspaper and, above all, TV? "I am the way, the truth and the life"—those are words of the dedicated reporter, he who brings the news which sets people free.

Earlier ages had no doubt that the media had moral purposes and duties. John Milton's great prose polemic, *Areopagitica*, defending the right to print and publish, which he addressed to the Parliament of England in 1644, rings from start to finish with the poet's exalted conception of the writer's role in elevating and purifying society. The freedom to publish, Milton asserted, is the foundation of all civil liberties. As he puts it, "Give me liberty to know, to utter and to argue freely according to conscience, above all liberties."

Areopagitica might be called the foundation document of the right of the media to be free and its duty to arrive at the truth. But the media's function was enormously increased, and still more exalted, by the creation of the United States of America. It is impossible to conceive of the American Revolution, or the process whereby the Declaration of Independence was written, the United States Constitution agreed to and ratified, and amended by the Bill of Rights, without the interplay of Congress, newspapers and public opinion. Almost from the start, those who created America as a free society believed strongly in the natural good sense of humanity.

Early United States

The people would be virtuous and take the right course so long as they were fully informed of the truth. And the truth reached them essentially through the newspapers. One of the most striking characteristics of the early United States was the rapidity with which newspapers were set up as the frontier expanded. Cincinnati got its first newspaper in 1793 when it had fewer than 500 citizens. In 1808 St. Louis got the first paper west of the Mississippi when less than 1500 people lived there. Leavenworth, Kansas, got its own paper in 1854 when the town consisted of four tents.

Noah Webster, who created the first American dictionary and might be described as the ideologist of freedom of printing in America, as Milton was in England, argued—in the first issue of the newspaper he founded—that the press was essential to the success of republican government because it was the only sure way to correct its abuses. "The best informed people," he wrote, "are the least subject to passion, intrigue and a corrupt administration."

This was the prevailing view, and government generally helped to finance newspapers by printing contracts and

special postage rates. Thomas Jefferson himself, third president of the USA and the key man in the growth of its democracy, laid down, in the same year as the US Constitution was drawn up: "Were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer [newspapers]."

Yet it was the same Thomas Jefferson who wrote, twenty years later (1807): "The man who never looks into a newspaper is better informed than he who reads them; inasmuch as he who knows nothing is nearer to truth than he whose mind is filled with falsehoods and errors." Here, neatly encapsulated in Jefferson's conflicting judgments, is the contrast between the ideal and the reality of the media. In the Garden of Eden where truth and freedom grow, the media—not as we want it to exist, but as it actually does exist—is the serpent which, introducing mankind to the tree of knowledge, bid us eat of the fruit which is evil as well as good.

Like Adam and Eve, we can't do without the media apple. We feel we must eat it, whatever the consequences. Electronic printing and global satellite communications have transformed it since Jefferson's day, but the dilemma remains: we need the media to make democracy work at all, but we rightly fear the damage and corruption its frailties inflict on our society. How do we maximize the good, and minimize the evil? The state cannot do it.

I offer no perfect solution today. Indeed, there is none. Instead, I have some hints and guidelines based on over forty years spent in the media all over the world, in newspapers, magazines, in TV and radio, in lecturing, pamphletting and publishing. And the first necessity is the acceptance by those who work in the media, of the power they dispose of. A man or woman sitting in a cubbyhole behind a console, or in a broadcasting studio in front of a mike or camera, may not be conscious of the exercise of power—may never even set eyes on readers, listeners and viewers. But the power is there—often enormous and fearsome power, wielded through print and airwaves. With it go the duties which the exercise of power imposes.

People who work in the media are often insufficiently aware of the obligations of their position—much less so than politicians, for instance. They even see themselves as part of the entertainment industry, operating in the frivolous margins of life. That is false. More so than politics, the media stands right at the centre of human activities. There are many aspects of life with which politics does not, and should not, concern itself. We live not in totalitarian societies but in democracies, where government is rightly limited.

But there are very few sides of life with which the media does not deal. It is omnivorous, ubiquitous, uncircumscribed and comprehensive. There is no nook or cranny of the world, scarcely a hidden area of the human spirit which it does not seek to penetrate. And most of us want it that way because our own curiosity is infinite. But this means that the journalist—and I am using this as a generic term for all who hold responsible posts in the media—the journalist, even more than the politician, even more than the clergyman, come to think of it, needs to be a moral person, and

see with moral as well as professional eyes.

Disreputable profession

Now the journalist, I need hardly say, is not regarded in this light. It is in many ways a disreputable profession or trade; more highly regarded, perhaps, in America than in Britain, more highly in Britain than in France or Italy, say; but nowhere held in particular esteem. Words we associate with it are: scribbler, hack, penny-a-liner, sensationalist, puff, blurb, boost, ballyhoo, jargon, cant, slang, rag, tabloid, foot-in-the-door, grub street, gutter press, and so on. In fact, journalists vary in moral probity more, perhaps, than in any other calling, from the high-minded and idealistic to the ineradicably grubby. But it is important to identify the characteristic weaknesses which lie behind the general condemnation, if we are to improve or eliminate them. There seem to me to be seven—what I call the Seven Deadly Sins of the Media.



Paul Johnson

Mark Gerson

The first, and in some ways the most important, is distortion. I do not say lying, because the outright publication of material known to be false is rare in journalism, though there is in France today a so-called newspaper which specializes in printing invented stories about the British royal family. Distortion, deliberate or inadvertent, is much commoner and can take many forms. The only safeguard, as that resourceful journalist Dr. Samuel Johnson pointed out, is eternal vigilance, a positive desire to convey the exact truth. Boswell records him saying: "Accustom your children constantly to this: if a thing happen at one window, and they, when relating it, say it happened at another, do not let it pass, but instantly check them: you do not know where deviation from truth will end." Mrs. Thrale thought this too harsh, saying, "Little variations in narrative must happen a thousand times a day, if one is not perpetually watching." To which the Doctor replied: "Well, Madam, and you *ought* to be perpetually watching. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world." That is well observed, and Johnson's words ought to be posted in every newsroom and TV studio.

The second deadly sin I call "worshipping false images." It applies particularly to TV journalism, where the image captured on tape is allowed to dictate the

shape and sense of the news-story, or indeed whether the story gets into the programme at all. This particular form of falsity is dictated by the axiom that the viewer is easily bored and must be held by vivid, preferably violent, images: the words, the justification for the images, are a secondary consideration. Thus the tail wags the dog. We have here the commonest form of distortion on TV, and one which is cumulatively of huge importance, for it means that the imageless story, whatever its intrinsic importance, is treated as almost a non-event. Newspapers, too, worship false images when they play down stories which cannot be illustrated by photos, but also when they create stereotype images, the clichés of the news-desk. There is an almost irresistible urge, especially among the tabloids, to create an international soap opera of goodies and baddies, with the Castros and the Gaddafis, the Saddam Husseins and the Pol Pots making up the villains, and constituting a stock cast of characters who behave predictably and in type. The accretion of these images, which develop lives of their own, acts as a kind of opaque screen between the public and reality. The media must never be more than a sheet of plain glass, through which we see the truth clearly.

The third deadly sin is the theft of privacy. Intrusion into privacy is the most pernicious media sin of our time, and it seems to be growing. Every mortal man and woman has an inalienable right to some degree of privacy. However privileged, like royalty, however successful, like entertainment superstars, however powerful, like heads of government, or rich or celebrated, all require some privacy for mental and physical health. Even animals need it. Any ornithologist will tell you that some birds, if aware they are constantly watched, will pine and die. Human beings also have fragile psyches, which intrusion may maim; even holders of public office

require residual privacy to function effectively. Phone tapping, "staking out," impersonation, telescopic lenses, all can be instruments of theft, as surely as a burglar's bag of tools.

Related to this is the fourth deadly sin, murder of character. The media has always been used for this unconscionable purpose. What is prevalent is the tendency of the media to assassinate the characters of public men and women from a generalized suspicion of authority.

In America, for instance, the quest for public scandal, in the aftermath of Watergate and the appointment of special prosecutors to investigate government, has become a kind of disease which is debilitating the republic and inhibiting good people from serving in it. In an important recent book, Suzanne Garment calls this the "cult of mistrust" and shows how law enforcers and journalists cooperate in creating "a self-reinforcing scandal machine." She writes: "Prosecutors use journalists to publicize criminal cases, while journalists, through their news stories, put pressure on prosecutors for still more action." The media is a loaded gun when directed with hostile intent against an individual. Those who pull the trigger must always search their conscience to ensure that they have the right target. Otherwise it is murder by media.

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★ WORLD MEDIA ASSOCIATION ★

WMA

from page 1

weekly newspaper, read by almost no one."

True Father went on to describe how *The Times* is counted among the top three newspapers in terms of influence, and how it is the first paper read by the President of

through the Fall."

In the past he had always "emphasized that we need a true press, a responsible mass communication media...to foster press freedom in places where this freedom has not existed, and to work to bring about a responsible press in places where freedom already exists." Recently, though, he de-

Politics and Public Opinion; and, Slouching Toward the 21st Century: the Agonizing Search for Global Values and Moral Priorities of the Communications Media.

The closing banquet was the gala evening for the World Culture and Sports Festival, held at the Little Angels School, where True Father declared to the world

experience to share the openness and genuine desire to understand the proceedings of the wedding, as well as the content of the program and historical roots of this holy tradition.

To close my report, I want to mention that a small group of African-American journalists took the opportunity of being in



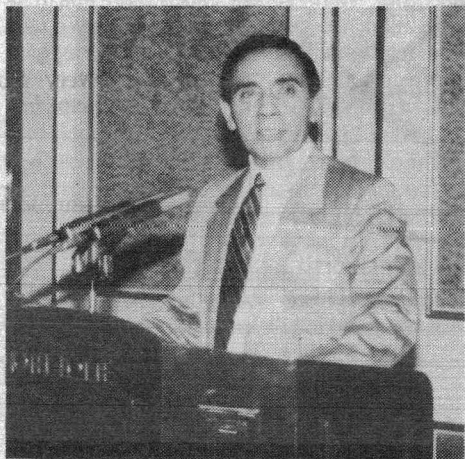
Amb. MacArthur, Dr. Pak and, below, Am. Sanchez addressing the conference



Bob Spitz

the United States. Since its founding (ten years ago), Father has invested one billion dollars in this newspaper. After explaining the difficulties and the magnitude of the paper's accomplishments, Father said, "Simply put, I founded *The Washington Times* in order to fulfill the Will of God."

As I stood in the Grand Ballroom of the Hilton Hotel filled to capacity thousands of miles from Washington, D.C., Father was



pouring out his love and hope for America. He said, "I know that God loves America. America is a center of traditional Judaism and Christianity. It is the cradle of the spirit of modern Christianity. God's desire is that America play a central role in rescuing the entire world and that America maintain its traditional values, which have fallen into confusion in recent years."

He testified how he knows "the heart of God, and have shed rivers of tears from the knowledge that His heart is bursting with the sorrow of having lost humankind

fined still another mission for the media: the media needs to be moral.

To conclude his speech, True Father challenged and encouraged the participants to be champions of peace, and to bring a new ethical standard to the world. [See last month's issue for the full text.]

Dr. Paul Johnson

Following the founder's address, Dr. Paul Johnson, the renowned British historian, delivered the keynote address. He opened his oration with: "Not only can the media make a moral contribution to our culture, it *must* do so. It is, potentially, a great secular church, a system of evangelism for dispersing the darkness of ignorance, expelling error and establishing truth."

Of course, with such a beginning, the speech went on with dynamic breadth and depth. He laid out what he called the Seven Deadly Sins of the Media: 1) distortion, 2) worshipping false images, 3) theft of privacy, 4) murder of character, 5) exploitation of sex, 6) soiling or poisoning the minds of children by what they see, hear and read, and 7) abuse of the enormous power the media possesses.

He could not point out the errors without contributing to the media world a positive direction to conduct themselves by. He proceeded with what he called his Ten Commandments or rules of moral conduct. [An excerpt appears in this issue.]

From the opening plenary session, the conference continued with four discussion sessions on: The Bete Noire of Popular Culture: Assessing the Impact of Sex and Violence; Mixed Messages: The Transmission of Values from the Industrialized to the Developing World and the Emerging Democracies; A Mile Wide and an Inch Deep: Television's Role in Shaping People,

his being the Lord of the Second Advent, the Messiah. The beauty of the school, Father's profound words, and the grace and charm of the Little Angels, were deeply imbedded in the hearts and memories of all.

The conference participants attended the International Holy Wedding, where they had ringside seats. The profession of journalism traditionally creates or draws people who are cynical, critical and aloof. However, on this day everyone became like children in the joy of the love embracing the entire stadium. It was an incredible

Korea to meet with Mr. Ho Seung, who is with the Ministry of Foreign Affairs for the South Korean government. Mr. Seung was the government representative who visited Los Angeles last April after the riots. The group also met with the managing director of news and sports of the Korean Broadcasting System and had a tour of the facilities. These two meetings were important and significant for the ongoing work the WMA is pursuing toward media responsibility in a racially/culturally diverse America.

LETTER

Hollywood Just Doesn't Get It!

After viewing the latest episodes of Murphy Brown, I have to agree with Vice President Dan Quayle: "Hollywood just doesn't get it." The two-parent family is not an idiosyncratic arrangement, as many in Hollywood would have us believe.

The two-parent family, based upon sacrificial love, long-term commitment and service to others, is actually the cornerstone of a healthy society. It is essential, not only for the genuine happiness of the couple and the well-being of the children, but for society's own stability.

America's culture of the individual, however, has placed a tremendous strain on the family, and Hollywood as played a supporting role in accommodating our

worship of the self. By constantly stimulating our carnal interests, we drive ourselves to even more self-indulgent behavior, and to activities providing only instant gratification. It is little wonder that we face such overwhelming social ills.

The broken family is a tragedy, exacting a terrible human and social price. However, instead of cynically rejecting the traditional family, or hopelessly despairing of its realization, every effort should be made to provide America's youth with the tools necessary for establishing wholesome families.

Hollywood, however, seems unable to appreciate the urgency of this task, and is little inclined to help.

Thomas W. Cutts

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Unification Thought Presented at ICUS

By Dr. Jennifer P. Tanabe

The Nineteenth International Conference on the Unity of the Sciences (ICUS) was convened in Seoul, Korea, August 19-26, as part of the First World Culture and Sports Festival (WCSF). Committee III was dedicated to Unification Thought, with the topic "Theoria and Praxis in Unification Thought." Ten Unificationist scholars participated as respondents in this committee, of whom seven are currently either full-time or part-time faculty at Unification Theological Seminary.

Dr. Richard Rubenstein, Robert O. Lawton Distinguished Professor of Religion at Florida State University, and a long-time associate of the Unification community, again served as the chairperson of the committee, providing stable and fair leadership at each session. Dr. Sang Hun Lee, president of the Unification Thought Institute, served as the honorary chairperson, and provided the spiritual leadership. Dr. David S.C. Kim, President of the Unification Theological Seminary and of the Unification Thought Institute in America, also attended each session, supporting Dr. Lee and encouraging the Unificationist scholars.

Ten scholars in fields related to philosophy and religion presented papers, each focusing on a different topic in Unification Thought. The ten Unificationist scholars

offered responses: Dr. Andrew Wilson (Original Image), Dr. Theodore Shimmyo (Ontology), Dr. David Carlson (Original Human Nature), Dr. Thomas Ward (Axiology), Dr. Dietrich Seidel (Education), Dr. Thomas Walsh (Ethics), Dr. Brian Saunders (Art), Dr. Michael Mickler (History), Dr. Jennifer Tanabe (Epistemology), and Dr. Frank Kaufmann (Logic).

Stimulating discussion

The presentations proved to be intellectually stimulating, and the discussions

be fruitful, multiply and have dominion over creation) and states that these are to be fulfilled through correct relationships between "subject and object" pairs: mind and body, husband and wife, human society and the environment. The exact nature of these ideal subject-object relationships led to heated discussions in which Unificationists faced judgment on how much we have succeeded (or failed) in achieving these goals.

As I recall that week in Seoul, however, the most outstanding events are not the formal sessions and the intellectual discussions among participants. Perhaps the fact that ten different conferences were convened over a two-week period, with the International Holy Wedding of 30,000 couples sandwiched in the middle, contributed! At previous ICUS meetings an exciting feature has always been the variety of scholars assembled, from so many disciplines and so many parts of the world. In this case, however, not only did the gathering consist of

such a variety of scholars, but also included were religious leaders, political leaders, leading representatives of the media world, artists, students, etc., as well as thousands of couples, members of the Unification Church and others assembled for the Blessing! It was truly an incredible event.

We are

Perhaps one of the most memorable aspects of this event was Reverend Moon's declaration to the entire WCSF, at the banquet held at the Little Angels Performing Arts Center, that he and his wife, Hak Ja Han Moon, "are the True Parents of all humanity ... the Savior, the Lord of the Second Advent, the Messiah."

And just in case anyone might have misunderstood, Dr. Rubenstein underscored this announcement in his speech, saying that this was the most shocking thing he had heard in his entire life!

Those of us in the Unification Thought committee can testify to this, because Dr. Rubenstein attended a meeting with Reverend Moon at which he made the same declaration, and Dr. Rubenstein returned to our committee visibly shaken by what he had just heard. Just how our colleagues and friends at the WCSF will deal with this declaration remains to be seen. But unquestionably, they will never forget this year's conference!

My own personal experience included the joy of meeting old friends again, friends who participate in the ICUS conferences, particularly those in the Unification Thought committee, and friends who work on staff, and the excitement of making new friends in the "ICUS family." Once again I was struck by the fact that we can express entirely conflicting viewpoints during the committee sessions, and then embrace afterwards and share lunch or a ride on the shuttle bus to Itaewon together. Unification Thought teaches that "Shimjung" or heart should be the center of all activities, and this is really put into practice at ICUS.

Finally, my thoughts go again to Dr.

Sang Hun Lee, whose participation in the conference was indeed a great blessing. Not only did he schedule a meeting with the Unificationist scholars for the whole day prior to the start of ICUS proper (when most of us had planned to sleep off our jet lag!), but he also met with us one night during the conference for five and a half hours, from 10:00pm until 3:30am. In these marathon sessions he demonstrated his great love for us and his desire to share the depths of his experiences with Reverend Moon and his understanding of Unification Thought.

Guidance

On the first day when we met, he gave us such serious and deep spiritual guidance, emphasizing the great value of the WCSF in reaping the harvest of God's providence through six thousand years of human history. He went into great detail explaining the cleansing of blood lineage through the three historical women, Rebecca, Tamar, and Mary, culminating in the birth of the Messiah. During this session I felt pain running through my body as if my own womb were being cleansed. Toward the end he explained Mrs. Moon's role in leading the true liberation of women, and I felt such a rush of warmth and appreciation for her, knowing she must have suffered so much to be the pioneer woman leading the liberation of the whole world out of Satan's dominion.

During the long night-time session he answered our questions, giving us new insights into topics such as spiritual cognition, the problem of natural evil, and the relationship between Divine Principle, Unification Thought and the Bible. His answers evidenced such depth of thought, but were spiced with sparkling humor. For example, he commented that he would not elaborate too much on spiritual cognition yet since he had never been to spirit world, being still alive! When I first attended a Unification Thought seminar taught by Dr. Lee, and he sat solemnly in front of us speaking seriously in Japanese and never even making eye contact, I never expected to hear him laughing and joking with us in such a relaxed and intimate way.

Dr. Lee explained to us that human beings had made the divisions between theology and philosophy, but for God the truth is only one. He also said that to find the true interpretation of the Bible, one should ask God directly, which is what Reverend Moon did. Therefore we should be confident in the truth of Unification Thought and all Reverend Moon's teachings.

So now as I reflect on those days in Korea, I feel a renewed gratitude for all the understanding that I have been privileged to receive from our True Parents and Dr. Lee. I know that they believe that this truth can solve all the problems of this world, and they have entrusted us with the task of making this happen. It is an awesome task, but there could hardly be a greater one and I am proud to dedicate myself towards its accomplishment. I hope and pray that many of the scholars, religious leaders and others who participated in this World Culture and Sports Festival will be my colleagues in this venture.



Drs. Ward, Walsh, Kaufmann and Mickler at ICUS.

further expanded our horizons as we searched for understanding and potential applications of Unification Thought. Unificationists were challenged to show that the theory of Unification Thought is reflected in practice in our lives as individuals, families and people concerned with the environment.

Unification Thought takes as foundational the Three Blessings in Genesis 1:27 (to

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UNIFICATION THEOLOGICAL SEMINARY



Getting a Degree and the Seminary Experience

By Franco Famularo

I am Canadian, and in October 1975 I joined the Unification Church in Montreal. After spending a year and a half working with the church in Canada and the United States, I went to Germany in 1977 for a year, to join the European One World Crusade. From there I went to England, where I spent almost five years participating in home church activities, teaching workshops and leading church centers.

At the end of 1982 I returned to Canada, where I became director of the Toronto headquarters church and principal assistant to the national leader of the church in Canada till June '91. I was involved in teaching workshops, public relations, fundraising, business activities, administration, etc.

In June 1991, True Parents visited Canada. Very early one morning as we prepared to go fishing with True Father, Father asked me if I had been to the Unification Theological Seminary. I had not. Father then asked me to begin in September 1991. I informed Father that I did not have a Bachelor's degree. He said, "You can finish it by September so that you can start at UTS. You need the training."

I responded that I would do my best, and it became clear to me that it was definitely possible to fulfill Father's request.

Throughout the ten days that True Parents spent in Canada, I had the privilege to spend much time with Father, especially while fishing. He spoke often about the

value and importance of going to UTS. I was left with no doubt in my mind that, for True Father, gaining an education and going to UTS were very important.

Junior

When I joined the Unification Church in 1975, I was a student in junior college and had three months left to finish the diploma program of what would be considered first year of university in the United States. I was planning to do double majors in political science and comparative religion at university.

In 1975 the Canadian Unification Church had a very small foundation, and thus I was encouraged to become involved as a full-time member, so I voluntarily postponed furthering my education. Throughout the years I kept the desire to finish my education alive and looked for opportunities to do so.

At a leader's meeting in 1987, Father gave a speech in which he encouraged everyone to finish their education. This provided me with the inspiration seriously to pursue acquiring a degree.

I then sought information on how to finish getting a Bachelor's degree through non-traditional means. I acquired information about the University of the State of New York Regents College and also from Thomas Edison State College. Both institutions offer an external degree program. One can gain credit toward a degree from taking College Level Equivalency Exams, Graduate Record Exams, life experience and course work done in accredited institutions.

In 1988 I enrolled in Thomas Edison State College, had my previous school work evaluated, and began to study for the CLEP (College Level Equivalency Exams). I was in no hurry and did only four exams over the next two years.

In March 1991, I decided to switch over to the Regents Program offered by the University of the State of New York, since I found it offered a better program.

I had my previous course work evaluated by the Regents College and found that I had a total of 36 credits. I needed 84 more credits to finish the degree.

Getting the credits

As I mentioned above, Father asked me in June 1991 to go to UTS. During the period Aug.-Nov. 1991, I managed to do all the course work and exams necessary to be granted the Bachelor's degree with a concentration in history in Jan. 1992. I could then start at UTS in January '92.

In August I took two CLEP exams in social science/history worth six credits and in German for 12 credits. A few weeks later I found that I had passed both. I now had 54 credits.

In September I took the Graduate Record Exam (GRE) in sociology. Through scoring a pass I now had 84 credits since the GRE exams carry 30 credits. These exams are designed for students who are planning to go into graduate studies, and essentially test the student's knowledge of a particular field, assuming one has studied the material at university for four years.

In October I passed the history GRE exam. I now had 114 credits.

To acquire a Bachelor of Arts degree in the United States one needs 120 credits and at least nine credits must be in science or

mathematics. I chose to take the natural science and biology CLEP exams in Nov. 1991. In early December I received the results. My heart was trembling in anticipation as I discovered the passing grade.

To enroll at Regents College costs \$475 per year and graduation fee is \$240. For less than \$1000 one can acquire a degree from a reputable institution.

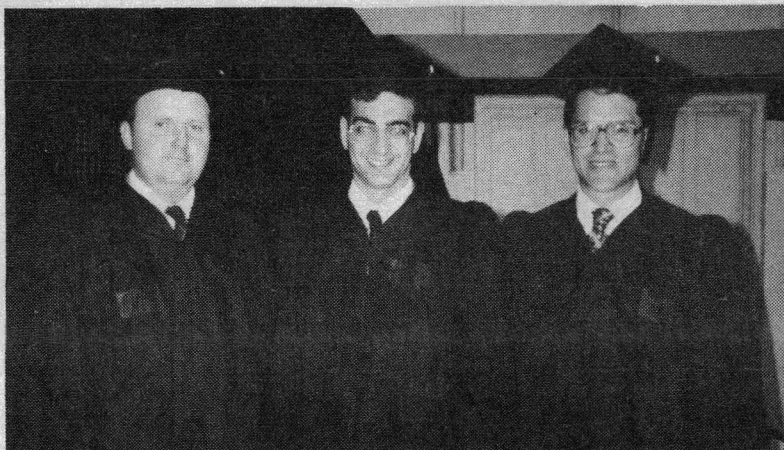
This program is designed for older students who have life experience and probably have more knowledge about certain subject matters than a young 21-year-old university student. Why should someone go back to the classroom and learn what one already knows?

As I reflect on my experience at UTS thus far, it has been very positive. I can now understand more clearly why Father desires that we gain the education and training provided here.

We can all be better equipped to accomplish our respective missions through getting a UTS education. I

found while I was in Canada during this past summer that what I learned at UTS was very useful in furthering relationships with ministers and academics whom I had been in touch with in the past.

I encourage any member of our community anywhere in the world to finish their Bachelor's degree and come to UTS. If you already have a degree, please don't hesitate. The seminary experience can be a very positive and enriching experience. You can do it.



Vincent Savage, Raymond Presky and James Kovic, three Regents College graduates at UTS.

With the help of God and through determined and intense effort, I had succeeded.

Although I cannot recommend this crash program for everyone, I suggest that it is possible to do this in a hurry if necessary through the Regents College program.

It is inexpensive. The exams cost roughly \$40 each if you live in the United States. If you live in countries outside the United States, the cost is usually \$50 extra. The exams can be taken practically anywhere in the world.

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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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1275 BLESSED FAMILY ASSOCIATION

New Officers Elected for BFA 1275

This August, the 1275 BFA held an anniversary picnic at Belvedere and elected a new president. Doug Bates is the outgoing, and Takehiko Hirata the incoming, president of the association.

The Elder Sonship

by Doug Bates

I grew up as the youngest of six children. My two older brothers preceded me everywhere, including to the church and to the Blessing. In 1982, as a young member, I escorted my parents to Madison Square Garden to watch with them as their sons were blessed. For me, it was much more exciting than the circus I had seen there many years earlier, but I had little idea of the meaning I would later come to find in that event.

I think that the Blessing may be the last thing I ever thought would happen to me. It did happen, and it seems nothing is impossible anymore. But something surprised me recently. My Parents gave me something I've never had before: a younger brother. I'm talking about the 30,000 Couples Blessing, of course.

In my physical family, being the youngest meant I wasn't responsible for others. There were always elder siblings around. Also, my parents got kind of soft by the time I grew up. But even though I followed many footsteps, I knew I had a unique place. I had to creatively discover that uniqueness. I could learn from both the accomplishments and the mistakes of my siblings, so I always felt I should be the best, acknowledging their foundation.

Until the recent Blessing, I still felt like the youngest brother spiritually. Even though I inherited the leadership position of our BFA, I struggled to truly assume that responsibility, to believe that if I didn't initiate something, it wouldn't happen. I thought nobody would expect much from me. I got discouraged, I ignored the BFA, and I made excuses. When my wife pushed me I said, "I can't do it now, but keep pushing!" This is my confession to all of you. Looking back on my small efforts, I gained more than I gave, especially from the committee members. This has been the formation stage of our association.

Now is the time for a new beginning. We have a younger brother, who will be watching us, hoping to learn something about the ideal standard. If we choose to take it, there is an opportunity here to find good reason to become more serious. Father has reached a new level with this Blessing, jumping an order of magnitude in size and breadth of scope. We should at least increase a parallel amount in our own stature as Tribal Messiahs.

What I would like to pass on from my experience in the BFA is that there is a serious purpose for it. Recent Blessings, including ours, have included a significant number of re-blessings. Our BFA along with our trinities should ideally be able to reassure True Parents that there will never be another broken blessing. It is a restorative structure to permanently secure the territory claimed by God. That means contacting your trinity, contacting the BFA, sharing your struggles, sharing your strengths.

For those who don't know, we



Takehiko Hirata and Doug Bates, and the BFA picnic

gathered on August 23 at the Belvedere grounds. The first reason was as an anniversary picnic, since we did not commemorate in January. Second, we held an election of the new committee. Third, the timing purposefully coincided with the current Blessing, within hours of the Holy Wine Ceremony. We held a special prayer at Father's rock to support this historical event.

I was very pleased to have Mr. Hirata of Brooklyn accept the position of president of

the BFA. He and his wife Kate are both well known in the New York Church and National Headquarters administration. I am confident that they can take us to a much higher level. Please remember that no one has the designated "mission" to work for the BFA; they do it after working full-time on other things.

We all share equally in this special mission, as we have all shared equally in the Blessing. The best way to support them is to offer time, skills or money, and keep

in touch if you move, have a baby, etc.

Our Association Growing Up

by Takehiko Hirata

Since I moved to Brooklyn, New York from Seattle, Washington, in the summer of 1991, my life has changed dramatically. Being in New York I have the privilege to be able to see True Parents and True Family at Belvedere and on church Holy Days. I am also so grateful to be so close to many church elders and leaders here in New York. They have guided me well and taught me so many valuable lessons for my life of faith. Since coming here, I have had many unforgettable experiences.

In the beginning of this year, I was assigned to be the USA coordinator for Brooklyn. Then in September I was asked to become the district leader for the Brooklyn Church. There are surely many brothers and sisters more qualified than I to do this mission, but I know God wants me to be a more responsible son; therefore I am willing to accept any kind of mission and do my best.

My wife is American; we were able to start our family life in the beginning of this year, and our first baby is due in January. Although both our missions are very intense, we have begun to understand how precious this Blessing is by sharing our daily life together. I believe that God will constantly push us to grow and take more responsibility as a Blessed family.

When I was asked to take on the responsibility of president of the 1275 BFA, I was more than just a little surprised and actually rather confused as to what it would involve. But if God wants our couple to take on this mission, we willingly and gratefully accept. Although both of us are young and have a lot of growing up to do, we will do our best in this position to bring happiness to God and True Parents by our own sacrifice. Our BFA itself is young; yet based on the efforts made by Doug, his wife and all our 1275 brothers and sisters over the past few years, I am confident that as an association we will continue to learn and grow in wisdom and in love.

You can communicate with the 1275 BFA by writing to Takehiko Hirata, 657 Westminister Road, Brooklyn, NY 11230

My wife ... and I are the True Parents of all humanity ... we are the Savior, the Lord of the Second Advent, the Messiah. —August 24, 1992, Seoul, Korea

Response to queries about Rev. Moon's Declaration of Messiahship

We believe he is the Messiah and the central person in God's providence for our age. We believe that through his spirit, word and deed God's plan for the salvation of mankind will be accomplished.

It is important, however, to note that he is fulfilling the role of the Messiah according to Unificationist views—he is not the Messiah in the sense of current teachings of fundamentalist Christianity, Orthodox Judaism or the equivalents in all other major religions. In Unification Theology, the purpose of the Messiah is exemplified by Jesus' public mission and efforts to establish God's sovereignty in a world dominated by sin.

We do NOT believe

Jesus of Nazareth existed before time and space

He has nothing in common with regular human beings

He fulfilled all the prophecies of the Old Testament

He solves sin with a wave of the hand or simple command

His life and death were predestined and unfolded and controlled by God

He came to establish a political kingdom as King of the Jews

God could have made people recognize and follow Jesus

It is good that he was rejected and crucified.

The first and second advents are different. The Book of Daniel was a symbolic description of the first coming while Revelations is a literal description of the second coming

We DO believe

Jesus was born of woman and was fully human

He is fully like us except with no sin.

The Christians, beginning with Paul, had to reinterpret the Old Testament to make it fit with what actually happened to Jesus.

Sin is not yet solved because human beings still do not know the full truth and have not fulfilled their responsibility.

His life was a constant struggle against evil in the attempt to make the people understand who he was

He came to establish God's kingdom as a family structure based on sacrificial love

People freely choose to believe and follow based on God's guidance through prayer and seeing the fruit

The people of his age should have recognized and exalted him.

The first & second advents are similar and that he will return the way he departed: the way of the cross. Revelation prophesies a literal marriage of the Lord at the second coming.

This is what we believe about Jesus.
We also believe it about Rev. and Mrs. Moon.

DIVINE PRINCIPLE STUDY

Nature of God and Man; the Purpose of Life

Volume One • Part 1

Thou didst create us for Thyself, O Lord, and our hearts are restless until they rest in Thee—Saint Augustine

It has been said that every generation asks the same questions about God, man and human destiny, but that each puts them in some special form.

When in 1966 the bishops of the Roman Catholic Church in the Netherlands issued a new type of lay catechism, they expressed for the modern age some of the questions which have perplexed humankind since antiquity.

Among the questions these bishops raised were: "What is the point of this world?" "How did our life begin?" "Is it an accident that things strive upward through such new and wonderful phases—existence, life, feeling, thought?" "How can we harmonize all the sickness, disappointments and cruelty of this world with an infinitely good origin?"

Such questions, of course, are not necessarily new. The prophets and priests of the Hebrew Bible wrestled with similar issues, and so have modern theologians and laymen.

Earlier, Greeks from Plato to Plotinus considered them; nor were they overlooked by Hindu saints and Muslim sages. Even Karl Marx recognized the need to address these issues, and today these same questions are still being asked by Christians and non-Christians, theists and humanists, dogmatists and doubters.

Regardless of one's particular religious or irreligious faith, every individual sooner or later asks himself certain fundamental questions about human nature and destiny. A person must find his place in the society of which he is a member. He must relate himself in a positive fashion to the wider universe surrounding him. Ultimately, if the above passage from St. Augustine is correct, one must even come to terms with God.

Polarity: Creator and Creation

In asserting that the Lord has "created

us for Himself," St. Augustine has touched upon the first characteristic and activity of God. He is the Creator. The Hebrew Bible, the foundation for the Jewish, Christian and Islamic faiths, opens with the verse, "In the beginning God created the heavens and the earth."

Similarly, in the Apostles' Creed, the first article is: "I believe in God the Father

He can be known through His creation. An artist's work is a visible expression of his invisible character. Shakespeare could only write Shakespeare; Picasso could only paint Picasso.

In the same way, the universe reflects the personality of God. As we can sense an artist's character through his works, so we can perceive God's nature through His

things that have been made" (Rom 1:20).

Beyond the natural creation, however, Divine Principle teaches there is a more direct way of receiving God. "What is mind that Thou art mindful of him?" the Psalmist asks—and answers in the same breath that this creature has been made only a "little less than God" (Ps 8:4-5). Man, we are told, was created in God's image.

According to the writer of Genesis:

"So God created man in His image; in the image of God He created him: male and female He created them" (Gen 1:27).

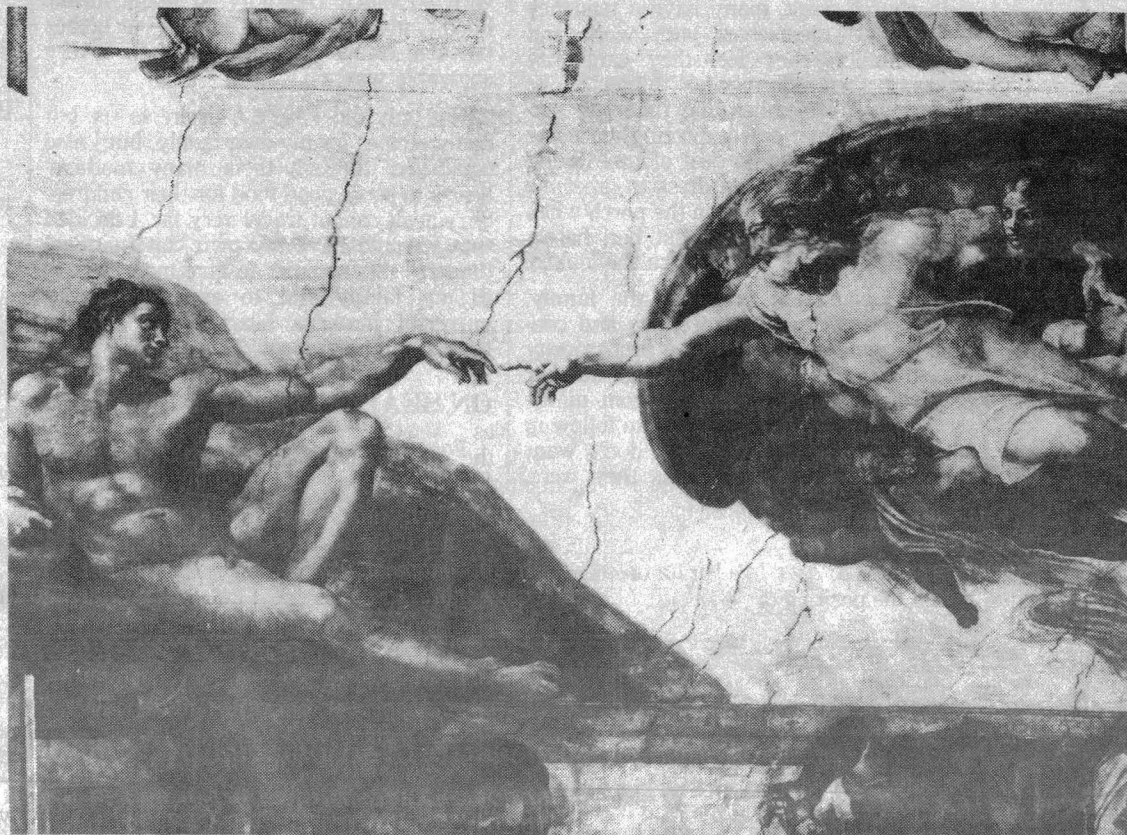
This affirmation, of course, has found considerable support in the millennia since it was written. As the Russian scholar Vladimir Lossky has pointed out, the founders of the early Christian Church devoted no little energy to identifying God's image in man, variously defining it as the soul, the intellect, and the power of self-determination.

In addition, it was identified with the gift of immortality, the ability of knowing God, and the possibility of sharing the divine nature. In the modern age, Archbishop William Temple, noting that the revelation through nature is "incomplete and inadequate," has stressed that "personality can only reveal itself in persons. Consequently, it is especially in Human Nature—in men and women—that we see God."

God, then, is revealed most directly in people.

With Archbishop Temple, Divine Principle distinguishes between the revelation of God through nature and His revelation through man. While through man there is a direct expression of God, in the case of the universe there is an indirect relationship. God is expressed not actually, but symbolically.

Nevertheless, both man and creation serve a revelatory function. By recognizing the fundamental characteristics inherent in both man and the cosmos, Divine Principle teaches us that we can comprehend the basic nature of God.



Almighty, Maker of heaven and earth."

In the Judeo-Christian tradition, then, God is the ever-active Creator, an infinite and invisible spirit who fashioned the universe in the light of His perfect reason and holy will.

Whether we read the creation story in Genesis, the beautiful nature hymns in the Psalms or the majestic poetry of Job, we are reminded by the Biblical writings that behind and throughout everything visible, man can sense the activity of the invisible. Wherever one looks he beholds the handiwork of God.

Reflections of God

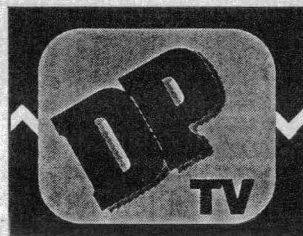
Even though God is an invisible spirit,

creation. If, as now asserted by scholars of body-language, our facial expressions, gestures and overall appearance reflect our inner nature and attitudes, so we may say that the universe reflects God's nature.

In that sense, the universe becomes God's body. The majesty of Mount Everest, the beauty of a sunset, the power of a storm, the harmony of the cosmos—all reflect something of God. The temporal manifests the eternal.

Reflecting this fact, the Apostle Paul wrote to his fellow-Christians in the first century A.D.:

"Ever since the creation of the world, His invisible nature, namely His eternal power and deity, has been clearly perceived in the



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	TCI	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
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	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
	Venice	Century 3	Fri	8:00p
	West LA	Century 3	Fri	8:00p

CA	San Diego	COX 24	Mon	5:30p
	San Diego	SWest 16	Mon	8:30p
	San Diego	Daniels 38	Mon	5:00p
FL	Miami Springs	Dynamic 50	Mon	5:00p
	Miami Springs	Dynamic 50	Fri	10:00a
GA	Dekalb county	12	Sat	3:00p
	Fulton county	12	Mon	3:00p
HI	Honolulu	Olelo 22	Tues	10:30p
IL	Chicago	United 52	check local listings	
LA	New Orleans	47	Fri	8:00a
	New Orleans	47	Sun	noon
IL	Chicago: Far West Suburbs	United 52	Mon	10:00p
NC	Raleigh	CAP 10	check local listings	
ND	Fargo	CableCom 2	Sun	2:30p
NJ	Belleville, Bloomfield, the Oranges	Suburban 3	check local listings	
	Dover & Whippany	Sammons 3	Sun	7:30p
	Newark	Gateway 26	Sun	7:30p
NY	Buffalo	32	Mon	8:00p
	Poughkeepsie	32	Thurs	6:30p
	Queens	56	Sun	9:00p
	Rome	NewChannels 19	Tues	7:00p
	Staten Island	CTV 24	Thurs	4:00p
	Schenectady	11	Wed	9:30p
	Staten Island	CTV 24	Sun	9:30p
TX	Austin	32	Fri	8:30p
	Austin	32	Sun	6:00p
	Dallas	15	Wed	4:00p
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	Dallas	15	Fri	10:30a
	Fort Worth	44	Mon	8:30a
	Fort Worth	44	Wed	1:30p
	San Antonio	34	Wed	11:00a
VA	Arlington	33	Wed	6:00p

★ FAMILY LIFE EDUCATION ★

Heartwing: The Shimjung Way Of The Family

By Victoria Clevenger

I'm always impressed by (and envious of) people who have unusual power to make things happen. Whatever else may be said about the man many of us call True Father, it's obvious that he certainly has this power in extraordinary abundance. Someone once said to me that Father gets at least 90% of his power from his vision of the ideal. That struck me deeply when I heard it, and I've been pondering it again as I consider how I can help create more heaven for the people I relate to.

What is your vision for your life? Does it give you power and, if so, how? What enables you to feel you are making progress toward what you really desire?

Speaking of vision, and thinking about the upcoming election...I recently read an editorial in the Portland *Oregonian* by Randy Charles Epping (an international consultant and author of *A Beginner's Guide to the World Economy*), which made the point that "this year's political candidates, taking their cue from an ill-informed electorate, seem to be concentrating on protecting certain jobs at home, rather than moving to encourage trade and world economic growth." He emphasized that "by understanding the world economy, we can benefit from it—and, in the process, make the world a better place. By relying on others to tell us what is best for the economy, we are letting them take away one of our basic rights—the freedom to choose.... By becoming economically literate, we can tell the politicians what we really want: jobs and growth with the United States as a competitive player in the world economy." It's something to think about when we make our choices.

As always, I hope the following items can assist you in making your life what you want it to be.—VC

A HIGHLY EFFECTIVE PERSON

Thanks so much, Joy, for this review of a book I too have found to be immensely valuable!—VC

The fact that I am writing this now is directly the result of the aid the book I want to share about gave me: *The 7 habits of Highly Effective People*, by Stephen R. Covey, a "Fireside Book," published by Simon and Schuster, 1989.

Usually I skim self-improvement books, I'm underlining and writing in the margins of this book's words. In fact, I don't loan out my copy—I'll buy it for an interested person who can't afford it, but I'm finding it so helpful in aiding me in making significant changes that I don't care to part with it.

Mr. Covey believes that good character based on universal principles is the basis for human effectiveness. He advocates that people make person life mission statements (and family and work mission statements) based on what kind of people they want to be. Then decide priorities based on what is truly important to you, not just "urgent". He helps you deeply examine yourself in a constructive, empowering way. Other of his points: "Interdependency of people is higher than independence," and "Efficiency is for things; effectiveness is what we need in relationships."

There's a lot of tools in this book and I highly recommend it for anyone seeking a practical, down-to-earth aid to growth.—Joy Garratt, Seoul, Korea

"WORK OF THE LORD"

Here is more from my interview with Dr. Don Sills ["Embracing Hero," May '92 UNews].

Dr. Sills used a catchy phrase which I asked him to amplify: We get so involved with the work of the Lord that we forget the Lord of the work and don't reflect on God Himself, His love for us, and His majesty, which is almost beyond comprehension. We get so busy and active that we forget our marital relationship, feelings, and taking the time to reach out and genuinely encounter and touch each other. This is not in God's plan!

In church work, many have a tendency to overload themselves with work and responsibility—they feel they can't say no—and then allow vital things to be neglected. I remember one time my six-year-old daughter was expecting me home and had spent a great deal of time fixing her hair and choosing a dress to greet me in. She was waiting me on the porch when I rushed into the house past her, barely acknowledging her or how nice she looked.

God's plan was to create the family. We've concentrated on meetings and conferences, but in so doing, the first priority of God becomes secondary. A great number of juvenile delinquents come from ministers' homes. Few children want to follow in those footsteps because they don't want their kids to be neglected as they were,

because their parents were so busy saving the world. What profiteth a man if he saves the whole community and loses his own kids. Some are working 2-3-4 jobs, and only have time to occasionally drop in and see their family.

I was like this and had to consciously make changes like learning to say no. I would turn the answering machine on, and wouldn't answer the phone when we had made other plans because I figured few people call just to say hello—usually they want something. I've created the freedom for myself to work or not. However, by the time I realized how important it was to make time for my family, my kids were into their own activities and then gone, while I wanted to go to Disneyland. But now I spend a lot of time with my wife. I know of 15 churches who got together to hire a counselor to help them with their congregations. We minister-types have a tendency to feel our time is not valuable, and that we should be at your convenience. Now I realize that when I make plans, if the other has to change them, then he/she should change to meet my schedule.

Who controls your family's life? Either we consciously control our circumstances or circumstances control us. All the Scriptures say it is our responsibility not to be conformed to the things of the world, but to be transformed according to the will of God. Many—probably most—times, the details that we let control us won't make any difference 100 years from now.

DELICIOUS!

Jutta's delightful sharing was exactly what I needed. Cooking is not my strong point, but I know how much good meals and mother love are intertwined. Thank you, Jutta, for your deep and creative heart.—VC

I was thrilled by what Edlyn suggested to her dad ["Preparation for Dad's Day," May '92 UNews]. If we all could be so simple, life would be easier, too. Thanks to everyone else for their inspirations. I have been searching my heart very much for something to share:

Recently I have been helping Betsy Orman to organize the International Cookbook *Mother's Heart*. By reading and typing and sometimes trying to figure out how to substitute measurements or ingredients from other countries, I had a sense of unity among all peoples. We all need food for our bodies to grow. God created an infinite variety of animals, plants and vegetables, and man in his right capacity as lord over the creation has used these with so much creativity to make meals. Food is not only used to sustain our bodies but also brings people together in a very enjoyable way.

Not only did I have a desire to try out many recipes for my own family, but I also could feel through them many mothers' hearts to serve good food for their children. So, since I cannot travel very far, I decided that I would have my own "international dinners" this summer to give more variety to my family and to express a more universal mother's heart.—Jutta Tobkin, Falls Church, VA

ON HEALTH

For some reason I always had interest in other methods for healing than Western

If you don't have an ayurvedic doctor close by, here are some tips for you to try out:

1. Drink hot water very frequently (about every half hour) throughout the day (amount according to thirst). (I always get heartburn midmorning and feel exhausted, but the hot water keeps the channels open and cleansing is taking place all day—this has helped me incredibly.) Don't drink cold drinks ever.
2. Reduce consumption of coffee, tea, alcohol, refined sugar, and chocolate.
3. Eat fewer warm fresh-cooked foods; if possible, no leftovers. Eat more fresh fruits.
4. Eat raisins, figs and dates regularly.
5. Have lemon juice with honey at room temperature on an empty stomach.
6. Don't cook with honey.
7. Don't drink milk with a full meal of mixed tastes (only with sweet tastes, like breads and cereals).
8. Eat lunch between 11:30 am and 1:30 pm as the main meal, and have dinner before 7:30 pm as a lighter meal.

Don't try all at once; apply one by one as you feel comfortable.—Hilda Wiemann,

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

medicine. I witnessed three of my friends who were diagnosed with cancer and the doctors gave them a very short life expectancy. They all tried fasting on juices for 42 days and survived. One of them had to do it three times, but finally he beat the cancer and has been in wonderful condition for the past ten years. Basically the principle is to starve the cancer cells, but stay alive through the fresh juice that is strained through a fine cloth. According to Rudolf Breuss, author of *Cancer and Leukemia*, cancer feeds on solid foods only. Leukemia is even easier to treat and Rudolf Breuss says he hardly ever lost a person with this sickness. You can order a booklet from: Versandbuchhandlung, Walter Margreiter, Im Hag 23, A-6714 Nuezdiers, Austria.

Another book on different cleansing diets is *Cancer* by Hanna Kroeger. She is also the author of *Ageless Remedies from Mother's Kitchen*, which lists all kinds of problems and pains and gives tips on how to treat things with herbs, spices and natural remedies, and *How to Counteract Environmental Poisons*, which describes how to protect your home against chemical, radiation, and electrical pollution. To order, call (303)443-0755 in Colorado.

But most important for healing is to change daily habits and your outlook on life. There are innumerable books on positive thinking, yoga, meditation, and healthier eating. Please take a short time every day to read and follow some of the guidelines—whichever suits you best.

I highly recommend the books of Dr. Deepak Chopra, who is the president of the American Association for Ayurvedic Medicine. *Quantum Healing* was his groundbreaking bestseller. I enjoyed *Perfect Health* even more, and just recently the book *Unconditional Life* came out. Ayurvedic does not treat the sicknesses of the body; it approaches the person as a whole of mind-body-spirit in relationship. To be sick is called being out of balance. The first prescription everybody gets is learning transcendental meditation.

Cheverly, MD

APPEAL FOR HELP!

I know it's true that we continuously need strategies in specific substantial forms to help us achieve our internal goals. I long for give and take and insight on heavenly mothering (and wife-ing too!). It's very challenging to learn how to be a good mother in a country where you can't speak the language and it takes years to learn to read and write it. The Western women in Japan desperately need English materials on all aspects of childcare. It takes years to learn to read Japanese. We would welcome your testimonies, magazines, books, tapes, etc. Will try to refund your postage. Send subscription forms or publication price lists. Thank you very much! Mail to—Robin Tsubota, 5200 Nishiohata, Niigata City 951, Japan.

PLEASE LET US HEAR FROM YOU!

The purpose of *HeartWing* is to help all of us, regardless of race, religion or nationality, to learn from, connect with, and more deeply value each other. 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 can be printed in the *Unification News*, or *HeartWing*, or both. Please also send pictures!

If you would like to receive a copy of *HeartWing*, or have one sent to someone else, send an appropriately addressed, stamped (52 cents) envelope (SASE)—and, if possible, some item I can publish. A year's "subscription" to *HeartWing* is material for at least one or two issues and four SASEs. Donations to cover the costs of publishing and distributing *HeartWing* are very gratefully accepted.

Please encourage your friends, neighbors, relatives and USA contacts to share their insights, too.

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

★ TRUE PARENTS' HISTORY FOR CHILDREN ★

Father is Born on a Farm in Korea

By Chris Garcia

The horizon was turning pink with the rising sun in Chonju of Buk-Do Province. The old woman threw off the heavy bed quilt and got stiffly to her feet. She was called "Halmoni" (grand mother) by her many grandchildren and children. The floor was still a little warm from the hot rocks laid under it the night before. But the winter air was freezing, and her breath showed in clouds of steam. In the dark, there were traces of ice along the edges of the white oiled paper windows. In spite of her age, she was wide awake. She was, after all, a Korean, and Koreans were proud of their fierce winters.

She put on a white quilted skirt that reached down to her ankles. Then a white cotton blouse and a purple knitted vest with pockets. She put slippers on her feet that looked like little canoes with upturned toes. Lastly, she put on her long fur over coat, tying it with a piece of rope. She pushed past the paper door and into the frozen dark. She made her way across the farm yard to the woodpile, holding her thin old fingers in her armpits to keep them warm.

The woodpile was a cone-shaped tower of sticks and chopped wood about as tall as the house. In the barn next to it, the rooster crowed, and the other animals began to stir. She dragged out a large chunk of sticks, frozen together, and turned back to the little house.

Inside, the three little girls were up. They took the wood from her and began making a fire in the firepit for the morning rice.

"Where's the kimchi?" asked the old woman.

"I'll get it, Halmoni," said the youngest girl. She slipped into her father's gray felt boots and went quickly to the great clay kimchi jar buried outside to dig out a portion.

Meanwhile, in the next room, Halaboji (grandfather) was on his feet and dressed. He wore blue, baggy pants tied down on each ankle. Over that there was a white, wide-sleeved shirt with strings instead of buttons, and like Halmoni, he wore a vest with big pockets. He had a round face with a long wispy white beard and mustache, and no hair on top of his head.

Halaboji's son, the farmer Mr. Moon, was the head of this family. He was speaking earnestly to his pregnant wife. She was just getting up from her mat. He looked at her with concern. The baby would be born soon.

Their young son came in, bowed, and dutifully rolled up the quilts and mattresses. He took the low table from its place against the wall and set it in the middle of the room, placing cushions around it. Halaboji came in and sat down with farmer Moon, while one of the girls brought a brass pot of steaming barley tea.

"Father," said the farmer Moon, "she says the baby will be born tonight." He poured tea into the little green cups.

Halaboji slurped his tea. Halmoni came in carrying a big bowl of rice. "He says it's tonight," Halaboji said to her. She smiled as she hurried out.

After they were alone with their rice and kimchi, Halaboji said, "So, I can see in your face you have something else to tell me."

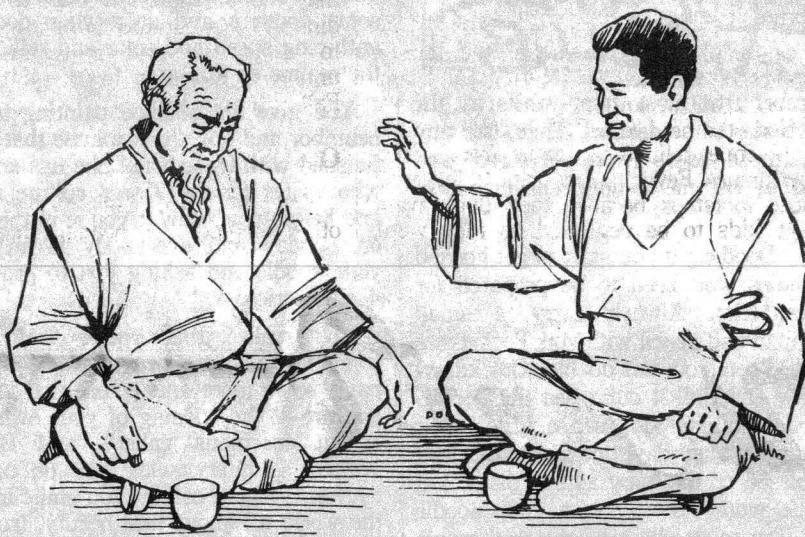
"I had two dreams last night," said the farmer Moon. Halaboji closed his eyes to

This is the first in a series about True Parents' life written for children and first published in the Blessing Quarterly. There were some spiritual signs before Father was born, and his grandfather saw some sign of his coming greatness. We have heard that miraculous events occurred. Based on this information, the events of this story were written. It is not to be taken as literal truth. It is a story which is meant to give the feeling surrounding his birth, the environment in Korea... a story of how it could have happened.

show he was paying full attention. Everyone knew that he could interpret the meaning of dreams.

"In the first dream, I saw a golden rooster perched on the shrine of our ancestors. It was night, but the rooster was crowing and wouldn't stop. On the shrine there was incense burning, and it was a paper with the ends tied with wire. Then Confucius came and opened the paper, and

people in the little farm village, the Mudang was a doctor and priest all in one. When someone became terribly sick, she would come with her herbs. When they were having trouble with spirits, who would arrive with her singing and dancing and her bag of magic things. She could also read the future the way others might read a book. The Mudang lived in a world where the spirit world and the physical world



it was painted with the six yang lines. Then I woke up."

Without hesitating, Halaboji spoke. "The six yang lines mean it will be a boy," he said, "and if you saw Confucius, it means the boy will grow up to be a Taegun—a saint—a true man!" He paused. Then, with a quiver in his voice, he said, "This is truly remarkable! The true man is all wise and generous, and he lives for the sake of others."

"Also," continued Halaboji, "when the rooster crows at sun rise, it means all evil spirits must go back to the underworld to escape the light of day. But when it crows at night, it means Heaven has won a victory. It means a saint has been born."

"My other dream was even stronger," said the farmer Moon. "I dreamed about the Shining Dragon of Heaven."

Halaboji slapped his hands down on the table. "This is too much!" he said hoarsely. "I have never heard of anyone dreaming of the Sacred Dragon."

"But it is true, Father. It was very clear," insisted the farmer Moon.

"Well, then, I will not interpret it," said Halaboji. "You must take that dream to the Mudang. Heaven may be speaking to you. She will know."

So later that morning, after feeding the animals, the farmer Moon packed up a bag of rice to take to the Mudang. He put on his white robe and big felt boots and his horsehair hat. It was a sign of serious business to put on this hat. It was made of horsehair and painted with black lacquer until it was stiff and hard. It had a great wide brim, and a tall straight crown, flat on top. It didn't actually fit around his head, but rather sat on top of his hair and was held in place with a black silk scarf tied under the chin. Farmer Moon felt like a wise man when he wore this hat.

He set off to see the Mudang. To the

were all together. Everything had a spirit. Not only animals, plants and people, but pots and pans, oil lamps, stones, the wind in the trees. Everything had something to say to her, because she knew how to listen.

Soon the farmer Moon arrived at her house. He walked a bit nervously to her door and rapped. No answer. He rapped again. Finally, he opened it a crack and called, "Mudang, are you here?"

"Come in," he heard her call. As he removed his boots, he saw that she was seated on the floor behind a low table. On the table was a pile of magic turtle bones, a bowl of water, and a bowl of salt. Her black hair was tied up in a bun.

He got right to the point. "I dreamed about the Shining Dragon last night," he told her.

She sat silently a moment, her eyes closed, listening. Finally, she nodded her head and said quietly, with some awe in her voice, "There is an old Korean legend about the first man—Taegun. Your dream tells us that now, after all these years, Taegun—or True Man—will be born in your house."

He raised his eyebrows in surprise, but he could see she was quite serious about this. He didn't ask any questions. She seemed to be finished, so he respectfully gave her the bag of rice and bowed deeply. He quickly put on his boots and let himself out of the house. As he went out the gate, he heard her call, "I will come to your house in eight days for the offering ceremony."

True man? Taegun? In his house? The farmer Moon walked in silence. It was all too much.

That night, the child was born.

Whenever babies were born, women became the masters of the house. They chased the men away and hurried to help the mother.

Farmer Moon and Halaboji didn't mind retreating to the kitchen. They sat near the firepit and played Mah Jong, a kind of card game. Birth was a natural part of their lives, and they had been around for many births—both of humans and of animals. Yet, they both felt how special this one was. It was hard to concentrate on the game. Finally, the farmer Moon pushed his tiles away and leaned against the wall and waited. What if it was a girl?

Suddenly, a baby's cry was heard, followed by happy squeals of the women and girls. "A son!" they called to the men joyously. "It's a baby boy!" In a family of three daughters and one son, this was welcome news. But to the two men, it had a deeper meaning.

The farmer Moon quickly got to his feet and went into the other room to join the sounds of rejoicing. He saw the women and girls scurrying about with shining eyes. His wife smiled at him. He looked down at his son's little face. "We shall call him 'Yong Myung' " he said quietly. "Yong means 'Shining Dragon'."

Halaboji sat thinking about all that had happened that day. His granddaughter came to the door, calling for him to come, too. He waved her away and stood up. Pushing past the paper door, he stepped outside into the freezing night air.

It was January 6, 1920. The moon was shining down on the thin layer of snow. The air was full of silver light. A feeling of peace and good will seemed to ring in his ears. Like the Mudang, Halaboji seemed to be reaching out with his thoughts—waiting and listening. His thoughts were drawn to heaven. He looked up at an especially bright star and whispered, "Thank you."

Far away, across the gleaming rice field, a rooster crowed.

Note: Later, Heavenly Father gave direction to change Father's name to Sun Myung. Moon means Truth; Sun is a symbol of the Christians; Myung means Light. Thus, his name, Sun Myung Moon, means "The Light of Truth has come to Christians."

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Clover Club Corner: Just Doodle It!

By Bruce Biddle

I really love to draw. Through the years I've become pretty good. Sometimes a friend says to me, "Boy, I wish I could draw like that. I can't even make a straight line." So I offer to lend him or her my ruler.

Then I tell them that straight lines are nice if you're an architect; however, I prefer wavy and curly ones. I also like dots, squiggles, zigzags and some other doodles which have yet to be given names. The IDRF (International Doodle Research Foundation) has more information on these if you're interested.

Unfortunately, few people take doodling very seriously. Actually, it is very important. Recent findings show that our world has a huge surplus of short pencils. If we don't use them up quickly, there will be a severe shortage of desk drawer space in years to come. Doodling has been proven to be the most efficient way to remedy the problem. You can help.

But I doodle because it's fun. It helps me to get warmed up for fancier drawings of cars and houses and people and things. And it is healthy, too. It's like stretching well before you go jogging—so you won't get a cramp or pull a muscle in your imagination.

For those of you who haven't doodled much and would like to give it a try, I suggest the following exercises:

Headphone Heaven: This is the easiest way to dive into the doodle pool. Put on your favorite lively music and scribble in rhythm. Just let the sounds and squiggles swim around together. Switch colors when the songs change if you like. Don't forget to turn on your telephone answering machine before you submerge.

Magazine Mayhem: Using old newspapers, magazines, catalogs, etc., draw funny stuff directly onto pictures. Doodles are nonrealistic usually but you can still trace around people and cars and add mustaches, haloes, rocket launchers and other goofy details. Just don't think too much. Keep it spontaneous. If you're trying to teach little ones not to draw in books, practice this one after bedtime.

Kooky Classics: You probably have a favorite book about an artist. While looking at their artwork (in a museum would be best, but you might feel real silly) let the inspiration of their masterpieces stimulate your doodling. Doodle big and bold!



Remember that most great works by the masters started as doodles. Then, like tiny seeds, those ideas were explored and refined to become magnificent megadoodles!

Daily Doodles: If you start to get hooked on doodles, you need to be prepared for doodle-attacks. Always carry a small scratchpad and pencil with you. Pocket-size is best. Then you can do like Quickdraw McGraw and pull it out when the doodle-bug bites. When you need a little break during your busy day, doodle the bus you just missed or the baby as she plays. Let real life work its way into your doodle world. Try to doodle a bright red maple leaf as it drifts gracefully before a crisp blue sky. (Once it hits ground, it's too easy!)

Some people simply doodle for doodles' sake. That's fine. However, if you really want your work to make a difference in the

world, you need to faithfully set out on the quest for a true doodle. A true doodle is difficult to describe because it looks different to different people. It's extremely rare and beautiful and all kinds of great things happen to you if you can find one through prayer and sincere doodling for others.

Here's an example of how a true doodle might manifest itself in your life. First you draw it. Any little doodle will do. Then you stick it on the refrigerator and show it to your friends. Then maybe a neighbor drops by to borrow a bit of kimchee. She compliments you on your cute doodle and you decide to put it in a frame for her, so you find a frame at a yard sale. The frame turns out to be a little too big, so you expand the doodle and develop it some, and pretty soon it looks more like a sketch. An artistic relative stops over for coffee while you're working on the sketch and gives you some pointers and soon your doodle is gathering speed and color and rolling into the realms of true art.

You give the finished painting to your neighbor and you think maybe that you're finished with it—but no! She has an uncle who writes for the *Times*' culture section and before you know it you're in the paper on Sunday and everybody is analyzing your doodle and asking you to produce a doodle series.

You realize that you're really onto something so you pray and doodle and paint some more and before you know it you are at the opening of your own show at an enormous gallery, and Barbara Walters is interviewing you on national television. Quite calmly you smile and tell the world all about true beauty, true love and True Parents. Now *that's* a true doodle!

Send your doodles, stories, etc., to the Clover Club Magazine. Share your heavenly creativity with children all over the world: Clover Club, 1857 Wilton Rd., Cleveland Heights, OH 44118

Jo-On Ja

Dear Jo-On Ja:

I went to Camp Sunrise and discovered that my parents are not living up to a heavenly standard as they taught in the camp.

Our family never does Pledge or reads Father's words as a family, and we seldom pray. I would like to have this standard in my home, but when I approach my parents they don't want to change.

What can I do?

Spiritually Deprived

Dear Deprived:

Why not try asking your parents questions about True Parents and their lifestyle? Sometimes asking these questions brings back memories of what brought them to the church and may re-ignite their feelings of dedication.

Don't be angry at them, but if you show them that you're truly interested, they may be willing to carry out traditions for your sake.

In the meantime, follow those traditions on your own. They will truly help you, and may inspire your parents, too.

Dear Jo-On Ja:

I was not matched this time around. That saddened me, but I can bear it.

What I cannot bear is being asked over and over again, "Why weren't you Blessed? Did you do something wrong, or what happened? etc."

I cannot face the insensitivity of some members, and find myself not going to Sunday services as often as I used to. I am worried about this combination of disappointment and anger in myself.

Passed Over

Dear Passed Over:

It's sad that people can be so insensitive, but try to ignore them and think of your spiritual future.

Remember that you're going to service to hear God's message; you don't necessarily need to socialize. If someone does ask that question, just say, "Maybe next time. Anyway, it is up to God," and end the conversation.

You don't need to give excuses to anybody; it is none of their business.

Dear Jo-On Ja:

The sisters in my center love to gossip. They talk about people and their husbands, about children, and even about each other (when one is not around).

We just moved to this area, and my husband wants me to get to know people, but I'm not interested to get to know these busybodies!

They are always pumping me for information, and if I answer them, "That's a private matter," they seem to fill in the blanks about me with their own gossipy input. Please help me.

Full of Stories

Dear Full of Stories:

If you're not the type that likes to gossip, just ignore them, and choose friends who are more like you. You won't be able to change them, but you can always maintain a courteous attitude toward them.

There is no way to stop these gossips from talking about you either. Inform your husband of why you find these women objectionable. Surely he will understand.

Have something on your mind? Would like to share it in confidence? Write to:

Let's Talk c/o Unification News, 4 West 43 St., NY 10036

All advice given is strictly by the writers and is not necessarily an official position of the Unification Church.

CORRECTION: Cynthia Edwards was incorrectly listed last month as participating in the recent wedding. We apologize for any inconvenience.

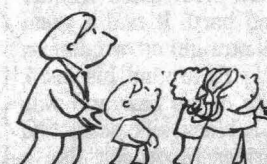
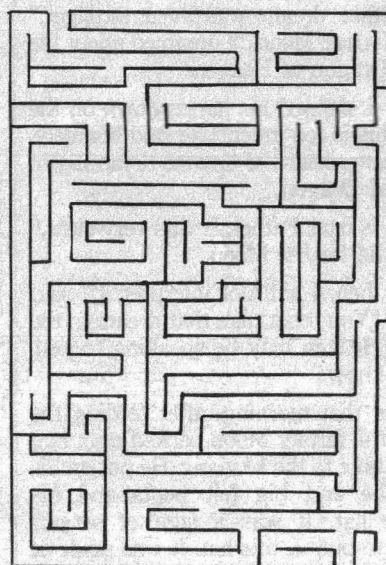
FOR KIDS

by Françoise



Find the seven differences between these two drawings of the Children's Day celebration

HAPPY CHILDREN'S DAY
10.26.1992



Show them how to find the banner

Hypnosis—A Spiritual Therapy

By Nora M. Spurgin, M.S.W., C.Ht.

Mrs. Spurgin has worked as a counselor and social worker for over 20 years. Recently she trained in Hypnotherapy. She believes that with hypnosis, she has been led to a far more spiritual form of healing. Here she shares her thoughts on this technique. Dr. and Mrs. Spurgin have moved to their home state, Pennsylvania, near Philadelphia. Address: 406 Carmasthere Ct., Exton, PA 19341. Phone: (215) 594-8274.

Sigmund Freud began his work in psychology with hypnosis. However, in an age when there was public distrust of anything of an unscientific nature, he moved away from using hypnosis as a therapeutic tool and instead became the father of psychoanalysis. Unfortunately, hypnosis, which gets in touch with the inner mind or spirit, was relegated to the field of entertainment, and was used by performers of magic rather than healers of the mind and spirit.

I came across hypnosis as a spiritual healing technique nearly two years ago when I read the book *The Unquiet Dead* by psychologist Dr. Edith Fiore. Using hypnosis to access the inner world or inner mind, Dr. Fiore was able to identify possessing spirits and free her clients from their debilitating influence by educating them about spiritual laws and spirit world.

It was fascinating; as a counselor I realized that I was standing on the brink of a whole new way of healing. For years I had sought both spiritually and educationally for ways to help bring about healing for people who were struggling and suffering from emotional problems and deep scars from the past. Along the way I came to believe that the psychoanalytic model was helpful, but extremely limited—it was too slow. I also knew that spiritual influence plays a major role in our emotional lives. Not being clairvoyant or clairaudient myself, how could I deal with these spiritual influences? It seemed to be only a guessing game based on the Principle I knew to be true. Someday the key would be found to unite psychology and spiritual truth.

Hypnosis opened the door. A wonderful professional social worker from White Plains, N.Y., taught me the basic course which led to certification as a hypnotherapist. I could speak easily with her about spiritual things and discovered that she, too, did deprogramming or spirit release therapy (sounds like ancestor liberation!). Without seeking, I had found a person who does the same work as Edith Fiore. I knew Heaven was guiding.

What is Hypnosis?

Unlike the image most people have of hypnosis as a quasi-magical thing, hypnosis is a simple but powerful tool to access the subconscious mind wherein lies the uncensored record of our life as well as the ability to heal our-

selves. In *The Principle* we are taught that our spirit is like a tape recorder upon which our whole life is recorded. Only our conscious mind selects those parts which it wants to remember and blocks out the source of our fears, guilts and anxieties.

A.L. Ward of Forensic Hypnosis Services says, "Not only does the mind know the origin and cause of the physical and emotional deficiencies, it knows its own best way to correct these conditions, and will determine the period of time the problem can be resolved if the emotional adjustment is made." (This quote is taken from a pamphlet, *Voice*, from the Key Hypnotism Learning Center.)

Since beginning to use hypnotherapy, I find God very present; it is as if I am simply there to make connections—healing takes place very naturally and in its own way. Dealing with spiritual influences is also very natural. We have the advantage of knowing about spiritual laws through *The Principle*, so it's so much easier to work with church members.

Hypnotherapy uses relaxation and breathing techniques very much like meditation. It recognizes the incredible power of the mind and the importance of mind-body unity. In a very relaxed state, the whole physical body slows down and the conscious mind (our critical faculty) can be bypassed in order to reach the subconscious or inner mind. In *Principle* terms, this is our spirit or original mind.

As people of fallen lineage and nature, there is so much negativity recorded there, causing many fears and anxieties. Also, it is our spirit which is influenced by either possessing or influencing spirits. Without being able to access this deeper level of the mind, we are dealing only cognitively with spiritual, emotional or "heart" hurts. By accessing this inner mind, positive posthypnotic suggestions and imagery can bring about healing and habit changes rather quickly!

Hypnosis is used quite successfully for habit control—smoking, substance abuse, weight control, phobias, etc. It is also used in teaching the mind to take control over physical pain, especially in dentistry, and in healing physical diseases, which often have an emotional or spiritual source. For the medical field, hypnosis and guided imagery offer incredible new options.

I was much encouraged to use hypnosis when a sister who had a phobia—she was afraid to go over bridges—asked me to practice on her. She was the first person I used hypnosis on. During our session, I gave post-hypnotic suggestions. However, when we later discussed the session, she explained that under hypnosis she got in touch with an experience which frightened her while in her mother's womb. "It must be connected to my fear of bridges," she said. We did not try to analyze it, but decided to wait and see the results. The next week she joyfully informed me that she could drive over bridges freely with no fear. Maybe

God gave her this success to give me the confidence to continue!

Recently, I took another course—this time it was on using hypnotherapy with children. There are many areas where children can be helped such as with bed-wetting, stuttering, poor study habits, nail-biting, eating habits, deep-seated fears, etc. It is painful for me to see children suffer with habits and problems which may make their adulthood less fulfilling. I wanted to add resources for working with children to my skills.

In this short time I've seen some interesting and very helpful results. I believe that this is all

made possible at this time in history because of the spiritual conditions made by our True Parents, who have opened the door between the spiritual world and earth. While attending a hypnosis convention, I discovered that many professionals who understand something about metaphysics and the spirit world were working as hypnotherapists.

We can all look forward to many new developments in the fields of psychology, healing and medicine. Dr. Fiore and most professionals who use hypnosis and work with spirit release do believe in reincarnation. Our understanding of resurrecting spirits and the law of indemnity are additional assets.

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CHURCH NEWS



REGION 11



UC Harlem Illuminates African American Parade

By Daryl & Philippa Clarke

September 20 was a beautiful sunny day in Harlem, the perfect day for the 24th Annual African American Day Parade. The parade commemorates Black heritage and pride and salutes those of African ancestry who contributed to making America great. Over 100,000 people filled the streets along Adam Clayton Powell Blvd. between 110th and 145th St.

Groups from as far as Baltimore, Maryland, including the Morgan State University marching band, participated in the three-hour parade. N.Y.C. Mayor David N. Dinkins, U.S. Rep. Charles Rangel, activist Rev. Al Sharpton, entertainer Melba Moore

and a host of other celebrities led off as thousands cheered.

The Unification Church of Harlem made their second appearance in the parade and in keeping with this year's theme—focusing on children—the Harlem Church Sunday School marched proudly through the crowd accompanied by parents and Church elders.

Edric Debos and Jean Gomis carried the banner proclaiming Rev. and Mrs. Moon as founders of our church, and Blessed children from various national and cultural backgrounds, showing a true spirit of racial harmony, captivated the hearts of the Harlem people.

This small entourage of parents and children gave the crowds a breath of fresh air, and everyone, including New York's Finest, turned their heads when they heard

Holy Songs playing from the van driven by Bruce Smith, who had just returned from Korea. After the van—decorated with balloons and large quotes of Father's words on each side—drove by, the Sunday School banner caught their eye. People had to keep looking at the beauty and purity of the children, all wearing tee shirts proclaiming True Love, True Life and True Lineage.

During our procession down these sometimes mean streets, adults and children passed out brochures proclaiming the Founders of HSA-UWC as the True Parents of mankind. Inside was a beautiful picture of our True Parents; next to that was a photograph of the 30,000 Couples Blessing, supported by a quotation from Father explaining the meaning of the change of blood lineage through the marriage Bless-

ing.

On the back was an invitation to all families in Harlem to join with the True Parents in 1995 for the Blessing of 360,000. Over 700 families received the brochures. As this hometown witnessing was taking place, many from the crowd gave warm applause embracing the True Parents and members of the UC of Harlem.

It is our prayer that everyone in Harlem can participate in the 1995 ceremony in Seoul, Korea. Next year, we will be bigger, brighter and bolder! The Harlem people will know clearly about the Second Coming through our True Parents. As always, we're marching forward to that Blessed Land of Canaan with delight!



Jorg Heller, along with 4 blessed children, leads the UC group; and Zaneta Clarke hands out proclamations of True Parents at the parade

AFRICAN EVANGELICAL ASSOCIATION

The Challenge of Race Relations

By Edric Dubos

The problem of racism in America bites at the heart of a contradiction running throughout the entire history of this nation. Back in the 60's Malcolm X once said, "If I'm an American, then why do I need special legislation to secure my basic rights?" Here in the 90's crowds of people cheered Pat Buchanan (former speech writer for Reagan turned presidential hopeful) when he would say, "Take America Back!" I wonder how many asked themselves from whom and for whom this taking was supposed to be.

Many people believe that if black people and white people could just sit together and talk, it could all be worked out. I am convinced, however, that the "solution" is not about meeting somewhere in the

middle. The problem is larger than that because there is a vertical (read: spiritual) dimension that has to be taken into consideration.

Christianity has provided us with little insight. There is an unwritten policy of religious apartheid going on with the white church over here and the black church over there. Many people seem to be more concerned about the color of Jesus than the words of Jesus.

Once upon a time when desegregation and social policy threatened to create the possibility of quality education, a clever manipulation of zoning and taxation laws, plus the right people on the school boards, provided an escape. A generation was cut loose. Outside my window at night I often hear gunfire. I ask myself if the young men shooting those guns might have had a better life if more people had cared enough to make some small sacrifices. I will never

know and neither will they. When stray bullets are killing people—black and white and brown people—in New York City as if this were Lebanon, one has to conclude that, with regard to the future, cowardice and avoidance are the wrong kind of investments to make.

Whenever we ask for a "solution", the most important thing to have, first of all, is an understanding of the problem. Racism is essentially nothing more than an extension of the central problem of humankind—selfishness. It is important to understand that racism thrives because of the simple fact that either psychologically (internally) or politically/economically (externally) someone is going to benefit at the expense of someone else. In the language of the street, "Somebody's gettin' paid."

The Unificationist should understand racism as a deviation from the ideal. Our prescription is specific: restoration through indemnity. White people AND Black people together must go the course of restoration towards God's ideal. In real terms what that means is that white people have got to come up with something better than a real sincere apology. When the conditions which make an apology necessary (socio-economic, political, cultural, educational conditions) have been eliminated, then we might be getting somewhere.

It is quite true that most of the negative conditions that exist for black people were created by whites, however, blacks have got to get beyond blaming whites for problems that have more to do with failures to be responsible than some omnipresent, evil, white menace. Without an ideal, without an understanding of human responsibility, without an understanding of God's heart or the spirit world, how can racism possibly be solved?

In New York City there is a group of

black men that set up on various street corners and—armed with a clever mix of religion, anger, and electric amplifiers—vocally blast to pieces every white person or institution that comes to mind. Whenever I see them I think that they represent some angry realm of the spirit world that yearns for liberation in the most desperate and painful sort of way.

Within the Unification movement I'm afraid that we must honestly admit that we have not effectively resolved the problem of racism. Within our interracial couples there is certainly some degree of restoration taking place, but when we examine specific events in our history it becomes obvious that a number of policies and positions must be examined. The pages of this publication are not, in my opinion, the best place for such an examination and I would strongly urge more people to get involved with the conferences put on by the African Evangelical Association. It's hard to be responsible for something that you don't understand. Our focus has got to become liberation, liberation that leads to evolution towards a higher ideal. Black people have got to work for the liberation of white people and white people have got to work for the liberation of blacks.

What I have been trying to do in this follow-up article has more to do with reflection than reporting. I have tried to offer some personal feelings for why this issue is important, why it deserves our attention. I am suggesting that the future of our country and our world depend upon our resolution of this conflict. It is a challenging and complicated problem and will require our best and most earnest effort to even begin to make a dent. There is a lot that needs to be done.

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Some Reflections on Experiences in Business

By Malcolm Allan

This is the first in a two-part series.

It is almost 10 years since I found myself arriving in NYC to begin working for what was then known as the maintenance company. That morning I had just completed feeding the calves on the Boonville farm when I got a call asking if I would be interested in doing business in NYC. I answered yes without a moment's thought and less than 12 hours later was eastward bound.

The next day my vision of being a businessman in the traditional sense evaporated when we went to a Korean restaurant—not to dine, but to steam-clean a very greasy, grimy rug, starting at 11pm. While being unimpressed with the work, I was impressed by the dedication of the brothers who day and day out went to work, laboring for Heavenly Father, without complaint, sincerely raising money to support HSA Headquarters.

Until that time I had not entertained the thought that our church ran on more than training sessions and pancake breakfasts but now I had the realization that Father's vision and God's providence needed money in order to move forward. Hence the need of businesses. In doing a business together we were not only able economically to support our church, but to employ our home church members, to practically support construction projects at Headquarters and in the local center, but more importantly to experience God's love living as a community and learning the spiritual facts of life.

There is nothing like living and working with each other 24 hours a day to quickly wear through the veneer of civility, yet it also provided an incredible opportunity to break through spiritually. Living a spiritual life is all about living a life of right relationship, and even though the Principle explains to us the principles of proper relationship and the path of the spiritual pioneers and of Father himself, still we are left with the responsibility of breaking through ourselves, each day and every day.

Uniting with central figure, uniting with brothers and sisters, setting conditions and completing them, serving the hardest person and taking responsibility to do what you said you would, are all part and parcel of life and all apply to business relationships as well, because business is really not more than promising another person that you will fulfill certain obligations in exchange for an amount of money that you have negotiated between yourselves.

The process of finding a client, convincing him that you are the best qualified to do the job and then doing it to his satisfaction—and then repeating the process—in the meantime, developing a wider base of relationship than just the job itself, as what we would call becoming friends. Every housewife is impressed with the deli owner who cheerily greets her by name and gives a lollipop to her kids, and will come back to that store to buy her groceries instead of going to the larger store where she can save a few dollars but not enjoy the more heartistic level of relationship. Business relationships are the same. The foundation for building a good business is centered on serving and loving people first and building a relationship of trust by doing what you say you will do. Obviously your goal in business is to make a profit, since we all have bills to pay and donations to make, but generally clients who like you won't quibble about the price.

Several experiences stand out from my

time in NY. We have all had to do jobs that we didn't want to do. In fact, nothing could make one more negative than going off to do a job one doesn't like. Reasons could vary from having to work with "your hardest person" or from having to take a van that wasn't cleaned by the previous user, but the most difficult for me was having to re-do a job not done right in the first place. We as a company and I as a

commitment—to God, to our spouse and family, to ourselves as sons and daughters of God, to the Principles which we live by: commitment to our ideals and our words speak louder than words alone. Father is always emphasizing being a person of Word and Deed, to do what you say you will do. Being a person of your word has tremendous positive impact on your customers. Other lessons learned from this job are also valuable: good preparation, literally, is the foundation to bringing a victory, and when one is united, even the most impossible tasks can be accomplished. And, finally, the old cliché rings true—it's funny how one can't find time to do the job right the first time, but then one finds time to do it right the second time!

In most businesses like ours, each individual does many different jobs. Maybe he keeps the books during the day, or sells, but at night he works on the job. Spiritually important for us was the knowledge that if things got tough, if you needed help, it was only a phone call away.

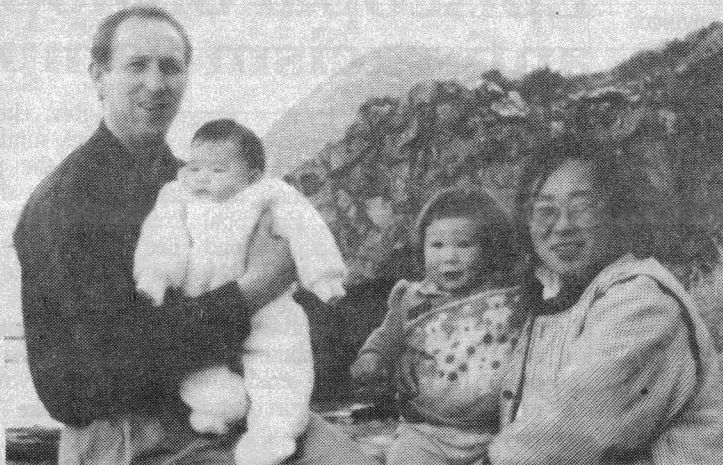
Many times, job reinforcements either to get done in time or to build morale as the midnight oil burned and the light was still far off down the tunnel. Somehow floor jobs required the most time and the biggest crews. A job that would take a day and a night for three brothers could easily get done in one morning with a team of 12. It is obviously easier, both spiritually and physically, to work as a team, united. One

particular example I recall was our first big ceramic floor job in a midtown bank. We had a three-day weekend to lay the floor, but to allow the floor to dry we needed to have it laid by Sunday night. That would leave Monday to grout and clean up.

Well, the grout and clean-up took a lot longer than the daylight hours we anticipated, and with no end in sight I called for help. Almost the whole company came, even some of the wives. We were all done within two hours. One gets a lot of power from working together like this, and just to know that help is there when you need it is very encouraging. I realized that Heavenly Father is always there, too; we just have to call on Him. The key thing is that you have to be prepared to do it without Heavenly Father's help *first*.

There is nothing that makes you more serious than selling a job and then having the responsibility to accomplish it, especially if we've not done that type of job before. If a job goes wrong, it's the salesman who is responsible and thus it generally pays, sometimes literally, for the salesman to be on-site when the job is done, even if just for peace of mind. More importantly, though, the salesman is the heartistic connection between the client and the company, and he is in the position to protect the job from spiritual attack.

Often relationships have been built up over many visits, and many smaller jobs, and the level of trust has increased to a point where sales visits are more social visits, where one talks about family or social and religious issues. However, one still has to be able to accomplish any work that has been sold, as months of preparation.



Malcolm and family

representative of the company were committed to the client and—regardless of our personal feelings—were committed to completing the job to the customer's satisfaction.

One example stands out clearly—and this was no five-minute "touch-up", as it is known in our business, but a 5,400-square-foot carpet installation. Previous to our installation, there had been many offices in this space, but the client had demolished the walls to make one large open space and now the floor had slightly different floor heights which we patched up to make smooth. This had been the standard in the past with other clients and we went ahead over a weekend and installed the new carpet.

Come Monday, we received a phone call and were told that the installation was unacceptable. The floor wasn't level nor were the carpet squares square. We inspected the job and couldn't argue with them. In fact, we were embarrassed. We had two days to rectify the situation. At this stage we could easily have said forget it, and washed our hands of the whole project—and all we would have lost in monetary terms were our labor expenses (the client had supplied material)—or we could bite the bullet, go back and do a better job. That's what three of us did. Working day and night, we leveled the floor, re-laid all the tile, and cut all-new edges. We finished just before the furniture van arrived.

The client was astounded. Not only did we accomplish the installation in time and with a perfect result, but most importantly we turned up to do a job that was an economic disaster. Subsequently, however, we became a preferred vendor for them, and they began using our company's cleaning and wood refinishing services as well. We also had learned a higher standard of workmanship, and got more business.

Very clearly, commitment to the client and a determination to make the client happy pays off. It takes effort but all things that are valuable in life take effort. Commitment takes effort, and we live in an age where commitment is almost an anachronism. It is not apparent in our society's families where husbands or wives divorce rather than fulfill their parental responsibilities, and where a government will sacrifice the environment for short-term economic gain and extra votes.

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BOOK REVIEW

Educating for Character in Our Schools

Reviewed by Rev. Paula Fujiwara

Educating For Character: How Our Schools Can Teach Respect and Responsibility by Thomas Lickona, Ph.D. (Bantam Books, 1991).

If you want to promote moral education in your local public schools, where "value-neutrality" has been a policy for decades—take heart: a new book is out which is the perfect resource for parents, teachers and administrators alike.

Educating For Character: How Our Schools Can Teach Respect and Responsibility by Thomas Lickona, Ph.D., is the result of two decades of research and consulting in schools around the United States and Canada. Dr. Lickona is a developmental psychologist and professor of education who has also authored the parenting classic, *Raising Good Children*.

Various philosophical perspectives and theories have moved American education away from the role of character formation in this century. But, according to Dr. Lickona's research, the pendulum is swinging back again. He gives us the gist of the theoretical assumptions involved in the values controversy and then gets right to stating the case for values education. What follows are the "how to's" of implementing a comprehensive twelve-component approach to values education, including classroom strategies and schoolwide strategies. All of his recommendations are based on successful programs already in some of our American and Canadian public schools.

(Addresses and phone numbers are provided for these programs.)

Yes, there is hope. Even in our pluralistic society where the question always arises, "Whose values?", Dr. Lickona provides straightforward and convincing answers. And no, we don't have to reinvent the wheel in designing curricula for character development for our public schools.

Here are some of the topics covered: creating a moral community in the classroom, teaching values through the curriculum, cooperative learning, encouraging moral reflection, teaching controversial issues, teaching children to solve conflicts, creating a positive moral culture in the school, and schools, parents and communities working together. This book deals with all the difficult moral issues which parents, teachers and administrators have to face. Examples are given showing how it is possible to turn negative peer pressure into positive peer pressure when dealing with sexual activity, drugs, alcohol, anti-work ethic, lack of concern for others, etc.

One thing Dr. Lickona is not trying to do is sell a pre-packaged curriculum. He encourages local communities to do a needs analysis survey and develop their own plans. Guidelines for this are found in the appendix. His endnotes are also an invaluable source of information. I recommend this book highly even for sparking ideas for parental guidance, Sunday school lessons or children's camps.

Dr. Lickona dedicates his book to God. Surely our Heavenly Father is working through such people who are fighting His battles in the secular arena of our public schools.

Dr. Kevin Ryan, director of the Center for the Advancement of Ethics and Character at Boston University sums it up well: "Educating For Character is the book that both educators and parents have been waiting for.... A clear blueprint for how to

restore our schools to their traditional role of supporting families in the essential work of character formation.

Rev. Paula Fujiwara is the Unificationist Campus Minister at the University of Massachusetts, Boston.

Episcopal bishop launches anti-racism campaign

By Yvonne Samuel
—Religious News Service—

Like a presidential candidate seeking votes, Episcopal Presiding Bishop Edmond Lee Browning swept into New Haven, Conn., smiling and waving to crowds, dishing up vegetables in a soup kitchen, bouncing small children on his knees and calling for the eradication of racism in the Episcopal Church and elsewhere.

The July 23 event had all the trappings of a political campaign, but the mission was not to win votes. Instead, Browning, spiritual leader for 2.5 million U.S. Episcopalians, embarked on a four-day, four-state tour to give a nod of approval to local pastors and volunteers who have fought vigorously against poverty and injustice.

The visit here was the first stop in a series of visits to black Episcopal congregations which will also take him to Pawleys Island, S.C., Memphis, Tenn., and Chicago. The visits will end on Sunday.

Browning says his platform is both political and religious. While darting in and out of cities, he is pushing an agenda calling for clergy, congregations and political leaders around the country to revamp their priorities, putting the fight against racism at the top.

He stated his goals forthrightly—more black clergy, more blacks in leadership roles of the church, more seminars and conferences on the problem of racism and more multi-cultural congregations.

In a news conference here, Browning also expressed appreciation: "In the role of presiding bishop, it is terribly important that, wherever I go, my ministry of presence is affirming to the ministries which have gone on here." The conference was held at St. Andrews Church in the Newhallville section of New Haven, a poor, all-black neighborhood.

Rev. Harold T. Lewis, staff officer for black ministries of the Episcopal Church, said the purpose of the visit was "to acquaint the presiding bishop in a deeper way with the works of African-Americans in the Episcopal Church, who number some 4% of the total membership."

"Blacks have been in the Episcopal Church since 1619, before the Mayflower, when the first slave was baptized in Jamestown, Va.," Lewis said.

Unlike many visitors of his stature, Browning was not whisked to the prestigious campus of Yale University here. Instead, he traveled through New Haven's dilapidated, all-black neighborhoods where he visited elderly centers and soup kitchens.

At noon, Browning put on a plastic white apron, walked behind a food table and began to serve peas and corn to the homeless at the St. Luke Church, the third oldest black parish in the Episcopal Church. The program, which began in 1989, serves 1,100 persons a week.

After completing that task, Browning sat down with a group of black women and their children and ate a lunch of ham, corn, green beans, macaroni and cheese, and candied yams. Between bites, he listened to 38-year-old Semyrao Glenn, a welfare recipient, share the story of her struggle to raise six children and three grandchildren in a drug-infested neighborhood.

Glenn told Browning that she plans to move to Danbury, Conn., which she considers a safer area. "It will give my kids a better chance. I'm so afraid of the neighborhood. The other night, I caught a man trying to come into my bedroom window. I don't need stuff like that."

Browning hugged and kissed the youngsters at the soup kitchen during a special children's hour. Later, he socialized with elderly residents at the Mary B. Ashford Adult Service Center operated in St. Andrews Church.

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Lifeline: Getting Back on the Rails

By Andy Johnson

The idea is now five years old—Lifeline started in 1987. It is an outreach to alienated members of our community who, for a multitude of reasons, find life in the UC difficult. To date, between 40 and 50 people have reestablished their relationships with God and True Parents at a speed which they can handle. Four people recently took part in the August blessing in Korea, and these people came back through Lifeline. They might not have made it otherwise.

"Thanks with all my heart," wrote one Lifeline graduate. "As I prepare to receive the blessing, I cannot forget that I am here due to your love and guidance originating from our heavenly Father. Thank you for all your efforts to help God's war-wounded soldiers. Father once said that members who suffer and leave are like casualties of war."

At one time I held regular meetings for these "war-wounded soldiers" but I now find it is more productive on a one-to-one basis since building a very personal and trusting relationship happens that way.

Lifeline is my vocation, and I have found

God through the brothers and sisters I have tried to help in a way I never imagined possible. They have given me new life. I am desperate to do my mission full-time, but I have found that in order to support my family and mission I need to have a full-time job which is well paid. That means a management position which demands most of my time.

This is a terrible contradiction, since I am profoundly aware of the need for my mission to expand. I am conscious that there are many more people who need to be contacted. Recently I wrote to 120 people but have been unable to follow this up.

I have been asked to visit other European countries, but due to work commitments I just don't have the time, and all of my salary is swallowed up by maintaining my family and mission at its present level.

I need money and support. I'm sure you have heard this before. That's why I am asking only those people who feel something for my mission to help me and make it more successful. I need to be able to travel when and wherever necessary. I recently flew to Amsterdam for the weekend and that visit was imperative.

We pray and long for new members of our church. That's good, but let us always

remember those who already invested years of their lives unselfishly. What a treasure-trove has been hidden from us. Through Lifeline we can unearth those precious gems.

"I feel I am slowly getting back on the rails," commented one Lifeline member who had been in and out of the church for several years and is now growing together with his wife. "We both appreciate your time and patience with us. I for one always feel the benefit from our meetings."

When you see brothers and sisters come back and produce beautiful children and you know you are part of that, it is the most wonderful feeling in the world.

After having written to 120 former members, among other replies came one response: "Isn't it strange that I came back to prayer after a lapse of almost 11 years just one week before you got in touch with me. This last month I have made several fervent prayers for my wife and child and for brothers and sisters who are still with the Unification Church, and for those who have left to return."

I am sure you have some friends who have gone away. I would like to help you bring them back. My mission has been very successful and I love doing it.

I want my mission to be taken up by other countries. It is so necessary and goes a long way to resolving resentment, leaving the way clear for new spiritual children to come. How can new life be given when we allow others to remain in death? A cloud hangs over us.

Without my mission, a lot of people would not have returned. I have experienced tremendous grace for these brothers and sisters, and the most profound love. The words of Jesus about the one lost sheep describe my mission and God's heart for these people perfectly.

If you have any friends you would like me to follow up on, if you want to start this mission in your country, or if there is any other way in which I can help you, please let me know.

I need regular donations—or even one donation would help. (All donations will be used *only* for the Lifeline mission.) But if you can afford nothing, please still give me any useful information which can help bring somebody home to God and True Parents.

I promise I will do my best. God bless you all.

Andy Johnson, 44 Lancaster Gate, London W2 3NA, Great Britain.

Unification people have a long-standing relationship with the news media. We've been the subject of countless thousands of written pages and broadcast hours of coverage. Our "Day of Hope" historical clipping books grow steadily larger. I don't think they even *make* books big enough anymore!

Media watching is an art, and for many, a profession. Among my conservative friends "media bashing" is a well-developed sport. Pointing out their liberal, leftist biases. But this is so obvious these days, especially in an election year, that I hardly need even to mention it. However, for my hometown's leftover leftists, the media is a "corporate mouthpiece." They delight in listing the "big corporations" which own the TV networks, newspapers, etc. Supposedly this makes them "too right wing" for my Berkeley buddies. Actually, many of the largest corporations have long supported extreme-leftist causes, mainly through their tax-exempt foundations such as the Ford Foundation and the Carnegie Endowment for Peace. But that's another story.

America's Founding Fathers knew that a "free press" was essential for maintaining a free nation. That's why they put it right into the First Amendment to the Constitution! As they say of themselves, "If the press didn't tell you, who would?" And we see brave reporters breaking stories on wars, disasters, crimes and official corruption—often at great personal risk.

Today we mock the "tabloid press," but actually (except for sexual explicitness) the press has always been sensational. George Washington's critics lampooned him, drawing him on an "American guillotine." At the turn of the century, many famous "muckrakers" like Lincoln Steffens were exposing all sorts of juicy stories. If anything, the mocking criticism was *more*

Media Watchers

intense in those days—but people won't libel suits, too.

These days, the media is infatuated with new fads such as "political correctness," and with their catchwords "sensitivity" and "outrage." Almost everyone gets to "play victim" now.

But there are still "fair game" targets, aren't there? Any of you "Moonies" out there care to share your experiences? The vast power of the mass media has created our image in the minds of the public—unfortunately a willing public, as most people are naturally skeptical when they *want* to be. And also, *our own* self-image has been partly formed by this constant media barrage. I was the subject of some quite personal media attention, when I spent four years as a small-town "pioneer center" leader. I started my writing career, such as it is, cutting my teeth on the letters-section arguments. They were always good enough to give me the space, and it sold them some papers. Fair enough!

We've all spotted errors in reporting. As an "armchair scientist," I sometimes want to throw something, as they mangle some technical subject. Some people delight in tricking the media, and there are even famous "hoaxers" who do it quite well! Many activist groups are great at getting media attention. They can get out even the most terrible "messages," or put forth the worst kind of "junk science" falsehoods—and if they're "correct" (politically, that is), the media become willing partners in this.

I often wonder how the media picks its friends—and enemies. And also, which

By Paul Carlson

stories to build, and which to ignore. I remember a "March for Freedom" which we inspired; two *thousand* clergy marching on the White House. There was virtually no mention of this. But up in Idaho, some "White Supremacists" held their annual "cross-burning." Out in that farm field, there were *three* guys around the flaming cross. But they were surrounded by literally dozens of newspaper, magazine, radio and TV reporters. Including some huge live-coverage satellite-uplink trucks, which cost thousands of dollars to bring and operate. They made a few kooks into a worldwide, front-page story? Why would they? Morbid curiosity, or did they have an agenda?? You decide.

Remember the old riddle about "If a tree falls in the forest...?" This is the modern version: "If an event comes down in the forest, and the media doesn't cover it, did it really happen?"

That's a great deal of power! And as we well know, virtually all of the American media "marches to the same drumbeat" of "correctness" and liberalism. Still, it's a heck of a lot better than many countries, where the media is heavily censored. (Note: the word "media" is both singular and plural.) In totalitarian countries, the media is merely a "government mouthpiece," often to ridiculous extremes. However, in Europe and Japan, the newspapers are far more diverse. They follow many different political and ideological leanings. This is quickly developing in Russia, where "Izvestia" prints the Divine Principle, and "Pravda" was recently bought by a Greek communist publisher.

American media people are just that—people. Often graduates of the same mind-numbing public schools that most of us endured. And they came from the same

culture, with the same subtle biases, that almost all Americans do. This is perhaps clearer to our members, as the Unification community spans the globe, and we travel, live and marry amongst all the world's different cultures.

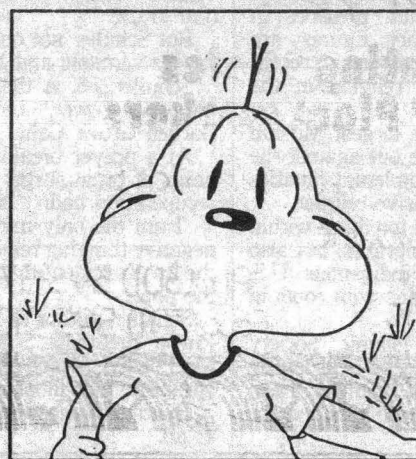
The American people know, and the media reports about, "our kind of people." Much more than they do about "them." Media watchers call this the "India Bus Plunge" syndrome. Thousands may die in mountainside bus and train accidents, and it rarely gets past two paragraphs on page E3. And in certain small countries, especially in central Africa, wars and slaughter can kill tens of thousands—and again it's on Page E3. But disasters with "our kind" of people, or in the "correct" places, will draw intensive "prime time" coverage.

So we end up with a really distorted view of things. Through ignorance and unconscious prejudice, or through deliberate filtered reporting, manipulated interviews, etc.

We have a mixed blessing with our buddies in the media. They can love us or hate us, ignore us or front-page us. But without them, we might end up in a totalitarian Big Brother state. If we're not intimidated, media people are usually pretty approachable. They're always "looking for a story"! As a proud *Washington Times* alumnus, I welcome our own entry into the media. (No, I wasn't a star reporter.) I hope the American media can continue to gain a variety of viewpoints and opinions. I hope that the overseas reporters can get out of those notorious "hotel basement bars" and gain a *really* world-level outlook!

And we "Moonies" can continue to "shake 'em up" with our "quite un-proper" customs, marriages, and so forth. Yes, we can help in that process!

DARWIN
by Sue Exler



Recent Happenings in the World of Religion

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

Church leaders press Korea as political issue

NEW YORK—At a time when reunification talks between North and South Korea are proceeding delicately, leaders of the National Council of Churches, including its Korean-born president, are raising reunification and withdrawal of U.S. troops as election-year issues. The Rev. Syngman Rhee, who fled North Korea in 1950 and is now the council's president, and other high-ranking officers of the organization pledged their commitment to Korean unification at a news conference here Sept. 8. The news conference followed an Aug. 7-23 visit by a National Council delegation to both parts of the Korean peninsula. The 16-person group met with church and government officials.

World Council urges all churches to adopt creed.

WASHINGTON—The World Council of Churches, seeking to widen and energize the church unity movement, is asking churches which avoid creeds to adopt one for at least occasional use.

In particular, the council is asking non-creedal churches, which include Baptists, to adopt the historic Nicene Creed as a "central expression" of the faith and to incorporate it to some extent into their life. The council is also asking churches that use the Nicene Creed "to recognize those now willing to use it as churches in which the apostolic faith is expressed."

The request, expressed in a proposed working paper of the council, is an attempt to draw in churches which have remained on the fringes of the ecumenical movement. The challenge to accept or renew the creed as "a focus of the faith grounded in Holy Scripture" comes at a time when the ecumenical movement and its quest for visible unity confronts new problems and difficulties. "In certain situations," the working paper acknowledges, "we observe a decrease of ecumenical enthusiasm and commitment to the goal of visible unity."

The Nicene Creed was formulated in 325 A.D. at the Council of Nicea and revised in 381 at the Council of Constantinople to combat a number of heresies. Those considered most serious challenged belief in a trinitarian God by denying either the full godhead of the Holy Spirit or the divinity of Jesus. The creed's text varies between Eastern Orthodox and Western churches because of the so-called "filioque clause," which says the Holy Spirit proceeds from the Father "and from the Son." The words "and from the Son," added by Western churches, have been rejected for centuries by Orthodox churches. The working paper, known as the Dublin text, is aimed at the fifth World Conference on Faith and Order, which will convene in Santiago de Compostela, Spain, next August. It has been 30 years since the last such conference, held in Montreal in 1963.

Coventry churches fight off desecration, vandals

LONDON—Coventry, the only English medieval city to lose its ancient cathedral in World War II bombings, is again experiencing the desecration of its churches. Priceless furnishings such as antique chairs, lecterns and medieval screens have been stolen, stained-glass windows smashed, and a 12th-century pulpit used as a urinal. Police believe that professional thieves are stealing to order for customers abroad.

A group of 10 city churches, in cooperation with the local police, has now set up an elaborate "Church Watch" scheme hoping to deter the thieves and vandals. All valuable articles are to be security-marked and video cameras will be installed.

For centuries, stealing from a place of worship was regarded as sacrilege; now it's commonplace, says Rev. Trevor Southgate, vicar of St. John's Anglican Church. But the "fault is not entirely with so-called mindless vandals," Southgate said. The churches have failed to get across to young people what churches are for. "At weddings, I sometimes have to say, 'Would you mind putting your cigarette out, please.' Some people have little respect for the sanctity of the church."

The Rev. Brian Regan, an Anglo-Catholic priest in suburban Coventry, described some of the problems he has faced this summer "from people having fights with the kneeler cushions to spraying fire extinguishers over the seats."

Unity a key theme in meeting of U.S. Muslims

KANSAS CITY, Mo.—Nearly 6,000 Muslims from throughout the United States and Canada heard a broad call for a new spirit of unity as they gathered over the Labor Day weekend here to consider the future of this fast-growing world religion.

Those attended the 28th annual meeting of the Islamic Society of North America were also encouraged to become politically active and to establish a Muslim presence in mainstream American life. Although exact figures are impossible to obtain, a variety of studies and reports in recent years depict Islam as the fastest-growing religion in the United States.

Several leaders of the Islamic Society, the largest Muslim organization in the United States, also spoke out against the portrayal in Western media of Muslims as intolerant fanatics or terrorists and of Islam as a closed, exclusive religion.

The theme of unity was sounded not only for those within the Islamic Society, made up largely of immigrants, but also as a hope for greater communion with indigenous U.S. Muslims, most of whom are African-Americans with roots in the separatist Nation of Islam.

During the meeting, leaders of the Islamic Society announced that next year's convention would be held jointly in Atlanta with a meeting of the followers of Imam W. Deen Mohammed, the son of Elijah Mohammed, who founded the Nation of Islam.

W. Deen is no longer associated with the Nation of Islam, which has become a controversial black separatist group led by the Rev. Louis Farrakhan. Farrakhan has been accused of being anti-Jewish and anti-white.

Specialists on cults sue professional groups

A psychologist and a sociologist who have testified in court cases involving so-called religious cults are suing their own professional organizations for allegedly trying to destroy their reputations.

The plaintiffs, Margaret Singer and Richard Ofshe, both of Berkeley, Calif., filed suit Aug. 11 in federal court in New York City against the American Psychological Association, the American Sociological Association, and 12 individuals.

The suit claims that the associations have lied and attempted to obstruct justice in court cases in a conspiracy to hamper Singer and Ofshe from "continuing to function as highly respected professionals and expert witnesses" in such cases.

Each plaintiff is seeking \$10 million in compensatory damages and \$5 million in punitive damages.

Both Singer and Ofshe have been used by opponents of the so-called cults as expert witnesses in court cases based on recruiting techniques of such organizations as the Church of Scientology and the Unification Church. Many opponents of such groups view them as dangerous cults and contend that they use brainwashing and coercion to get and keep members.

Leaders of Scientology and the Unification Church, in turn, have tried to discredit Singer and Ofshe as unreliable witnesses. The organizations have said that their theories have been rejected by most of their professional colleagues.

Turn church inside out, Anglican leader urges

WASHINGTON—Archbishop of Canterbury George Carey, a former office boy who left school at the age of 15 and now leads 70 million Anglicans around the world, opened his first official visit to America by urging Christians to shift their focus to the workplace and away from the institutional church.

He urged a "Copernican revolution," a new vision that puts "at the center of God's mission not the splendid work of the church but the equally splendid life (in the) wilderness of the world."

Carey, whose Sept. 9-20 visit includes a meeting with the Episcopal Church's troubled House of Bishops, chose two settings here last weekend to stress what he called a "radical re-thinking" of the ministry of the laity.

First, he spoke Sept. 11 to prominent Episcopal laity at a "Values in Vocation" conference at the Capital Hilton Hotel. The aim of the conference was to target influential lay persons who would take up Carey's call to bring Christian values to business, government and academia.

The gathering was sponsored by Trinity Episcopal Church, a wealthy church in New York City's financial district which has a special interest in workplace ethics.

On Sept. 13, Carey preached to a congregation at Washington's National Cathedral. Sen. John Danforth (R-Mo.), an ordained priest of the church, was a member of the standing-room-only crowd.

Nuns, priests in religious orders lack identity

WASHINGTON—Roman Catholic religious orders, struggling with a "massive unraveling" of their structures, need to find new clarity in their role in the church if they are to survive, according to a major study released Sept. 8.

The study, three years in the making, is one of the most comprehensive investigations of life among the 126,000 women and men in Catholic religious orders.

Among some religious, the impulse to generosity has been eclipsed by self-preoccupation, stark individualism and diminishing willingness to make the sacrifices traditionally expected of religious who take a vow of poverty, the study shows.

It also shows that nearly half of the nation's priests, nuns and brothers who belong to religious orders lack a strong sense of their place in the church. The men and women include many who operate or staff Catholic institutions, such as hospitals and schools, and others who have adopted independent missions and lifestyles in recent years, entering such professions as social work and law. For example, women religious, denied the priesthood, are uncertain about how they are distinct from unmarried lay women who serve the church. The study found the lowest level of role clarity among the youngest women who belong to religious orders.

Head injury leaves Schuller humbled, enriched

VIRGINIA BEACH, Va.—A year ago, when the Rev. Robert Schuller suffered a serious injury to his head, doctors expected him to die.

But Schuller not only lived—he says he got more material for his sermons and books on positive thinking.

Schuller, 66, is the televangelist who stars in television's "Hour of Power," broadcast from the Crystal Cathedral in Garden Grove, Calif.

At a prayer breakfast here recently, he proved that three hours of brain surgery, days of speechlessness and weeks of recuperation hadn't hampered his ministry of motivation.

"I am the only minister, I think, to have surgery to have negative thinking removed," Schuller said of his recovery from the freak accident that happened shortly before he was to meet the pope.

Schuller, author of 28 books, spoke at the Neptune Festival Prayer Breakfast. Some 997 people paid \$12.50 each to hear Mr. Positive preach on the dynamics of change, to explain that "problems are illusions."

But a year ago, doctors didn't see the problem as an illusion at all.

A neurosurgeon who treated Schuller after he was found comatose on the balcony of a hotel room described him as about 20 minutes from death.

Schuller, visiting in Amsterdam, had banged his temple on the roof of a car a day before he was to have an audience with Pope John Paul II. When it happened, the incident was quickly dismissed. But later that evening, Schuller took four aspirin to relieve a headache.

That turned out to be a mistake. The aspirin thinned the blood flowing through a damaged vein and Schuller lapsed into a coma. He was found on the balcony the next morning.

After Schuller's talk at the breakfast, he appeared on Pat Robertson's "700 Club," where he said that God had given him a one-sentence, post-surgery message. But Schuller said he had been unable to say it or write it. His penmanship, he said, dropped "like a falling stock market graph."

Finally a week later, he scrawled the divine message: "How sweet it is to stand on the edge of tomorrow."

Schuller returned within two months to his electronic pulpit at the Crystal Cathedral. Now, saying his rapid recovery has humbled him, he jogs two miles a day. His loss of memory and awkward handwriting are only memories.

"I can't claim courage," he said. "I can't claim vision. I can't even say my prayers were answered, because I didn't pray. I didn't know I was dying."

Schuller's favorite themes in his writing and preaching are "possibility thinking" and the need for people to have faith in themselves. The themes have drawn criticism from some evangelical theologians, who contend that he gives short shrift to the problem of sin.

Schuller bristled when reminded of the criticism during an interview and then offered a strong defense. He said he believes it is wrong to insult, enrage and humiliate people, using the Bible as a weapon, as some fundamentalists do.

"Jesus had a different theology of salvation from most preachers," he said.

Presbyterians not big on drinking, smoking

LOUISVILLE, Ky.—When it comes to smoking and drinking, Presbyterians apparently tend to abstain. According to a recent poll conducted by the 2.8-million-member Presbyterian Church (U.S.A.), only 8 percent of the membership smokes. The survey also found that about two-thirds of the Presbyterians questioned said they drink no wine, beer or hard liquor in a typical week.

Religious cable networks join single channel

DENVER—Two of the nation's largest religious cable networks—one owned by an interfaith coalition and the other by a Southern Baptist agency—have signed an agreement to share a common channel while retaining their separate identities. Signed July 28 in Denver, the agreement brings together the Vision Interfaith Satellite Network based in New York and the American Christian Television System owned by the Southern Baptist Radio-TV Commission in Fort Worth, Texas. The networks are known, respectively, by the acronyms VISON and ACTS. VISON, which is backed by a coalition of 28 religious bodies representing 54 different faith groups, currently an estimated 13 million households, and ACTS about 8 million.

Women, minorities gain in Methodist bishops ranks

Women and ethnic minorities made further inroads into the ranks of United Methodist bishops in regional elections, boosting their presence to fill 19 of the 50 posts in the United States and Puerto Rico.

Four male black bishops are retiring this year, but enough women and ethnic minorities were elected at the 8.9-million-member denomination's five regional elections to boost the total female-minority representation on the Council of Bishops from 15 to 19. A total of eight white men were elected bishops in the church's five regions, equaling the eight women and minorities elected.

There was a net gain of three women and one minority person. Most dramatic was the election in the South Central region, where lay and clergy delegates elected the first woman ever, and the first Hispanic ever, to serve as bishops in the eight-state region stretching from New Mexico to Louisiana to Nebraska. Bishop Ben Oliphant, a retiring bishop from Houston, said of the South Central election, "It's an historic moment. It's a great moment. It shows the United Methodist Church is dedicated to being an inclusive church." The Rev. Ann B. Sherer, a pastor from Houston, received a standing ovation as she was elected to join three other women currently on the Council of Bishops.

Churches get tips for housing the homeless

Churches which want to help house the homeless but feel overwhelmed by the magnitude of the need can take heart from a new manual which tells congregations of all sizes and budgets how to get involved. The 280-page manual, titled "Rebuilding Our Communities," was released recently by World Vision, an evangelical relief agency based in Monrovia, Calif. The book, edited by Alice Shabecoff of the Community Information Exchange in Washington, offers numerous case studies showing how churches all around the country are helping to give people a place to call home. "There are hundreds of thousands of low-income families which cannot afford decent housing in America today," said Bob Mitchell, vice president of U.S. ministries for World Vision. "What we're trying to do here is simply provide every church—from the very small, independent storefront church up to wealthy denominational structures—with the ability to move into this field."

SOUL OF RUSSIA

The Possibilities of Compassion

By Erin Bouma

One year after the failed August coup in Moscow, the Dalai Lama spoke in the city under the sponsorship of the Moscow Buddhist Society. His message was of the human quality of compassion, the need and possibility for harmony between religions and the best attitude for Russians to take during this difficult interim period.

To a small hall full of young and sophisticated Muscovites and traditional Buddhist minorities or Buriats and Kalmuks, the 57-year-old religious (and secular) head of Tibet spoke in English through a translator. He greeted the audience of 350, saying that he was happy to be in Moscow "at a time when you are struggling for your own glorious future."

The Dalai Lama, dressed in wine-colored robes, spoke simply, directly and with a great deal of warmth. His opening topic of goodness established that, despite differences of culture, nationality, race and even fate, we are all members of one human family. Since we all, deep down, share the same experiences and feelings, we can all communicate on that level.

He continued: "Unfortunately, when we grow up and learn many things, we develop barriers to heart-to-heart relationships. I find that it is useful to realize the basic qualities of humanity," he said, "so I think it is good if you can look at us as just another human brother. I will speak to you on that level."

The Dalai Lama then explained that, because of this belief, when he meets with new people he thinks of them as old friends. "That kind of attitude I use because it gives me a very comfortable atmosphere."

Peace of Mind

By birth all human beings have a desire for happiness and world peace, he shared. "Therefore, I think the purpose of our life is happiness because the existence of our life depends on hope—the possibility of something better. Without hope our life is difficult and shortened. Of course, the source of happiness is our own correct mental attitude, although material necessities do play a part as well." Ultimately, "the Dalai Lama expressed, "I consider the source of happiness is peace of mind."

So then the question becomes: how to create such peace of mind? The Dalai Lama expounded: "I believe that compassion, human affection, is the basis of peace of mind. When we have compassion in our hearts, doors to positive communication and relationships automatically open."

With peace of mind, then, no matter what other people's attitude is, one can remain positive. And generally, if one remains positive and genuinely friendly, he observes, others will respond in the same way. This approach reduces fear and doubt. With compassion, he notes, one does not feel loneliness, human intellect can function properly, and a relaxed mind leads to a healthier body.

Value of Smiling

"The human being is a social existence, dependent on others for his happiness," said the Dalai Lama. "A unique feature of humans is the ability to offer a genuine smile, which gives inner peace." Compassion, he said, "creates genuine friendship and fellowship with a simple smile."

In contrast, if a person feels hatred and jealousy, then the "inner door" to the heart closes, creating feelings of fear, doubt and loneliness. From this root, family relationships and, finally, one's own health breaks down. This, he claims, is only human

nature and has nothing to do with religion.

The Dalai Lama stressed that he makes a distinction between human qualities and religion.

In returning to compassion, he explained that everyone dreams of genuine peace and cooperation. Since the fall of the Berlin Wall, genuine peace is possible on the basis of mutual trust (compassion).

To achieve genuine voluntary cooperation, which for the Dalai Lama means working together for common interests in spite of differences, tolerance and non-violence are necessary. They are both a manifestation of compassion and meditation.

Compassion vs. Attachment

"Compassion is based on the clear realization that everyone has the same needs and potential as myself," he continued. Then, irrespective of others' opi-



nions, "compassion can develop toward anyone, including one's enemy."

The feeling we usually have of closeness and concern toward our best friends is actually only "affection"—which is always limited, the Dalai Lama said, by bias. Compassion, on the other hand, is unbiased and, unlike attachment, goes well with human intellect and wisdom. This is because compassion is based on reason while attachment grows solely out of feelings.

One other distinction he makes is between anger and hate. Whereas anger can grow out of compassion, compassion will never produce hatred.

The Dalai Lama then asked how compassion can develop. His personal observations have led him to the conclusion that basic human nature is gentleness. Compassion and peace of mind, he comments, are even important to the baby in the womb. They continue to be important to children as well. In his own childhood, he explained, "when my own tutor taught me with a smile and with respect, then those subjects went in deeper than those taught with fear." Later, in the question and answer period, he said that he hoped the recently-identified new Lama would have a tutor who smiles more than his did.

The next example he employed was that of a patient with a doctor. "When we get sick and visit a doctor who treats us as a fellow-human and offers us a smile we feel more comfort than with a doctor, no matter how highly qualified, who treats us like a machine." And finally, on our deathbed, when we know there is no more time or hope to go on living, if we are surrounded by family and friends we can pass peacefully.

One other proof for the Dalai Lama that compassion is the natural human state is that, when we hear of a sudden death or tragedy, we are shocked and find the incident newsworthy; we take for granted, at the same time, countless acts of care and compassion and don't consider them extraordinary or newsworthy.

Hitting or Hugging

Finally, the Dalai Lama proclaimed that the human hand was created for hugging and not for hitting, because to strike someone we would have no need for fingers. "From this analysis," he concludes, "humans have a natural gentle nature." Yet some people always look at life negatively and their mind is always agitated; they carry feelings of hate.

It is essential then to think and look on the positive side, which keeps our mind fresh. But the quality of compassion,

ing all religions is to make clear the fundamental differences between faiths while developing mutual respect. Each tradition, he maintains, has its own unique effectiveness in promoting compassion. To certain people, the monontheistic theory of a Creator God Almighty (not in the Buddhist belief) is very effective. The individual must follow God's will, which is to love God and love each other. Whether that person sincerely loves God will be expressed only if he sincerely shows love to fellow human beings.

On the other hand, the Buddhist approach is that there is no Creator and that everything depends on us loving one another. These different approaches, he explained, are all useful in creating a world of goodness. "Each major religion has its own unique offering, so if we dissolve into only one tradition, much would be lost."

The Dalai Lama strongly recommends that the religious world adopt "democratic pluralism." In 1986, he explained, men of many world religious traditions prayed together at Assisi, Italy, led by Pope John Paul II.

The Dalai Lama suffered a minor interruption when a "Moscow mosquito" bit His Holiness on the arm, causing him to itch. After some light-hearted joking, he was handed some salve and the irritation ceased after it was applied.

Determination

On his final theme, the Dalai Lama observed that Russia is currently in an interim period between a defunct old system and a not-yet-developed new one. This has led to political and economic chaos. He then advised the audience, "As a brother, I would like to share my belief with you that when we face a crisis it is important to have self-confidence, hope and go forward with determination. For when you lose hope and determination, that which could have been achieved is lost."

Russia, he said, is a huge country rich in resources and manpower, with a long, deep history. Therefore, Russia has a great future ahead of it. The Russian people must develop self-confidence, hope and determination, and put all their efforts together for the goal.

He finished his talk by saying that he would be returning to Moscow in the future "because I also want to participate in freedom of speech and freedom of thought." He will also return in order to visit the Buddhist communities on Russia soil. Besides this, the Dalai Lama shared, "I am a curious person and I want to see more of your country and observe your changing situation."

In closing, the entire room spent several minutes together meditating on—in the Dalai Lama's words—"compassion, consciousness, impermanence, Jesus, or even the dinner waiting in your oven." A peaceful calm fell over the room in the silence. It was followed by an outburst of enthusiastic admirers rushing to the stage to present flowers, ask for an autograph, or shake the great man's warm hand.

If any of my friends are inspired to contribute a small donation to supporting my work, a \$ Fund is being collected by Richard Lewis at Unification News for me. It will be used especially for covering my rent in dollars. Also, if any of you would care to invest a small sum of money in the publication of adult and children's learning-English books I will be publishing here, either notify Richard or write/phone me (Moscow 157-24-15). Erin Bouma; Lenin-gradsky Prospect #75A, Apt. 74; MOSCOW 125057; RUSSIA, CIS.

**MAKE A GIFT OF THE
UNIFICATION NEWS**

Testimonies from the Soviet Students

Natalia Morinova

Dearest Heavenly Father! Thank You for the gift of life! Here I came to know that I am a part of Your creation, a product of Your love. This feeling is so beautiful. I'm so inspired by this realization sometimes I feel like a little girl, I want to jump, to run and to cry: "Father! I love this world. I love You! Thank You! It's so wonderful to live!"

I first started feeling like that during the workshop at Aetna Springs. There I really felt as in the real of Your love. Once during the prayer I felt so grateful that You recreated me the way I am. I can enjoy all the colors in nature. I can smell fragrances, I can feel the air, the touch of flowers and the breeze. I've always liked nature but never before I've thought about the Creator. I didn't know that there existed this personal being, You, and I could be grateful to You for all the things that I have!

Now when I can know You deeply, I feel, Heavenly Father, that You were always with me during all my life. I just didn't know that. When I heard the Principle I could realize that You guided me and protected me from so many temptations. Thank You, Father, for Your love, for never giving up hope, for Your perseverance. How can I learn this from You?

It is so wonderful to know that we were created as Your children Heavenly Father, I want to become Your true and faithful daughter. I'm really grateful that I'm living in this time of history when it is possible. True Parents, the Messiah is on earth. You gave me the chance to learn about it. My original mind is striving so much to follow True Parents! True Father came to this world to teach about You, through His suffering, prayer and perseverance He could receive deep new Truth about You and the world. He taught the Principle. Divine Principle is the teaching that changed my life. It is amazingly true!

It was very exciting to study Divine

Principle. One can understand the reasons for many events and apply knowledge in his life. But it's much more powerful to practice the Principle! Thank You, Father, for guiding me in my desire to know more about You and for bringing me here, to the USA for this training.

I'm sure that this summer will be the most unforgettable experience in my life. I realized so many deep things here! I could

least through my prayer You can feel that I appreciate my experiences.

Sometimes I feel that I have to offer something to You. Here I could learn about making conditions. I tried fasting here and I will always remember and treasure this experience. I'm really grateful that here I could become at least a little bit less selfish. Never before I thought about living for the higher purpose, living for You. I've always

on earth.

Michael Nesterenko

I am so grateful for possibility to express my feelings and thoughts about this California program.

To be here it seems to natural now but only couple months ago I couldn't imagine that I will do fundraising, witnessing, that I will hear lectures by Rev. McCarthy, that I will live with my brothers and sisters from America and Soviet Union like one family. Only God's will, transmitted through Messiah, can change this world so much. Plus responsibility of these who know the truth. All the people from all over the world, who met us in California have shown really a parental heart, parental attitude to us.

I am so amazed and impressed that maybe it is necessary to come back to the Soviet Union to come to the conclusion, what does this program mean for me personally and for my country. But one thing I can say for sure I became very different, very different.

What is the difference? I guess, now, after this program, it will be much more difficult to live. Because now I feel incredible responsibility. I feel responsibility for everything—for my life, for my university, for my friends, for my city, for my country. Now I am in America, I saw so many terrible things, results of Satan's influence and I starting to feel responsibility for this country and other countries, too. Now I see that we have to restore all the world.

Before this program I have heard very many lectures on Divine Principle. I haven't been on International Leadership Conference, and started to attend directly 100-hours course of lectures in Moscow. Because I was interested in truth. After this I participated in Hungary workshop. I was grown up in atheistic background and started to pray in Hungary. But the first real prayer, the prayer with tears, very sincere and deep, I had here, in California. I was so grateful to God and you, True Parents, for this moment in my life! I guess, God may become a little bit more happy because of this.

One of the most important experiences for me was fundraising. I never thought it can be so spiritual! It is the best possibility to grow spiritually when you are alone in front of the people doing God's will and only God helps you. After fundraising, I felt strong confidence. I felt that I could go to anyone and tell anything. I felt great support of God and could overcome many of my limitations.

Lectures of Principle and witnessing were very precious, too. But most precious was the possibility to experience Principle life-style. It will always support me.

Too many things to tell I have now and I am afraid to take too much such an important time like time of True Parents. I want to say one thing.

Now I am going to return to my country. And now I can be sure that I will devote my life to change people. To make them closer to God. To make them better. I want to continue the process which began here. I am so grateful to all people I was with here, to all people who helped me to grow and understand, to all people who taught me to love. Thanks. And I am so grateful to True Parents, my True Parents for their vision for me, my country and this world, for their hard work to restore this world and build a Kingdom of Heaven on Earth. We all will help you as much as we can. Without you, I'll never be so happy. Without you I would never be responsible. Without you I would forever be in the hands of Satan, fulfilling his Will. Without you I would never pray, I would never talk to my Heavenly Father. Without you my country would forever be separated from God and all the people would be miserable. Now we have a hope. We have truth. We have God. We have you, True Parents. We have people, trained by you and ready for everything to fulfill God's will. Now we can really overcome evil, sin, Satan. We will have victory!



live together with my brothers and sisters from all different countries, we worked together, prayed together. It's so beautiful to live as one family and to know that we have one and the same Parents. It's so different from my previous experiences. I'm really happy that this time I was not a guest but a member of the family. Even through dishwashing you can experience a lot of joy!

Here I felt that I was in the special atmosphere of love and care, because every person sincerely tries to follow You. I could develop my spiritual life here, I started to pray deeply and to receive power, joy and inspiration from my prayers. Prayer became my habit. I'm sorry, Father that not all the time my prayers are unselfish, but I'm really trying. I have the feeling that at

dreamed of having a good family, taking care and sacrificing myself for my husband and my children. But I could really realize that at first I should live for You, I should sacrifice myself to You, then for the world, the... Thank You for teaching to feel like that, thank You for opening my potential to love people and the world, expanding my heart.

I had so many different deep experiences with You this summer. Especially I was very deeply influenced by those experiences when I could cry calling for You and asking You to be with me. I remember all those experiences. The first one was in Aetna Springs. It was during the lecture about Jesus. I couldn't stop crying because for the first time I felt God's heart so deeply, Your sorrow and grief for Jesus not being able in the circumstances around Him to fulfill His mission. At that time I could also feel in my heart the purpose and mission of the Messiah.

Dear True Parents! Thank You so much for Your prayers, Your vision and Your work in this world. Thank You for Your love for our country and every Soviet student. I had very deep gratitude in my heart towards You because through You I could start relating to God, could find purpose to my life, could receive guidance for my life. But only after the events in our country (the coup) I could deeply realize how much You have accomplished, how much tears and blood You have shed for our country to be saved. Without Your foundation it would have been impossible for the coup to fail. I remember that morning when we heard the good news, we were all praying together and I was crying out of my gratitude to You and Heavenly Father. Mr. Aoki told us before that You were praying for our country and we had to pray too. I really followed his words, I could keep faith that everything would be normal. And when I saw that it was, I felt so happy, because through that experience I could really connect to Heavenly Father and You, could see the Principle working. After that I received inspiration to offer something to God and I did my first 3-days fast. It was very joyful and meaningful experience.

Thank You so much for helping me to awake, to start thinking the way I do now, to feel a lot of potential and desire to save our country, to bring joy to You. My life is meaningful now.

Thank You for so much trust and love that I received from You through brothers and sisters. I'm grateful that I could be with wonderful people who guided me to You, I could fundraise and witness and meet You, Heavenly Father, so many times and really feel Your heart.

Thank You, True Parents and Heavenly Father, for choosing me to help you, it's a great honor and I'll try to really commit myself to building the Kingdom of Heaven

OUR LITTLE PATCH

by Kenneth J. Lloyd

Amidst life's ongoing transpositions of give and take
always straining for balance—
with reckoning beyond the best reason
of the time of any one day—
we find in our care's stead—
a resource—as though a gift—of hope and luck—
so highly valued by some to be thought of always
and sought after forever, though
one not thought to be plundered nor bought;
timelessly bent in all directions by winds and rains,
covered over by ice and snow
and held by rigid ground at times,
equally preserved in its essence
in the firmament's reflections
of nature's warm greenery and her cold whites,
and there always when called upon in good faith
as seems also to be in the states and conditions
of the hearts and souls of men and women
as though by some rules of nature's own laws—
in concurrence with the wisest harvesters
of the crops of the earth—
whose dominion extends below the frost line
into realms of demarcations and discontinuities
serving to bolster the intrusive zones of hell's domain.
May we be worthy and responsible caretakers
in tending to
Our Little Patch.

Group bridges atheism and Christianity

ST. PETERSBURG (RNS)—Vladimir Poresh would seem the last person to come to the defense of atheists in the former Soviet Union.

In the 1970s, as a young man with a wife and two children, Poresh became involved in an underground movement of religious dissidents. And for his defiance of atheistic communism, Poresh spent six and a half years in Soviet labor camps.

Things are different now. With the fall of Soviet communism, religion is in, atheism is out. And Vladimir Poresh has a new cause.

"People ask me, 'Why do you defend atheists?' I say, 'Because it's too easy to attack them. It's the fashion,'" said Poresh.

That's not the only reason. Poresh is part of an organization that seeks to promote a dialogue between Christians and atheists in Russia. The group is called "Open Christianity." Led mainly by former dissident Orthodox believers like himself, it holds seminars and runs a day-school in a large, abandoned apartment-house here.

Poresh and his colleagues have some dissenting ideas about the much-heralded spiritual reawakening in Russia.

At a time when baptisms are up and people are flooding the onion-dome churches, the former dissidents say atheism continues to exert a strong pull on the Russian mind, even among newly professed Christians.

At a time when various churches are trying to convert Russians to their own brand of Christianity, the former dissidents have carved out a neutral zone, where people raised on atheism can freely explore their religious feelings. Open Christianity describes itself as open to different expressions of faith, including—despite its name—non-Christian ones.

"I firmly believe that atheism is the main belief in our society," said Poresh, who, at 42, sporting long hair, a beard and a dungaree jacket, still looks the part of the young 1970s dissident.

"But this atheism has religious dimensions," he added. "It's not just an indifference to religion. There's a deep interest in the question of God."

Not surprisingly, the idea of an "open" Christianity, as opposed to a strictly Orthodox one, is viewed with suspicion by some church authorities here.

Nonetheless, Russian Orthodox officials have recently taken "a more even-handed approach" toward the group, said Boris Tikhomirov, a professor at the church-run St. Petersburg Theological Academy. In fact, Tikhomirov and another seminary professor moonlight as Open Christianity lecturers, with the blessing of their superiors. He said church officials have slowly begun to see the need for untraditional ways of reaching out to people with atheist backgrounds.

"At least Open Christianity is starting from where Soviet society is," said the Rev. Stuart Robertson, an Anglican missionary. he was referring to the 70-year tradition of official atheism. "You can't just rub that out," he said. Robertson, who teaches at the day-school, works for the Church of England's evangelical missionary arm.

The major figures in Open Christianity took part in the 1970s movement of religious dissent in the former Soviet Union. Konstantin Ivanov, its president, was an intellectual architect of the movement. He didn't end up in the gulag. But Tatiana Schipkova did—for three years; she now teaches French at the school.

Poresh was arrested in 1979 for editing an underground journal, "Community," which advocated religious freedom. His "day of liberation," as he calls it, arrived in 1986, when he became the first prisoner of conscience to gain an unconditional release under former president Mikhail Gorbachev. Poresh now serves as Open Christianity's liaison to foreign organizations.

Churches mobilize to defeat Oregon anti-gay measure

By Darrell Turner
—Religious News Service—

Mainline religious groups in Oregon, including the state's Catholic conference, are mobilizing to defeat a referendum on homosexuality scheduled to come before voters in November.

If the referendum passes, government agencies in the state would be required to actively oppose homosexuality.

The proposal has generated support from some Assemblies of God and fundamentalist congregations, but there appears to be no organized campaign by religious groups to promote its passage.

A conservative group called the Oregon Citizens Alliance, based in the town of Wilsonville 35 miles south of Portland, gathered more than 115,000 signatures of voters around the state to have the measure placed on the Nov. 3 ballot. In May, a similarly worded measure supported by the group won a 55 percent majority in the town of Springfield.

The statewide proposal, believed to be the only one of its kind in the country, says that state, regional and local governments and agencies "shall assist in setting a standard for Oregon's youth that recognizes homosexuality, pedophilia, sadism and masochism as abnormal, wrong, unnatural and perverse, and that these behaviors are to be discouraged and avoided."

The proposal, known as Ballot Measure 9, is being opposed by the Oregon Catholic Conference on the ground that it could lead to a denial of "basic human rights" and "may contribute to attitudes of intolerance and hostility directed at homosexuals."

Another group campaigning for the proposal's defeat is Ecumenical Ministries

of Oregon, an organization made up of the Catholic Conference and 46 other religious groups. Ellen Lowe, legislative director of the ecumenical group, is also director of a statewide coalition of more than 100 organizations opposed to the initiative. Ecumenical Ministries, which is based in Portland and has 17 denominations in its membership, says the measure "promotes a climate of bigotry, hatred and intimidation."

The Rev. Rodney Page, executive director of Ecumenical Ministries, told Religious News Service that the group's member churches have varying positions on homosexuality. "Some consider it to be a sin and some consider it to be moral," said Page, a Disciples of Christ minister, "but we are all united in the fact that we consider every person to be a child of God and to be treated with respect."

Page said his organization is opposing the ballot initiative both on human rights grounds and because it would require a huge, expensive bureaucracy to enforce.

Oregon Citizens Alliance has contacted local churches to try to win support. But Lon Mabon, the organization's director, said the effort isn't concentrating on religious groups. In a telephone interview, Mabon said he has been a Christian for about 20 years and currently attends People's Church, an Assemblies of God congregation in Salem.

"I opposed homosexuality as a normal thing to be accepted in our society before I became a Christian," Mabon said. "Becoming a Christian has reinforced that position."

Several national leaders of conservative Christian groups say they are sympathetic to the Oregon proposal even though they aren't actively working on its behalf.

Chicago issues tough policy on priest sex abuse

By Tom Roberts
—Religious News Service—

Cardinal Joseph Bernardin, head of the Roman Catholic Archdiocese of Chicago, has just released a comprehensive policy for dealing with priests accused of sexually abusing youngsters and for caring for their victims.

In what is believed to be the most detailed plan yet advanced by any diocese in the country, Bernardin announced during a news conference that he has set up an independent nine-member Review Board responsible for managing the cases of any priest accused of sexual abuse.

The plan mandates prompt reporting to civil authorities of any sex abuse allegations, a provision that Bernardin called "a significant departure from the past," and calls for a new "Victim Assistance Minister" to assist those believed to have been abused by priests.

Once a board administrator is hired, a 24-hour 800 number will be established to allow callers to confidentially lodge complaints of sexual abuse of minors by clergy. Previously in Chicago, diocesan officials designated "Vicars for Priests" had the sole responsibility to maintain contact with the priest, manage the inquiry and notify the proper authorities, Bernardin said.

The new board, consisting of six lay persons and three priests, will carry out a very precise program of review and treatment and may prevent priests from being returned to ministry.

The Rev. Curtis Bryant, a clinical psychologist who works with priest sex abusers and is familiar with the Chicago effort, termed the announcement "a big boost toward what I hope will become a national policy" to deal with what has become a national scandal. According to various reports, the church nationwide has spent more than \$400 million in court costs and compensation to victims in hundreds

of clergy sex abuse cases across the country.

Church leaders have been roundly criticized in the past by those within and outside the church for allowing priest sex abusers to simply switch assignments or to return to parish work after a minimum of counseling. Many of those priests continued abusing children.

"An archdiocese with a cardinal archbishop is providing leadership and that is a very positive step," said Bryant, director of inpatient services at St. Luke Institute in Suitland, Md., calling the program one of the most comprehensive in the country.

In prepared remarks Sept. 21, Bernardin said the new policies, which flesh out a blueprint announced earlier this summer, "are built around an independent lay/clergy Review Board and an administrator charged with a stringent process to determine fitness for ministry." The new policies will be triggered immediately upon receipt of "an allegation of sexual misconduct by a priest with a minor."

An inquiry will begin immediately involving the priest, victim and review board. "The administrator will make prompt reports to the Illinois Department of Children and Family Services and help the victim to do the same with all public

authorities, Bernardin said.

The new policies also provide for a "unified priest personnel record-keeping system, from seminary training throughout a priest's entire career, to enable those responsible for ministerial assignments to consider the full record of a priest."

In concluding his prepared remarks, Bernardin said, "While I cannot change the past, I can do something about the future. My pledge to the children, the people and the priests of the archdiocese is that I will do everything in my power to accelerate the implementation of these new policies, which will give assurance and hope to all."

WHEN LOVE IS LOST

*When love is lost,
lust all too often takes its place,
in recompense for what is lost.
Subjectively, the two can often be confused,
and yet a quiet and thoughtful eye can see
they're diametrically opposed.
For true love wakes the soul to give,
is generous and seeks to serve the other,
with not a moment's thought to what will please the self;
the body's light, the breathing easy,
and the words flow clear and calm and measured,
balanced as a poem and yet natural and unself-conscious;
the heart is open, lifting both the lover and the loved,
till both are one and neither thinks
of who's the server, who the served.
In contrast, lust inflames the body,
strangling it and causing breath to pant,
and blood to shout with an insistent beat,
unlike the gentle pulse of shared affection;
awkward muscles stiffen as the wounded spirit
strives to be released, with very little thought*

*about the feelings of the object of desire.
For those who lust are those who feel they have been spurned
by those who were the closest to their hearts:
their mothers,
who perhaps could not transmute their own dark thoughts
and passed them to another generation;
or, being too preoccupied or too inhibited to love,
gave not enough of anything,
and so abandoned to the wolves
the children who were given to their care.
The truly noble souls are those who,
though feeling wounded or abandoned by their mothers,
manage still to keep their love
afire with holy joy;
thus turning what had been a problem
inside out, until we see a virtue,
shining and embracing,
forgiving and embracing,
forgiving and transcending,
living fully in the present,
while restoring all the past,
and laying the foundation
for a one-world family future.*

Christopher V. Davies, London, Jan. 1991-Feb. 1992. Written after seeing the film "Cyrano de Bergerac," starring Gerard Depardieu. Cyrano was one of those noble souls referred to in the poem.

IN MEMORIAM

"Blessed are the peacemakers, for they shall be called the sons and daughters of God."

Nancy Breyfogle Yamamoto 1949 - 1992

Nancy Yamamoto was a daughter of God, for her life was a devotion to peace and the practice of unconditional love for others. Nancy was ever an inspiration of charity, compassion and hope for the future. By the way she lived, one could witness faith and the courage one needs to fulfill convictions so profound. As we walk this earth, we are all given grace to have known persons of true heart and friendship: Nancy was a friend to all who knew her and she will live in our hearts.

Nancy lived with an uncommon awareness of the divine nature of life—but most especially was her love for people. The sufferings, sorrows and sadness of others were always in her conscience and in her actions. She was unwilling to allow her own private concerns to interfere with her commitment to making joy, harmony and hope for the people she met along life's road. Her journey was one of giving of self; yet in her wisdom, she always knew that a sacrificial life was for creating happiness and the fulfillment of spirit. In the many ways that her life was special, Nancy will certainly be remembered for the bright, spiritual light that illuminated her kindness and pure heart.

The testimony of her life can never be written in the missions and the good works which she did with such tireless energy and dedication. Her life records the faith of a religious pioneer, someone who believed in the ideals of the Unification tradition with an absolute will and determined love. As with all religious faiths, the path of righteousness is one of unending purification in the struggle to overcome one's desire of self. Nancy followed her chosen way of faith with a true integrity which inspires and affirms the lives of those who seek the standard of goodness in this world.

Nancy joined the Unification Church in 1973, at the time of the early IOWC campaigns during the Day of Hope tours. Coming from a strong Christian background and loving family life, her acceptance of Divine Principle was a natural progression of spiritual insight and development. From the very beginning, she was a person of firm resolve, enthusiasm, and piety. Nancy's first mission was as a foundational member of MFT, where she set high standards of excellence and helped establish the formula course in America. In her eight years of service on MFT, Nancy was highly praised by her leaders and friends as a role model of faithful performance.

After fulfilling her primary years of service to the Unification Church, and completing her degree at Unification Theological Seminary, Nancy became an essential member of the staff of the International Religious Foundation (IRF). Nancy joined IRF in 1985 as an assistant administrator for the Youth Seminar on World Religions. Her work with YSWR became the experience upon which her true abilities could be offered, to the success of the Religious Youth Service (RYS). Nancy was the key person in formulating the office administration of these important youth projects as well as the central person for building participant relationships, and lasting friendships. Nancy was directly responsible for the success of RYS programs in the following nations: Philippines (1986), Portugal (1987), Spain (1988), Italy (1989), Poland (1990), Kenya (1991), and Hungary (1991).

But her work for IRF was far from limited to the RYS. Nancy was involved in the planning process for each of the Assemblies of the World's Religions (AWR). During 1991, she was a key coordinating staff person for the Christian-Islamic Conference of the CWR in Istanbul. She also provided support to the Interreligious Leadership Seminars, the New ERA God Conferences, and IRF's Conference on the Family.

Nancy was committed to an international life of service. From her deepest convictions, the problems of racism, religious violence and cultural conflict came from a spiritual ignorance and a history of resentments. During the years of RYS, the example of her personal victory to overcome such limitations always showed in the way she was able to embrace participants from any nation and background of life. The true measure of Nancy's contributions will always be the remembrance of her personal care, concern and service experienced by the many worldwide participants in these providential events.

In the same way, Nancy made the ultimate personal commitment by undertaking her international marriage to Kazuo (Andy) Yamamoto with the same certain dedicated vision for making harmony and unity. Nancy and Kazuo were matched in 1979 and Blessed in Madison Square Garden in 1982. As with many international couples, their commitment to the ideals of True Parents became a rich and loving union which crossed over boundaries of culture and race. It was through her marriage that Nancy found the internal strength to persevere on the difficult path of interreligious understanding and world peace.

Nancy's greatest and final earthly challenge was to battle against the invasion of cancer in her body. It was in the past year that the culmination of her faith and determination became a lasting tribute to her courage. Her enduring belief was that her struggle with cancer was not for her own healing but that she could learn the ways to console and restore the spirit of people afflicted by this disease. In this way, Nancy chose to seek healing along a natural path of medicine, combined with a serious self-reflection and meditation. She fasted for forty days, she spent long hours in reflection on her life, and she sought to understand the power of divine love and healing. In all these ways, Nancy wanted to find ways to help others who would also fight against this illness.

In the end, Nancy succumbed to the physical depletion of her body, but she never gave up the fight to overcome and gain a spiritual victory. The courage that she displayed in this long ordeal is, in reflection, a memorial to the life of faith which she lived. Even though many friends and her beloved daughter, Jana, are left behind, it is not a time for grief or sorrow but more appropriately a moment to remember the joy and cheerful heart of her way of life. Nancy was a standard bearer of true faith and a real person in her commitment to world peace and religious harmony. She will be greatly missed in our daily lives but her spirit will continue to guide and inspire us all.

Kazuo and Nancy Yamamoto are the first international Blessed couple to have ascended to the spiritual world. As they have left behind a precious daughter, Jana, who will not be able to share the richness of their testimonies in this world, I am requesting from those who knew Nancy and Kazuo to write a short remembrance, testimony or experience about them. These written pieces will be collected and given to their daughter at a later time. If you wish to contribute a written piece or photos, please send them to: Gary M. Young, c/o IRF, 4 West 43 St., NY NY 10036.



We are proud of your pure and dedicated spirit following our True Parents for many years. Your story will be handed down from generation to generation.

Now that you are going to start on a journey to a new and eternal world, I pray from the bottom of my heart for your soul to rest in peace.

—Takeru Kamiyama, President of the HSA-UWC in Japan

Nancy was a wonderful person, with deep spirituality, and dedication, who radiated peace, love and kindness.

She now has rest from her long trial and, enfolded in the mantle of God's love, an eternal life of happiness and reunion.

—Dr. Francis Clark, Secretary-General of the Inter-Religious Federation for World Peace

Both of you have carried very important missions on earth. I pray that even in the spiritual world, both of you as husband and wife will fulfill the exemplary mission of Blessed couple.

—Mr. Motoo Furuta, President of Happy World



News from the Church in Europe

These reports are reprinted from the Newsletter of the Unification Church in Europe.

HARP Workshop in Germany

Report from Siegfried Klammsteiner, leader of the education department in Germany.

This year, again, we organized a European HARP workshop Dec. 27-Jan. 2. Previously children from 12 to 18 years of age could participate in these workshops, but this time we limited the participants to those 15 years of age and older. The participants came from Austria, Germany, Luxembourg, Italy and the Netherlands. As the ages did not vary so greatly this time, we could respond to their needs even better than before. A special point of focus was to help them build a personal relationship with God and to motivate them to take initiative in their lives for Heavenly Father.

These meetings always have a special significance for these HARP members. In school they are often treated as outcasts because they do not participate in activities which are considered "normal" in their age group—e.g., relationships between boys and girls, parties, drinking, etc. Their relationship with their parents at this age is often very sensitive. Therefore, they use these gatherings to exchange experiences and to discuss things which move and often burden them. The communal discussion of the Principle, the expression, exchange and unity, are the aspects which they value especially about these meetings.

At this workshop we have thought about and discussed the further development of

HARP and have come to the conclusion that several changes have become necessary.

If we continue to host European HARP activities for the age-bracket of 12-18 years, then the number of participants will soon exceed 100. In addition, it is very difficult to organize workshops and activities in such a way as to satisfy the needs of both 12- and 18-year-olds. For these reasons we will reduce the frequency of European workshops from up to three times per year to only once every summer, and we have suggested raising the minimum age to 14.

If we do not host activities for those under 14 years of age, and reduce the frequency of activities for the older ones as well, we would very much like to see HARP activities established and organized in each nation. We have informed the national leaders about this matter.

Especially for younger children, it is often impossible—due to language difficulties—to receive adequate Principle education from an all-European workshop. If HARP activities are to be established and organized on both national and European levels, there needs to be a high degree of cooperation between the two levels.

Consequently, we have planned a European HARP leaders' meeting for Feb. 22-23 in Schmittgen and have asked the national leaders to send a representative from their

country to work out the fundamental guidelines for this future HARP work.

We hope through these changes to deepen the relationships of all "HARPIes" in Europe and to build a strong and lasting foundation for the challenges of the future. A European HARP summer workshop is planned, possibly in France or Poland, for



those 14 years of age and older.

Romania

From Graziano Segato.

We held a seven-day workshop on the national level Dec. 14-20, 1991 in Romania. Twelve guests attended successfully. Gior-

gio Gasperoni (national leader of San Marino) came to teach the first part; Jane Evaristo (a UTS graduate) taught the second part (about Jesus) and Providential History, and gave the lectures on the third part and the Formula Course.

As most of the practicing members are students, only three can participate in the next international 21-day workshop. The other nine are coming very frequently to help us in our activities and are preparing for the next 21-day workshop.

Concerning the location, we were really very much guided to find a most beautiful hotel in the mountains. There was plenty of food and the rooms were warm—not like in Bucharest! The atmosphere created through the lectures gave us the experience of seven days in the Kingdom of Heaven.

For information about the "European Newsletter of the Unification Movement," contact Mr. Gen Aoto, Fieldbergstr. 38, D-6000 Frankfurt/M 1, Germany. Tel. 011 69 729617, fax 011 69 728664.

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1st PWPA/IRF Forum held in Hungary

By Ernst Hauseder

On May 2 a conference, "Forum Religion und Weltgestaltung" (Forum on Religion and World Order), was held in Budapest, Hungary, on the topic "Awareness of Identity in Eastern Europe—the Role of Religion."

Nineteen theologians, representatives of churches and public speakers, including a Hungarian Catholic priest and religious advisors to the government, an Hungarian Reformed Church minister and member of parliament, a Czech Lutheran Church minister and Gert Schmidinger of the Unification Church attended the conference, chaired by the president of the Hungarian PWPA.

Ernst Hauseder started off with a short introduction on the activities of IRF and FRW and included a video presentation of RYS at lunchtime.

The conference was held in the Hungarian language, with simultaneous German translation.

Dr. Korzenzky, the Hungarian Catholic priest, spoke on "The Identity Crisis in the

Schools—Challenges for the Churches." The mentioned the problem of trying to introduce religious education into the schools at a time when the teachers themselves have no religious background. The situation is not so different, he commented, from the communist time, when teachers also had to lie about their values and interests. He also said that a real school has no identity crisis because it knows its purpose and fulfills it.

The conclusion of the Catholic representative was that religious schools should be able to employ religious teachers to teach religious education and to introduce the religious worldview into the general teaching, but state schools should not have any religious direction.

Dr. Kyska, the Lutheran minister from the CSFR, spoke on the "New Chances for the Churches in Looking for Common Values." He said that God's Kingdom did not come about through the revolution and asked whether there are absolute values and if so what they are. He suggested some which are mentioned in the Bible such as those from the Sermon on the Mount or the Ten Commandments. He emphasized the necessity of making an effort to experience

God. He also said that we need a dream or an ideal which goes beyond times of tribulation, such as those in Yugoslavia, and beyond individual doctrines.

Rev. Horcsik, the Reformed Church minister from Hungary, talked about "The New Challenges and the Churches in Central Eastern Europe in '92." He says that we have to build a new Europe, but what kind of Europe? Is there a place for churches and, if so, what role should they play? The churches must become more active in solving problems of morality, alcohol, pessimism, and so on. He pointed out that religious people are in the majority in Eastern Europe and said that this should be more exploited. On the other hand he asked whether the churches were oppressed—and now that they have been liberated, have they lost their energy? Now we need a moral foundation in private life, family life and business. For example, how can Christians use financial profit? The Western World cannot show an example in this area, he said.

From the Unification Church, Gert Schmidinger's topic was "The Future of Christianity" and emphasized the close connection between Judaism, Christianity

and Islam, and suggested that these connections should outweigh the differences. He also referred to a former Catholic Cardinal who said that religion should not be only a private thing, but should be expressed in public life.

He also said that we have to know what God is asking us to do, and our future depends on how well we can answer this question. If a church is only involved with itself it will decline.

The conference generated a good spirit, there were lively discussions and very positive comments by the participants, including the Jewish representative of one of the biggest synagogues in Europe, who drew our attention to the fact that he had come to the conference, even though it was being held on the Sabbath. He was indeed very glad that he had decided to come.

We intend to follow up on this conference by strengthening the interreligious work in Hungary through the publication of a new interreligious magazine which will reach out to more people who are interested in this dialogue. This magazine will summarize the contributions made at conferences such as this one.

Reprinted from the Newsletter of the Unification Church in Europe.

Dr. John C. Dinkelman

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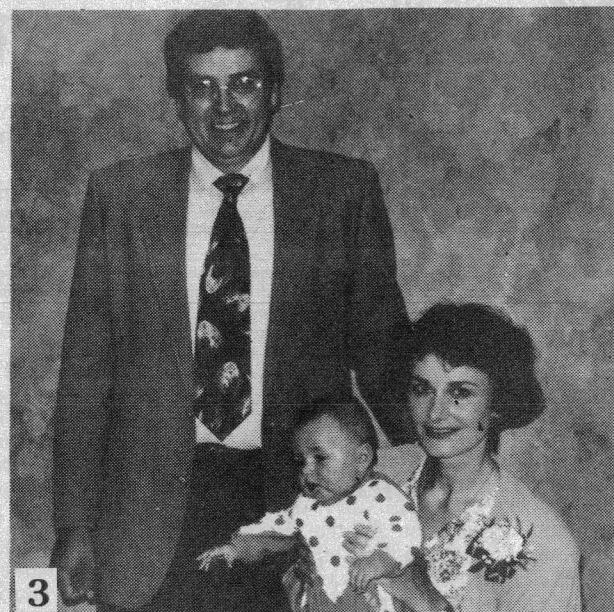
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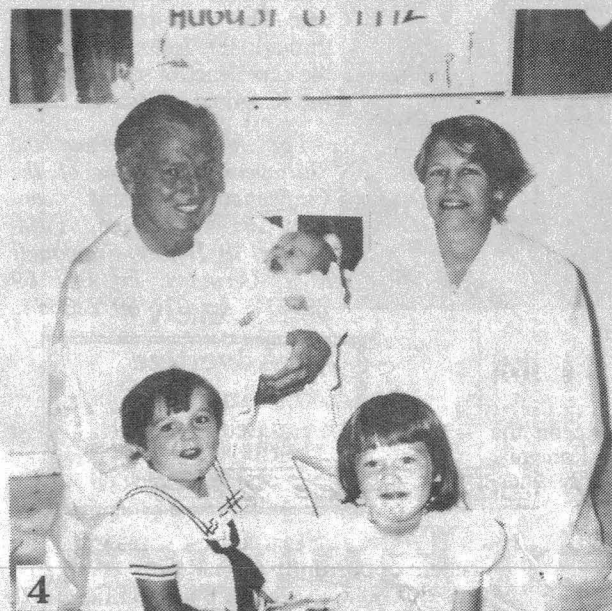
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New Arrivals

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 & Annie Calavan (Richmond, CA) with triplets! Sean, Kieran & Lily (4/27/92) ● 2. Franco & Chizuru Famularo (Toronto, Canada) with Nadia Lee (9/4/92) ● 3. Lee & Christine Jacobson (St. Louis, MO) with Luke Andrew (5/19/92) ● 4. Morris & Marianne Ebsworth (Bayou La Batre, AL) with Jacinta, Marisa & Colin John Francis (7/30/92) ● 5. Carlos & Suzanne Ferrira (Suriname, S. America) with Young Ho (7/3/92) ● 6. Kim & Christine Dodge (San Leandro, CA) with Christopher Isaac & Kenneth Seung-Bok (3/19/91) ● 7. John & Sally Holmes (Los Angeles, CA) with Jerry Christopher (6/14/92) ● 8. Shinichi & Andrea Higashibaba's (Boston, MA) Anshin Beatrice, Yojin Elisa & Kijin Anora (8/7/92).



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New York, NY 10036
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Unification News is published by the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), 4 West 43rd Street, New York, NY 10036. The term "Unification Church" has frequently been used to denote both the formal corporate entity of HSA-UWC and the informally organized community of faith consisting of HSA-UWC members, its members and other friends and adherents of the Unification faith.

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