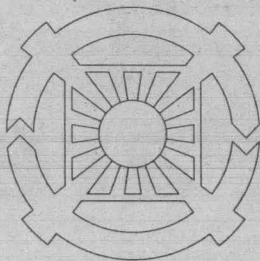


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Unification News



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The Hometown Newspaper of the Unification Community

June 1993

True Parents Tour USA

NEW YORK

by Rev. Wayne B. Miller

On Thursday, May 13, 1993 our True Father delivered his inaugural proclamation of "True Parents and the Completed Testament Age" before an overflow audience at the Manhattan Center in New York City.

This was the first speech in True Parents' 32-city tour which will conclude on June 27.

There was a total of 3,000 people in attendance, with the Manhattan Center holding a capacity audience of 1,500 and an additional 1,500 people watching on large video screens next door in the World Mission Center.

The event was extremely successful, especially in terms of the caliber of the guests. This was due, of course, to the foundation established by our True Parents, along with the unity of the three main organizers, Rev. Zin see **NEW YORK** on page 9



True Parents and the Victory Cake after the New York speech; below, meeting well-wishers in Minnesota.

NEW FUTURE PHOTO

WASHINGTON DC

by Bob Selle

WASHINGTON—The tension was murder. You could sense the fear of impending failure. The program for Father's speech was set to start at 2 p.m. here at the opulent Omni Shoreham Hotel in Washington, D.C. on Saturday, May 15.

And here it was, 1:45, and only a handful of people were sprinkled in a sea of well-upholstered but empty chairs.

But for the next half-hour, the floodgates were opened, and people literally streamed in to fill the cavernous hall. A task force of well-dressed brothers worked with sweaty intensity to set up more chairs at the back of the room as the numbers of guests swelled.

Finally, the chairs ran out. The hotel people told us we had reached the legal limit for the hall—2,800 seats.

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**REPORTS OF THE OTHER CITIES ON THE TOUR
WILL BE FEATURED IN UPCOMING ISSUES**

Providential History is made in Sudan

by Thomas Cromwell

Forty years after Sudan forged its independence from Britain, a conference was convened in the capital Khartoum on "Religions in the Sudan" to explore how inter-religious cooperation could contribute to national reconciliation. The meeting was called as decades of civil war are finally drawing to an end.

The official sponsor and organizer of the conference was an institution called the Peace and Development Foundation, created to restore areas of Sudan ravaged by intercommunal fighting and its destructive consequences. Because of high-level contacts made with the Sudanese government through a 40-day Inter-Religious Leadership Semi-

nar last year, the head to the Peace Foundation invited "Father Moon" to share his views on the creation of world peace and the peaceful reconciliation in Sudan, based on Father's record of achievement in the global arena of inter-faith activity.

The invitation was communicated through Taj Hamad, the executive director of the IRLS program, and himself a Sudanese of Muslim origin.

Father was not able to attend the conference, but, Rev. Chung Hwan Kwak was delegated to take his place. Taking a very long and tiring trip from Seoul to Khartoum and back, Rev. Kwak spent only one day in Sudan, during which providential history was made.

see **SUDAN** on page 11



Arrival in the Sudan: Taj Hamad, former Sudanese president, Swar Eldahab, Rev. Kwak and Thomas Chromwell

TRUE PARENTS TOUR AMERICA

The True Parents and the

by Reverend Sun Myung Moon

This is the text of the speech given on the national speaking tour.

Today, we are at a crucial crossroads of history. Therefore, if we are to take the road to a bright future, it is essential that we understand God's original purpose for creating humankind.

God's ideal in creating the first human ancestors, Adam and Eve, was that they perfect themselves through true love so that they could then create a good family of true love, true life, and true lineage. Such a good family would have been formed on the basis of unified heart and mind among family members in front of God.

In general, all people want their loved ones to be better than themselves. All parents want their sons and daughters, for example, to look better and achieve more than themselves. This tendency comes from God. God wants His children to be better than even Himself.

Similarly, God wants to give limitlessly to His children. God is not content in giving just 100 percent. God's desire is to give a thousand times more than what He has. The nature of God is to give love completely and then forget what He has given. Unlike some who calculate how much they have given and decide that it is enough, for God enough is never enough.

Moreover, God's purpose in creating the world was to have an object of love. His purpose in creating parents and children, husbands and wives, and all things in this world in complementary pairs was to substantiate true love throughout His creation. Likewise, parents are to live for their children, and children for their parents. Husbands are to live for their wives, and wives for their husbands. All beings in creation are to live for and give to others.

If God's ideal of true love had been realized through Adam's family, that family would have become the beginning of the heavenly kingdom. It would have expanded throughout all of history to the clan, to the nation, and thence over all the earth. This would have been the world of true love—the Kingdom of Heaven on Earth. Furthermore, there would have been a parallel expansion of the heavenly kingdom in the spiritual world.

Human History's False Start

If God's original ideal had been realized, then there would have been no need for a Messiah or for God's providence to save humanity. Adam's family, though it was merely a single family, would have been the center of the clan, of the nation, and of the world. It would have been the blueprint for all families in the future. It would have been the model for the realization of God's ideal world.

Because of the fall of the original human ancestors, God's work of salvation had to begin. Salvation history had to be repeatedly extended through the complicated and suffering courses of the Old Testament Age and the New Testament Age, culminating in today's Completed Testament Age. God's ideal of the true family and the heavenly kingdom, which He wanted to realize through Adam's family, was destroyed because Adam and Eve fell away from God.

Due to the Fall, this present world is far from the good world of God's ideal. Today's world is, in fact, a "false" world,

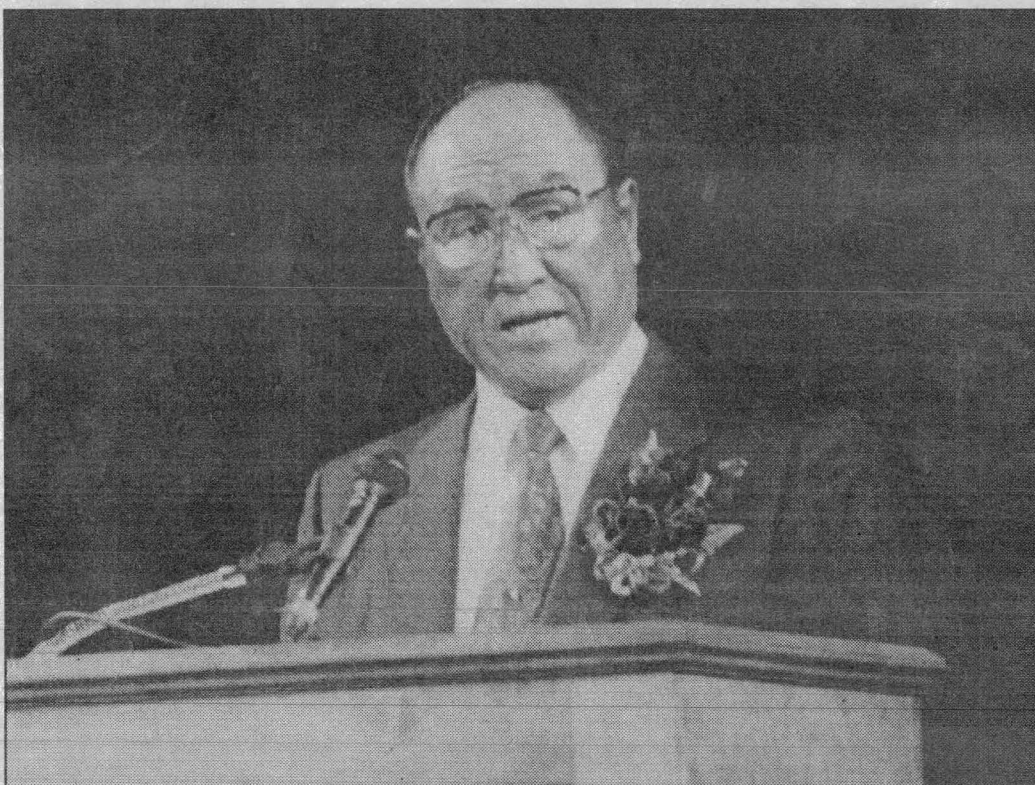
in that it is flooded with self-centered love. This came about because Adam and Eve became false parents based on false and self-centered love with Satan. They multiplied evil rather than goodness, creating a false family and passing on false life and a false lineage to their descendants. Thus, false clans, false nations, and a false world came into being.

Formula for Reconciliation

Therefore, the key goal in God's dispensation of salvation is that a man and a woman, representing Adam and Eve, should be restored as True Parents cen-

pose of salvation always receives Satan's most severe persecution. It walks the path of constant opposition yet continues its sacrificial effort to save the sinful world. Likewise, good people always stand in the position of being struck first and sacrificed.

Looking almost anywhere in our fallen world, it is easy to notice struggles between good and evil, similar to the struggle between Cain and Abel. These struggles start in the conflict between each individual's mind and body. The mind, which represents the Abel side, struggles to overcome the body, which represents the Cain side. The struggle



NEW FUTURE PHOTO

tered on God's true love, so that the true family can be formed. From them would eventually flow the true clan, the true nation, and the true world. In other words, the seed from which God's true love, true life, and true lineage can grow must be created.

My dear friends, have you ever wondered how a world filled with such evil and corruption could come from a God of love and goodness?

If you read the Bible carefully, you will see that the fall of man involves the loss of Adam's entire family. First, the position of parents was lost through the fall of Adam and Eve. Second, the position of children was lost as Cain murdered Abel. God's "blueprint" for an ideal family and world perfection was lost. Therefore, to restore the original family, God works in reverse to reclaim the positions of Cain and Abel, and then the positions of True Mother and True Father. This pattern of reconciliation of Cain and Abel as the foundation for restoring the True Parents has been God's consistent formula throughout the history of restoration.

The separation of fallen mankind into a Cain-Abel division occurs over and over again in Judeo-Christian history. Therefore, God first of all separated fallen mankind into two "brotherly" sides of Cain, symbolizing Satan, and Abel, symbolizing God, to work out the hatreds resulting from the Fall. God used the method of having Abel be hit first and sacrificed. As a result, Abel could stand on that very foundation to embrace Cain and recover the blessing given to the elder son. For example, the religion that most advances the pur-

within individuals has expanded to the family, nation, and world. As a result, humankind has always been divided into two opposing camps, one good, or Abel-like, and the other evil, or Cain-like, locked in struggle at every level. It has always been God's intention, however, that both sides be restored, not that one triumph over and destroy the other.

Some examples of this division are: the thief on the right side of Jesus on the cross, representing Abel, and the thief on the left, representing Cain, and South Korea versus North Korea, which represents the last conflict between right wing and left wing on the world level.

Moreover, there is the Christian-Muslim conflict in the Middle East. So the key issue in God's work of salvation has always remained how to unify such divided sides, based on His ideal, in order to build a foundation on which to reclaim the True Mother and True Father.

Ladies and gentlemen, if a family is not centered on God's ideal of love, there will be conflict among the members of that family. Without God's love as an absolute center, such a family will ultimately break down. Moreover, a nation of such families will also decline. Because illicit, self-centered love invaded the first family, selfishness and greed have continued to dominate human history from the individual to the family, society, nation, and world. For this reason, God's work of restoration begins at the individual level. Since Satan knows this, he focuses his efforts also on the individual level.

It is not by chance that self-centered individualism has become the dominant way of life in these last days. People feel increasingly alienated from those around them, and bear little sense of responsibility for the well-being of their country, society, or even their own families.

Rising divorce statistics indicate that husbands and wives feel little responsibility toward their marriages; parents do not take responsibility for their children; individuals, devoid of any sense of human dignity, fail even to take responsibility for themselves.

America has seen such phenomena at work beginning with the youth movement of the sixties. Idealistic youth rejected the materialism around them in order to seek love and peace, but in the process, they also abandoned morality and responsibility. Unable to attain the true love which they sought, many disillusioned young people resorted to suicide, drug abuse, and free sex.

True Love vs. Free Sex

Of all these, what pains God most is free sex. A world of free sex is absolutely contrary to the will of God. Love comes from the stimulation of unblemished emotion, but free sex is totally devoid of purity or true emotion. How many of us have been touched by the cruelty of infidelity and divorce? Where is God in all the one-night stands? What about the nightmares of the children who are sexually abused by a parent? The price of free sex here is only a broken child. Where there is homosexuality, free sex, drugs, and alcoholism, the world of true love is far away.

In this world, Satan openly tells people, "Drink! Smoke! Take drugs! Have sex!" Those who do God's Will, on the other hand, live a lifestyle that is 180 degrees different from this. Throughout history, those who chose to walk a spiritual path of self-sacrifice have been bitterly opposed and persecuted by the rest of the world. It is only God's love and blessing which has allowed the Unification Church, despite worldwide opposition, to prosper. The fact that our church has risen from obscurity in war-torn Korea to become a world-level religious movement in only 38 years testifies to God's continued guidance and support.

There are those who continue to oppose the Unification Church, spreading wild rumors or trying to prevent our teachings from being heard. Again, Satan's way is always to attack that which is most precious to God. Yet those who go against the will of God can never prosper. The principle holds true that those on God's side, who can endure unjust persecution, will win the right to take back the blessing. God's strategy is always to be hit first and then take back what is rightfully His.

Restoring True Love

Ladies and gentlemen, the Bible teaches that Eve first disobeyed God and entered into a relationship with Satan. Due to the Fall, not only Eve, but also Adam and their sons Cain and Abel, inherited Satan's lineage, based upon selfishness and false love. As the descendants of the original couple which was compromised by Satan, we have all inherited a satanic lineage. This is why Jesus said in John 8:44, "You are of your father, the devil."

The Old Testament described a process of restitution according to the formula "an eye for an eye and a tooth for

TRUE PARENTS TOUR AMERICA

Completed Testament Age

a tooth." In the Divine Principle, we refer to making restitution for a wrong as "paying indemnity." To make restitution for her wrong actions, fallen Eve needed to take the entire responsibility upon herself. She should have reversed the actions of the Fall and made spiritual and physical restitution for each step of the Fall.

It was God's Will that Eve assist her younger son, Abel, to unite with the Will of God. We know from Genesis that Abel's offering was accepted by God. However, this was not all that was expected of Abel. Through Abel's love, Cain was supposed to recognize Abel as God's chosen person and unite with him.

If Cain and Abel had united, the second of the two problems of the Fall could have been solved. God would then have addressed the problem of Adam and Eve. Eve was meant to stand as the first mother of humanity. She should have united Cain and Abel, and worked to establish a foundation for True Parents. Eve, however, did not fulfill this mission in her lifetime, and history had to wait for another woman who would pay fallen Eve's restitution.

Rebekah: A Model Case

In the Bible, one of God's great heroines is Rebekah, the spouse of Isaac. As the mother of Jacob and Esau, Rebekah held the same position in Isaac's family which Eve held in Adam's family. Unlike Eve, however, Rebekah understood God's providence and helped her second son, Jacob, representing Abel's position, to gain the blessing destined for the first son, Esau.

Just as Cain killed Abel, Esau wanted to kill Jacob when the blessing went to his younger brother. But with Rebekah's help, these brothers eventually reconciled in a warm embrace, rather than resorting to violence.

This reconciliation was a major victory for God. This victory, nevertheless, was not complete, since the reconciliation represented only a symbolic purification of blood lineage. The substantial purification of blood lineage had to be accomplished in the womb. This is the reason for the paradoxical story of Tamar.

By understanding that Tamar, like Rebekah, was in the position of fallen Eve, it becomes possible to understand why Jesus was born of her lineage, the tribe of Judah.

I am sure that many of you have read the story about the birth of her twins. She conceived with Judah, her father-in-law, the twins Perez and Zerah. The Bible tells us that the two sons struggled even in the womb for the position of first-born. During Tamar's labor, Zerah's hand emerged and the midwife tied a red string around his wrist. Then, Zerah's hand disappeared back into the womb and Perez, the younger, was born as the elder! Thus, the positions of Cain and Abel were restored even before birth took place. It was from this point that the Israelite people became the nation chosen to receive the Messiah.

In terms of conventional morality, the stories of Rebekah and Tamar would be questionable at best. Why God blessed them was a theological mystery until today. As we now see, God needed to reclaim His lineage from Satan so that Jesus could be born. Purified, true-love blood lineage was the point from which the Israelite nation started expanding. The word Israel also means

victory. Their victory was the purification of blood lineage.

Mary's Life-Risking Course

The lineage of Judah developed for generations, expanding to the levels of tribe, society, and nation. From this same lineage, Mary was born in Israel 2000 years later.

Mary had the responsibility to unite Cain and Abel figures on the family, clan, and national levels through paying appropriate indemnity and restoring elder sonship. Mary responded to God's call and conceived Jesus even though, in the eyes of others, she had betrayed her parents and Joseph, to whom she was engaged. At that time, it was customary to stone to death any woman who became pregnant out of wedlock. However, Joseph, standing in the position of Adam, courageously protected his fiancée and resisted abandoning her.

Because of Mary's faith, and the work of Rebekah and Tamar, Satan could not claim sovereignty over Jesus in Mary's womb. Jesus was born in the

Jesus reach the religious leadership of Israel. If John had fulfilled his role, then Judaism, in the position of Abel, and the nation of Israel, in the position of Cain, could have united centered on Jesus.

This would have laid the foundation for the Marriage of the Lamb. Jesus would have stood as the True Father of humanity, and his bride would have stood as the True Mother of humanity.

In less than seven years, his teaching would have expanded rapidly to the worldwide level, winning Asia and Rome to his side before he was 40. Eventually, Jesus and his bride would have achieved the individual heavenly kingdom, family heavenly kingdom, clan heavenly kingdom, and national heavenly kingdom.

A Dream Unfulfilled

However, this glorious destiny could not be realized. It was the religious people themselves who rejected Jesus' words and called for his crucifixion.

Confronted by the faithlessness in Israel, Jesus determined to give his life to achieve spiritual salvation for humankind. However, he would have to come again in order to bring physical or earthly salvation in addition to spiritual salvation.

This is why the mind can draw close to God through Jesus, but the body continues to be tempted by evil. Even Saint Paul anguished over the contradiction of the desires of the flesh and the desires of the spirit. Many great Christian evangelists have also suffered because of this contradiction. At the dawn of the Completed Testament Age, the crucial challenge is to accomplish both physical salvation and spiritual salvation.

Because of Jesus' death on the cross, the conflict between left wing and right wing appeared. This is like the separation into Cain and Abel necessitated by Adam's fall. Likewise, Islam and Christianity appeared and began struggling. Because such separation was caused by the crucifixion of Jesus, Christ will work for unity at the time of the Second Coming.

The Unity Imperative

God's preparation for the Second Advent required a world-level foundation of successful Cain-Abel reconciliation. This dispensation was carried out through the events surrounding World War II. The Allied countries of Britain, America, and France represented Christianity and were in the position of Abel. The Axis countries of Germany, Japan, and Italy were under the influence of nationalistic militarism and stood in the position of Cain. This war represented the expansion of the conflict between Cain and Abel to the world level.

Immediately after the Allied victory, great strides were made toward creating a world of peace centered upon Christianity. With Britain in the world-level position of Eve, and America and France representing Abel and Cain respectively, these Allied nations stood ready to receive the Lord of the Second Advent.

Despite all of this preparation, God's dispensation was not fulfilled at that time. God's representative came to

bring His word and was met with tremendous persecution and almost universal misunderstanding. This paralleled Jesus' situation two thousand years ago. Just as the Israelites of Jesus' time awaited the Second Coming of Elijah on a chariot descending from heaven, Christians awaited the Second Coming by expecting Jesus himself to descend on a cloud from the sky.

In Revelation, Jesus reveals to the Apostle John that he will come with a new name. This foreshadowed that Jesus would come again through another man, just as Elijah had done.

At this crucial time, God instructed me to bring a new message of truth to Christians in Korea. Korean Christian leaders, however, rejected the possibility that I, a humble young man, had been chosen to bring this new message. Because the New Testament Age is an extension of the Old Testament Age, they could not believe that the Second Coming would be born as a man on earth any more than the Jewish people could believe it at the time of Jesus.

If I and the Christian churches had become one, the heavenly kingdom would already have been established on earth as well as in heaven. During the seven-year period from 1945 to 1952, when the New Testament Age ended, the entire world could have united in accordance with the providence of God.

A Thorny Path

Instead of uniting with me, however, these religious leaders became jealous of the growing number of my followers. They blindly opposed me without hearing me out. They even spread lies about me. Rumors of sexual misconduct and greed, the very antithesis of my teachings, were used to assassinate my character.

God had expanded Christianity and had raised up a mighty Christian nation like America for the purpose of preparing the way for the Second Coming. Whether they realized it or not, those ministers in Korea represented all of Christianity. Because America and worldwide Christianity failed to unite with me after World War II, they began to decline in their power and moral authority.

After World War II, the United States and Christianity stood on a victorious foundation of Cain-Abel unity. The time was ripe to receive the Second Coming. However, this opportunity failed to materialize and the whole world opposed my work. Therefore, I was expelled into the wilderness. I was forced to the bottom and have been climbing back up ever since.

Thus, the Cold War began. The world separated again into two worldwide spheres of Cain and Abel, just as it had during World War II. Denying God, just as the thief on the left denied Jesus, communism represented the Cain-type world. Christian democracies, which affirmed the existence of God, represented the thief on the right, and the Abel-type world.

It was God's Will that the Messiah of the Second Coming should unite the two hostile blocs. That is why I mobilized my church to help settle conflicts between the right wing, represented by the free world, and the left wing, represented by communism. We have also worked on behalf of Christianity and Judaism as a peacemaker with our Islamic brothers and sisters.

During the Cold War period, I fought to break down barriers on the individ-

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TRUE PARENTS TOUR AMERICA

continued from page 3

ual, family, clan, national, worldwide, and cosmic levels in order to rebuild the lost foundation to receive the Messiah. This required a minimum indemnity period of 40 years. Since I cannot live for 4,000 years or for 400 years, I knew that I would have to indemnify all of history in just 40 years. During this period of four decades, I restored the 4,000-year history before Jesus, and the 6,000-year biblical history since the Creation. After this indemnity was paid, the Cold War ended through the unity of Cain and Abel countries. This was consummated by the Unification Church at the 1988 Seoul Olympics, where 160 nations of the world came to Korea.

For decades, I have been completely misunderstood. For three years, I was imprisoned in a North Korean communist concentration camp. Altogether, I have been wrongly imprisoned six times for doing God's work. Moreover, the media have mocked me as a monster who brainwashes the young for self-benefit. Can anyone disagree when I say that Reverend Moon is the most persecuted religious leader in the world? My heart is broken when I think of how God has suffered to see His messengers rejected time and time again. My only desire has been to comfort His heart, yet I find that it is God who always comforts me.

I have walked a path of indemnity, or restitution, in order to restore the failures of the past, including those of the Old and New Testament eras. Korea can be compared to the Old Testament Age, while America, a mostly Christian civilization, can be compared to the New Testament Age. For the first 20 years, I walked the road of indemnity of the Old Testament Age, centering on the Korean nation and the Unification Church, representing the positions of the Israelite nation and Judaism, respectively. On the foundation of this work, I established in 1960 the Holy Wedding of True Parents on the national level. Then, in 1971, my wife and I came to America. Over the next 20 years in the U.S., I walked the path of indemnity to fulfill the New Testament Age and to begin the Completed Testament Age. Thus, I established the True Parents' family, the origin of true love, true life, and true blood lineage, based on God.

The reason why America is essential in the providential dispensation is because of her close ties with the Christian churches, Judaism, and Israel.

Even though America has dismissed and opposed my work, my wife and I continue to pray for America to realize her providential responsibility. It is our sincere desire that America avoid repeating her failure. A failure to unite with God's Will would create the need for further indemnity and would deprive America of the blessing which God wishes to bestow upon this great nation.

Rome thought that the world existed only for the sake of Rome. She did not realize that God had raised her up for the purpose of uniting with the Messiah and serving the world.

America faces a similar situation today. People must realize that God blessed America not for herself but for the sake of the world. America's Pilgrim Fathers did not come here for wealth. They came here to attend God. If America fails to remember the purpose for which she is blessed, then her blessing will cease and she will perish. I desperately want to prevent this. I must save America.

For twenty-one years I have struggled in this country, trying to bring God's message to the American people. American leaders, prominent Chris-

tians, and other leading figures of the world have only a faint idea of the forces that shape the future. Therefore, they can offer little insight, hope, or guidance to their people. In these chaotic times, humankind is longing for a true direction and purpose, yet America and the churches have no confident answer. God has granted me an understanding of the forces involved in His providential history. Thus, I know the direction that humankind must go, and I, with the help of God, will lead the world there.

What the Unification Church Offers

The truth which God has revealed to me is contained in the Divine Principle. Looking at the history of humankind and the stories of the Bible from the providential viewpoint, the Divine Principle unlocks the answers to questions unsolved for thousands of years. Those who have sincerely studied its contents have found it to be a true gift from God, providing the only solutions to the problems facing our society today. Even in the formerly communist CIS, Soviet leaders and thousands of young people have found their lives renewed through their studies of my teachings. Finally, free from the oppression of communist

signifies the restoration of the original positions of man and woman, restored Adam and Eve, to the realm of true equality. At this turning point in the history of restoration, a woman in the position of True Mother must prepare the world to receive the True Father.

When Christianity failed to meet her bridegroom the first time, God's dispensation had to be delayed 40 years until 1992. During this time, I have worked and prayed to bring about the unity of Korea, Britain, America, France, Japan, Germany, and Italy.

That is why, in April 1992, my wife and I founded the Women's Federation for World Peace. Last year my wife, as True Mother, visited these seven countries along with Russia and Oceania. She gathered together the women of these countries to form chapters of the Women's Federation for World Peace. With these events, the nations that had been the worldwide Cain and Abel countries since World War II united together to receive the True Mother and prepare again the foundation for meeting the True Father.

Based upon this foundation, my wife and I can now stand on a worldwide foundation as the first True Parents. As the world enters the Completed Tes-

ple, and perfected parents. In this way, they would have achieved the completed family.

Adam and Eve should have become the role models for all in their family. Their children would have looked to their parents as ideal role models. They would have become brothers and sisters who loved each other as their parents loved them. Then they would have become married couples resembling the husband-wife relationship of their parents. Finally, with the birth of children, they would have established their own completed families, identical to that of their parents.

By setting up ideal, unbreakable families that fulfill the vertical and horizontal unity between parents and children, brothers and sisters, and husband and wife, we can finally build the eternal basis for God's kingdom on earth as well as in heaven. Thus, all the families in the world originating from the same God-centered ancestors, Adam and Eve, would have equal, divine value.

Extension of the Messianic Ideal

Ladies and gentlemen, at the dawn of the Completed Testament Age, the time has come for each family to take up the messianic mission of completing the work of salvation all over the world. After restoring your family, the next step is to restore your community, tribe, and nation. We call this process "tribal messiahship." In the Completed Testament Age, the mother's role will be crucial. She must unite her children and her husband, and link her family with the True Parents. Already, we have sent thousands of Tribal Messiah missionaries around the world. Soon, the original ideal of the family will be achieved worldwide.

In the completed family, grandparents will be in the position of kings and queens representing God. Parents will be in the position of kings and queens representing present humanity, and children will be in the position of princes and princesses representing all future descendants. When all three generations are united, past, present, and future will live together in harmony.

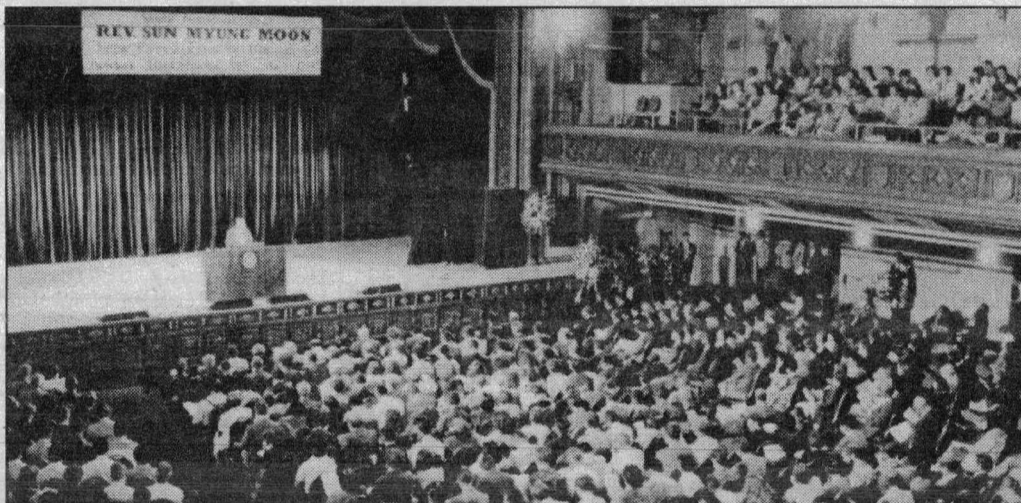
Ladies and gentlemen, it is my great privilege to announce to you the establishment of the first True Family. My wife and I, together with our 13 children and 24 grandchildren, are absolutely dedicated to serving God and humanity. With three generations in one family, we have achieved, on the family level, the central root, the central trunk, and the central bud of the "Tree of Life" mentioned in the Bible. It is our sincere hope that you will symbolically graft into this lineage by joining us in our efforts to create an ideal nation and world. This marks the beginning of the Completed Testament Age.

The Completed Testament era is the age to live together with God. Realizing this, we must accomplish the unification of our mind and body, parents and children, and husband and wife. Then we can establish ideal families centered upon God's love.

Based on this foundation, we should try our utmost to realize the ideal clan, the ideal nation, and the ideal world. From this point, the world of true freedom, peace, and happiness will spring forth.

It is my hope that all Christians, and people of all faiths, will understand this message with a deep heart and an open mind. I sincerely pray that, by upholding the Will of God, we can all reach the place of God's blessing.

May God bless you and your families. Thank you very much.



Speaking at the Manhattan Center

ideology, they are hungry for the spiritual truth to guide their nations. Russian classrooms where our members are teaching "Godism," or "Head-wing Ideology," are overflowing.

There are countless other testimonies to the power of the Divine Principle to give hope and new life to young people. Last year, in Korea, we held a wedding celebration for 30,000 couples, all dedicating their lives to one another, to God, and to the world. In most families today, parents cannot effectively guide their children, especially on such intimate matters as love and marriage. Yet, my wife and I brought together young people from 131 different nations and realized their most cherished dreams of love in a historic way. This was indeed a great miracle of the modern world. In the future, as people come to understand the value and quality of these precious families, millions will seek such marriages. Through them, God can restore the family that Satan has destroyed. Such restored, God-centered families are the very building blocks of an ideal nation and world.

My dear friends, when Jesus taught the coming of the Messiah, he told the parable of the virgins who were awaiting the arrival of the bridegroom. According to the book of Revelation, Christianity is portrayed as a bride. America, representing Christianity, can also be seen as a bride nation.

Women's Crucial Role

Therefore, America must take the responsibility of creating a foundation for worldwide unity upon which the bridegroom can finally be received. This

tament Age, we will live with God again.

At this historical turning point, we have to practice on the worldwide level the principle that an individual's mind and body must be united centered on God. To facilitate this, we have founded two organizations working for world peace. The Inter-Religious Federation for World Peace represents the world mind, and carries out the internal mission of uniting all the world's religions on the basis of God's love. The Federation for World Peace, on the other hand, represents the world body, and pursues the external mission of building up ideal societies with leaders in the fields of politics, economics, media, academia and science.

Completing the Family Foundation

During the last 40 years, I broke down all of Satan's obstructions, traveled into various parts of not only the physical but also the spiritual world, crossed over many world and national barriers, and have now reached the present family stage.

Through the law of indemnity, all the problems of the world will be solved by establishing the family ideal centered on God's true love.

Looking at the vertical perspective of love, Adam and Eve should have related directly with God by developing in themselves the four types of love: children's love, brother-sister love, conjugal love, and parental love.

Therefore, Adam and Eve should originally have gone through the four spheres of the heart, centering on God's true love, as completed children, completed brother and sister, loving cou-

TRUE PARENTS TOUR AMERICA

The True Parents' Tour and the Movement of History

by Dr. Tyler O. Hendricks

American leaders, prominent Christians, and other leading figures of the world have only a faint idea of the forces that shape the future. Therefore, they can offer little insight, hope, or guidance to their people. In these chaotic times, humankind is longing for a true direction and purpose, yet America and the churches have no confident answer. God has granted me an understanding of the forces involved in His providential history. Thus, I know the direction that humankind must go, and I, with the help of God, will lead the world there."

This startling and bold statement is one of many such in the speech being given by Rev. and Mrs. Moon throughout America. In last month's *Unification News*, I discussed the significance of the contents of Rev. Moon's first speaking tour of America, which took place in the early to mid-1970s. I outlined how he foretold the major trends which were to strike this nation for the next twenty years, and the moral choices with which the nation would be faced. However, the ambivalence of the American society toward this message, together with the persecution of the messenger, helped bring this country to its present confused state and rapid decline.

In this light, I would like to discuss the speech which Rev. and Mrs. Moon are giving this year in America, and its ramifications for the future of the United States.

By the time this article appears in print, the True Parents' speaking tour of America will be over. As you will see from the reports on the tour in various cities across the nation, it was an event which drew upon the energies of the entire movement, which mobilized all the members. Through it everyone could have a powerful experience. The experience was wide-ranging. In some cities, tremendous joy; in others, disappointment.

What was the source of the joy? Joy comes when a subject and object—in this case, two people—have a mutual relationship centering on a common purpose of goodness. Joy came over those individuals who responded to the call of our members and attended the speeches. Disappointment came when that call was unheeded.

Who knows what Jesus looked like? What his voice sounded like, and how he stood and walked? Would not the Christians of 2,000 years love to find this out? The Bible does not tell us anything about Jesus' physical appearance, tone of voice, whether he spoke slowly or rapidly, calmly or vehemently; his facial expressions. Of course to some degree it is not fundamentally important for our salvation, yet it is important humanly speaking. How will Christians recognize Jesus in the spirit world? Will he be sitting on a large throne, wearing a great crown, like an eighteenth-century European king? Or will he have an everyday appearance? Will there be throngs of people around him? Or will he be very lonely, as he often was on earth? Who, indeed, has the level of heart to be with Jesus, to bear his sorrow and tremendous responsibilities?

Giving To America

In preparing for the speaking tour of the True Parents, our members wanted to bring this opportunity to the people of America. Many who attended were proud to say that they had seen Rev. Moon in the 1970s, that they were a part of the foundation. May God truly bless them.

The members wanted to give something priceless to America, something the value of which we ourselves do not understand fully; something indeed

which is hardly ours to give. It is more accurate to say that we wanted to receive it together with many others. Where this took place, there was joy; where this fell short, there was disappointment. Thus, the tour was an occasion of joy and disappointment. Joy with those who received; disappointment with those who did not choose to receive.

But what is being given? The events were in many ways ordinary. No digital sound, floating holograms, chorus lines of dancers, celebrities gushing. In every city there were flowers, a nice banner, a podium, a glass of water for the speaker. After a brief video summary of True Parents' course, Rev. or Mrs. Moon, depending upon the city, simply walked out on the stage and read the speech, while people in the audience followed along with their own copies.

Some advised Rev. Moon against reading such a long speech in a language foreign to him. But he was interested not in external showmanship. He did not even want to make it especially easy for the audience. He wanted them to see him for who he is, natural, unaffected. His was not a tour to entertain. It was not your classic Christian revival either, geared toward artfully raising the emotions of the audience until a religious pitch is enjoined. The speech demanded close attention, and it covered much ground unfamiliar to the audience.

At times, and depending upon the audience, Rev. Moon would depart from the text, making extemporaneous additions in English. Sometimes these were quaint, asking the audience if they could believe a statement just made in the speech. More often they were admonitory, calling Christians and Americans to task for their neglect of God's will and God's heart. During some of these discourses I was reminded of the biblical image of the Lord coming with a tongue of fire, or a tongue as a sword, because he spoke very strongly.

On the other hand, Mrs. Moon did not depart from the text of the speech. Her English is better than her husband's, and she invested herself completely into the speech itself, measuring the words with the weight they deserved and driving them home with power.

The first part of the speech covered basic points of Principle, concerning the purpose of creation of humankind, centering on God's desire that the original ancestors create a family of goodness.

“ family life and sainthood do not occur together historically ”

The failure of this couple, named as Adam and Eve in the Bible, to do so led to the necessity of a restitution, a reversal of the failure, and a restoration of the original status. This had to take place within a family context, because the problem was generated through family relations—between husband and wife, and between brothers.

Rev. and Mrs. Moon then summarized a few main points from the biblical history of the restoration of the family in the Old Testament. This dealt mainly with the reversal of the elder and younger brother positions, and the responsibility of the mother in this taking place. They emphasized the role of Rebekah with Jacob and Esau, and gave a remarkable exegesis of the story of Tamar within this interpretive framework. This created a lineage chosen to give birth to the Messiah, Jesus.

The speech takes lessons from the failure of Jesus' contemporaries to recognize him, which sent him to the cross, preparing the listener to recognize the same problems will face the Messiah at the Second Advent, despite the fact that

the history of Christianity is oriented toward the second coming of Christ, an event which many expect within the present era.

This is fairly standard Principle, with no great surprises. From here, however, the speech became more proclamatory and revelatory.

World Christianity was prepared for the second advent at the end of the second World War, but the Christian world, represented by the Christian ministers of Korea, rejected the chosen one. Here they made it clear that Rev. Moon himself, 25 years old at the time, was the chosen one who was rejected and cast into the wilderness. He was thus forced to pioneer a 40-year "wilderness course,"



NEW FUTURE PHOTO

comparable to that of the Israelites in the desert. That course was victorious, Rev. Moon explains, and he and Mrs. Moon can now proclaim what should have been well-known worldwide by the late 1940s: the ideal of the True Parents, and its fulfillment by himself, Mrs. Moon and their family of three generations.

Because of its rejection of the Messiah in 1945, the Christian world lost its moral bearings, leading to its rapid decline amid growing strife and controversy. With the collapse of Christian influence and authority, communism expanded to world dominance until the end of the wilderness course, causing untold misery and hundreds of millions of deaths. While the spiritual power of communism has been broken through the fulfillment of the wilderness course, the abuse of drugs, alcohol, smoking and sexuality still are rampant, centering on Satan. Rev. Moon rebuked America for its decadence, and proclaimed, as stated above, that he understands the key to the future happiness of humankind.

The Turning of History

This takes us to the deeper level: the turning of history, which the True Parents understand and are responsible to teach.

The key to the future, which Rev. Moon brings, lies in understanding the principle of indemnity, which underlies the providential history of restoration. This is contained within the pages of the *Divine Principle*. The pattern of restoration has expanded from the level of the family to the clan, tribe, nation and world. The fruit of this history is the advent of the Messiah. Centering on the call of Jesus, Rev. Moon walked this course—recapitulating the individual level course of Abel, the family level course of Noah, Abraham, Isaac and Jacob, the tribal course of Joseph, the national course of Moses and the world course of Jesus. That is to say that he enduring trials and accomplished victories exactly parallel to theirs, with God, Satan and history as witnesses. This is behind his statement in the speech that he "indemnified six thousand years of history."

If people take only this away from the

speech, as the proclamation of an historical figure, they are missing the main point. One man, no matter how historically great or close to God, cannot save another. Each person has their own responsibility—as Jesus said, each must bear their own cross. The value of the Messiah is that he discovers the course which *all must follow* (the stations of the cross, to refer to the New Testament Age model), and by walking that course himself, he opens the way for us all to make the journey—a way which was not open before. Thus the Messiah is "the way, the truth and the life" and, Rev. Moon adds, "the true love."

Thus, when Rev. Moon calls his followers "Tribal Messiahs" or "messianic extensions," as he does in the speech, he is referring to those who are trying their best to follow the biblical, messianic course, and have made progress to some degree along the path.

Eventually, all people will follow that course, in order to "wash their robes and have the right to the tree of life" as prophesied in Revelation. Families, tribes, nations and the entire world must eventually follow this course on the appropriate level.

Rev. Moon is the teacher and guide on this course, having traversed it himself on every level.

The Real Revolution

What is the course? It was outlined in the biblical history given in Rev. Moon's speech itself. It has to do with the restoration of past failures, leading to reconciliation with God, and fulfillment of the purpose of creation, preparing for God a dwelling place on the earth. Ethically, it boils down to "living for the sake of others." It is to deny the satanic temptations of smoke, drink and promiscuous sex, and to live a saintly life with the utmost of one's sincerity. If you are a Christian, it means to be a true Christian; a Buddhist must be a true Buddhist; a Muslim a true Muslim, a Jew a true Jew. Has this ever been accomplished? No. But the spiritual foundation for it to happen is now in place.

Based upon the saintly life, one sooner or later encounters the question of marriage and family life. Family life and sainthood do not occur together historically. Marriage usually is seen as an alternative course to holiness. Here we encounter the real revolutionary elements of the Divine Principle. The Messiah comes to get married and establish a true family. Marriage and family are part of the ideal course of the saint—it is just that no saint or holy man or woman ever made it that far, because Jesus, the only Son of God, did not get that far. Rev. and Mrs. Moon, to make a long story short, got that far. And through their accomplishment of that goal, the creation of a family completely centered upon God, all families can be blessed.

In fact, a man is not completely saved unless or until he is able to bring about true love with his wife. A woman is not completely saved unless or until she brings about true love with her husband. Ultimately salvation—the perfection of the ability to love as God loves—comes through parenthood, the creation of an ideal family, clan and tribe. The gate for God to work in one's life on these levels is the marriage blessing given by the True Parents, Rev. and Mrs. Moon. This is the "mass wedding." This is what Jesus would have done, had he been accepted. This is what Jesus called Rev. Moon to accomplish.

Through the marriage blessing, the world is saved physically; the Kingdom of Heaven is brought to the earth.

Rev. and Mrs. Moon also proclaimed

see **HISTORY** on page 6

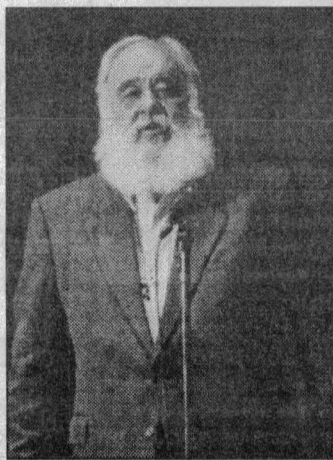
Boston Turns Out For True Parents

By David Stadelhofer

On Sunday, May 16th True Father spoke at the Berklee Performance Center in Boston, Massachusetts to a capacity crowd of 1200 people. The atmosphere was high and Father was personal and warm in his presentation. At several points in the speech he spoke extemporaneously about his hope and vision for America.

Making the point in his speech that parents and grandparents should ideally be in the positions of kings and queens impressed the mother of one of our members who later said to her son "Rev. Moon has elevated me to the position of 'queen' because I am a mother and grandmother". And although she had previously had a negative impression of Rev. Moon, she said "If Rev. Moon feels he is the Messiah, what's wrong with that?"

In comparison to the first three locations where Father spoke, (New York, New Jersey, and Washington D.C.), Boston is less populated and our church membership is relatively small. For these reasons we were



entire classroom of students from a religious studies course at his university and another entire social studies class. Other CARP members spent hours at a literature table lecturing and inviting guests.

One church sister from Florida, Diane Hickler, wanted to bring members of her extended family who live in the Boston area to Father's speech. And so she flew to Boston to invite them all. They were all very much moved by her effort and a total of 11

concerned about whether we could fill a hall of 1200 fixed seats. Our New England members became serious and we determined to do our absolute best.

The Boston CARP members brought the most guests. One CARP member, George Kazakos invited an



members of her family came. One of her brothers unfortunately had been shot five times several months prior in a street mugging. He nevertheless attended the speech although still recovering and in pain.

We made preparations to host True Parents at the Boston church center in the event that they decided to stay here. Scores of members from all over our region joined us in preparing accommodations and cleaning. A new rug was installed and some new furniture was purchased, thanks to the generous contributions of our members. Two brothers stayed up all night, three nights in a row, renovating the vestibule of the Church building.

On the day of the event, our regional director, Rev. Sung Il Kim was very serious and nervous and could hardly concentrate on anything. According to our confirmation figures, we didn't have enough people to fill the hall. Prior to the speech Father asked if we had enough people coming to full the hall. Wanting to reassure Father, Rev. Kim answered, "Yes".

At this point he began to literally sweat. The only thing on his mind was whether the hall was going to be filled or not. The speech was at 3:00 PM. But at 2:30 PM there were only a few seats filled and Rev. Kim was panic stricken. By 2:45 PM the people were pouring in, and by 3:00 PM the hall was filled! Miraculous.

Rev. Kim



was ecstatic. Apparently, there were many more people who came that we didn't originally know about. We felt we owed the success to God's grace and to the support of the spiritual world.

After the speech, some of our members were invited to meet with True Parents and individually share experiences and testimonies. It was a precious and intimate time. Father was very happy and declared a total victory for the East Coast.



This month's coverage of Parent's Tour is sponsored by a generous donation from Jan and Britta Parker.

HISTORY from page 5

the opening of the Completed Testament Age. This is to proclaim the present day as equal in historical significance to the time of Jesus, which was the transition from the Old to New Testament Ages, the beginning of the Christian calendar. (If you are interested, year one began February 23, 1977 by the Christian calendar. Unificationists do not plot their Day-Timers with this, but presumably we will eventually.)

This historical transition is termed, biblically, the "last days." That is, this is the period in which the old order is closing and a new order is being born. Naturally it is a time of confusion and anxiety, in which many a deeply doubtful about the effectiveness of established institutions, but do not know where to look for answers. Scientists' test tubes, for all their fecundity, do not offer the solution. Many Christians simply look to the sky, which is fine, unless they become so dogmatic about it that when he actually comes, they reject the Messiah when he taps them on their shoulder.

The last days are called "the great and terrible day of the Lord." This is because they are great for those who recognize, accept and follow the returning Lord, and terrible for those who do not. That is, our fate is in our hands. We cannot blame God, we cannot blame Satan. And, as of today, Christians in America can certainly not blame Rev. and Mrs. Moon, who are telling them everything.

The Bible says that for those who

miss the Messiah, there will be "gnashing of teeth" in the spirit world. There are many biblical warnings. When he comes, some will be taken; some will be left. What the biblical author leaves out there is the element of human will. Those who are "taken" are the ones who choose to go; those who are "left" are those who prefer to stay, for whatever reasons, even if the reason is very practical, such as nursing a baby. When it happens, it happens. When it's over, it's history.

The ship came in for America twenty years ago, and it has stayed in the proverbial harbor since then. Americans are crowded on the docks; they all know the ship is there, but there are big arguments as to where it is going, what will happen to you when you get on board, and who sent the ship. Those

on board are urging the others to come quickly, because it may depart any day. Some come off the ship and tell ghastly stories. Big organizations spring up to take care of the people as they wait on the docks.

Well, the proverbial captains, Rev.

and Mrs. Moon, came out onto the docks and spoke as best they could amid the din of many tongues. How long will the boat stay in port? When will it depart? As Rev. Moon often says, "I don't know. You yourself know very well."

But we can easily foretell the consequences of the present trends continuing, trends which no government, traditional religion, social scientist or military officer can do anything to stop. More drug use. More AIDS. More illegitimate births, single-parent families, child abuse and abortions. More violence, free sex and homosexuality in the

movies and on TV. More violence, free sex and homosexuality in your community. More violence, free sex and homosexuality in your home. Less literacy. Less self-discipline, less self-control.

The True Parents envision an ideal world of goodness; they believe in this; they are sincere about it. Despite all the persecution they have received, they are the most naive believers of all of us; they are innocent and trusting beyond comprehension. It takes a tough man to make a tender world; they know that, and Rev. Moon is as tough as they come. But he is absolutely against violence. The one occupation, he said, he has never participated in is that of a soldier, because he cannot kill anyone. The Kingdom of God comes through love, parental love, conjugal love, brother & sister love, and children's love.

True love means sacrifice of oneself for the sake of others. True love means unselfish individualism, not selfish individualism. True loves always sacrifices for the greater purpose: the self for the family, the family for the good of the society and nation; the nation for the good of the world. Finally the world must sacrifice for God.

The New Testament brought the good news; the Completed Testament brings the great news: the seed of the kingdom has been planted on earth. This is the seed of true love. It has been planted, has taken root, and has brought forth the trunk, branch and bud of the Tree of Life. It is the pure root, of original love and truth. It will never be uprooted. To it, we can engraft by the power of sacrificial love. This is the great news. Our innocence and naivete, as well as our toughness, should equal that of the True Parents.

World Christianity resulted from the Messiah's sacrifice 2,000 years ago. Who could have predicted this outcome, while moving about Palestine with a poor, itinerant preacher, while crying at

the base of the cross? Certainly the religious and political authorities had nothing good to say about him. Nor have they anything good to say about Rev. Moon.

Yet, this time, the Messiah survived. He married, brought forth a family, has a large clan and a worldwide following. He has been received, finally, by national leaders, and has blessed people of many faiths. His course has been miserable in many ways, in prison six times. However, the essential message of the present speaking tour is: the True Parents have fulfilled their responsibility. They have done this on behalf of, and with, all humankind. This is an eternal blessing, and eternal victory of humankind, even without our knowing it or accepting it. The Messiah knows the forces which shape history.

Close at Hand

Moses, in his parting words to the Israelites, told them that the truth is close at hand. Jesus said similar things: you needn't go here or go there, for the Kingdom of God is in the midst of you. A couple of years ago there was a cover on a Washington DC-based magazine, advertising a story inside about Rev. Moon. The cover was a montage of views of DC: billboards, shop windows, newspaper stands, television sets and people carrying briefcases. Out of every nook and cranny appeared a picture of Rev. Moon. The point was: everywhere one looks in Washington, one encountered something connected with Rev. Moon.

Our own suspicion, fear, ignorance, anxiety, guilt: these lead to a combination of arrogance and apathy. These are the enemies of America today. Rev. Moon and his wife are offering America the path of salvation. It's not policies, programs or a political push. It's the truth which gives life; it's the love which makes life worth living.

"The New Testament brought the good news; the Completed Testament brings the great news: the seed of the kingdom has been planted on earth"

Rev. Moon speaks to overflow Audience in Chicago

by Mrs. June Orland Kiburz

A wide array of guests wholeheartedly greeted Rev. and Mrs. Moon in Chicago, Monday, May 17th, at the renowned Drake Hotel. The overflow audience of more than 2,500 traveled from as far as Missouri to see and hear the much-discussed Rev. Moon. Little did the staff anticipate the overwhelming response; far more guests arrived than confirmations had indicated. Nearly one thousand guests were turned away at the door.

The stately Drake Hotel, a Chicago landmark, has often hosted history-making events in Chicago, receiving prominent dignitaries and leaders from all spheres of society. Welcoming Rev. and Mrs. Moon, kept alive this tradition.

The keynote address was delivered in the dignified Gold Coast Room with its impressive columns accented in gold. This was the very first time in the history of Unification Church events in Chicago that guests were turned away. Some might say that because of this, the victory was bittersweet.

Lines of guests were waiting at the doors of the Gold Coast Room more than one hour before they were to open. As soon as the doors did open, the entire hall and overflow room equipped with video screen were filled in 25 minutes. Guests kept pouring into the hotel expecting to find additional seats. At that point, the staff insisted that buses not unload but return to their points of origin.

We all felt the tremendous disappointment of those who could not attend the speech. After the event, Rev. and Mrs. Moon, also expressed their heartfelt sorrow for all those who arrived but were not able to hear the speech, while at the same time recognizing the wonderful effort to attend by Unificationists and guests alike.

Through unity and bond of heart, Unification members, under the direction of Regional Director Rev. Jong Bok Hong and Illinois state leader Rev. Tetsuo Yoshizumi, laid the groundwork for success. The organizational committee consisted of Mr. Takeshi Yoshiro, chairman, Mr. John Crider, finance director, and Rev. Michael Jenkins, chairman of mobilization. The mobilization effort consisted of two primary groups—the Unification Church and CARP members and the other group centering on Mrs. Reiko Jenkins and Mrs. Mayumi Crider, composed of departmental and other Tribal Messiahs. Rev. Purnell Spicer was instrumental in organizing many Christian ministers and their congregations and Mr. Juan Carlos led a witnessing team. Mrs. Jenkins and Mrs. Crider also worked with key ministers by attending many Sunday Services and organizing minister prayer breakfasts. Over 40 buses were filled, representing more than 70 churches. Only through incredible teamwork could the victory come to pass.

Many other distinguished guests were contacted by Mr. Bruce Sutchar, who was assisted by Mrs. Patricia Fliginger, Mrs. Maria Helena Tonneyck, Mrs. Faye Newcomb and Mrs. June Kiburz, who assisted in the area of media relations. A number of consul general attended, including those of Egypt, Peru, Portugal and India, along with a number of state senators from both Indiana and Illinois. Congresswoman Cardiss Collins sent a letter of greeting.

Rev. Walter Butts, pastor of New Mt. Carmel Baptist Church, opened the pro-

gram with a piano prelude in the popular gospel style. He is a nationally known recording artist. His beautiful rendition of "Amazing Grace" set the tone for the event.

Dr. James Baughman, President of the Unification Church of America, was warmly received as he heightened the anticipation that the audience by now was feeling, with his welcoming remarks.

An eloquent and moving invocation was given by Rev. Bennie Thompson, Ph.D., pastor of Englewood United Methodist Church. Rev.

Thompson, a Diamond Award winner of the USA program, is a graduate of CAUSA, ICC, ALC, and PRA (Pastoral Research Association, where the Divine Principle is studied in greater depth with other scholars).

Guest speaker, Rev. A. I. Dunlap, pastor of Mt. Olive AME Church, who is a noted civil rights leader and a veteran of integration programs, particularly in Danville, Virginia, spoke powerfully: "Rev. Moon is the greatest religious leader since Dr. Martin Luther King, Jr. He is persecuted because he is truly working to bring all races and cultures into unity." He has worked with Unificationists over the past seven years,

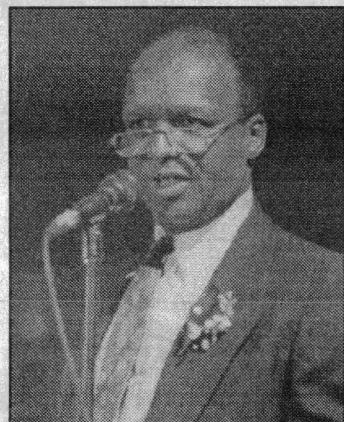
often hosting joint services as well as a large USA event. Rev. Dunlap was a key person in the leadership of Rev. Moon's historic address.

Proclamations were many: The House of Representatives of the state of Illinois passed a resolution, co-authored by Mr. Bruce Sutchar. Two points of the resolution read as follows:

"Resolved by the House of Representatives of the Eighty-Eighth General Assembly of the State of Illinois: be it further Resolved That we join with the Reverend Sun Myung Moon and people of goodwill everywhere in the spirit of advancing, achieving and securing lasting world peace for all humanity."

It is significant in that Rev. Moon's name is so clearly mentioned; and not just an organization name.

Jesse White, Cook County Recorder of Deeds, read a similar resolution from the Mayor of Chicago and the members of the City Council. He is himself a Diamond Award winner for the world-famous "Jesse White Tumblers," a group of gymnasts from the Cabrini Green housing project, that functions as a big brother program for character training for inner-city youth.



Mayor Richard Daley sent a letter directly to the Drake Hotel welcoming Rev. Moon, which was read by Rev. Thomas Lee, special assistant to the mayor. Bruce Sutchar commented, "It's interesting to note that Rev. Lee is a minister that we met during the Desert Storm at a meeting at City Hall. The seed was sown, and he step-by-step participated in CAUSA events, our large USA event, and Mrs. Moon's speaking tour and has now become a 'champion' at City Hall. He is like a minister to all the legislators."

Rev. Walter Butts received the inspiration to sing his own composition, "Behold the Lamb" as a musical tribute to Rev. and Mrs. Moon, stating "Jesus is with us tonight." He shared afterwards that he felt so honored to be chosen to sing at this special address by Rev. Moon.

Dr. Morton A. Kaplan, professor emeritus of the University of Chicago, gave the introduction to Rev. Moon. Dr. Kaplan has a long-standing personal relationship to Rev. Moon through the work of ICUS, PWPA and The World & I magazine. Following the speech, flowers were presented to Rev. and Mrs. Moon, and Dr. Kaplan and Rev. Moon embraced, after which he presented two beautiful gold crowns. Rev. and Mrs. Moon placed them on their heads for a moment and beamed at the audience in deepest application.

Mr. Julio Estorino, the national leader of Junta Patriótica Cubana, along with Dr. Guillermo Bauta, editor of the Spanish newspaper El Norte, and Rev. Jose Lozana, pastor of the Spanish Orthodox Church, presented a plaque and a flag of Cuba to Rev. Moon to thank him for his being a "champion in fighting Communism." They unfurled the

retired Air Force Major General Ted W. Sorensen, jumped to their feet at the conclusion of the speech for a standing ovation and then quickly got on-stage to present a beautiful globe of the world in appreciation to Rev. Moon for being instrumental in the defeat of Communism and for seeking to revive the founding spirit of America through the patriotic activities of AFC, ALC, CAUSA, and The Washington Times.

In his concluding remarks, Dr. James Baughman was concise and moving. He asked those present if they were inspired by the evening program, to please study the Divine Principle.

The audience enjoyed the rousing music of the nationally famous DeLois Barrett Campbell and the Barrett Sisters gospel group and Rev. Saulsby's Messiah Temple Missionary Baptist Church Choir. Last but not least was the drawing of door prizes—several vacation trips and a new Hyundai were received by a few lucky individuals.

Rev. Louise Stokes, pastor of Mr. Calvary Missionary Baptist Church, had been working to bring guests by attending various prayer breakfasts. After seeing Unification members cooking for these meetings she was so moved and said, "The Unification Church has done enough; it's now time for us to give back to the Unification Church." From that point, she prepared two luncheons for the mobilization meetings for Rev.

Moon's speech. "I believe every single word that Rev. Moon has spoken. Christian ministers need to change our ministries and renew our lives according to what to what Rev. Moon is teaching us. The current churches are not capable of doing this and many ministries are actually spiritually dead."

Many Unificationists were comforted by the deep heart of the ministers. Rev. Randolph Purnell, pastor of New Mount Zion Missionary Baptist Church, held prayer breakfasts and Divine Principle study at his church for a good length of time. He is one

of the ministers who talks about "waiting for the King to come." When his group could not enter to hear Rev. Moon speak, his heart was so beautiful, not angry; this attitude is remarkable!

Father and Mother were very serious at the gathering following the event. They didn't want to receive many reports, and Father's thoughts seemed to be focused on the next city in the tour as well as on Mother's portion of the tour. Father spoke at a breakfast meeting the following morning:

"We always need God-centered prayer. Others will follow us by our spiritual activity. We are far away from that standard. In the spiritual world we can understand all knowledge in a second. Knowledge is nothing. How much we lived centered on God's love is what matters... When praise comes, offer it up to God, then you can stay at the zero point."

Hearts and minds joined in oneness through working together to accomplish this historic event, breaking through the barriers of race, creed and culture. Countless people made great offerings, many quietly behind the scenes. Let's appreciate one another and give a huge thank-you to all who contributed to the event, especially Rev. and Mrs. Moon for their proclamation in Chicago.



Region 6 Hit with Double Tidal Wave of True Love

by Jim Baird

'When I was a boy my grandmother told me that the greatness of a man can be judged by the size of his helping hand and by that measure our keynote speaker is truly a great man. Ladies and gentlemen please welcome with me the Reverend Sun Myung Moon"

With this introduction by Colonel Buford Johnson on May 18 True Father received a standing welcome from an enthusiastic crowd at the Minneapolis Raddisson Metrodome hotel.

The packed house listened attentively to Father's forthright message and

Nor do we readily discern the power of healing and restoration brought by True Parents to our seemingly incurably decadent and morally confused nation. They brought the end of Communism, can we doubt that the end of our moral decline is near?

True Parents appear not so different than other handsome couples. But the brilliance of their character beaming from their faces reveals the magnitude of their grace and mission.

Plaques of appreciation

Immediately after his speech Father was presented with plaques of appreciation from the Rev John Tranberg, and John Herman, representing ministers

and civic leaders respectively. Father was also presented with a peace pipe, from the leader of the Mil Lacs band of Chippewa Native Americans.

After the event, True Parents were greeted in their hotel suite by parents of Minnesota members, with another beautiful plaque, this

one expressing thanks for the investment True Parents have made in their children.

The beautiful victory cake was cut and Father asked each couple to sing a song. After several songs, Father spoke to us for another hour and a half. He told us that if he as one man can do what he has done, then with the number of "handsome faces" he sees in this room, we should have no problem in turning region 6 upside down.

The next morning at the Minneapolis-St. Paul airport we bid good-bye and



God's protection to our True Parents on their way to Atlanta. As they vanished from our sight, our thoughts and hearts turned to Milwaukee where our True Mother would be speaking in just 12 days.

Whereas efficiency maybe the word to describe our preparations in Minneapolis, intensity would describe our efforts in Milwaukee. Jim Andersen and Rene Thompson appeared twice on Rev W. D. Patterson's Gospel Round-up radio program, we advertised in every local paper, put up posters in churches shops and bus stops, passed out flyers on the street and went shop to shop and door to door getting out the news and the tickets for the coming of "Mother Moon".

Some of our most enthusiastic friends were Rev W. D. Patterson, and Rev John Witherspoon. During the campaign, these venerable pastors could be seen visiting churches and homes, and putting up posters with the energy of teenagers.

As we bowed to True Mother when she entered her suite in the very elegant Pfister Hotel, downtown Milwaukee, her warmth and humor touched our hearts as she said softly "good afternoon".

Mother's power

The power of True Parents message seemed magnified when spoken by our True Mother. After being introduced by the Rev John Witherspoon, a Korean

voice and face were filled with joy as she made proclamations such as "We established the True Parents family, the origin of true love, true life and true blood lineage based on God." As she continued proclaiming news of the Completed Testament era, she paused allowing the audience to respond.

After the speech the ballroom and lobby were filled with electricity. No one wanted to leave, and they remained talking and asking questions. Dr. Baughman and others found it difficult to return to Mothers suite where she had invited many to dinner.

The next morning members of region 6 held June 1st pledge service with True Mother in her hotel suite. As the sun rose, we pledged and received True Mother's tearful benediction. We then reported our experiences, and listened to Mother's words of

guidance and encouragement.

Rev. Kwak and Mr. Peter Kim also shared with us the significance of the tour, and reports from other cities. At the airport, several of the babies were held in True Mother's arms, and we took group photos together.

The general experience of members in Region 6 is that we received a tidal wave of true love and for some an amaz-



Father did not restrict himself to the letter of his speech, sometimes speaking extemporaneously to illustrate or emphasize a point. The power and clarity with which True Father speaks could leave no doubt in any ones mind of his conviction if not, indeed, the truth of his words.

Appearances do not reveal the significance or importance of this event. It seems we comprehend little of what effect this tour will have toward the unity of our family and progress of unification in Region 6.

CHURCH CALENDAR



JUNE 1993

- 4 72 Couples' Blessing (Korea, '62)
- 12 Shin Yeon Nim's 3rd Birthday
- 13 39 Couples' Blessing (Germany, '81)
- 14 Jeung Jin Nim's 11th Birthday
- 20 DAY OF ALL THINGS
- 23 Day of One Heart



JULY 1993

- 1 DECLARATION DAY OF GOD'S ETERNAL BLESSING
- 2,075 Couples' Blessing (New York, '82)
- 2 Sun Jin Nim's 17th Birthday
- 6 Young Jin Nim's 15th Birthday
- 24 124 Couples' Blessing (Korea, '63)
- 29 Shin Goon Nim's 10th Birthday
- Shin Kwon Nim's 4th Birthday



war veteran, True Mother enchanted the crowd with her gentle articulate speech. Her voice faltered and tears flowed as she explained, "my heart is broken when I think of how my husband has suffered. But he always comforts me..."

From that point the crowd was bound in heart with True Mother. No one moved from their seat and mother's

ing story for their grandchildren of how, when, perhaps, too young to remember, they were held in the arms of the Universal True Mother.

ADVERTIZE IN THE
UNIFICATION NEWS

True Parents Embrace Pacific NW

by Walter Lowe

In their first public appearance in Seattle in nearly 20 years, True Parents embraced and captivated a receptive audience packed into the Grand Ballroom of the downtown Sheraton Hotel. With a give and take reminiscent of the intimacy Father usually shares from the Belvedere stage on Sundays, the afternoon took on an atmosphere of a grandparent giving guidance to his extended family.

Father often added further explanation to the prepared text, underscoring the meaning and implications of humanity's entrance into the Completed Testament Age. Although Father's speech lasted over 90 minutes, the audience remained riveted in their seats, faithfully following in their copies of the prepared text and straining to catch the content of the comments made in illustration and illumination.

Father often ended his comments by saying "Why is Rev. Moon speaking so strongly?" and then giving a little chuckle. The volume of applause from the audience indicated an appreciation of the seriousness of Father's message as well as an understanding of the heart with which it was being given.

The foundation for the success of the Seattle speech was ably laid by the community leaders who set a positive tone in the preliminary programs. In his invocation prayer, Rev. Delbert Gault, ICC alumni and chaplain of the Masonic Home of Washington, expressed appreciation for the love and sacrifice which True Parents have given for the sake of the world.

Referring to them throughout the prayer as "True Father" and "True Mother", Rev. Gault closed the prayer "In True Parents' Name".

Father was introduced by Dr. Joseph



Bettis, Professor of Religion at Western Washington University. In his introduction, Dr. Bettis recounted the history of religious development and how frequently the general populace was not aware nor appreciative of their own historical context; not expecting God to call upon an individual from amongst them.

Citing how God has anointed people such as Moses, Jesus, St. Paul, Mohammed, and Martin Luther to guide humanity to a deeper relationship with God, Dr. Bettis encouraged the audience to consider the possibility that Rev. Moon could be the person anointed by God as the historical figure for this age.

Apologizing for his own Texas drawl, he asked the audience to look beyond Father's accent and appreciate the sincerity which would motivate a person of Father's age to deliver such an address in a foreign language. Dr. Bettis closed his introduction on a personal level, referring to Father's accomplishments as a world class fisherman and his own desire to catch the elusive king salmon.

Allegiance, led by Gene Winchester, a former Top Gun trainer pilot and Idaho state congressman, followed Rev Gault's invocation and the Charles King Singers also inspired the crowd with an assortment of spiritual hymns before and after Father's speech.

After Father's speech, the NW Regional Association of ICC Alumni, represented by Rev Charlotte Parker of the NW Ashram in Seattle, Rev Fred Russell of the Unity Church of Bozeman, MT, and Rev. Stewart Minnieweather of the Church of the God in Christ in Portland, Ore, presented True Parents a trophy of appreciation for their work in fostering inter-religious and interracial harmony.

In the evening after the speech, True Parents met with the local church community at the Windermere Church Cen-

The program began with the Seattle Symphony Orchestra Brass Company providing the musical background, finishing their program with the Hallelujah Chorus from Handel's Messiah. The Pledge of

ter. Father shared deeply with the members, speaking in English for over four hours.

In his talk, he gave more insights regarding the mission of the Messiah; to give God's Blessing which was withheld due to the human failure at the Fall. Recounting the historical sacrifices by the Abel figures throughout the ages, Father shared details about the second son sacrifices in his own lineage.

Father stressed how valuable the Blessing is and how deeply we should reflect upon the value it has, but not only for us as individuals. Even more than the importance the Blessing has for the liberation of our ancestors and the freedom which can come to our descendants, the ultimate value of the Blessing to God Himself is immense.

For the first time since He originally initiated the creation process, God finally has the opportunity to fully express



His love and share in the resulting joy produced by the give and take of that original love. Father explained that only if we understand this, can we begin to comprehend the meaning of the Blessing.

Holy Water Flood Starts in NYC

NEW YORK from page 1

Moon Kim, our National Advisor and Regional Director, Dr. James Baughman, President of the Unification Church of America, and Mr. Osamu Yoshii, representing the Japanese Association, as well as to the hard work of many, many brothers and sisters.

Among those assembled at the Manhattan Center, there were 150 VIP guests including prominent leaders in the world of finance, local government and education, as well as theologians, clergy, and other dignitaries, including United Nations ambassadors.

Rev. Simon Levine, head of the New York's Coalition for Harmony, gave the opening invocation.

Of special significance is the fact that the President of the United Nations General Assembly, His Excellency Stoyan Ganev - the highest elected official in the world - publicly introduced Father and proclaimed him a great world religious leader who should be recognized and applauded as a promoter of world peace.

The proclamation of True Parents and the Completed Testament Age, which Father delivered before a truly diverse audience, is of great providential significance: it represents a parallel to the Israelites' declaration to the Egyptians that they would be leaving Egypt to return to Canaan. And while some in attendance were newly acquainted with the Unification Movement, most had known our church and its activities for a long time. Therefore, the audience listened with profound interest and attention.

Following Father's speech, two presentations were made. First, Father received a plaque from the National



Black Republican Party, presented by the national chairman, Mr. Fred Brown, congratulating our True Parents for their outstanding efforts and accomplishments in promoting world peace and racial harmony, and recognizing Rev. and Mrs. Moon as "the spiritual parents of the world." Following that, Mr. Robert "Kool" Bell of "Kool & the Gang" testified to his respect and admiration for the Unification Movement, particularly as a result of the high moral standards and efforts for inter-racial unity that he and his group had experienced in recording at Manhattan Center Studios.

The presentation of flowers was made by non-members, a prominent couple in the world of New York finance.

When the program was over, the response of those who attended was extremely favorable, ranging from positive to enthusiastic. Many were impressed by True Father's concern for true love and the family. Some guests were also moved to tears by the gripping portrayal of Father's life in the video made by Hyo Jin Nim and the Manhattan Center staff. For example, one man who had not met Father before said that he had felt like rushing on-stage to embrace Father

after seeing on the video the incredible suffering Father had had to endure.

A Jewish schoolteacher commented that she deeply admired Father's work and said that she could certainly believe that Rev. and Mrs. Moon had established the first three-generational True Family on the earth. One Unification Church member brought a guest who was a friend and a prominent businessman from the member's home state of Louisiana. After hearing Father's words, the guest

turned and said, "If I understand this correctly, you must be the Tribal Messiah for Louisiana." When the member nodded in amazement, the guest said, "OK, then, just tell me what to do."

Many participants also commented on the truly lovely entertainment provided by Mrs. Sheila Vaughn, Mark McEwen, Ben and Stian Laurensen and other musicians from the Manhattan Center.

Later, in the World Mission Center, True Parents and members of the True Family received reports from Dr. Baughman and others who had helped to plan the event. Although True Parents could not remain long to speak with members, as he was leaving our True Father said



"We have opened the door. Now, if we push forward, we will flow like water across America." Also, Hyo Jin Nim personally thanked Dr. Baughman and others there for helping to make the event a success.

One very favorable point in the planning for this speech, was that the tickets given out and collected at the door requested the guest's name and address and allowed guests to check off various

Unification ideas or projects in which they are interested. From this we have already compiled a sizable mailing list and are able to invite interested guests to follow-up programs focusing on Divine Principle, Health and Education Issues, Family Values, and any number of other topics related to the building of God's Kingdom on the earth.



DC's Flames of Resurrection, Truth, and Righteousness

WASHINGTON DC from page 1

And still the people came. Scores of people, maybe a hundred or two, had to stand around the sides and in the back.

For some of those nearly 3,000 people there that afternoon, the event was electrifying and clearly historic. For others, it was cause for deep pondering. But for everyone, it was a moving and spiritually rich experience. And what laid the foundation for that was the entertainers who started the program. June Maxim, Jeff Benson, and Patsy Casino sang contemporary songs that set a relaxed and joyful tone for the afternoon.

Then came the exotic and entrancing Fan Dance, by the Korean Folk Ballet.

The members of this professional-sounding company were actually local Korean and Japanese moms who took time from their jobs or dropped their distaff duties to practice together occasionally for the event. Some, unable to find babysitters, would even whirl about and snap their fans with small children in tow!

Following the dance was a delightful and soulful duet by June Maxim and Jeff Benson.

After welcoming remarks by Dr. James Baughman, president of the Unification Church of America, and an invocation by Dr. Donald Sills, president of the Coalition for Religious Freedom, there was an operatic solo presented by soprano Yoshimi Toyama. This left the huge hall's atmosphere just sparkling and resplendent with spiritual purity.

With the beauty of her voice and the last thrilling notes of her aria still hanging in the air, the video on Father's life began. This depicted the truth about Father's path of pain and sacrifice and victory so tellingly that only the most hard-hearted of C.A.N. members could have failed to have been moved by and persuaded of his true parenthood.

Then Father was introduced. He began a speech that, as we all know, was packed with spiritual bombshells. But through the bombshells, and through the blooming orchard of vertical truth into which he led the audience, and through the formal and measured dignity of his delivery, there shone the love of a True Father, the tenderness of a true shepherd, the heart of a true Adam.

I think that, even if Father's message might not have been understandable to some in the audience, his presence touched everyone—and will never be forgotten.

We know very well that a "victory" is not really a victory unless True Parents are completely happy about it. So the real measure of the success of the event came just after Father finished his address. Dr. Ron Godwin, senior vice president of *The Washington Times*, presented Father with a crystal obelisk depicting the Washington Monument. Bursting with enthusiasm, Father clowned for a moment for the audience, placing the obelisk atop his head with a broad grin.

When Rev. Chong Jik Woo, Regional Church Director, saw that, he said later, he could relax and rest assured that the speech was indeed a true victory.

This event, successful as it was here in Washington, was a complex tapestry woven of meticulous planning and excruciatingly hard work and sacrifice. Of all the hundreds of brothers and sisters in the D.C.-area Unification community, virtually every one of them contributed to making the speech a success.

At the outset, eight committees were



tasked with securing a location for the speech and handling the event's logistics, including parking, ushers, registration, security, and seating arrangements. The director of the committee was Rick Hunter, assisted by Paula Hunker.

The purpose of the *Literature Committee*, directed by Mike Marshall, assisted by Dan Fefferman as writer and designer, was to create and print introductory fliers, informational "God's Vision for the Family of Man" tabloids, the various elements of the invitational packet (a formal invitation, a glossy four-color flier, an invitational letter, and a list of the members of the Invitational Committee), programs for the event, and the speeches themselves.

Because of the publishing resources unique to the Washington Unification community, the creation and printing of these materials was done not only for D.C. but for virtually all the cities in which True Parents spoke.

The love of money may be the root of much evil, but working with it and managing it well is essential to any successful campaign. Keith Cooperrider directed the *Finance Committee*, assisted by Sayu Herman. Their job was to create a budget, put together a fundraising plan, acquire the funds, and administer them wisely, with careful attention to every penny.

The *Program Production Committee* was led jointly by Jeff Benson and Brian Saunders. Their focus was on developing a program for the event; securing an MC, entertainers, and someone to give the invocation; designing the stage; taking care of the sound system and lighting; creating a banner; and providing for videotaping and photography.

Last, but not least, was the *Hospitality Committee*. This was directed by Mrs. Dong Moon Joo, whose mission was to serve and ensure the comfort of the True Family; provide gifts, food, and flowers; and to arrange special transportation and accommodations.

The committee structure was fleshed out with hard-working, enthusiastic brothers and sisters from all over the Washington metro area who sacrificed their personal lives and families to help Heavenly Father bring a success.

One example of their drive and zeal occurred a day or two before the event. Washington, which is known for the violence of its thunderstorms, was hit by a ferocious one that evening.

It raged for hours. A couple dozen brothers and sisters were manning the phones at the Mobilization Office, calling people to confirm their attendance at the speech, when all of a sudden the lights flickered and went out.

Time to pack it up and call it a night, right? Wrong! After pondering a while in the darkness, one member thought, "Hey, why don't we use gaslight?!" So Upshur House members retrieved some of the gas lanterns that had been used for Mother's Day fundraising. After the office had been transformed into a wanly yellow-lit scene from the nineteenth century, the telephoning proceeded with only a short interruption.

On this same night, it seems, the weather caused the non-Unification Church community as well to pay some considerable indemnity. According to news reports, 7,000 bolts of lightning struck the area, 400 trees crashed to the earth, and three people died as a direct result of the storm.

For two weeks before the event, many

members here found it hard to think about anything else.

"My work at *The World & I* suffered," said Rick Hunter, "as did my sleep and various financial and family matters. As both a Community leader and director of general affairs for the event, every time I 'changed gears,' it was into a role associated with the speech."

Security was competently taken care of by members recruited by Peter Courtwright who coordinated with both East Garden and *Washington Times* security.

"Because of the providential nature of the speech, I really expected major disruptions, if not violence," Rick said. "When Jesus announced in the Temple that the Scriptures were being fulfilled in the people's hearing, they rose up and tried to stone him."

"The fact that there was neither," he continued, "testifies to both the prayer and preparation of the community as a whole and to the seriousness with which security and the ushers took their jobs."

Hostess and usher responsibilities, headed up by Genie Burn, were handled by about 30 brothers and sisters. At this event, the guests were guided through the doors to their seats with a minimum of queuing due to the provi-



sion of response cards to be filled out in their seats for guests without invitations. An excellent job, all agreed, was done of filling up far areas first.

Parking and transportation were handled by Dennis Morrow. The parking arrangements went splendidly. A short backup occurred about 1:45 because so many people arrived at that time. However, they were quickly directed to the overflow parking lot, and from then on all parking went smoothly.

To make life easier for those who did not wish to drive downtown, a shuttle van was arranged to bring people from *The Washington Times* to the hotel.

Some days later, Rev. Woo told us that Father had been absolutely elated with how everything connected with the event had gone.

And he told us about a vision Father had received after the speech. It was of Washington burning, but the flames were flames of resurrection, truth, and righteousness, bringing new life and spiritual cleansing to D.C., expanding from there to the

world.

Washington has a well-deserved reputation of being a sink of politics, where many people are driven by greed, selfishness, and a thirst for power. It's clear, then, that that spirit's days are numbered. If we follow up aggressively the victory we have won, it appears that "business as usual" will inevitably give way to a new day of hope.



Here in Washington, members are organized into a system of 17 Communities. Each Community has a Community leader (a blessed couple) who organizes various meetings, study groups, and other social and service activities. And since virtually every member knows a number of

people in his or her neighborhood, a core strategy in bringing people to hear Father was for Community members to invite their neighborhood acquaintances. The director of this committee was Mike Leone. His assistants were Tom McDewitt, Susan Fefferman, Ian Haycroft, Maria Agres, Marty Moran, and Mary Pirault.

The mandate for the *VIP Outreach and Public Relations Committee* was to establish an Invitational Committee composed of top-level VIPs; to bring ambassadors, retired military people, professors, and others of high rank to the speech; to acquire proclamations and letters of congratulations; and to handle VIP hospitality at the event. The committee director was Antonio Betancourt, assisted by Larry Moffitt, Bill Selig, Tomoko Duggan, and Donna Selig.

The prestigious Invitational Committee assembled by Antonio et al. served as an invaluable John the Baptist for both Father and Mother, not only in Washington but in all the cities in which they spoke. The names of the committee members were printed up and sent out with each invitation, alerting recipients that True Parents had achieved a worldwide level of respect worthy of attention.

The *General Affairs Committee* was

Providential History is made in Sudan

SUDAN from page 1

Already in Khartoum when Rev. Kwak arrived, Taj and I found the government prepared to treat Father Moon's delegation with the highest respect: the presidential palace provided a top-model Mercedes 24 hours a day. VIP treatment was laid on at the airport and a presidential suite at the Hilton was reserved for him.

Taj and I received Rev. Kwak at plane-side, accompanied by the former Sudanese president, Swar Eldahab, already a good and active friend of the Unification Movement. The head of the Peace Foundation, who is a minister of the government, also came to the airport to receive Rev. Kwak.

The first meeting of the day was with Omar Hassan Al Basheer, the president of Sudan, who listened to Rev. Kwak explain Father's vision of how a peaceful world can come about through men and women of religion inheriting the parental heart of God and overcoming the conflicts between brothers and sisters so evident in religion today.

Rev. Kwak compared Sudan to Korea, also divided North and South and told of Korea's suffering but eventual success. He explained how Father always looks to the internal aspect of a people and a nation for the key to true development.

The president thanked Rev. Kwak for travelling to Sudan on behalf of Father Moon, and explained his country's traditions of inter-religious harmony. He said that the civil war that so damaged his country was motivated by politics and not religion.

The day before, he had announced to a large peace rally, an amnesty for all those who had picked up weapons to fight the central government, a constructive gesture for which Rev. Kwak praised him.

The second meeting was with Dr. Hassan Al Turabi, widely viewed as the spiritual leader of Sudan and the real power behind the scenes. Dr. Turabi was already aware of our movement and last year had used the New Yorker ballroom to address a group of Sudanese.

Dr. Turabi expressed his sincere appreciation for Father, comparing him favorably with Christian leaders in the West who can barely disguise (or do not even try to disguise) their arrogance towards Africans and Muslims. He said he sees in our movement a model for international, inter-religious harmony.

Rev. Kwak spoke to him at some depth about Father's vision and teaching. Taj Hamad encouraged him to study the Principle so that he can become fully aware of Father's teaching. Dr. Turabi expressed a strong interest in doing so.

Both the president and Dr. Turabi, as well as other officials we met, said that Sudan is the victim of a disinformation campaign in the West that has been mounted to damage Sudan and to prevent it from achieving goals of self-sufficiency and true independence. All aid has been cut off, and Sudan suffers from a number



of critical shortages, including the lack of adequate supplies of medicine.

They appreciated the fact that Father was willing to support their inter-religious initiative despite the negative image of Sudan, a point that Rev. Kwak made, explaining that Father believes God is behind any sincere effort to harmonize religions.

In the afternoon, Rev. Kwak met some 20 Sudanese who had attended the 40-day IRLS, including several Muslim blessed couples. He explained to them the providence of the Completed Testament Age, which began this year, and encouraged them to fulfill the mission of tribal messiahship by each couple bringing 12 couples to the next Blessing.

Sudanese are family people, with a strong tradition of caring for parents and children, brothers and sisters. The family-centered theology of Father is fully compatible with their culture and is quite easily accepted. It is their familial love, extended as true hospitality to non-family members, including total strangers, that gives Sudan its cultural

base for reconciliation and peaceful development.

The high point of the day came in the evening, when Rev. Kwak and President Basheer were the main speakers at the opening session of the conference, attended by most of the government ministers, ambassadors, religious leaders, high-ranking military officers and other specially-invited guests in an audience that totalled 1000 people. Before addressing the audience Rev. Kwak

accompanied by Taj and myself assembled in a special waiting room prepared for the president and his cabinet. We were the only ones who did not belong to the government itself. The minister of Religious Affairs who attended the 4-day IRLS in New York was informing us about each minister as they came in and shook hands with everyone.

Rev. Kwak's speech presented a summary of the Principle and its prescription of true love for the

and educated political and religious leaders, on the external side, and the blessed couple and membership on the internal side, and he announced True Parents' messiahship to the leadership and people of the whole nation.

All the national press attended the opening session of the conference, and Rev. Kwak's meeting with the president and Dr. Turabi were also broadcast on the evening TV news. "Sudanow", the national English-language magazine, is to reproduce his speech and other media outlets are doing their own reports on Father Moon and the Unification Movement. Front page photos showed Rev. Kwak with the president at the head table.

According to Rev. Kwak's own words, this was the first time true parent's declaration had been made on a national level. It will undoubtedly open the door to other such opportunities, which is a central providence of the Completed Testament Age.

He also testified to the great sacrifice of the missionaries to Sudan, especially the Oba family, as well as the native members there, which laid a foundation of indemnity for this victory.

For Taj Hamad, who was the key link between our movement and the

Sudanese government, this was a true home coming, the return of a native son of Sudan to a victorious son of the True Parents. Because of his devotion to True Parents in several nations and international projects over the past decade, he was able to return to his homeland and bring the message of True Parents to his whole nation.

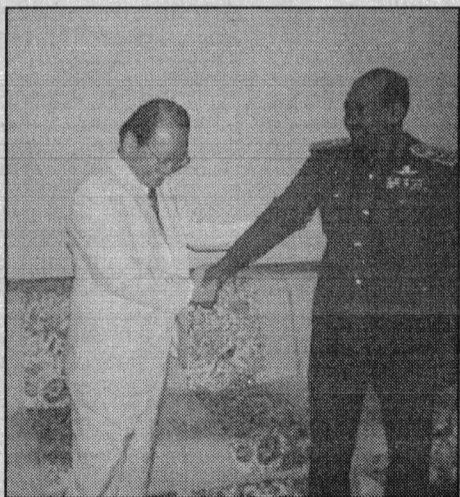
For me, as an Englishman and representative of the True Parents, this was yet another chance to receive without anger the resentment of victims of British colonialism (as Sudanese are to a large extent even today - a point made to me again and again by Sudanese officials we met) and to repent for those sins of my nation. By absorbing this resentment from a parent's position, it can be washed away for good, helping prepare a foundation for True Parents to be accepted.

As Rev. Kwak told Sudan's leaders in his speech, this meeting in Sudan could mark a turning point in their nation's history, through which a poor, war-torn pariah of the international community can become a prosperous and peaceful nation, exploiting its huge natural resources in a model of development.

As if to confirm this view, we were told that the first day of our conference coincided exactly with start of a round of peace negotiations among fighting parties. Because of the situation in the South of Sudan, it is widely expected that this time peace will indeed be achieved, and a federal solution be worked out to accommodate the various political demands of various Sudanese communities.

As if to give confirmation to the providential importance of this historic event, former president Swar Eldahab, despite a night time curfew, came to the airport to see Rev. Kwak off at 4 in the morning.

In Khartoum, Rev. Kwak, Taj and I were witness to a miracle of the providence. We saw how True Parents' foundation on earth is growing by leaps and bounds in the Completed Testament Age.



UTS Celebrates New Doctorate

by Rev. Anthony Ferrantello

Donna Jackson Ferrantello, UTS M.Div. Class of '82 was awarded the Ph.D. degree at Drew University on May 15th, 1993. The commencement ceremony was attended by UTS President, Dr. David S. C. Kim, Vice-President, Dr. Edwin Ang, and Dean of Academics, Therese Stuart. At this stirring sunny outdoor occasion, former governor Thomas Kean personally conferred the Doctorate to her.

Donna's degree is in Theological and Religious Studies with a specialization in 19th century thought. Her dissertation is about the influence of oriental thought on 19th century writers. Not only is her doctorate a victory of Unification scholars, but it is a historical feat for both our lineages. In the Ferrantello lineage, one uncle was a well-known professor of Pedagogy and Literature at the University of Urbina, Italy; however, very few others had the opportunity to do a college education. In the Jackson lineage, a great uncle was also an instructor of literature, but few others went to college.

What Donna says she learned most internally from the doctorate experience was the

presence of God's guidance in the process and the principle of indemnity. "At the end of my first year at Drew, a high administrator told me that due to my seminary background, I would not pass the Ph.D. qualifying exams given at the completion of the program. The personal hardships and persecution were quite intense"

She experienced a lack of support

from not only bigoted people but from some of our own church people as well.

UTS President David Kim was "true blue," however, and always supported her in her mission. When the time came to take four long exams in 1992, Donna passed all four at once rather than spreading them out over time. On two six-hour exams three out of four professors awarded her with grades of distinction.

God's Blessing! Finally, at the 1992 ICUS Conference in Korea, she received recognition from the ICUS Chairman in his Closing

Plenary Address for her presentation on John Henry Newman's *Idea of a University*.

Donna's work is distinguished by both her leadership and scholarship. In 1988 she served as Vice-President of the Drew Graduate Student Association. Building community and advising students occupied much of her time. In 1989 she organized the UC Campus Ministry Association Conference on "Women in Ministry" to inspire the original nature of women leaders. In 1989 she also participated in Dr. Lee's first American 21-day seminar on Unification Thought. In 1990, she was elected graduate co-convenor of the Dept. of Theology at

Drew in which she organized educational forums and luncheons. During this year she was invited to an International Conference in England for top literary scholars and presented a paper which was published in *The Wordsworth Circle*. Also, her papers on "Teaching Methods in World Religions" was well-received at the Annual Academy for Academic Religion conference that year.

Graduation Day culminated in our UTS gathering over a Chinese dinner. We exchanged gifts. President Kim gave her *The Day of Hope* book on behalf of True Parents and UTS. We are grateful to our True Parents for this precious experience.



Pres. Kim presenting Donna with 'The Day of Hope' and, below, the UTS contingent at the graduation: Dr. Ang, Anthony & Donna Ferrantello, Pres. & Mrs. Kim and Dean Stewart.



The Stars Come Out At Jin-A

by Maureen Tardy

On Saturday May 22 JIN-A CHILD CARE CENTER held their annual open house. It was supported by Jin-A staff and the Jin-A Parent's Association (JPA). Many parents and guests attended the lovely affair. Included in the program was entertainment performed by the students and a bake sale prepared by JAP. Representatives from the Women's Federation for World Peace (WFWP) distributed materials for True Mother's upcoming Albany and Philadelphia speeches.

The festivities which began promptly at 10:30 AM were emceed by Mrs. Maureen Tardy, staff worker and parent of two JIN-A students as well.

First to perform for the host of VIP's attending (everyone in the audience) was Mr. Endo's Karate Group. The advanced class (approximately ages six to ten) and the beginning class (ages four and five) performed together. It was interesting to watch these young students going through their forms, exhibiting their talents. For example, a five-year-old boy had only been with Mr. Endo for five months, but he gave an excellent display of jump kicking and breaking foam board. Some of the advanced students then delighted the audience in breaking wood with their bare hands.

Next came Jin-A's

future ballet artists. Ms. Keiko Iwada instructs two levels of ballet, beginning and advanced. Comments from the parents marked their approval of the dance routines, even indicating that this year's classes out-performed last year's classes; a real testimony to excellent work done by Ms. Keiko and the students as well. Then two young piano students offered a wonderful display of talent and poise, by performing classical themes as well as contemporary pieces.

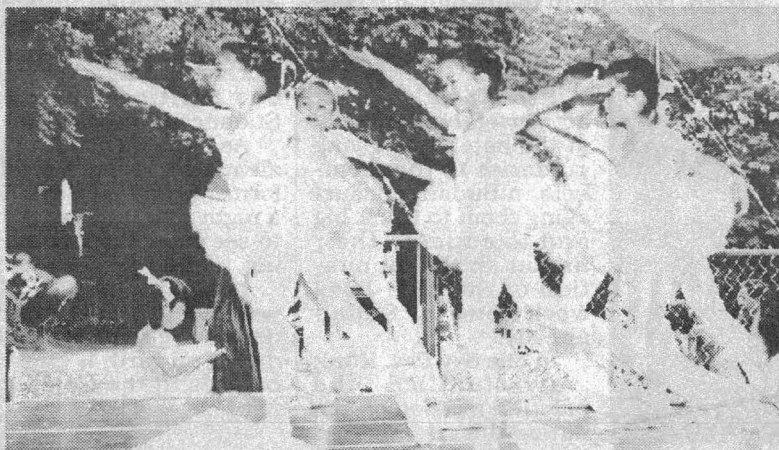
Jin-A offers experiences for parents and children together in the "Kinder-musik" program taught by Ms. Anna Collura. (Head Teacher at Jin-A). This nationally and even internationally recognized method of teaching music to groups of young children is most excellent in nurturing innate talents within the children and is even more effective due to the parents' assistance in the program.

"The entire Saturday Cultural Arts program offered at Jin-A is based on the idea that every child possesses this beautiful innate talent of artistic expression. The programs are providing the opportunity to inspire and unlock this inner talent given by God, according to Mrs. Rattley.

The semesters for the Saturday Cultural Arts program start in September and in February. For information on this program and also the Child Care programs offered at Jin-A call the office (Mon-Fri, 9-5) Tel: (201) 279-1203.

Upcoming events include graduation on Sat. June 26, and a wonderful July 4th picnic including swimming, hot dogs, ice cream, beverages and a view of the fireworks.

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Support services for children: Bulgaria

by Chris Hayes

The problem: infants from newborn to 5 years of age in many institutions in Sofia, Plovdiv, Velicho Turnover and Stara Zagorya tell the same familiar story: Health care of the children in care is at an all-time low.

Medicines from the west arrive sporadically. Doctors and Nurses as well as trained Pediatricians and care staff often must make do with used medical hardware (gloves, injections, syringes) and often must act like God deciding 'who' gets what and when.

Is this anything new? No is isn't. But at the same time as things like this have been going on for years, aid agencies in the west have focused, perhaps due to wide print and electronic media attention on the other Balkan nation Romania. Bulgaria tends to be the forgotten land.

Aid agency's Feed the Children, Christian Children's Fund and Orcadia Movement work in Bulgaria. The hard evidence suggests band aid solutions to societal problems.

Our Proposal

What we will do: The impossible. That means partially finding, participating, evaluating, maintaining and solving the ills already mentioned.

Widen the breadth of our sister organization, Bulgarian Volunteers Association to include education & training of care staff as well as creating more permanent supply lines of medical aid.

What it will achieve: Socio-medical development of the children via animated examples—engendering civic spirit amongst the locals—involving town leaders in the care of their peoples—treatment of present illnesses with better western aid and nurturing self-reliance—Follow-up activities.

Creating better and more frequent supply-lines of medicines via Bulgarian Volunteers Association.

Why it will work: Based on a skills set of several years out there being a can-do development agency. Support from local, grass-roots groups plus The Open Society Fund who will be considering a proposal from our sister organization, Bulgarian Volunteers Association.

Why it is cost-effective: Doing a little with a lot. All BVA staff are volunteer, thus low overheads. We share rented office space, share used vehicles and together with partnerships with The National Center for Clinical and Transfusion Hematology, Society of the Dialyzed Patients in Bulgaria and fifteen Mother and Child Orphanages, Sofia Plovdiv and Velicho Turnover, ensures good value for money.

Its evaluation (reporting): Monthly regional reports and quarterly town-by-town reports detailing both project analysis and expenditures.

The above is sent to IRFF U.K. Head Office and then can be passed on to the relevant Dept. with a total turn-around time of three days.

Pictures often tell the story more vividly than the written word and to address this IRFF U.K. will send in its evaluation reports photo's of the region(s), people and

events as they unfold.

Why IRFF U.K. should do this: The aid agencies mentioned services, goods and care. Without their parts in this drama many more would be suffering.

Still the problems previously mentioned exist and get worse. Why? Because it is not due to a lack of resources but rather by a lack of co-operation amongst people.

Governments also have their role to play in the socio-medical development of Bulgaria. Too often the Diplomatic Corps plays it safe, supports 'known causes' rather than; backing then impossible.

IRFF U.K.'s mission statement is that living for others is a life-style.

Our experience

I went out to Bulgaria 4 times in 1991 and 5 times last year to help in

The International Relief Friendship Foundation (IRFF)



Bulgarian Volunteers Appeal

mobilizing resources and energies to solution the problem; 210 total days in '91, 100 total days in '92.

Under my direction BVA was founded on Sept. 5th 1991 with a total network then of 7 orphanages and 5 hospitals. As I write the Association has expanded to include 15 Orphanages and 10 Hospitals, in the above mentioned districts.

What it will cost: (financial plan) £5,000 at 50/50 funding level spread over 1 year. 1) Upgrade of Orphanage laundry and kitchen facilities thus affecting health = £3,000. 2) Upgrade of supply-lines of health need Vitalia Ltd., of Hemel Hempstead and food-stuffs via the Albert Fisher Food Grp through to BVA network of hospitals and orphanages = £1,000. 3) Upgrade of medical needs via Echo Ltd., Pitt Bros. Ltd., and Grt. Ormond St. Hospital / Supplies Dept. = £1,000.

For information on this project please write to Chris Hayes, IRFF, 42 Lancaster Gate, London W2 3 NA or call from the USA, 011 44 71 402 1587.

Sofia, 8 January 1993

Director, IRFF, London

Dear Sir,

On behalf of the Bulgarian Red Cross, kindly accept our sincere thanks for the IRFF generous donation of Health Care Products.

We acknowledge the receipt of total 125 boxes (103 boxes of Dry Zone Creme, 11 boxes of Face Creme and 11 boxes of Body lotion). We shall certainly see to it that the Blind School gets some supply (maybe 15 boxes) of these face creams and body lotions.

Thanking you once again for your humanitarian assistance and cooperation, we are

Secretary General, BULGARIAN RED CROSS



◆ UNIFICATION THEOLOGICAL SEMINARY ◆

Mature Student Thrives at UTS

by David Hanna

David Hanna is a middler student at the Unification Theological Seminary in Barrytown, and here shares something of how he came to the seminary and what he has found there.

I have had a mission in Ireland for the past six years, and it is probably fair to say that by myself I would never have arrived at the idea of attending the Seminary. I was lucky in that Rev. Won Pil Kim, who was overall responsible for church affairs in Europe, urged me to go. Since I have often found his words to contain a wisdom much deeper than mine, I began to consider the seminary as a serious possibility.

I had gone pioneering in Bulgaria for three months at the end of 1990 and beginning of 1991, so it was hard for me to make it to the Seminary by September—instead I picked up the course in January of 1992 (there is actually quite a large intake of students every January).

My wife, Kyung Ja, seemed to understand the importance and value of Seminary education better than I, so from the beginning I have received invaluable support from her. My family has stayed put in Dublin during my spells away, and my wife has taken over many of the responsibilities I had as national leader, as well as managing the task of looking after our six children.

I must also acknowledge our Irish church family, who although small in number cooperate so well together. They have offered my own family a great deal of support in the process, and valiantly keep the work going in Ireland. Because both mission and family remain there in Ireland, I am always aware that for me to be here in Barrytown there are many others who are making sacrifices. I do hope, though, that stories like mine can help others to consider attending the Seminary as a real possibility.

For the Sake of the Mission

Like many who received their calling in urgent times, I gave up my studies when I met the Unification Church and was somewhat resolved to making it through life on the strength of our 'on-the-job' training. However, I was often aware of the limitations that imposed on the effectiveness of the mission. It is the experience of meeting such limitations that

makes the chance to study all the more worthwhile—one has a better sense of what is valuable and what is not, one's powers of discernment being sharpened by time spent in the field.

I do not consider studying at the seminary to be a mission as such,

mystique of various subjects (like Theology, Philosophy etc.) that prevented me from getting into them in the past. Secondly, I find that when you are returning to studies later in life, you notice when you learn something—I have learnt that I can educate myself, and the art of self-education when acquired will, I believe, naturally serve one the rest of one's life.

As a foreign student, to offset the cost of tuition I can take on campus employment, and that has ranged from taking out the garbage to working in the library office. I live on campus, but slightly less than half the students find their own accommodation nearby, as they have families—there are many approaches to life here.

Activities are not restricted to study, of course—there is always something going on. There is plenty of sport, with annual competitions. I get to play the organ, which I have seldom had opportunity to do for many years, and I teach piano to a number of blessed children. Of great value too is

the communal side of our religious life here—there is a morning service at 6 a.m. every day and a major service in the Chapel every other Wednesday. There are also regular 'contests'—a Divine Principle lecture contest, an oratorical contest, and an annual class debate.

Exceptional Fellowship

I have a great love for my Unification Church brothers and sisters, they are wonderful people to be with, and it is really such a blessed time to live and study in this environment.

At thirty-eight I am about the average age of our middler class (which, by the way, is close to the average age of Seminary students throughout the U.S.). There are also many wonderful young brothers and sisters from Japan and Korea, several older blessed couples, foreign missionaries and people with a great deal of experience behind them, attending as students; and there are a number of very bright and lively members of the second generation. I greatly appreciate the time that seminary life affords me to talk with my peers, to reflect on what I have been doing in life up until now, and to think and plan for the future.

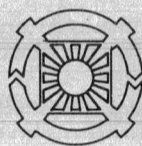


rather I look on it as being 'for the sake of the mission' and for the sake of readying a life to be lived more effectively for the sake of God. Already I can say with confidence that the "Barrytown Experience" has proven very beneficial.

I have now almost completed five terms, and have opted to do the three-year Divinity program rather than the two-year Religious Education degree, mainly because it is a unique opportunity in my life to spend time studying, and I felt that I needed an extra year to get a lasting grip on the many subjects covered by the large choice of courses offered.

I did have a few prior fears about coming to Barrytown, thinking I would be out of my depth in an academic environment. I soon realized, however, that even though it might have been a good while since we were students (17 years ago, in my case) or even though our major might have been in a subject that seems far removed from Philosophy, Theology or Biblical Studies (I studied architecture), the experience we have gained along the way in our church life serves us in good stead—more than we might think.

Two things I particularly enjoy about returning to studies are that, firstly, it has enabled me to break through the



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Ethnic Church discussed at European Reunion

by Dr. Guido Lombardi

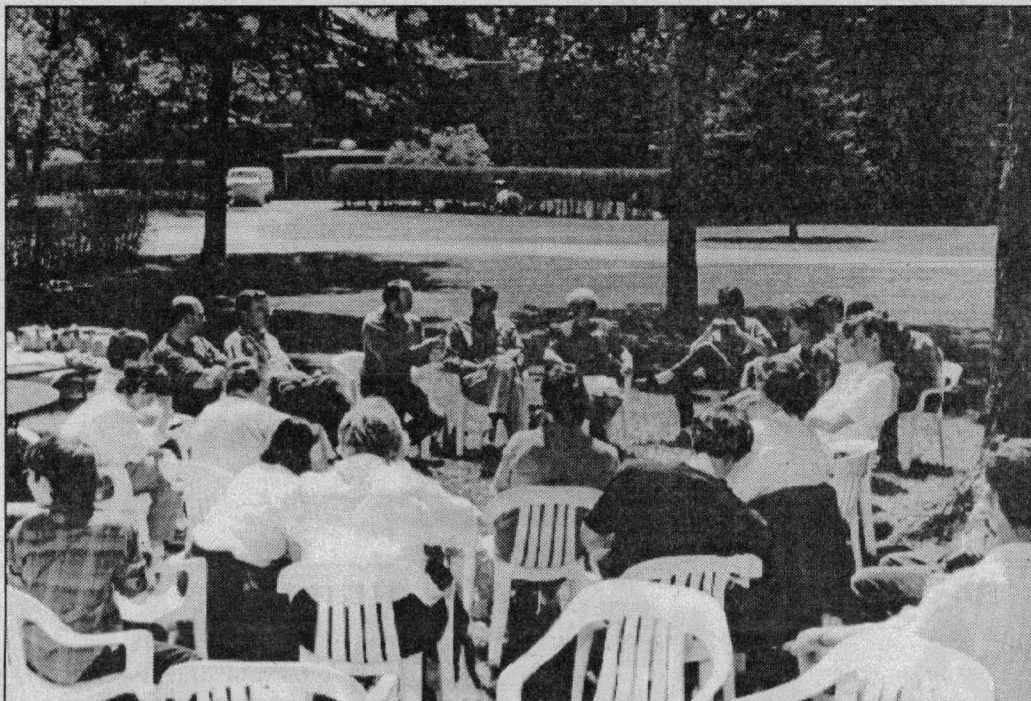
On Sunday, May 2nd, approximately 30 European brothers and sisters gathered at U.T.S., in Barrytown, to discuss Father's directions concerning European ethnic churches.

Some brothers and sisters came to the U.S. over twenty years ago, and some were wondering whether they should return to their nations in Europe to do Tribal Messiahship.

It felt good to hear some directions from Father to the European brothers and sisters.

Dr. Guido Lombardi and Dr. James Baughman met with Father on February 15, 1993 to present a gift to True Parents from the U.T.S. alumni. At that time, Father spoke to Dr. Lombardi and Dr. Baughman for four and one half hours about organizing European ethnic churches.

Father has a plan to harvest the fruits of the efforts of various ethnic groups. Also, on May 1, 1993 Dr. Lombardi met again with Father and Peter



The Europeans meeting at UTS

Kim over breakfast at East Garden regarding the European ethnic churches in the U.S.A.

During the first part of the Barrytown reunion, each person introduced him/herself. Then Dr. Lombardi reported about his two meetings with Father. Later on in the afternoon, a working committee met to actualize Father's directions and made primary arrangements.

The first thing decided was to have a volunteer to represent, temporary, each nation. These representatives will try to meet regularly and exchange information.

One suggestion was to have a central point, perhaps U.T.S., for all European ethnic churches. Dr. Seidel and his wife Elizabeth volunteered to share information, such as the list of all European brothers and sisters in the U.S., and help "networking" with anyone interested in this aspect of the tribal Messiah Dispensation.

Some brothers and sisters who were present volunteered to coordi-

see EUROPEAN on page 18

Preparing Ourselves for God's Culture

by Michael Kiely

Jack Ruby shocked an already grief-stricken America when on Nov. 24, 1963, he shot and killed Lee Harvey Oswald, President John F. Kennedy's assassin. Then, to add insult to injury, he was declared innocent by reason of insanity. The message was clear: even though his well-planned criminal act had taken a life and deprived a nation of a critical means of identifying the killers of its president, Ruby was declared a victim of his environment, and not responsible for his actions, by a jury of his peers.

In fact, cutting edge criminologists—and the courts and prison systems they counsel—regularly tell us through the media that criminals are driven to crime by circumstance, not by choice. So, prisons are to rehabilitate, not punish. Also, developmental psychologists affirm that our basic personality changes little after six years old, so we have scant choice as to whom we will become. And biologists inform us that homosexuality is a physiological necessity for many, not a sexual perversion and moral corruption.

In such an amoral, deterministic cultural climate, personal responsibility becomes irrelevant and sin, an anachro-

nism. Guilt is simply a psychological burden to be eased on the therapist's couch, not the voice of conscience guiding us away from selfish—and sometimes harmful—action.

In such a climate, if we are religious, attendance at Mass or Mosque, Service, Synagogue or Temple becomes a hardship for busy lives, and we backslide in religious observance with a multitude of good excuses. Even we unificationists explain away our witnessing paralysis with media negativity and public rejection. We excuse our failures with the inadequacy of members or the ineptitude of central figures. And the rationalization "I'm broke. I've got to take care of my family" frequently shunts us to the sidelines of the providence.

The sad truth is that we as a people have become *masters of rationalization*. We have good company, too. In Gen. 3:12-13 Adam answers God's query about the fall, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate." It's

not *my* fault! Neither Adam nor Eve felt responsible. They, too, had good excuses.

But the Bible and the Koran, the Upanishads, the Torah and the DP don't tell us we are merely products or victims of our milieu. Nor do they say: we are *not* responsible for our thoughts and

“the sad truth is that we as a people have become the masters of rationalization”

actions. Rather, nearly all major scripture holds us responsible, not 5% responsible and 95% excused by circumstances, but 100% responsible. In the Bible Galatians 6:5 tells us, "For all must carry their own loads." Not just some, but *all*.

Rev. and Mrs. Sun Myung Moon are currently speaking throughout America, and Mrs. Hak Ja Han Moon has addressed more than a million people throughout the world. Do we who have heard them, or even *about* them, feel able to take responsibility for their words? And for our response to their words? Particularly since they publically proclaimed themselves True Parents and Messiah last summer? Or, in this climate of excuses, will we do what we have learned to do well in response to uncomfortable experiences? Jesus speaks to the point in John 15:22 when he says "If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin." In other words, now that I, the Messiah, have spoken to them, they are responsible; they have no excuse.

Rev. and Mrs. Moon have declared to us clearly who they are and why they have come. If they are the True Parents of mankind and the messiah, granted, that may be *disquieting* for many of us. It may disturb cherished beliefs and cozy rationalizations and may even bring us the discomfort of change.

How tempting to sweep this declaration under the carpet with excuses furnished in abundance by the media and with the companionship of millions! After all, the Rev. Moon is said to be a brainwasher, a destroyer of families, a heretic, a failure in marriage and a slave driver, and is rejected by the respectable millions. And he looks decidedly un-American to boot. But Jesus, who heard similar accusations leveled against him and who was similarly rejected, tells us

that having heard the Messiah, we have "no excuse" for excuses, not even good ones like these.

If we allow ourselves a moment of uncompromised honesty, let's ask ourselves how we shall respond to this disquieting event—the proclamation of True Parents?

It is not a matter of resorting to gyrations of Aristotelian logic to determine who among the myriad claimants to prophecy these days really represents heaven. Rather it is our coming to recognize in the quiet of our souls that God may be trying to speak to us, not necessarily asking us to give up our current lives and follow some new path, but simply to be the best Catholic, Protestant, Moslem, Hindu, Buddhist, Jew, Confucianist or Unificationist we can possibly be. Not just observing external ritual, but day by day, hour by hour denying selfish desires and continually replacing them with concern for others and a yearning for God, by shedding tears for our failures and for others and filling our lives with selfless action.

Through this daily struggle we will come to realize that that small, familiar voice of God in our hearts has been speaking to us for years; we simply didn't recognize it. Then it will guide us, and, if we have the courage and the perseverance to go with it, will bring us naturally to the place where we can follow God's will. It will proclaim to us the true parents and true family of God, and if we continue to struggle to live a Godly life, whatever our religious tradition, that proclamation will take root in us and cleanse us, and we will have the opportunity to become children of God.

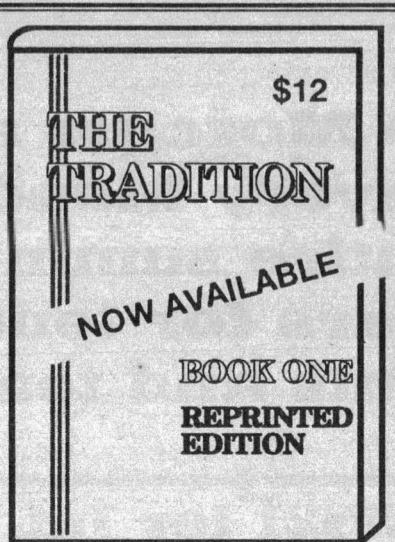
This is *not* just a call to become a Unificationist. Many unificationists have not yet thrown off the yoke of godless culture and seriously offered *their* lives day by day, hour by hour; so, devout non-Unificationists may yet be their elders.

What matters is that wherever we are, we seek continually to lead a godly, selfless life in every moment so that the words of Jesus, Buddha, Mohammed, Krishna, Moses and Rev. Moon may take root in our hearts when he comes to visit our village, town or city. What matters is: *will the quality of my daily life now prepare me for that moment?*

Rev. Chung Hwan Kwak, president of the Unification Church of Korea and executive director of the World Mission Department, shares guidance on all aspects of True Parents' traditions, including:

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DIVINE PRINCIPLE STUDY

Nature of God and Man; the Purpose of Life

Volume One • Part Nine

In order to survive physically, each of us needs physical nourishment. In a similar manner, Divine Principle teaches that our spiritual selves need spiritual nourishment. Such nourishment consists of two components - the "Life Elements" that come from God, which include love and truth, and the "Vitality Elements" which have their origin in the physical body.

These Vitality Elements flow from the body to the spirit as the individual lives in accordance with God's Word and acts according to the principles of service and love. As the spirit receives Vitality Elements from the body and Life Elements form God, it becomes vibrant and beautiful. Reciprocally, our spirit selves project spirit elements to our physical bodies. A spirit filled with a divine ideal, hope and love imparts health and power to the physical self. For this reason, people filled with spiritual life often need less sleep and food, and generally have more enthusiasm about life.

The character of one's spirit self is thus dependent on the quality of his physical actions. If a person for example has wronged another, or stolen property or exploited someone weaker, he will inevitably be called to rectify such matters during the course of his spiritual growth. If one fails to right his wrongs while he is on earth, he will enter the spirit world in a damaged state. Jesus' encouragement to us to straighten out our difficulties with our fellow man before we offer our gifts at the altar (Mt 5:21) is thus not to be ignored.

Heaven and Hell

But, if one neglects to do this, he will be sent to "hell"? The Principle stresses that after physical death we continue life in the spirit world at whatever level we have attained during our lifetime. No one is "sent" to heaven or hell; rather one enters the spirit world at the level of spiritual growth he has attained on earth. We are the ones who determine our destiny.

The difference between heaven and hell has been suggested by one Emmanuel Swedenborg, a remarkable 17th century Swedish scholar and scientist who in his later years had an extended series of experiences in and with the spirit world. For this spiritual giant the distinction is clear cut:

"The attitude that causes a drift toward heaven is in the feeling that there is a higher power... (and in the striving) to relate to it. This same spirit of humility and respect for the greatness of creation goes with an effort to be with others and to be of some use. By this a person faces toward heaven... The opposite attitude is to put down creation and elevate the self. The one bound for hell serves himself first, last and foremost. By this he is cut off from the opening-out possibilities of heaven and becomes enclosed in concerns for himself over and above others."

Love and Beauty

Since our spirit selves grow in conjunction with our physical bodies, our experience of love, beauty and joy on earth conditions our ability to experience them in the spirit world. Life in the spirit world is initially determined by whatever degree of love we have experienced on earth. Since, as we have seen, love is to be experienced most profoundly in the family, Divine Principle affirms it is through our families that we are meant to enter the Kingdom of Heaven, both on earth and in the spirit world.

Professor Charles Whitehead, twentieth century philosopher and theologian, is reported to have once complained that too many Christians think of God in terms of an absolute, autocratic, Roman emperor. Perhaps so. In any event, a special aspect of the Divine Principle revelation is its understanding of the heart of God. For Divine Principle, God's heart is tender, sensitive - and grieving over a lost relationship of love.

Divine Principle underscores the fact that the almighty God is not only the source of energy, the origin and preserver of life, but also the Father of Heart. Man was to be one with his Creator, forming intimate relationships of father and child, friend and friend, lover and beloved, bridegroom and bride. However, as man's relations with his fellow man have been ridden with conflict, so have his relations with his Creator been badly crippled. Although He is a God of love, the Almighty God cannot express His heart of love as He wishes;

He is limited by the capacity of human beings to receive and respond to it.

Judge or Lover

While for much of the Old Testament God is portrayed as a strict judge or powerful monarch, there are nevertheless flashes of a God of tender heart and supreme sensitivity. The story of the prophet Hosea, a man whose wife was faithless is a case in point. Hosea's knowledge of his wife's infidelity, coupled with his continuing love for her, was a heart-breaking experience for the prophet.

What then must be the experience of God, Hosea asked, whose love for us is so much deeper and more sensitive? In the most profound and revealing of man's relationships,

Hosea found a metaphor for the relationship between a faithful God and a faithless nation. For the prophet, his own experience became a living parable of the suffering heart of God.

The truth then is that God has been hurt more than man. God feels crushed by the historic betrayal of His loved ones - as any lover would be. The injured heart of God, the suffering of the Heavenly Father, is beyond measurement and human comprehension.

It has been said that it is not so much we who seek God as it is God who seeks us. While humankind has walked a tortured and searching path through history, Divine Principle suggests that the same is true of God. The Lord's call to Adam, "Where are you?" (Gen 3:9) expresses an inquiry directed to all humanity. Ever since man's fall, God has been seeking His lost family with a grieving heart. Reflecting the difficulties of this search, Isaiah writes:

Hear, o heavens, and give ear, O earth; for the Lord has spoken: "Sons have I reared and brought up, but they have rebelled against me. The ox knows its owners, and the ass its master's crib; but Israel does not know. My people do not understand." (Is 1:2)

And Hosea describes a similar situation: the more I called them, the more they went from me; they kept sacrificing to the Baal, and burning incense to

idols. Yet it was I who taught Ephraim to walk. I too, them up in my arms, but they did not know that I healed them. (Hos 11:2)

On the other hand, alienated from God, humanity has also walked a torturous path. Separated from the love of God, humankind has hungered and thirsted in spirit. The Psalmist writes:

As a heart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, the living God. When shall I come and behold the face of God. My tears have been my food day and night. (Ps 42:1)

I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God. (Ps 69:3)

Spiritual Death

For Divine Principle, man's separation from the love and wisdom of God has prevented the human family from functioning at its optimum level. At its worst humanity's alienation from its Creator has brought spiritual death to man and has caused the sorrow and tragedy within man and the world.

Since the time of man's fall, many religions have developed in human society; to seek God through Jesus, or for that matter, through any historical religious path, is man's attempt to restore the original relationship of love with God. If man had not fallen, he would now be living in the bosom of God's love, walking with Him, creating with Him.

For Divine Principle, then, the central goal of the person who would be a mature son or daughter of God is the alleviating of the divine sorrow and the comforting of God's heart. This can be done as we realize God's hope for us, step by step fulfilling the three Blessings and doing our part

toward realizing the Kingdom of God on earth. God has been longing for His children and they, like orphans, long for Him. Only when the meeting

between this eager Father and these suffering children is sealed can restoration begin. The Lord is looking with great longing to the time of reunion, the day He and man can at last become one, as was the original intention. Then the great suffering of God, man and the universe will come to an end.

“the injured heart of God, the suffering of the Heavenly Father, is beyond measurement and human comprehension”

“a God of tender heart and supreme sensitivity”



DP on TV

A series of Divine Principle educational tapes is being shown on the following Cable TV stations.

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	Beverly Hills	Century 3	Fri	8:00p
	Costa Mesa	Copley 68	Thurs	7:30p
	Culver City	Century 3	Fri	8:00p
	Downey	Cont. 51	Wed	8:00p
	Hollywood	Century 3	Fri	8:00p
	La Miranda	Cont. 51	Wed	8:00p
	Lynwood, Maywood	Cont. 51	Wed	8:00p
	Paramount	Cont. 51	Wed	8:00p
	Pasadena	Pas. Com 56	Sun	2:30p
	Santa Barbara	KCTV 19	Fri	noon
	Santa Fe Springs	Cont. 51	Wed	8:00p
	Santa Monica	Century 3	Fri	8:00p
	El Monte	Liberty 3	Tues	8:00p
	El Monte	Liberty 3	Thurs	8:00p
	South Whittier	Chan. 53	Wed	6:00p
	Venice	Century 3	Fri	8:00p
	West LA	Century 3	Fri	8:00p
	San Diego	COX 24	Mon	5:30p

CA	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	Tues	5:00p
HI	Honolulu	Olelo 22	Tues	10:30p
IL	Chicago	United 52	check local listings	
	Chicago: Far West Suburbs	United 52	Mon	10:00p
LA	New Orleans	47	Fri	8:00a
	New Orleans	47	Sun	noon
MA	Newton	NEWTV 13	Sun	11:00a
	Newton	NEWTV 13	Fri	3:00p
NC	Raleigh	CAP 10	check local listings	
ND	Fargo	CableCom 2	Sun	2:30p
NJ	Bellefonte, 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
	Dallas	15	Thurs	midnt
	Dallas	15	Fri	10:30a
	Fort Worth	44	Mon	8:30a
	Fort Worth	44	Wed	1:30p
	San Antonio	34	Wed	11:00a
VA	Arlington	33	Wed	6:00p

Dr. Reisman Speaks Out Against Fraudulent "Sex Science"

by Rev. Paula Fujiwara

On March 31, UMass Boston-recognized student organization CARP hosted Dr. Judith Reisman, who guest-lectured on "Sex Science' Fraud—Modern Phrenology and How It Changes Your Life."

Dr. Reisman is an authority on child pornography and child sexual abuse, and the author of *Kinsey, Sex and Fraud*. In its review of her book (March 2, 1991) the British medical journal *Lancet* stated that "Dr. Judith A. Reisman and her colleagues demolish the foundation of the two [Kinsey] reports."

In her talk Dr. Reisman paralleled today's "sex science," pioneered by Dr. Alfred Kinsey and his colleagues, with the debunked turn-of-the-century "science" of phrenology, which purported to measure human intelligence according to the circumference of the cranium and the number of bumps on the scalp. She also paralleled Dr. Kinsey's child sexuality research with Dr. Joseph Mengele's unethical and sadistic experimentation on concentration camp inmates.

Dr. Reisman went on to document how the pornography industry, "sex science," the gay/bisexual movement and, more recently, government agencies are linked in a multi-billion dollar effort to indoctrinate and socialize American children in what she refers to as "American nazi pedagogy."

"There are forms of science that are measurable which you can back up," Dr. Reisman stated, "but when you start getting into the 'soft sciences'—the areas of opinion, emotion and observation—that in no way can be proven. There is no proof because it all depends on perception, really. Then you're not involved

in science."

Dr. Reisman went on to reveal the motivation of "sex scientists": "...[A]ll our laws are based on the Bible. In order to dislodge that body of authority, they had to come up with another body of authority. We had to have an authority more powerful than biblical revealed truth. And so social science was invented as a science. If it's such a great science, then how come we have a society that is falling into the cesspool? There's no such thing as 'sex science.' You can't talk about what people do objectively.... These are not things that you measure."

Dr. Reisman challenged her audience to explain where the idea came from that 10% of the population is homosexual. After eliminating politicians, religious leaders, educators, psychiatrists, developmental psychologists and sociologists from the list of possible sources, Dr. Reisman said: "They all go to this group. They go to sex scientists."

She then commented on Dr. Kinsey's Human Sexuality Continuum. American public school children are being taught that, according to his scale, the majority of the population is bisexual and that it's abnormal to be straight or normal. "Does it give you a hint as to the sexual orientation of the person who designed this?" Dr. Reisman remarked.



Dr. Reisman

There was recognition among homosexuals that youngsters were discouraged from experimenting with their sexual orientation out of fear of the A.I.D.S. epidemic.

Dr. Gabriel Hurt, one of the most widely known homosexual advocates, wrote in his book *Gay and Lesbian Youth*:

"Gay culture began to institutionalize sexualization techniques for the transmission on its cultural knowledge to the young generation." Dr. Reisman pointed out that existing institutions such as schools and religious organizations were targeted. Now, under the new banner of "gay and lesbian youth," bil-

lions of dollars in funds are pouring into the schools for gay and lesbian promotional activities. Furthermore, "anyone who is not a part of that, we were told, is a nazi," Dr. Reisman said. She went on: "There is no such thing as gay and lesbian youth. There are kids who are manipulated into that. If

"If social science is such a great science, then how come we have a society that is falling into the cesspool?"

we've sold our kids down the river as we have done—if we have forced homosexuality down their throats, how dare we stick them with that label."

Then there is the *Playboy* connection: "*Playboy* finances sex science and sex scientists, bisexual/homosexual organizations and certainly legislation.... When we did our analysis of pornography in *Playboy*, there's nobody kissing anybody on the lips because it's got nothing to do with it. Promiscuous, multi-partner, oral/anal sodomy is the name of the game. Marriage and fidelity are 'dead-in-the-water' words. *Playboy* has promoted children as objects for adults ever since its inception."

Dr. Reisman again drew a parallel to Nazi Germany where teachers trained the children to be nazis. "The parents were all Christians...but the teachers took the children away from their parents in Nazi Germany."

She warned that new laws are coming in which parents are viewed as simply breeders. Judges will be able to take children from their parents and give them to others who can "better care for them." Also, private schools will come under attack, followed by homeschooling parents, who are considered the greatest threat to this agenda.

Dr. Reisman exhorted her audience several times during her talk to read and become knowledgeable on this issue. "One of the biggest problems is ignorance. We all want an authority we can count on. We want somebody who knows everything." Her point is not to blindly buy into something labeled "science."

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

EUROPEAN from page 16

nate their nation or to find a qualified person later on. There could be more than one representative in each region, and for large metropolitan areas such as New York, Washington, D.C., etc. So far the following people volunteered as temporary representatives:

Klaus Schick, from Washington D.C. area: Germany, Austria; Eric Holt, Barrytown: United Kingdom (England, Scotland, Wales, N. Ireland), and Ireland; Jean Pierre Faure: France and French-speaking nations; Jerry Wolinski, New York: Poland; Guido Lombardi: Italy; D. and E. Seidel, Barrytown: European Community; Franco Famularo, Mon-

treal: Italians in Canada.

Father is counting a lot on ethnic churches. For example, Father mentioned that there are over 26 million Italo-Americans in the U.S.A. Similarly there are millions of first, second and third generation Americans of European descent. Father said that with the election of Bill Clinton, a new dispensation has begun. There is a new level of dispensation focusing on the Tribal Messiah.

A Tribal Messiah should do three things. First of all he or she should make substantial conditions to restore his or her ancestors. Second is the restoration of land or territory. Third is the restoration of position, kingship, True Parenthood.

How do you restore your ancestors?

By finding and restoring someone of that particular nationality, culture or background. That is needed first. Connect with leaders in different ethnic organizations. There are thousands of ethnic, cultural organizations in America. Be active and connect with high-level people of your particular national, cultural or "tribal" background.

Very soon, people will come to you and look for guidance. When you restore people of your same ethnic group, then your ancestors can be liberated. This is the first thing to do. Then, you can move on to restoring the land (financial foundation). Develop a heart of responsibility for your country, feel responsible for what is happening there and what is happening here to "your" people.

Be ready to go back to your country on the basis of your success in America. Father mentioned to find three major people from your background. Not only national but also cultural origin determine your ethnic church. Networking is important.

Dr. Lombardi mentioned that although he had been in America for over twenty one years, he had not taken the time to connect with people from his own ethnic group. He said that many ethnic groups feel rejected by their own people. Dr. Lombardi related a recent experience when he met with a friend of his father, a VIP from Italy. This person was a member of the "Federal Italian League", previously known as the "Lega Lombarda" (from its origin in Lombardia, a region in Northern Italy). Today they comprise seventeen percent of the vote in Italy. On May first, Dr. Lombardi met again with True Parents, and Father urged a greater push for European ethnic churches.

Father mentioned the providential

European countries: Germany, England, Italy, France, and other European countries, such as the Netherlands, Belgium and Switzerland. Father sees Europe as one united region.

Father wants us to build on our foundation here and eventually become influential leaders in our home country. Father mentioned that we should not be limited by our own nationality, we should also connect with people of the same culture or religion (e.g. Jews, Muslims, etc.). With over two thousand European members in America, we can have a substantial impact on the new Providence centered on Tribal Messiahship. Another meeting for European members in the area was tentatively scheduled for the first half of September 1993.

For more information please write: Dr. D. Seidel, 10 Dock Rd. Barrytown, N.Y. 12507.

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GRADUATION FEATURE

Graduating Seniors of Church Families. Send us a graduation photo—with your family if possible—and let us know about any honors or awards you won as well as your future plans. Deadline—July 29 for the August issue.

Unification News
Graduation Feature
4 West 43
NY NY 10036

The Narrow Gate: In Memory of Shoji Masuyama

by Marilyn Morris

This is taken from a sermon given in Dallas on March 21, 1993.

I have been thinking and praying this week about a dear brother who left this physical life to enter into the spiritual world, Shoji Masuyama. I didn't know him as much as I would have liked, but I was honored to share the work of this providence with his family for a few years in New Orleans. I lived for a short while with his wife and children during the renovation of our church center there.

I knew this couple as warm and supportive couple of each other and of the church in general. Barbara could always be counted on to attend Sunday service, lugging her two girls and baby boy with some food offering, doughnuts or juice for the children's hour. She was always there for the various "meetings" we had from Sunday school curriculum to the BFA or whatever else we asked her to attend. She was especially available for advice and we often asked it of her as an older sister.

Shoji worked day and night at the fish company two hours south of New Orleans, so we rarely saw him which was also the case for his family. When he was home, he was as generous as he could be in playing with the children. Although he never made it to the church services or any other of the meetings, his support was always felt. Many times, tuna sashimi or a nice bag of fresh or frozen fish would find its way to our center.

What I remember most about this couple is an act of faith which typified their whole attitude about the kind of life that we are asked to lead in this Unification movement. When Father went to Moscow with the Media Conference to meet with Gorbachev he asked the worldwide membership to give their best possible offering. In particular, American members felt the urgency to respond with as much as they could for this very special moment. The Divine Principle places a great deal of importance of the victory of Jacob in reuniting with his brother Esau. In this Biblical story, the problem between Cain and Abel which caused Cain to slay Abel was restored in Esau embracing his brother Jacob whom he had desired to kill for more than 21 years.

In the same kind of spirit, Father was approaching Gorbachev as a "Jacob" seeking to show his love for "Esau." The stakes were much higher at this particular meeting than at the time of the two Biblical brothers. Gorbachev, as the last leader of fundamental communism, represented the materialistic world view or atheism. On the other hand, Father, as the first leader of a new Christianity represented the spiritual world view or Godism.

Thus, for Gorbachev to receive Father was more important than just a photo opportunity. It meant that real restoration of the problem of good and evil could begin on a world wide level. Since that meeting many miraculous events have happened in the world, but none of us knew such things would occur at that time.

Some of us thought of how much we could give and still get by with the rest. Shoji and Barbara simply emptied out their bank account. They brought it right down to zero. They were still paying off the delivery of her third c-section birth. Money was an important issue in their lives at that time. Nonetheless, when Barbara asked Shoji how much to send as a gift offering to Russia, his reply was simple, "send everything." More important than the amount, which was substantial, was the happiness to give all that they had.

As I think of them, I am made more and more aware of the many kinds of "last days" that we face in human history. As the Divine Principle explains,

there are providential "last days" in which God attempts to bring an end to evil human history and begin the "first days" of good human history. The "last days" of evil human history come into conflict with the "first days" of good human history because the basis of these histories are in fundamental conflict. Evil human history is based upon selfish love while good human history is based upon unselfish sacrificial love.

In the Divine Principle there are three known providential "last days" in which God worked very hard to intervene in human history and bring the conflict between good and evil into resolution. Those special time periods mentioned in the Principle are Noah's time, Jesus' time and the time of the Lord of the Second Advent, which is now centering on the love that True Parents and their family are building.

I am also thinking today of our personal "last day" which each and every one of us must face. I have read about and watched in the last few years one friend after another leaving their physical life behind and going on before me into the spiritual world.

I can't help but use Noah as a reference point in discussing what I feel is the most important meaning of providential "last days" and our own personal "last day", the former being already upon us and the latter all too soon to come.

Recently there was a televised special about new scientific evidence that an ancient flood of huge proportions did occur and that there may very well be remains of an ark structure on Mt. Ararat in eastern Turkey. The account about Noah isn't just some nice story, but an account of a man who did something extraordinary and courageous which had an impact upon the whole future of humankind.

Let's think about Noah while keeping in mind our own work in the Unification movement to restore and resolve the problems in the human situation today. Noah had a very difficult time getting people to accept the idea that a great flood was coming. The part that was difficult was not just to convince people that a flood was coming, but to convince them to build their own ark as well.

Last minute repentance in this case would not save anyone. There was only one ark. How could Noah fit in any more

than all those animal species and his own personal family? It was a lifetime effort for him just to get that much accomplished. How could he possibly fit in one more, two more, a hundred or a thousand more?

Noah was warning people about the flood in order

to convince them to build their own ark. He had the specifications from God. All the people had to do was believe in Noah's word and work alongside him to build their arks as well. How discouraging it must have been for Noah. It took him all his life because I am sure he stopped many times in frustration and despair. I am sure that God had to come and encourage Noah to pick up his tools and continue. The task was hard and thankless. There was no real reward in doing it. I am sure that more than once Noah just wanted to forget it altogether, but his conscience wouldn't let him.

At the end of his effort, God could finally acknowledge him, "...Thus Noah did; according to all that God commanded him, so he did. Then the Lord said to Noah, 'Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.'" Genesis 6:22, 7:1

If you read the full text in Genesis 6, you can see that not until Noah finished every detail of the work which God outlined for him could he finally receive

praise and love from God. It had to be that way.

In the beginning of human history, Adam and Eve wanted love before they had created the capacity within themselves to handle it. Instead of building a relationship centered on God's unselfish love, they created another kind of relationship centered on a much lesser kind of love which was more immediate, that which the angelic being, Lucifer, offered to them.

The problem in human life always boils down to the dividing line between evil and good, which is just the same as the dividing line between selfish and unselfish love. Selfishness and unselfishness are the fundamental motivations which are expressed in either evil or good deeds.

The real work of the Unification movement is to bring people to an understanding of true love—which is the same as pure unselfish love. To obtain such love requires a lifetime of sincere effort. We can't solve the fundamental problem of selfish love by one trip to Korea. We can't solve it in a 3-day ceremony to begin married life. We can't solve it by having a few babies. We can't solve it by being busy with jobs, missions and volunteer activities.

There were no shortcuts for Noah and there are no shortcuts for us today. God gave very specific instructions to Noah as to how he should build his ark. He gave specific instructions to Adam and Eve. And we have received specific instructions today from the Divine Principle. What more does Father have to do? What more does he have to reveal? What more blood, sweat and tears does he have to shed?

Adam and Eve were to create a family of God's love but instead they built a family of selfish love. Because they inherited such love from an angelic being, it is very difficult to solve this problem of love in human beings. The source is spiritual, so the imprint of the original family is deep within each and every one of us. It is difficult to get through all the layers of problems surrounding this core problem. It takes effort to solve our problems, layer by layer until we get to the core of our very beings and turn that all around. It takes time to do that—a lifetime of sincere effort.

If we think about it, we can understand this much. Other people have difficulties because of me. After all, where does selfishness come from? It doesn't fall out of the sky. It's in me. It's not because of the other guy that I'm selfish. It's because of me, the way I think and feel and act that there are problems in my life. And because I have problems, I make problems for others almost as automatically as I breathe.

We think the fall was just the unprincipled sexual relationship between Eve and Lucifer, and the premature sexual relationship between Eve and Adam. But, those relationships were the result. The cause was selfishness. So, it's not a small thing to deal with selfishness. It's the root of the problem and it's ongoing. The fall didn't stop when Eve no longer involved herself with Lucifer. Even though she cut off from him, she couldn't help but return to Adam thinking, "What's in it for me?" All she wanted was to get something out of Adam, some comfort, some justification, some way to get back on track for herself. Adam also came at it with the same point of view, "What's in it for me?" They weren't thinking and feeling unselfishly. They were embroiled in their own thoughts and feeling. It is clear from all accounts and from the enormous universal suffering going on in every part of the world today that from the beginning, no one thought about the future, no one thought about God.

The cause of the fall is selfishness and that is the real problem. The fall itself is a complication of the problem, but selfishness is the problem in and of itself. After the fall occurred, God was left with the results, that is the children born from Adam and Eve based on their immature and selfish relationship of love. The parents were so unprincipled that God could only hope to deal with the children. The problem however continued between Cain and Abel.

In our movement there is a great deal of concern about the Cain and Abel relationship. We understand that it is a central part of the restoration process. The richest kind of love is parental love. That is the same as saying God's love. God's love is true, parental love. That's the kind of love we desire the most. However, to get to that level of love, we have to resolve the problems of love on the children's level.

That is why we cannot expect to have a rich and rewarding blessing of God's pure love in our own marriages if we are not able to solve the problems of love between ourselves as brothers and sisters. In the organizational structure of our movement, leaders are "Abel" in their position and members are "Cain" in their position.

If we don't consider these positions as the place where we can restore the problem of selfishness in our own soul, we miss the point entirely. Both Cain and Abel have to solve the problems in their hearts in relationship with one another.

Any time we complain that there isn't enough love, we are saying something that is accurate, but not very deep. Of course there isn't enough love! But love isn't the only goal in the process of restoration. Feeling good isn't the goal in the process of restoration. In fact, if you are feeling good it probably indicates **SHOJI on page 20**



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The Satos: Homage to our Japanese brothers & sisters

by UnHyO Delessert

As you might have heard, Mr. Sato is very ill, with a brain tumor. I would like to offer this testimony about an extraordinary couple, Mr. and Mrs. Sato (Kazuo and Toshiko) and their two children, Kenritsu and Misako, because I know that hundreds of you have also come to know and love them dearly, in the course of the twenty some years they have dedicated to save America.

Mr. Sato returned to his hometown in the fall of 1991, when Father first asked the couples to return to Japan. Mrs. Sato followed him in July 1992, with the children, at the end of their school year.

I first knew them when Mrs. Sato was "mother" figure for 43rd St., as Rev. Ken Sudo was in charge of New York Church for the first time. Kenritsu was born there, and he was raised during the night for the first two years of his life, as Mrs. Sato started counseling in the wee hours of the morning, and slept during the day. In those days, members would come back at midnight, for dinner, after having witnessed all evening. Mrs. Sato's door was always open, and she never said she was too tired to see anyone, no matter how late.

She then moved on to create nurseries throughout America, heading one herself in Colorado, for a few years.

Then it was Chicago, where she worked at Il Hwa, and took care of the Blessed Family Department. And finally she came back to New Jersey, when her husband was put in charge of Saeilo, nationwide.

Mr. Sato held several important positions too, as MFT commander, Regional Leader in the Philadelphia area, before coming to Saeilo. He is a very kind man—I

worked with him briefly, on his New York Church witnessing team—loved and respected.

I remember being so happy when they came to New Jersey, as they would be able to be together as a family, at last. As it turned out, they were hardly every together, for no sooner did Mrs. Sato join her husband when he would be given a new mission, far away!! And yet, they never complained, always happy to serve wholeheartedly.

Mrs. Sato was so loved that whenever she came to the World Mission Center, on a visit, she had to hide from the dozens of members who swarmed around her—for she never forgot anyone she had ever known; she continued to show concern, and many times continued to

help—she thought nothing of taking a plane to come and help someone, or emptying her wallet into a sister's purse—she was always ready to sacrifice herself and her family.

All this was done in a matter of fact, truly humble way, lovingly and joyfully. For two years, before she went to Japan, Mrs. Sato supported her family by working at a Mall, daily, despite her poor health.



Show our gratitude

Let me come now to the purpose of this:

We have often failed to take care of the hundreds of Japanese members who gave of themselves year after year, to serve America; and many times we have let them go back to their country, without expressing our deep gratitude for their many sacrifices, let alone our repentful hearts. It has seemed appropriate to me to seize this opportunity to make a gesture that would symbolize America's love and deep appreciation for all our Japanese brothers and sisters. There could be no more worthy family than this, the Sato family, at this time of their sorrow.

I therefore propose the establishment of a fund, to help support them financially, in several ways, for exam-

ple: 1) donating of money 2) scholarships for their children's education

Both Kenritsu and Misako are wonderful. They are talented violinists. At present, Misako is attending the Little Angels School in Korea, and Kenritsu was just accepted to enter High School in Japan, where the requirements are extremely high, and in spite of the fact that his knowledge of the Japanese language was poor when he went there last year!

Misako's dream is to attend our Universal Ballet Academy, in Washington DC. I have seen her dance, and I believe she shows great promise.

Our hearts need to go out to all of the children, born in America, of Japanese parents, as we realize their tremendous sacrifice when they follow their parents to Japan. They are being uprooted into an alien—to them—culture, with often just a rudimentary knowledge of the language.

I personally believe that they will be the ones through whom East/West unity will be accomplished, substantially. Out of this understanding, I am proposing this way of showing two of these precious children our gratitude and continuing support.

I just received a phone call from Hanna (Jaeggin) Endo, in Japan. She has gone to visit the Sato family. Even though Mr. Sato is very ill, typically, they are taking it in stride, offering all to Heavenly Father, and showing their beautiful heart as usual.

If you would like to establish and/or contribute to this fund/scholarship program, please contact me:

UnHyO Delessert c/o Heart Wing (re: Sato), 12715 NE 7th Place, Vancouver WA 98684.

If you want write to the Sato's, here is their address:

Mr. and Mrs. Kazuo Sato, T 326 Toshigi Ken, Ashikaga Shi, Otsuki cho 159-1, Tel: 011-81-284-43 37 03.



SHOJI from page 19

cates that you aren't really involving yourself in relationships of restoration (i.e., Cain and Abel relationships). If you feel terrible, it is probably a good indication that you are involved in some kind of restoration.

It is tempting to hear that you don't have to deal with the difficult situations the Unification way of life presents. We have many brothers and sisters receiving all kinds of revelations dealing with the problems of our movement and how to solve them. However, the greatest revelation given about the problems in our movement (which are problems found anywhere else in this world) and how to solve them is the Divine Principle itself.

We cannot solve the problems of our church by excluding the people we think cause the problems. There is no end to that process. Get around one group of "leaders" and soon another set of "leaders" will emerge doing what? Causing problems. Why? Because the problem is selfishness, not the people in charge of any project or part of the movement. They are just like the people who think they ought to be replaced. Sidestep them and you may solve one set of problems. However, another set will crop up, sooner than later.

I myself cannot appreciate the kind of advice that results in splintering off from the main body. First of all, the main body is just people, just folks, be they Korean, Japanese, American or African. Also, I don't understand the

logic that brings about a practice of removal. Getting rid of certain people doesn't solve anything. If you can't work out a problem with the people around you, either above you or below you in the organizational structure of the church, then how can you expect to work out the more intimate problems of restoration with your wife, with your children?

I'm not talking about just getting along. Maybe you get along well with your wife and children, but are you deeply involved in restoration? Are you moving step by step, day by day away from selfishness to unselfishness? If you are getting along, you very well may be avoiding the whole issue of restoration. Because unselfishness feels like sacrifice to selfish people. Simple unselfishness always feels like an imposition, as if we are being "dumped upon." To fallen people, unselfishness is crazy; it doesn't make sense and creates an internal conflict between our original mind and our fallen mind.

I am thinking about these things today as I think about Shoji. I am thinking about a brother who moved his wife and family many times. I am thinking about a brother who built successful businesses only to watch someone else alter or sweep them away without a moment's notice.

I am thinking about a brother and a couple who gave their entire bank account happily. I am thinking about the time when we are all called to empty out the bank account of our lives. Will we do it happily? I know that right now for Barbara, the question is not that she will offer, because that is already decided. The question is how. It is one thing to give money happily, but to give a life happily is not so easy. More than anything else, this offering feels like sacri-

fice.

In an unselfish world, this is not a time of sacrifice, it is a time of celebration. We are halfway there. A part of us wants to celebrate Shoji's life. A part of us wants to cry because it feels so painful to give him up. The closer our love and heart is to him, the greater the pain of giving him up. And yet, it is the chance to offer happily, to bring ourselves down to zero and let God's love fill in the space he left behind.

I have confidence in Barbara that she will bring herself to that point, but how about myself? How about the rest of us? We have a lifetime. At the end of it, it will not be so meaningful if we look back and realize that we were mostly selfish and then repent.

Through a lifetime of effort, Father built his ark. He built his 3 blessings. He sought out a relationship with God and in it he discovered the principles to resolve the suffering in God as well as in human kind. He built a marriage that nothing can tear apart or take down. He raised up a family that is loyal to the end. He connected them to us.

Now it is our turn. Our "last day" is coming. When it arrives, I hope we have all built a great huge ark of love in principled relationships with one another, and in our blessing and family life. I look at the fruits of Shoji Masuyama's life and I cannot help but know him and trust what I know. He was a peacemaker and a unifier, a happy maker wherever he went. God must be proud to welcome home a son such as that. Let us take a note from his book of life and think about the kind of welcoming we will have on our behalf when the "last day" arrives.

“the problem is selfishness, not the people in charge of any project or part of the movement”

Brits Abroad

July 28 and 29 will see a grand celebration to mark the 25th anniversary of the HSA-UWC in Britain

Sorry we don't have comprehensive records, so can't invite you all individually, but **ALL ARE WELCOME**—and we would like testimonies, etc.—live or on tape, video or paper—for performance and publication.

Contact David Franklin at 44 Lancaster Gate, London W2 3NA, or better, call 44 71 723 0721 or fax 44 71 724 2262

◆ TRUE PARENTS' HISTORY FOR CHILDREN ◆

by Chris Garcia

This is the eighth in a series about True Parents life written for children and first published in the Blessing Quarterly.

Ju Kyung looked up, her face all wet with tears. "Why did they do that, Omma?"

"I don't know, daughter Ju Kyung."

"Are they Christians? They talk like Christians."

"Yes, dear."

"Doesn't Jesus love us, Omma?"

"Yes, Ju Kyung-a, yes he does."

"Then why don't they?"

"I don't know. Shh, don't cry now."

She patted Ju Kyung's little head and finally she felt better. Downstairs, they led the injured man into the kitchen, and a couple ladies came in with short-handled straw brooms to sweep up the glass.

Then Ju Kyung noticed that the prayer room door was standing open, and there was Mrs. Ho herself. Mrs. Ho was in every way a country person, with a country woman's simplicity and honesty. She was small, but rather large in the belly. Like her followers in the room, she was dressed all in white without a trace of color around her, which made the nut brown color of her face and hands stand out. She was all straight and narrow lines and wrinkles. Everything about her radiated seriousness.

People like the cloth man might laugh at her behind her back, but never, never face to face. She was not a mean woman, but the dead seriousness of her eyes sucked the mocking laughter right out of you and made it clear that even if the whole world laughed at her—she wasn't laughing. There was never a more serious woman than Mrs. Ho. And when she made up her mind to do a thing, all the world wouldn't change it. It was also the face of a spiritualist. She was a woman who saw a world that others didn't or couldn't. And this world knew her.

"Is our brother all right?" she asked.

"Yes, Kyo hey jun-nim," (which means church leader), one man said. "He's being washed in the kitchen. He has a bad cut on his head, and he'll need to go home and rest."

She nodded, and her eyes surveyed the room. In her mind this problem was already finished and her mysterious thoughts had moved on. She noticed Omma and Ju Kyung standing on the top of the stairs. "Will the clothes be ready for the evening service?" asked Mrs. Ho. "We're almost finished. I'm sending Ju Kyung to buy some more thread."

Mrs. Ho glanced at Ju Kyung with her dark serious eyes and then turned to face the others. "Don't be discouraged by this attack. Persecution can bring good. Within a few days we will all meet the Lord. Jesus has told me I will meet him in prison."

People in the room began whispering and talking. One man spoke up and said, "Kyo hey jun-nim, we will never allow them to take you to prison. We would die first."

She waved her hand at him impatiently. "If it pleases God for us to go to prison, what's that to you? You should be humble in front of God's will, and God's destiny for all of us. We will meet the Lord in prison. Think of that and pray for it." People began whispering again. Mrs. Ho walked into the kitchen to see if the food offering was ready to go on the altar.

Omma led Ju Kyung upstairs and gave her a length of thread. "Go to the little store next to the public bath, you know the one, and ask the man to give you three rolls of this thread, and tell him we'll pay later."

Ju Kyung took the thread and tied it to her finger, and she was off down the stairs and into the street. She paused and looked up and down for that little gang of men, but they were gone. She went on her way to the little

A Cloud Of Witnesses • Part 2

general store where people went to buy whatever odds and ends they needed.

When she got there, the store was full of people, and it took a long time for the man to notice her and ask her what she wanted. She untied the thread and told him what her mother had said. He frowned at her. "Oh, is your mother at the church with all those people, the Bok Jung Kyo Church?"

"Yes," said Ju Kyung fearfully. She had never felt afraid before, but she was learning the meaning of fear today. Just yesterday she would have spoken right up, but this afternoon her "yes" stuck in her throat for just a second, and it surprised her. "My mother works there," she added, a little defiantly.

People stopped chattering. People looked at her. The man looked at her. Oh no, thought little Ju Kyung Lee. Please Jesus, don't let these people do anything to me. Don't let them throw me through a window too. The man looked around for someone. "Mrs. Choi?" A woman stepped up to them. "Mrs. Choi, I think it'd be nice if you could walk this little girl back to the Bok Jung Kyo and see if her mother is still there."

"Still there?" thought Ju Kyung. What does he mean? Now she felt another kind of fear. These people weren't angry at her, but they had all been talking about something bad that had happened when she came in. Now she felt really scared. These people all knew something that she didn't know.

The woman took her by the hand, and they went out and began walking quickly back to the church. They both walked very fast and didn't say anything at all. When they got there, an army truck was parked out front, and there were many communist soldiers loading all the clothes and food they had made for Jesus and the coming Lord. She didn't see her mother or anyone she knew around anywhere.

Ju Kyung broke away from the lady and ran toward the soldiers, crying, "Omma! Omma! Omma!" A soldier stood in front of her and wouldn't let her past. She beat at his knees and cried for her mother.

"Who is your mother?" snapped the soldier.

"Omma! Omma!"

"Who is she? Ho Ho Bin?"

"No, Mrs. Lee! I want Omma!"

"Was she in this church?"

"Where is she?"

"She's in prison where she belongs," said the communist soldier proudly. "They've been arrested, these enemies of the people. Our beloved Father Kim Il Sung has liberated this church and its stolen wealth for the people of Korea."

Ju Kyung only heard the word prison. She fell screaming and crying to the ground. The soldier was embarrassed and went away.

"Oommmmaaaa!" she wailed.

She felt arms around her. She pushed them away angrily. The arms came again, a woman's arms gently picking her up.

The woman who had walked her from the store said, "Let's go together. Maybe we can find her."

They went down to Myong Dong Street. This time Ju Kyung was not afraid. She was only thinking about her mother. They walked past the soldiers' barracks, past the huge blue house where Kim Il Sung probably lived and down to the end of the street where the police station and prison was. They walked up to the nearest window, where

an old man was looking out through the rusty iron bars.

"Do you know the people from Mrs. Ho's church who were picked up this afternoon?" the woman said to him.

"Yes," he said. "I'm one of them."

"We're looking for this girl's mother."

The old man squinted down at her through the

away at a distance to keep a lookout and Ju Kyung ran up to his window. Inside she saw Mrs. Ho's helper (a man) sitting in the dim light, and there was another man with him, a young man. She had never seen him before. He was handsome, but very thin as if he hadn't had much to eat for a long time. He had a flat nose and he sat on the floor quietly, undisturbed by his situation. He seemed like a kind person, and she liked him and hoped she could meet him.

She called softly to the helper; he had been sitting across from the young man. Now he saw her, and stood up stiffly and walked over to the window.

"Omma said I should see if you're all right." The helper reached out and patted her cheek affectionately. "That's nice," he said.

"Who's that other man?" asked Ju Kyung.

"His name is Moon."

A silly thought occurred to her. "Is he the Lord?" she asked, without really thinking.

The man chuckled. Silly girl. "No, of course not," he said.

For the third time that day, Ju Kyung discovered yet another kind of fear. She couldn't put her finger on it, but she knew it wasn't for herself but for other people that she felt afraid. It was a strange feeling that something was mixed up here. "Are you sure?" she said, partly to him and partly to herself.

"Oh yes," said the helper confidently. "He's a very young man."

She felt the hair on her head prickling. Something was really bothering her now. She had always thought someone like Mrs. Ho's helper would never make a mistake. But deep inside she felt he was making a mistake now. "It's okay if he's young, isn't it? He could still maybe be the Lord, couldn't he?"

"If he was," the man said, "then Jesus would tell me, wouldn't he?"

No! A voice in her heart cried out, trying to speak, pushing at her, trying to get out. "Well," she said timidly, "What if he didn't? I mean, what if he didn't want to, maybe he wanted you to find out?"

"Oh, hush now!" He was getting tired of all this. She looked past him to where young Moon was sitting on the floor. He was looking right at her, and their eyes met. That was when she saw

see CLOUD on page 22



bars.

"You're Mrs. Lee's little girl, aren't you?"

Ju Kyung nodded her head eagerly.

"I think I know," said the old man.

"Just a minute." He went back out of sight, into the darkness of the prison cell. He spoke with someone for a moment and then came back again. He stuck his arm out the window and pointed down the prison wall. "Try the fifth window."

Holding hands they walked along the wall to the fifth window. The ground rose uphill down the wall, so that the window came down to about the level of Ju Kyung's face. She put her face up to the bars and looked in. Out of the dark Omma jumped up and ran to the window.

They hugged each other joyfully through the bars. "You shouldn't be here," said Omma. "If they catch you, they'll chase you away."

"I want to help you, Omma."

"Don't worry, Ju Kyung-a. They say the Lord is here in prison somewhere, and we're waiting to meet him. Mrs. Ho is here somewhere and we're all waiting for them to meet each other."

"Has anyone seen him, Omma?"

"No, not yet. No one knows who he is. But he's here somewhere."

She nodded, and sadly left Omma's window. Omma pointed to a cell at the corner of the building. It was the cell of Mrs. Ho's helper. Mrs. Choi walked



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The Reason I Witness

By John Mawdsley

I usually go to the Video Center on Saturday afternoons and sometimes on other days. Also I have a door to door witnessing area in Neasden. I usually feel inspired to witness.

The Principle definitely transformed my life for the good. I believe that the Principle is the only hope for the World. On this basis I have confidence to approach people.

Before I go witnessing I sometimes think of why we witness. The main reason of course is to liberate Heavenly Father and mankind.

When we look at the appalling things that are taking place in the outside world today this also gives me a lot of incentive to witness.

I sometimes think back to my time in Manchester when I had a New Tomorrow round. I knocked on every door in Hulme and Moss Side and had regular customers. I was very shocked at the appalling conditions some people were living in. Surveys later showed that Hulme and Moss Side were the worst slums in Europe. Also that 50% of the women were on valium.

These statistics left a lasting impression on my mind. Also in London I have seen people living in appalling places. I feel so sad when I see people trying to bring up children in high rise flats, often in depressing crime ridden environments.

When we think also of the starvation, crime, drugs, immorality, etc, it is very clear that the real world is a world of suffering and tragedy.

If people reject me it does not worry me. The majority of people we meet are

not going to listen, but if we prepare well we can always meet prepared people.

I find reading church publications such as *Today's World* and *Unification News* gives me vitality for witnessing. Also daily study of Principle and Father's Words can strengthen our spirits.

I often think of Father's greatest tactic - he perseveres. Father said that those who persevere will eventually succeed. I think that we can apply these words to anything we undertake. The key is continuity and keeping a good heart.

I Fear For The Next Generation

Although I am only in my forties, I have seen the appalling deterioration in standards in this country since the 1950's and 60's. I fell sickened at some of the things that we accept as the norm today. I fear for the next generation growing up in such a corrupt environment.

Bryan Warner wrote an excellent editorial in the last edition of the *Unification Newsletter*. I wish that every adult in Britain could have read that article. He really stated clearly the reality of our society today.

Recently I met on Hindu family. I showed them the RYS video from Italy in 1989 and they were inspired. One daughter called Hila, is interested in taking part in RYS.

One Moslem man I met going door to door in Neasden is also inspired by our activities. His name is Ahmed Rahman and he is the director of the Islam-

ic Media Service. He also produces films. He visited various Moslem trouble spots around the world. Recently he was in Yugoslavia. He knows prominent people in the Moslem world, including heads of government. He is interested in attending the Media conference. He was so inspired by the World

Scripture book that he immediately ordered one. He also came to the RYS evening in Holland Park.

I feel there is a great potential to develop inter-faith activity in North London. In my experience many of the Hindus and Muslims are open to listen to us and they also are friendly. I had a very inspiring experience in Bulgaria leaving two guests waiting to go onto 7 days.

I Enjoy Witnessing

I enjoy witnessing at the video center. Last weekend I met three very good people on the street although none of them came to a video I felt that I could plant a seed inside them. In time, hopefully, the seed will blossom.

I would like to end this testimony by quoting from an article on witnessing by Rev. Paul Werner:

As we witness to people we often confront things within them which they may have buried long ago. That confrontation actually drives out many evil spirits.

Whether or not a person accepts the Principle, by witnessing to him we help expel many negative spirits that sur-

round him. We actually talk to hundreds, even thousands of spirits who live within and around him.

It does not matter what you say, when you witness to a person both of you will always learn something. The other person learns that even though you may be full of fear, you had the guts to approach him, this automatically evokes a certain kind of respect. This will make him listen twice as hard.

Even there is no immediate result to your conversation, you will always plant a seed. And God will harvest it in his own time. You or some other member may meet him again when he is more ready to investigate the Principle.

So often we feel that we have no tangible result, that we have unequivocally failed. It is a question of how much you give out to the person. You can do a good deed even if you only speak a single sentence. God does not measure success in the same way we do.

Reprinted from the North London Region Newsletter

There are those who think that the Unification News is 'too much' for a parent, relative or friend. Yet 12 months of reading—or even just glancing at—it is bound to give them a more accurate perspective of us than all those 'other newspapers' in which they try to find out what we are 'really' up to. So, when you're ready to give them some 'meat', send them a gift subscription—see back page.

“ God does not measure success in the same way that we do ”

CLOUD from page 21

it—in his eyes. Then she knew. She became excited.

“No more now,” Mrs. Ho's helper snapped. “You shouldn't even be here. Go home now.” He walked away from her and sat down on the floor of the cell across from Mr. Moon. He leaned against the wall and closed his eyes. That was that.

“Omma!” She ran from the window, shaking all over. “Omma! I've got to tell you! I've got to tell you something!” But now a soldier had seen her. He began running toward her shouting, “Hey you, get out of here! Go on! What are you doing here?”

The woman from the market came racing across the lawn and scooped up Ju Kyung in her arms and carried her quickly away from there. She set her down and together they ran down Myong Dong street back to the town. “I saw him,” Ju Kyung said to her as they ran. “I saw him. I saw him.” The woman thought she meant the soldier.

Ju Kyung tried to come back by herself the next day, but the soldiers saw her and turned her back. She waited till dark and went back in the night while her father was sleeping.

When she came to Myong Dong Street the soldiers were all asleep. She went to the prison window where Omma had been, but the cell was empty. She went to all the windows and they were all empty. Finally, she went to see Mrs. Ho's helper, really hoping to see that Mr. Moon again. It, too, was empty. Everyone had gone somewhere. There was one room that she was sure had people in it, but there was a big piece of wood nailed across the window, and she couldn't see in. When she walked past it, she heard voices inside and she stopped and put her ear against the wood to listen.

Thump. A man's voice was saying, “Who are you? Why did you write that note?”

Another voice said something, but she couldn't hear what it was.

Thump. Thump. “Why did you write for Mrs. Ho to pray who you are? Huh? Who do you

think you are? Huh?”

Thump-snap thump.

It sounded like a stick breaking, like something hard inside of something soft being broken. What was going on?

“You're the enemy of the people! Tell us who you are! Answer my question!” Thump.

Thump—thump.

It sounds rough, she thought with a shiver. She left the boarded up window and walked on in the dark looking for her mother, looking for Mr. Moon. She wondered where Mr. Moon was, and what he was doing right now. Even though she didn't know him, she liked him very much.

Finally, feeling more worried for her mother than ever, she gave up and went home.

As it turned out, her mother showed up the next morning. They had let her go. When she came into the house Ju Kyung ran tearfully into her arms. She was so happy to know her mother was home safe again from that awful place.

She asked Omma if Mrs. Ho had gone home. Omma said no, she thought maybe Mrs. Ho was dead. The communist soldiers had shot many people there. She hadn't seen either Mrs. Ho or her helper since she'd left the police station.

“How did you get out?” asked Ju Kyung.

“They gave me a paper to sign,” said Omma. “If I signed it, they said they would let me go.”

“What did the paper say?” asked Ju Kyung.

“I don't know,” said Omma, “I don't know how to read.”

Someone was at the door. Omma let them in. It was a woman, and she had a little girl with her Ju Kyung's own age. Omma introduced them to Ju Kyung. “This is Mrs. Hong. She's a member of Mrs. Ho's church also, but she wasn't there the day the soldiers came. Why don't you girls go play outside while we talk?”

Ju Kyung found her favorite doll and held it out to the little girl. “My name's Ju Kyung, what's your name?” “My name's Hak Ja Han.”

“Would you like to play with my doll?”

“Oh yes!” said Hak Ja Han, and hand in hand they ran outside to play together under the persimmon tree.

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◆ FAMILY LIFE EDUCATION ◆

HeartWing: The Shimjung Way of the Family

TWILIGHT YEARS

Some of our sisters are approaching the twilight years, some have become unemployable, with severe health problems. They are sometimes alone, with no family to help take care of them, physically and/or financially. In some cases even, no income and no eligibility to receive assistance.

What shall we do?

If there are any ideas, out there—for example: creating a fund; “sponsor a ‘grandma’ program, etc. (I think that if many “chipped in”, even just a tiny amount, on a regular basis, it could make a difference...

Also, we'd be interested to know who you are, and where, all you older sisters?

Please write us. Let us become a true extended family, and put an end to the isolation, loneliness, and uncertainty.

Please address your replies to: HEARTWING, 12715 NE 7th Place, Vancouver, WA 98684

“PERMACULTURE PERSPECTIVE”

Contributed by Adrian Horsley

See if you can identify with any of these scenarios. Stuck in rush hour traffic, breathing in the carbon monoxide-laden air, stressed out and late. The thought enters your mind, “What am I doing here? There must be a better way to live.”

In a crowded supermarket the aisles of over-packaged goods stretch to the horizon. The realization comes to you that there are thousands of similar supermarkets around the Western world all filled with over-processed, unhealthy, mass produced, heavily advertised foods and goods. The image of an emaciated child from the Two-Thirds World, wandering uncomprehendingly through the supermarket enters your mind.

A day out in the country means traversing miles of urban sprawl, decimated forests, and a soulless agro-industrial landscape. You stop and think, “What are we doing to our world?”

You avoid environmental programs on the television, not wishing to become further depressed. “Let me live in ignorance rather than face the reality,” screams your mind. You search for solutions, but nothing seems to provide a complete answer.

Any bells ringing yet?

Now I know that many people, when they review the troubles of the world, believe that only a spiritual renaissance can provide the answer. While I have some respect for this viewpoint, personally, I still have the need to do something practical and substantial; something with which I can get my hands dirty; something into which I can sink my teeth; in short, something real. Of course, when the spiritually enlightened epoch arrives, we will all be able to do exactly what we want to do, which in my case will be sinking my teeth into something and getting my hands dirty.

When I discovered permaculture, I felt it was a “solution” to many problems. Permaculture has no pretensions about being a philosophy, theology, religion, or any ism or ology. It is a design system, pure and simple, emphasizing the relationship between elements rather than the elements themselves.

I discovered permaculture as a result of having a response to throwing things away that borders on the allergic. We live in a terraced house with about 3

square feet of garden. Because of our home-based flower business and vegetarian dietary practices, we tend to produce considerable quantities of organic waste. How to recycle it in a minute space was the problem.

Somewhere, a long time ago, I had read an article with the intriguing title, “Worms Eat My Garbage!” This concept of using a worm workforce to digest my carrot tops and rose stalks set me on a trail that eventually led me to someone in the Permaculture Association telling me how to go about building a worm bin.

So why are worm bins a permaculture solution?

1. They are a local solution capable of being practised on an individual level.
2. They turn a problem into an asset.
3. They replace the straight line system with a loop.
4. They are multi-functional.
5. They are cheap and economical.
6. They are low maintenance.
7. They are non-polluting.
8. They are modelled on a natural system.

A worm bin involves waste producers taking responsibility for their own

organic wastes. Taking responsibility for our actions and the effects we create is, I believe, a positive step leading to great maturity and wisdom. Worm bins make efficient use of millions of creatures in a symbiotic relationship: Worms and other assorted bacteria get to live in a virtual paradise while we are able to dispose of a large

HeartWing
“Bringing out the best in our daily lives!”

percentage of our garbage and receive a rich organic fertiliser almost free of charge and with no pollution.

When we buy 3 pounds of apples, the 1/2 pound of cores that we throw away still cost us 69 cents a pound just like the part we ate. So when those resources go directly into our garbage bin and to the dump, that is a straight line system. When we avoid or delay the loss of resources by putting them to work for us, as in a worm bin, we are creating a loop in our system...

In order to achieve viable multi-functionality of resources, it is often necessary to expand the size of the design from the individual level to the community (50-200 families) level.... If we can attain a sense of belonging, an awareness that our lives are connected to something greater than just our own household and family, then we, as peo-

ple, and the societies of which we are a part, can start to change for the better. A sane design for our urban environments is a first step towards allowing that to happen....

But these methods are needed in agricultural environments as well. Bill Mollison, the originator of the term permaculture—from permanent agriculture—and an enthusiastic advocate of sustainable systems, “calls into question not only the current methods of agriculture, but also the very need for a formal food agriculture...” He also stresses that “the world can no longer sustain the damage caused by modern agriculture.” Part of Mollison’s definition of permaculture is “the conscious design and maintenance of agriculturally productive ecosystems which have the diversity, stability, and resilience of natural ecosystems.”...

What I find so hopeful and reassuring about permaculture is that it starts with myself. I don’t have to wait for the results of some governmental inquiry, or next week’s pay check, or a spiritual

transformation to get started. Permaculture can be practiced wherever one is.... Even if all you do is feed your banana skin to your favorite pet worm, you have started on the permaculture path.

Bibliography: *Permaculture: A Designer’s Manual*, Bill Mollison, Tagari Publ., 1990.

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Forest Farming, Robert Hart and James Sholto Douglas, Intermediate Technology, 1984.

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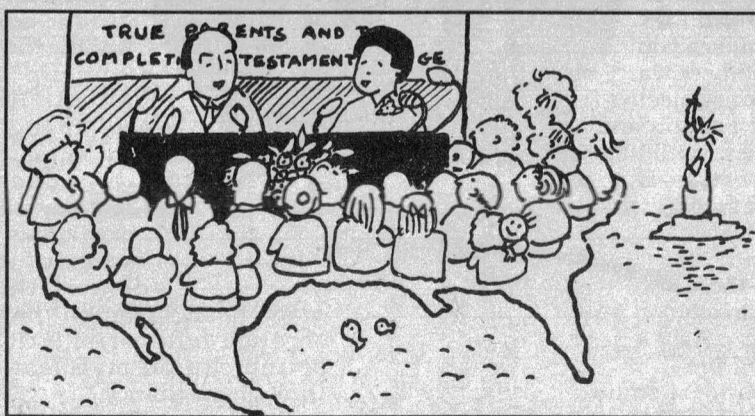
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For an issue of HeartWing, please send 52 cents postage and ideally an addressed 6 x 9" envelope. A year’s “subscription” to HeartWing is items for one or two issues and postage (and 6 x 9" envelopes, if possible) for 4 issues.

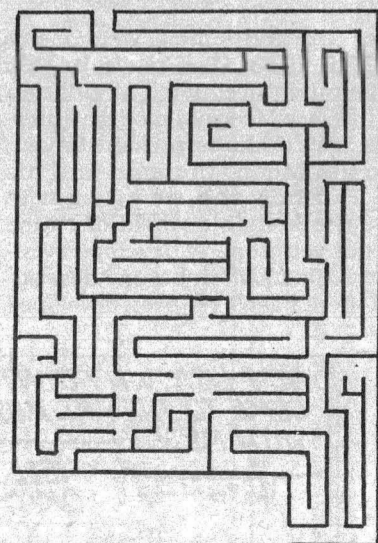
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FOR KIDS

by Françoise



Find the seven differences between these two drawings of True Parents speaking to America.



Show the guests the way to the speech.

Following up Day & Night

By Sheila Vaughn

Thank you for your overwhelming response to our children's album, "Day & Night". Alistair Farrant, Kevin Pickard and I, under the management of Manhattan Center Studios, have just completed a new album for the whole family.

This album includes 10 songs, some of which take the child's point of view and others that cherish children from a parent's point of view.

In all the songs I've tried to deal with issues that have been genuine within my own family, from racial intolerance to self esteem to the miracle of birth.

This recording has been one of the many healing elements in my life. I hope it will bring something of lasting value into yours.

It will be available soon so look to the "Unification News" for more details.



BEAT THE DEVIL

By Clifford

It was a bleak Saturday afternoon touching on 7 p.m. There was an air of expectation around. Everyone waited for the moment when he would appear on stage. The sheer electricity of the moment was eternal. It could never end. It would never end. This moment was for ever. Then there was a stillness that was so thick and deafening that you could cut it with a knife; so quiet you could hear the ancient spirits as they tip-toed around the Manhattan Center. The spirits of the dead and the un-dead, even those alive were there. Pavarotti was there. Joe Longo was there. And from the not so distant past, Jimi Hendrix. They all came, gathered to witness this moment, the greatest moment in the history of music.

Then suddenly, everything was shattered by an explosion of light, the sheer brilliance of his presence rocked the room. Then with one single note, all the remnants of the winter snow melted, and at the same time Hell froze over and the devil packed and left. He was last seen heading south to a land with no name. And those who did know its name (cause it once had a name) have long since forgotten.

Ladies and gentlemen, welcome to March 20th 1993. The place, as you know, the much-acclaimed Manhattan Center, the new Mecca of modern entertainment. We'd like to present to you, Mr. Hyo Jin Moon, the man and his music. But how can we attempt to describe the invisible world of cause using a not yet properly developed visible reality. His music is beyond description and there hasn't yet been developed

a category into which this music can fit. Some have been heard to whisper in awe that he is the high priest of rock. But this is a mere insult as his music by far transcends anything currently known as rock. The lack of ability to find words to describe one who is the world's most advanced musician (guitarist) is a reflection not of our own lack of advancement but the cosmic reality of a man who has advanced beyond time and space to reach out into the cast infinite abyss of the universe and has brought back something from the future to stimulate our souls and awaken our hearts to the cosmic reality of the coming Kingdom.

Beyond homo-sapiens this being is working or has worked to create or harness something that existed before sound and light. It makes you wonder, if there was a battle for subjectivity between sound and light, which would be the subject, or it that question already clear in your mind? If you were there, it would already be clear. As lightening precedes thunder, so he came like a light into our bleak world,

bringing thunder to drive away the fear that remained even in the light. And for once in our sight, true subjectivity was made clear. We could see who dominated what. True subject and object revolved around each other fused within his form. An infinite structure made for an instant finite, but still not losing its infinity. Here the word sound was made flesh before our very eyes, because before him there was no sound. Before sound was, he was, and through him were all sounds made.

Thus we few, we lucky few, were able to encounter a legend far ahead of his time. As we cannot yet name this music, for working purposes we use the name 7YZ400. We saw the power and the glory of rock's untold story. Let the pretenders to the throne come forward. Let them stand up and be counted. Here lies the gate through which all must enter. Surely the day must come when they will beat a path to his door to seek out the wisdom of the word made flesh. Though they might through faith write lyrics, true sound cannot manifest except through substance.

Dedicated to Hyo Jin Moon, the undisputed champion and

Father of sound, a legend that could only come to us through the heart to True Parents, indeed a True Son, for the words are always words of love and truth. For this music speaks the truth the way no words can, beyond our physical senses this music can only be digested by our innermost senses or sensitivities. Here stands a man who truly has dominion over the things around him. There is no-one on the face of the Earth who wouldn't have been moved by the sheer intensity of Beat the Devil or by the subtle yet intense crispness of *Yongwonhi saranghae bombiwa gati*, having the spirit and power and presence of a love song so strong that it caused many to weep. The images went beyond excellence in their ability to convey their messages, to show the contradiction of our society; the contrasting images of starvation on one hand, and wanton waste and greed on the other, served as a power tool to get across the message of the need for change. It highlighted the hypocrisy of our world, amid the plush lavish lifestyles of a few, the masses suffer and wait for liberation by a God long-forgotten by a culture living a lie hiding from itself behind a screen erected by Hollywood. Once the final projector has been switched off where will the chips fall?

More power to Hyo Jin Hyung Nim and his vision for a better world. May his guitar always speak the truth. Let us lend whatever support we can. Let's rally and follow in his footsteps, and let us quickly learn to man the establishments founded by Father thus harnessing the means for creating the Kingdom of Cosmic Ideology.

Thanks for the years of dedication and inspiration through music.



ALBERT
by Rick Nishio



Dreaming of the Messiah

By Rupert F. Pollard

This is the first of two excerpts from a paper written October 1992 for Dr. Quebedaux's class on "Authority and Leadership" at the UTS.

I remember the train rumbling down the tracks through the tunnel from Berkeley heading towards the city of San Francisco. In front of me stood this small, well built, older oriental gentleman. He was telling me that he was the "Messiah."

Without skipping a beat he proceeded to instruct me to write a paper for him on "Messiahship." This confused me, what do I know about the Messiah, let alone attempt to write a paper on the subject! But there was a special look of determination in his eyes, a sense of urgency, a man with a mission, wanting to convey a message.

As the train slowed at the next station one of the younger oriental gentlemen standing beside the teacher, as I had come to think of him, turned to me and whispered, "his name is Reverend Moon." Then the doors opened and they both moved onto the platform into the early morning rush of commuters and tourists. Still a little bewildered about what had happened I looked down to notice they had forgotten their hats. Grabbing them I jumped onto the platform.

At that moment the whole station began to shake. With a creaking, groaning sound the walls began to move back and forth, the lights flickered, sparks were flying, and bells ringing. In horror I panicked, an earthquake!

"Rupert, Rupert, Rupert, wake up, it's time for work."

My wife was shaking me awake.

"You look as if you have had one of those Messiah dreams again."

This is how I began one of the most memorable days of my life. My name is Rupert Francis Pollard, I am thirty three years old and have been happily married to the most wonderful woman for over ten years. For the past three years I have been having the "Messiah" dream, it is always the same, starting with a train ride in a dark tunnel and ending with Reverend Moon instructing me to explain Messiahship.

The earthquake before I awake is always most troubling. It makes me feel uneasy and concerned that I am not acting on the instructions I have been given. I have asked the advice of a number of good friends on how to gain peace of mind. They have urged me to work it out by writing the paper. So on this day I made a determination to answer the question about the Messiah and write the paper.

Not knowing where to begin I went to my boss at work and asked him what he thought the Messiah should be like? Being a very practical business person, this is what he said.

"The Messiah has been given a great responsibility, he is answerable to God and mankind. He is in the position to influence many people either directly or indirectly. This kind of responsibility calls for great leadership skills, knowing how to mobilize others to also take on this most difficult task. Some of the leadership skills can come through inspiration in prayer but the majority must be learned and practiced. If the Messiah is to capture the loyalty and love of the people, he must make his words deeds and actions one. The words and actions must be communicated well and inspire other to action. For this, developed communication skills are

needed.

"When one introduces new ideas there is often opposition. People are not open to change overnight even if the idea is great and will benefit them. A relationship of trust is needed and this takes time to develop. The leader should be open and responsive to change, change in new creative approaches to problems. This often means taking a decentralized authoritative structure, where the members of the team are able to think for themselves and act creatively for the common goal.

"If the leader is close to the people then relationships of trust can be established, but if too much distance is put between the leader and the people he will be out of touch with them and visa versa. After the people have been trained and educated in the

goals of the organization and they have the technical skills for the job then leave them alone to accomplish the task. This will leave the leader in the role of an advisor or facilitator to help everyone do well in the job. General Eisenhower best described leadership with a simple piece of string. He'd put it on the table and say: 'Pull it and it'll follow wherever you wish. Push it and it'll go no where at all.'

"The leader should stick to what they do best and not try to fulfill all the roles all the time, this can prove to be disastrous. One of the most important features of any leader is a good system of value or philosophy to be successful, without this standard for ethics it is all too easy to be swayed by other influences which may be contrary to the benefit of the purpose. The other qualities leaders need are a vision and the drive to follow the vision. All too often people have good ideas but lack the power to persevere until the end and see that vision become a reality.

"There have been many good leaders in the history of mankind but non have to do what the messiah needs to accomplish. Many times as a business leader difficult and unpopular decisions have to be made, the consequences are painful for some people over the short period of time, but it is for the purpose of the whole and to the benefit of the many. The messiah needs to be aware of all the elements in the decision making process and make the decision that will bring about the best results for all mankind. Having that responsibility is a great burden to carry, this can only be done if he is clearly acting for the benefit of the whole.

"If the business of the messiah is the salvation and restoration of all mankind so that mankind can live in ideal world then the pain of the individual will be of concern and only when all the pain is resolved will he be able to have accomplished his responsibility.

As a business man these are some of the elements and challenges the messiah needs to be aware of. It is the most challenging leadership role as the expectations are high, people don't expect you to fail."

I thanked my boss for his time and thoughts on messiahship. I am sure there are many who share his understanding of what qualities the messiah

needs to possess.

It was now time for lunch so I headed to the local deli for a sandwich. It was a slow day in the deli, so I decided to ask the lady behind the counter if she had any thoughts on what she would like to see in the Messiah.

This is what she said.

"I am a working mother of five children, life isn't easy being away from the family all day then coming home at night to a house of children needing love and attention. I sometimes wonder why I do it, work all day then half way into the night for my family. If there was a simple answer it would have to be 'Love'. It is the love my children give to me and the love I give to them that keeps me going.

"No matter how difficult the day has been when I return home and the children run to me with hugs and kisses I become renewed. New energy flows into me and I have the power

to start my second day. It is only when the children are all in bed that I feel exhausted. If this is the way I feel then this is what I would expect from the messiah. That he is the parent to the children, through being with the children he is able to give love and this energy flows back and forth in the family of mankind.

ily of mankind.

"The best balance of love comes from the mother and father together, this balance gives the children complete warmth and support. If I see this to be true in the family then I would expect it to be true for the messiah and the world. The messiah who comes to bring the love of God as a parent needs to have the love of the mother and father. I suppose the messiah needs to be two people in one, the mother messiah and the father messiah, or maybe two people living as one, the messiah parents to mankind. This seems to be the most natural expression of love in the universe, if God, as the creator, is the originator of male and female aspects then He must possess these qualities.

I would look for the messiah to be the persons' who possess this love of God and live expressing the same love to mankind. This would go to create the Kingdom of Heaven on earth as the family of mankind."

This understanding helped me to start building a broader picture of what people would expect from the messiah. I can imagine this description and expectation is alive in the minds and hearts of many women and men.

Next month • part two

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◆ CONTEMPLATING UNIFICATION THOUGHT ◆

AXIOLOGY: A THEORY OF VALUE

by Dr. Jennifer P. Tanabe

Values - they were sent into the exile of so-called "value-free" education, and have now returned as a prime topic for discussion. At the recent conference sponsored by the Society for Research in Child Development that I attended, the president, Dr. Robert Emde, stated that the "inculcation of values in children" was the most important area for study in the next few years.

People have realized that value-free education is not only impossible, but, since value-free means that most parents' values are not being taught, it is actually undesirable. So, now the questions are: which values should society uphold and our children learn, and how do children learn such values?

In Unification Thought, Axiology holds a central position as the foundation for the theories of Education, Art, and Ethics, which deal with how to achieve a truthful, beautiful, and good society, respectively. These theories will be discussed in later articles. The chapter on Axiology begins by defining values, how they are determined, and the standards for values. These points should be helpful in addressing the issues faced by today's society.

First of all, we must define what is meant by values. According to Unification Thought, "value refers to a quality of an object that satisfies a desire of the subject." (*Essentials*, p.133). This means that value belongs to the object, but must be recognized by the subject. This is the methodology of Unification Thought: the basic formula is relationship between subject and object, and remember that the object can be either a thing or another human being.

The second point discussed in the theory of Axiology is the determination of value. As mentioned above, value has two aspects: the essence of value, or "potential value" that is a quality of the object, and the "actual value" or value that is actualized through the relationship between subject and object. Thus, there are requisites for both subject and object in order for value to be actualized.

The requisites for the object are known as the essence of value. Now the definition of value given above refers to the "desire" of the subject. Desires

exist to realize purpose, so value is connected to purpose. The essence of value, then, consists of the purpose of creation of the object, and the harmony between paired elements existing in the object centered on the purpose of creation. For example, the purpose of a flower arrangement is beauty, and the essence of value of a flower arrangement consists of that purpose and how well that purpose is fulfilled through the harmony between its various elements, such as colors, shapes, fragrances, etc.

have differences in their value judgments. No problem - that's part of what makes marriage exciting!

So, we have many "relative" standards of value belonging to various groups. But how about an "absolute" standard of value for the whole world? Beyond cultural or group commonalities there are also the commonalities of all human beings.

Reverend Moon is fond of saying in his sermons that we all have two eyes, one nose with two nostrils, one head, two hands, etc., so we are all the same!

These values are trueness, beauty, and goodness, respectively. Trueness is distinguished from truth, and is the quality of embodying truth, or being true, as in the concept of a "true man" (*Essentials*, p.431.) Love can also be included as a *Sung Sang* value, but strictly speaking it is the basis for the values of trueness, beauty, and goodness. Interestingly, since love is the foundation for these values, if the subject loves the object, then the value of that object, whether it be trueness, beauty, or goodness, is enhanced.

Indeed, any parent will agree that their child appears to them to be true, beautiful, and good, when looked at through the eyes of love.

Hyung Sang values are the value of daily necessities, such as food, clothing, shelter, and physical sex, that satisfy the desires of the physical mind. Since physical life is necessary in order to fulfill spiritual desires (I can't recognize the beauty of a sunset if I am starving or freezing to death), *Hyung Sang* value is a requisite for the realization of *Sung Sang* value. However, as we know from the Theory of Original Human Nature, *Sung Sang* desires should be in the subject position in order to fulfill our purpose as true human beings.

Thus, in terms of values, the spiritual desire for conjugal love has the satisfaction of the desire for physical sex as a requisite, but the value of physical sex should not be in the subject position.

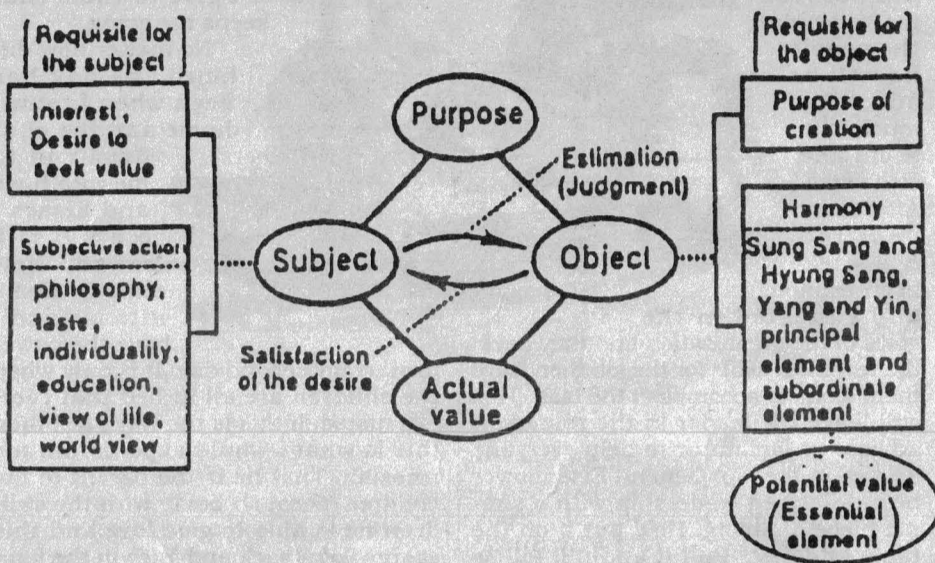
I believe that this point in Unification Thought, explaining that there are the two types of values, *Sung Sang* and *Hyung Sang*, and the priority of the former over the latter for true human beings, can be a major contribution to the current discussion on values. If we look at society today it is clear that there is great confusion on this point. Perhaps if people understood that it is the *Sung Sang* aspects that make us human, they would also recognize that we must value *Sung Sang* values above *Hyung Sang* values in order to live as human beings. Otherwise, we can never have more than an animal society.

I have nothing against animals, in fact I spent many years studying them (rats and monkeys in particular), and I have great respect for their intelligence. However, when my daughter was born I quickly realized I was dealing with a very different species. Even at a very young age, I could see that she was not motivated by her physical desires for food, clothing (or lack of it!) and other comforts, but would work very hard to understand how to make something move, how her own hand moved, what happened when she dropped food from her high chair, etc.

In other words, I saw in her the desire to discover truth about the world. Now that she is three years old, she tells me which music she likes, tells me what type of music it is, and that "sad songs are for crying people." Even the most intelligent animal can hardly outdo a two-year-old, and my three-year-old is way ahead now, and has so much further to go to realize her full potential.

Human beings have *Sung Sang* and *Hyung Sang* aspects, or spiritual and physical minds, and the pursuit of trueness, beauty, and goodness, are uniquely human qualities. If we want a truly human society, those values had better be the priority.

The Determination of Value



The requisites for the subject are a desire to seek value, interest in the object, and a factor known as "subjective action" which provides for individual differences. In the case of a flower arrangement, the subject must desire something beautiful, notice the flower arrangement as a possible object to fulfill that desire, and then appreciate the harmony of colors, etc. within the arrangement. If these conditions are met then the potential value of the flower arrangement becomes actual. On the other hand, if the person is not looking for something beautiful but rather wants transportation to the airport immediately, the most well prepared flower arrangement will remain a source of potential value until another subject comes along.

Similarly, if the person does not like pink and the flower arrangement has many pink flowers, that flower arrangement will not be judged as valuable. In the latter case, it is subjective action that has caused the potential value not to be realized.

Let us look further into this concept. Subjective action consists of the differences between individuals, their tastes, view of life, past experiences, education, etc., the aspects of ourselves that make us unique. In that case, how can there be a common standard for determining values? Well, it is clear that there are commonalities within groups - cultural, religious, ethnic, national, etc. - that allow agreement on value judgements. In my family it is often brought home to me that Japanese table manners are different from British manners, as my husband tells me that it is customary in Japan to make noise while eating noodles or drinking soup!

The differences between men and women may also be considered factors in subjective action, which leads us to expect that men and women will always

Whether we like it or not, we do all belong to this same species, the human being. So the defining characteristics of our species can be the basis of a common system of values. This does not involve imposing one person's values on another, it simply requires us all to recognize what we have in common, our purpose of creation, if you will.

This is obviously the most controversial point in the Unification Thought theory of Axiology. As one student in our Unification Thought class asked, is this chapter saying that everyone should join the Unification Church? I believe that it is not saying that at all. What Unification Thought says is that human beings have an essential nature, that which distinguishes us from all other creatures, and the values of human society should be based on that essential human nature. And there is no need to fear a world of boring conformity, subjective action will always provide the excitement of variety.

People have been taught that tolerance is more important than values. But tolerance without standards leads only to confusion, as is evident in today's youth. In the Unification Thought approach, commonalities provide standards so that there is no confusion, while individual differences are expressed through subjective action. Sounds like the best of both worlds to me!

Now, let's look at those commonalities that constitute our essential human nature. Human beings have dual characteristics of *Sung Sang* and *Hyung Sang*. Therefore, we have dual desires: *Sung Sang* desires and *Hyung Sang* desires. Consequently, there are both *Sung Sang* values and *Hyung Sang* values.

Sung Sang values are the values which correspond to the three faculties of the mind: intellect, emotion, and will.

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Unification Thought—A path for Muslims - Part II

by Abdelkader Mesbah

This article is a continuation of the major themes dealt with in my previous article in *Unification News* (May 1993). In my previous article, I discussed the potential of Unification Thought as a bridge-maker between Muslims and Christians.

The powerful teaching of duality was discussed as a strong common point between Unification Thought and Islam, and the philosophical nature of Unification Thought was presented as a strong asset for dialogue with Muslims. In the present article, I will deal with a few other major themes for dialogue between Islam and the Unification family, especially with regard to ontology.

Creation through Truth (Logos)

Both the Koran and Unification Thought state that the universe was created through truth. This means that a careful observation of the universe should reveal to us God's truth expressed everywhere in it.

The Koran suggests that those who are truly learned will be able to perceive God's truth in all things and will feel reverence toward the Creator. Sura 35, verse 28 states, "... Among his worshippers, the most learned ones have a reverent fear toward God...."

The Islamic tradition encourages all Muslims to acquire true learning, wisdom, and knowledge. Education has always been highly prized and highly developed in the history of Islam. The Muslims were the best scholars, scientists, and artists of the early centuries of the Middle Ages, excelling in philosophy, mathematics, history, engineering, architecture, and fine arts.

Another verse (Sura 16, verse 3) says, "He has created the heavens and the earth with truth...." This means that those who are truly wise and learned will be able to see the truth with which God created the universe and will revere God for it. The meaning of truth has been one of the mysteries of religion and philosophy. Truth here does not mean only scientific laws; the discovery of scientific laws by itself does not necessarily lead one to fear God. Unification Thought can help us to clarify our understanding of the meaning of truth, as shown below.

Purpose in the created world

As we begin to think about truth, the idea of purpose is one of the first major realizations that come to our mind. Is



there a purpose to the universe? The true feeling of wonder begins when we start to perceive the reality of purpose in the universe. That is why Sura 3 verse 191 says the following: "Those who have Allah present in their minds, standing, sitting or lying on their side, reflect upon the creation of heaven and earth: 'Lord, not with untruth have you created all this....'"

This Koranic teaching can best be explained by the Unification Thought teaching that God created the universe through Logos, or truth. Logos, in Unification Thought, is the original "blueprint" with which God created human beings and all things.

The origin of Logos is God's purpose, based on Heart. Heart is described as the emotional impulse to be joyful through love. This implies that, behind the universe, there is God's Heart and love. The purpose of creation, then, is the realization of joy.

Logos comes about through the give-and-receive action between God's inner sung sang and inner hyung sang. God's inner sung sang consists of intellect,

emotion, and will; and God's inner hyung sang consists of ideas, concepts, original law, and mathematical principles. In short, Logos can be called "Reason-Law," where reason represents intellect, emotion, and will (the subject part of God's mind) and law represents ideas, concepts, original law, and mathematical principles (the object part of God's mind). Logos, then, consists of a balance between reason (or freedom) and law (or necessity). This view has important implications for science.

Science and values

The general view in modern science, especially prior to the twentieth century, has been that the universe is governed by laws—and only by laws. It has generally been believed that, if only we could understand these laws, we would understand everything that exists in the universe. The implication is that there is no need to mix science and values.

According to Unification Thought and the Koran, such a view is not one of true learning. As quoted before, the Koran says, "... Among his worshippers, the most learned ones have a reverent fear toward God..." (Sura 35, verse 28). Along the same lines of thinking, Father Moon says that behind the universe there is God's Heart and love.

Accordingly, creation contains an aspect of purpose, which involves ethics and morality. Such a view leads us to treat the earth and all things with respect and reverence, in fear of God, who created them for a certain purpose.

Therefore, to violate the ecological balance of the earth is a sin against the purpose for which God created the earth. This shows that science cannot, and must not, be divorced from values.

The purpose of the Human Being

With regard to the purpose for which human beings were created, one can also find commonalities between

Islam and Unification Thought. According to the Prophet Mohammed, peace be upon him, God finds a suitable, comfortable place only in the heart of the believer, as in the following Hadit Quodossi: "My earth and my heaven are not comfortable to me, but I feel comfortable in the heart of my believer."

Unification Thought explains that human beings were created to be the substantial objects of God's love. Furthermore, it states that the universe was created to be the object of joy for human beings. This view has important implications for the nature of humankind and all things. I will discuss two of such implications.

First, this view implies that the purpose of human beings is fundamentally different from that of all things. Humans were created as objects of God, whereas things were created as objects of humans. Second, all things are essentially related to the human beings, and therefore are essentially related to one another.

Such is precisely the point of view of the Koran. According to Islamic teachings, God created everything in the world for the sake of human beings. Sura 2, verse 29 assures us that "It is He who has created for you all things that are on the earth....," implying that human beings can use the things of creation.

These points, again, bring out a commonality between Unification Thought and Islam, namely, the important position that human beings occupy in creation.

Unification Thought places the human being in a special position with

see **MUSLIMS** on page 28

ERRATA

Through a thoroughly regrettable error, the conclusion of "Unification Thought—A Path for Moslems" was truncated. This is how it should have read. Sorry.

As we can see, this teaching of the Koran corresponds to the dual purpose of creation and the dual characteristics of all things, which are essential points of the Principle. These are but a few examples of how well Unification Thought can be harmonized with the true heart of Moslems. I am grateful to Father Moon for having made so much effort to give us such a wonderful teaching as Unification Thought.

Mr. Abdelkader Mesbah has been a member of the Unification Movement for seventeen years and was blessed in 1982 in Korea. For ten years he was an adviser on economic projects for the Unification Movement in Africa. He has participated as a staff member in many Moslem workshops in New York, and presently he is preparing to attend the Unification Theological Seminary.

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by Richard John Neuhaus

Well, now we know, thanks to New York Times columnist Anthony Lewis. "The murder of a doctor in Pensacola, Fla., tells us the essential truth about most anti-abortion activists. They are religious fanatics, who want to impose their version of God's word on the rest of us. For them the end justifies any means, including violence." Lewis notes that Michael Griffin, the man charged with the killing, "had been in church last Sunday." So there you have it.

Coming through, as usual, with bigotry beyond the call of liberalism, Lewis writes anti-abortionists out of the constitutional compact. "In this country we have a constitutional bargain about religion. Individuals are guaranteed the right to choose their faith, but they may not compel others to accept their views.... The bargain is essential to our form of democracy, which requires compromise and does not work when there are ideological certainties. The anti-abortion activists are outside the bargain. They have all the certainty—the cold-blooded certainty—of an Ayatollah Khomeini." Lewis, seconded by a Times editorial on the same day, holds Ronald Reagan and George Bush responsible for "Unnourishing extremism" because of their support for the pro-life cause.

It is a remarkable reaction on the part of what many still consider the nation's most prestigious newspaper. As we have written elsewhere, the killing of Dr. David Gunn is to be condemned as murder, unqualifiedly. As is the killing of unborn children to be condemned. A civilization cannot tolerate private executions, as a civilization cannot long survive the license to kill unwanted human beings. Apart from condemning the killing of Dr. Gunn, Mr. Lewis and his paper have everything else exactly backwards, factually and logically.

Democracy requires compromise, we are told, and that is right. The two "no compromise" factions in the abortion debate are, on the one hand, the 20 percent who favor the present unlimited abortion license and, on the other, those who would effect a national prohibition of all abortions, which is also about 20 percent of the population. The 60 percent of Americans in between, to the

Poor Times Poor Country

extent that they can bring themselves to think about the painful subject of abortion, say they want some kind of accommodation.

The first faction, those favoring the unlimited abortion license, is, at least for the moment, politically and legally triumphant. Like Mr. Lewis and his paper, they would, in their imperious success, simply exclude from the constitutional "bargain" the 80 percent of Americans who want to prohibit or contain abortion. At least they would exclude the "activists"—those who are so impertinent as to act upon their convictions.

This is elitist arrogance of breathtaking proportions. It is comparable to the arrogance of the Supreme Court in the 1992 Casey decision, when it declared that not the Court but the character of the nation is being "tested" by whether or not it follows the Court's five-to-four edict in support of the abortion license. The

Times is a primary instrument in forcing premature closure on the democratic deliberation of what millions of Americans—both pro-choice and pro-life—consider the greatest moral question of our time: Who belongs to the community for which we accept common responsibility?

In their ideological certainty, the Times and its allies assume a don't-give-an-inch intransigence about "women's reproductive rights" that brooks absolutely no dissent. Anything outside the Times' circle of extremist opinion is dismissed as extremism. Reagan and Bush both received a much larger electoral vote than the Times' man in the White House, yet we are told

that they are guilty of extremism for agreeing with the great majority of Americans that abortion should be contained, with or without a view toward eventual elimination. Who is out of touch with whom? What is the meaning of extremism in this context?

It may be a small thing, but we think not. On the day of the column and editorial in question, two-thirds of the op-ed page was devoted to the advocacy of hermaphrodite rights. Yes, hermaphrodite rights. Some children are born with sexually ambiguous genitalia, a condition usually corrected early on by surgery. The author contends that this reflects the prejudice that there are only two sexes. Such children, she contends, should be permitted to live out their ambiguity until they reach maturity and then be permitted to decide whether they want to be male or female, or continue as hermaphrodites. We are not making this up.

A paper that thinks hermaphrodite rights one of the important questions of our time, a paper that editorially endorses the worship of the great nature goddess Gaia, a paper that advocates the demonstration of condoms to fourth

graders in public school, a

paper that condemns as religious fanatics those who favor the protection of the unborn, a paper that derides as extremist the views of a majority of Americans and of two Presidents they elected, this is simply not a serious paper. The New York Times, editorially and in its reporting—especially on feminism, the gay-lesbian campaign, and pop culture—has in recent years become crassly partisan in an essentially frivolous way. By frivolous we mean that there is an absence of gravitas, of weighing of words, of love of words, of respect for words. It has become a generally vulgar and strident paper that is hostile to nuance and, it seems, editorially incapable of self-doubt or a modicum of intellectual curiosity.

Reading the Times today is like reading the Village Voice of, say, ten years ago. We are told that the business people at the Times like to hear that, since they are trying to reach the buppies, or whatever kids are being called these days. We are also told by insiders that the vulgarization strategy is not working, which is a modest consolation. Yet read the Times one must in this business. One comes away from it with intelligence insulted and more than hands dirtied, but it is the most extensive national bulletin board on what people are up to and on what the crazies in the neighborhood are thinking.

What one does not expect in the Times, and has not been able to expect for a long time, is fair and informed editorial judgment or accurate and balanced reporting (though there are honorable exceptions among the reporters). The format is that of a traditional newspaper, the substance is increasingly that of a cheap tabloid. The consequences of this change are considerable, for, in the absence of a serious alternative, the New York Times is still taken to be the lodestar for the news business in this country.

Poor country.

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MUSLIMS from page 27

regard to the universe. It considers that the human being is a microcosm, the integration of all the aspects of the universe in miniature form.

The Koran, likewise, makes reference to the high value of human beings as compared with the rest of the universe. Consider Sura 95, verse 4, which says, "Surely we have created the human being of the best structure," meaning that God has invested the best kind of conception, materials, and implementation in the creation of human beings.

For Unification Thought, the special position that the human being occupies in the universe is that of "subject of dominion." In order to obtain the qualification of dominion, however, the human being must attain unity of mind and body centering on God (first blessing) and unity between husband and wife centering on God (second blessing). In other words, only a perfected being of true love has the qualification to be the subject of dominion over the universe.

According to the view of salvation his-

tory, we know that humankind, in its present condition, is not fulfilling the qualifications for true dominion due to the condition of sinfulness. The Unification family is bringing into the world the opportunity to clean ourselves from sin in such a way that we can fulfill the first blessing (unity of mind and body centering on God) and the second blessing (unity between husband and wife centering on God). This means that the Unification family is bringing into the world the opportunity for human beings to attain the position of subjects of dominion over all things, which represents the third blessing in Unification Thought.

Diversity and joy

Confirmation that the universe exists for joy comes from the Koranic teaching that God has created all things with diversity, as in Sura 35, verses 27-28: "Don't you see that Allah sends down rain from the sky? With it we produce fruits of various colors. And among the mountains are tracts white and red, of various shades of color, and black intense in hue. And so, amongst men and beasts and cattle, are they of various colors...."

If we reflect on this for a moment, we may ask, "What is the purpose of diversity in creation?" According to Unification Thought, the purpose of diversity is to bring joy.

Each human being is unique, and this diversity brings unique joy to God. The purpose of diversity in things is, likewise, to bring joy to human beings. Therefore, the Koranic teaching, that diversity in the universe comes from God corroborates the Unification Thought teaching that the universe was created for humankind, and human beings are meant to be the subject of dominion over all things.

Accordingly, there is close commonality between the Koran and Unification Thought concerning the ontological understanding of truth (Logos), the purpose of creation, the purpose of the human being, the subject of dominion, and the purpose of diversity.

Those who are involved in teaching the Unification viewpoint in dialogue with other faiths and philosophies, I would encourage them to deepen their understanding of Unification Thought, through books or through taking the 10-week seminar course, which I have taken and was very helpful to me in

developing these ideas.

Mr. Abdelkader Mesbah is a longtime member of the Unification family. Having a Muslim background, Mr. Mesbah is working to develop a harmonious cooperation between Muslims and Unificationists and to promote an ecumenic dialogue between Jews, Christians and Moslems—the People of the Book. For comments on the ideas presented here, please write to Mr. A. Mesbah, c/o UTI, 481 8th Avenue, F26, New York, NY 10001-1809, USA.

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Certainty in Quantum Physics

by Richard L. Lewis

I recently attended a delightful wedding ceremony in which a debonair Berkeley theologian and a beautiful Japanese businesswoman celebrated, for their church and non-church friends, their Blessing that occurred last August in Seoul. It was just like an *enchanted episode* right out of *Life in the World Unseen*. Perhaps the only little cloud in that blessed atmosphere was a philosophical friend of mine telling me that she had "stopped reading my columns [in the *Unification News*] because they were always about the same thing these days." Although a little crushed, I had to admit she was right; I had become a one-subject writer. My excuse was as follows: In 1981 (while witnessing in Las Vegas of all places) I had spent much time praying to understand what the Inherent Directive Nature in Chapter One of the *Divine Principle* was all about. As is often the case with such requests, not only was my answer almost a decade in coming but I didn't even realize that it had arrived until much later.

It is the progressive nature of that revelation (assuming that this is what it was) that my readers have had to endure—my monomania about what quantum physics is all about. It seems, however, that this is now complete—it certainly is to my satisfaction.

I decided that, before moving on to other areas of science, I would make an effort to share the insight with a larger audience than that of the *Unification News*. So I wrote the following and shipped it off to a few scientific journals. I wouldn't hold your breath while waiting to see it published in one of them, however, and, as the editor here is remarkable well disposed towards my columns, I am running it here first.

It was written for a technically-literate audience so, while I have done my best to 'keep it simple,' some parts might seem a little indigestible. As my esteemed philosophical friend has pointed out, however, I have gone over the ground in more detail and less jargon before so the best I can do is to refer you to the earlier columns.

A reformulation

Here I will explore an interesting reformulation of the concepts recently discussed by John Maddox (*Uncertainty in quantum theory*, *Nature* 362 p. 693) that goes against "the general opinion that quantum mechanics is all about uncertainty."

In our democratic age there is a certain fondness for the rule of law; in being able to view the world as not being ruled by the capricious whim of God, the gods or any other above-the-law force of nature. This is embodied in the desire of all scientists to have (or, even better, be the one to develop) the tools that make their particular discipline prescriptive—such as is much of physics—rather than descriptive—as is still much of biology. In our age, all such 'meta-lawful' causal agents are about as palatable as our particular *bête noire* here in NYC—the parking-ticket-immune UN diplomat. This difference to lawfulness seems to have even infiltrated into the religious realm: my somewhat-unorthodox parish priest assured me once long ago, "Even God

What is the destiny of science? Until now, scientific research has not embraced the internal world of cause, but only the external world of result; not the world of essence, but only the world of phenomena. Today science is entering a higher dimension; it is no longer concerned exclusively with the external world of result and phenomena, but has begun to examine the internal world of cause and essence as well.

Divine Principle (5th ed, 1977). p. 18

can't strike a match on jelly."

The scientific edifice founded on Newtonian determinism easily supported this expectation and, to a great extent, promoted the scientific effort by promising that there were laws out there to be discovered by the intrepid and lucky few.

It would seem perhaps as if modern physics has done away with all this by making irrelevant the concept of Natural Law. If indeterminism is in and determinism is out, wherefore the great laws to uncover? We are left, instead, with models which, while paralleling the way it all works, lack the satisfaction of telling us how it all really works. And, realistically speaking, if all you're learning in college is modeling, you might as well learn how to model the foreign-exchange markets and make a mint while you're at it.

over-all-histories method—as actually 'pointing' in an internal dimension that is as real as is the external dimensions of space and time. Of course, we have no idea what this internal dimension actually is; but then, to be honest, we have no firmly-established idea of what a space or a time dimension is either so this is not really a compelling objection.

Shift two: The Natural Laws that govern the electron influence the internal extension; there are no laws at work on the external extension. A moments thought allows this as eminently reasonable: while modern science embraces no declaration as to what a law actually is, a law is certainly more abstract and internal than substantial and external. Just as in the classical case, the laws are deterministic but now only determine the history and devel-

that there is an objective reality out there for us to explore and comprehend. In the classical view this objective reality is the external extension. Unfortunately for this view, it is in complete disagreement with experiment—while the internal state of the electron is continuous and clearly defined at all times, the external state is only clearly defined during an interaction. Rather than contort ourselves trying to fit this into the classical mold it is much simpler to bite the bullet and accept this at face value.

The internal extension (like the complex numbers used to describe it) does not obey the Law of the Excluded Middle (LotEM)—there is no problem having an internal state be a supposition of seemingly mutually-contradictory states. (If I were a sexist, I would probably at this point make a snide remark about women having no problem at all comprehending this.) Interaction, on the other hand, involves the external extension—it is the electron coupling with subsystems from within its virtual 'quantum foam' structure. Interaction is external and does obey the LotEM: a photon was exchanged, the W- was emitted, etc. In order to couple the electron must be in an external state and these are never suppositions of mutually-exclusive ones. The difference between the subtlety of the internal state and the simplicity of the external is exactly described by the difference between the complex and the real numbers.

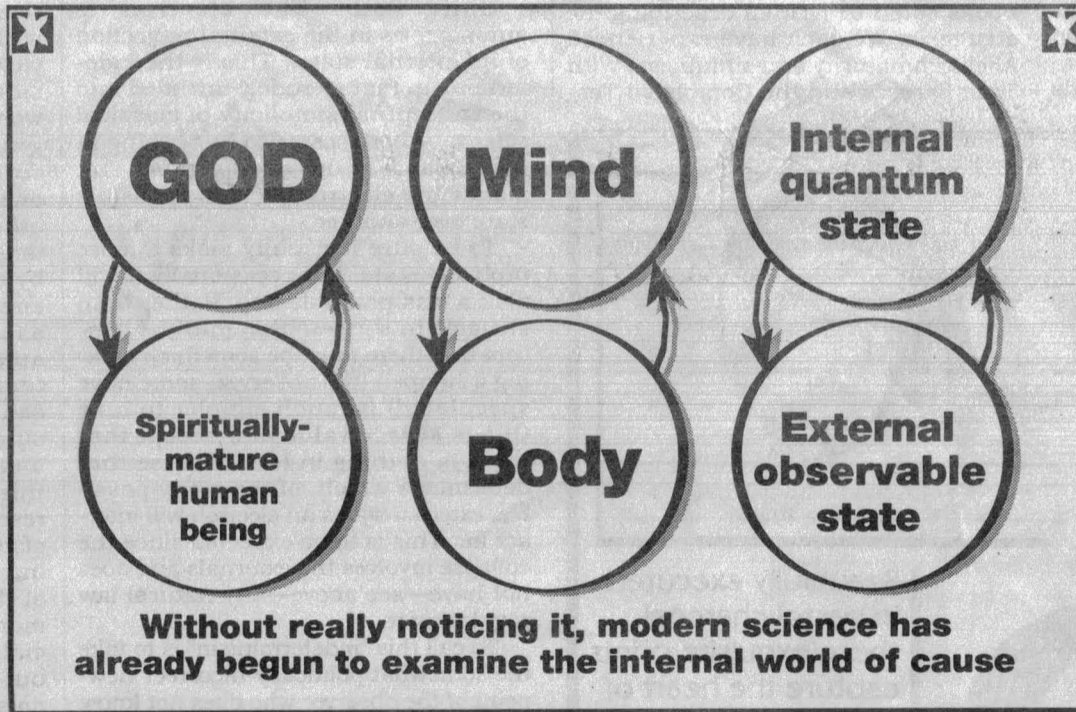
Early classical science equated the objective reality with the spatial extension with its observable projections as width, height and depth interconnected by the Pythagorean relation between x^2 , y^2 and z^2 . While rotational movement altered the particular projection, the size was objectively invariant.

The work of Einstein and Minkowski expanded this classical concept into a much more sophisticated one where the invariant objective reality became the worldline with its observable projections in space and time connected by a relation between t^2 , x^2 , y^2 and z^2 . While it is linear motion, in this case, that alters the particular projection as space or time, the worldline itself was invariant.

Quantum mechanics has taken this one step further; the projections of the invariant objective reality are now based on the movement through time. While the classical worldline was sufficient to describe the past, it is sorely lacking when dealing with the future. The future of the electron is not a single worldline, rather it is a set of possible worldlines each with its probability of happening; objective reality in quantum mechanics has observable projections connected by a relation on y^2 , t^2 , x^2 , y^2 and z^2 (where y is the wavefunction; the description of the internal extension).

This shift in viewpoint has two attractive advantages: It retains objective reality and it retains just one of them. For in this interpretation of the quantum formulation we do not have to lead Schrödinger's cat afloat in the realm of the undead as it is either dead or alive since the atomic nucleus did, or did, not emit one of its subsystems irrespective of whether the experimenter remembered to look in the box or not. Neither do we have to grapple with the concept of the universe intoxicatingly

see **CERTAINTY** on page 30



There is a simple change in perceptual coordinates, however, that makes it possible to retain the concept of natural law along with all its benefits. For simplicity's sake I will refer here solely to the electron though the concepts apply equally to quarks, photons etc. and, by reverse reductionism, to all the structures made up of them.

Four frameshifts

Shift one: The electron has an internal and an external extension and both are equally real. Even though we have recently come to understand that the vacuum is not just a simple absence of matter/energy and, as Einstein revealed, that the common-sense perceptions of spatial and temporal extension are just relative projections of an underlying invariant reality; there has been a reluctance in some quarters to accept the quantum state of the electron as being real.

There is actually no reason (other than a philosophical preference) against accepting the probability amplitude—the little arrows of Feynman's sum-

opment of the internal extension. As Maddox put it, "For the Schrödinger equation [that describes the development of the internal state] is a perfectly deterministic equation exactly comparable to the equation of motion of a classical mechanical system." The difference, then, between classical and modern physics is not so much that of determinism versus indeterminism but rather that of externally- and internally-acting natural law. By implication, there is no such thing as an externally-acting natural law (at least for things made of electrons); all the laws of nature act internally.

These natural laws that govern the electron (in current understanding, at least) are succinctly described by an action equation which can be thought of simply as a measure of the influence of interaction. In this sense, all natural laws deal with interaction.

Shift three: The objective state of the electron is its internal extension; the state is external only during interaction.

An axiom of the scientific method is

Attitude and Tribal Messiahship

by John W. Robbins

A wonderful, elder sister who has been a source of inspiration and comfort to many, Genie Mary Burn, has been a dear friend of mine for seventeen years. We have not always remained in touch, but our love and respect for each other is there. At Father's recent declaration in Washington she told me "Love never forgets." The words pierced my heart as I was shocked into a reality of this simple truth. What a wonderful saying! How often we forget, yet how reassuring to know that moving within us is the wonderful reality of God's ever presence. Thank you Genie for your friendship to countless brothers and sisters.

Do you know God's love and protection in your life? When did you discover this reality? Since you met True Parents? If you have, isn't it wonderful? Let us share it generously with others.

What time do we live in? The Divine Principle states: "Because of the vertical relationship with God which Noah established through his absolute faith, a history of judgment could begin. God exercised the flood judgment to destroy the rest of mankind because they would not change their evil ways and stand on God's side along with Noah (Gen. 6:13)." How much more have True Parents established the foundation of goodness! God cannot continue to tolerate the evil of this world with the True Family on the earth. Let us feel an urgency to bring our families, relatives and friends

— known and unknown — within the new ark.

As our fellow countrymen are confronted with True Parents' declaration, we need to be aware that the rational mind will have the tendency to reject, but the heart will know this to be true.

By following the way you have probably experienced the downtrodden, frustrating and bewildering reality of God as He deals with man's fallen nature. It is a spiritual law of restoration that for God to be able to work, certain indemnity must be paid by a person (central figure). Hedonism is a part of American nature and coming from New Orleans I like the good life. New Orleans is a great party town, noted for Mardi Gras. It is sooo hard to embrace suffering!

Jesus said, "He who loves father or mother more than me is not worthy of me, and he who loves son or daughter more than me is not worthy of me (Matt. 10: 37); based on True Parents strong foundation has now redirected our vertical love by saying, "The criteria is to love your home church more than you love True Parents; then all kinds of miracles will take place."

The Cain and Abel story is historic within our church body. Volumes of books could be written describing the struggles. We each have experienced Abel's immaturity and sinfulness. With True Parents and the Completed Tes-

tament Age, we are now in an era human history has never seen. Abel should absolutely go with Cain to God. Glory seeking, lack of trust or respect toward Cain, etc. should be done away with. We and those in leadership positions must not grudgingly or reluctantly share God's blessing with others. Let us pray that God's Heart and Spirit will not be held back.

The story of the Prodigal son (Luke 15: 11-32) has been told to every child in Christendom. Members of the Unification Church now stand in the position of the elder son before the Parents. We must be careful not to harbor the same attitude.

Points for success or failure: 1. Have a dream. 2. Believe in your dream, even if no one else does. 3. Know God works in the affairs of men. 4. Know that God loves you. 5. Have hope, even in the pits of despair. 6. Persevere — over, under, through every obstacle until you are liberated or

until the door is completely shut. 7. Cold showers and prayer help to keep focused.

8. Repeat points one thru seven.

Expectations can destroy true love in marriage and in life, because expectations are usually centered on the self. Appreciation, on the other hand, goes a long way in restoring true love. Let us be grateful for the blessing of what and who we know.

The book "Home Church — The Words of Reverend Sun Myung Moon" is a must reading to catch and maintain True Parent's mind toward tribal messiahship. For example:

"I don't want you to do Home Church just out of duty but because of an urge you cannot resist... The more you do as a channel of God's love, the more you will inherit."

How true, how true!

Comments are appreciated. Write to John Robbins, 13859 Stonebrook Ct., Clifton, VA 22024.



"expectations can destroy true love in marriage and life, because expectations are usually centered on self"

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cloning itself at a rate to put yeast in warm grape juice to shame.

Shift Four: The electron is autonomous in the external projection of its internal state. This is the indeterminism that so rudely intruded into the conceptual simplicity of classical science—there seems to be nothing in the "collapse of the wavefunction" that makes the electron pick one possible state over another.

To be sure it usually picks a more probable state, but occasionally it will pick a less probable one. Rather than struggle to squeeze this into the concept that there must be something making it happen (the observer, some have speculated) is much simpler to take things at face value and accept that there is nothing in the universe that determines which, of the many possible, external states an electron will interact in. This is to be expected since the collapse involves the externals and does not have—see above—any natural law regulating it.

To call this "indeterminism" is to take the somewhat politically-incorrect viewpoint of the observer who does not know which history the electron will follow. From the point of view of the electron, however, it would make more sense to call this a simple kind of autonomy. While raising many questions, such a view does solve one of the thorny problems of classical science: in a deterministic universe why do so many people carry around the concept that they have free will?

Some are even of the opinion that plants and animals exhibit a somewhat milder version of it.

One rather stimulating aspect of this concept is that it has the potential to rile both sides of the science v. religion debate. It is certainly anathema to those who believe that "God knows everything." To suggest that omniscience does not even encompass the future of a single electron will be hard to digest indeed. And just as the mathematicians have had to eat humble pie and recognize that there will always be some theorems that are undecidable in even the most sophisticated of constructs; so we scientists might have to accept that if God doesn't know the destiny of an electron

for sure (though we can be confident that He has a good idea of the probabilities involved), then we cannot either.

A new framework

Together, these four simple perspective shifts, while fully in concordance with the experimental facts, create a view of the world that some might consider quite opposite to the scientific worldview. Stripped of its technical jargon, we can paraphrase all that has preceded as: The electron has two aspects; one that is internal and abstract, the other that is external and (relatively) tangible. The abstract side is influenced by natural law and, in its turn, influences what happens to the tangible aspect. As we are used to calling the autonomous, abstract aspect of a system that runs things its "mind" we can—with a lot of reservations, to be sure—call these two aspects the "mind" and the "body" of the electron. With this established, we can, with similar reservations, equate the abstract orbital of an atom with its "mind" and the orbiting electrons the expression, or "body" of the atom. The implications for the more sophisticated constructs, especially the living ones, are fascinating but—in that often used excuse—I have no space to explore them here.

With an appropriate dose of humility, however, we can correct two of the Greats: Descartes established dualism on a poor foundation we see; the difference between 'mind' stuff and 'matter' stuff is not extension—they both have it—but that one is internal and the other is external. And Einstein will have to capitulate at last; not only does God play dice with the Universe, His dice have a mind of their own!

So there you have it, I shall (try) in future columns to move on now to other topics.

The Unification News is offering a vello-bound collection of all my UNews columns as a thank you for donations supporting the newspaper. Send the donation (min. of \$15 + \$3 pp) made out to HSA Unification News (check, MO or VISA/MasterCard—needs card number, expiration date and signature) requesting "Science in the Realm of Spirit" to: Unification News, 4 West 43rd Street, NY NY 10036. Version 5 is currently shipping.

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by Paul Carlson

Americans love to be studied. No other people have been polled, examined, and studied so thoroughly, or incessantly. "Social Studies" used to be a comprehensive school subject, but these days we "leave it to the experts". No other nation has engaged so many "experts", private, scholarly, and governmental, to spend their careers commenting on our society. And they bring their own personal "slants" to their work, which shows in their recommendations and directives.

Social Studies is a fascinating subject. Learning about our own unique society, and others past and present. What do these experts say? Are things getting worse, or better? Or is the common folk wisdom true, that "things stay the same"? Both cynics and creationist like one famous quote, "there is nothing new under the sun". Thinking that only the most drastic intervention could alter human nature, or society.

Let's take a brief look at what has or hasn't changed, over the years. First, let's look at "kids". "Why can't they be like we were, perfect in every way?", goes the humorous song. The Bible and ancient Babylonian texts record the popular sentiment: "Kids these days! What's the world coming to?" Mark Twain allegedly said, "When I was 16, I thought my dad was the stupidest guy around. By the time I was 21, I was amazed at how much the old man had learned in 5 years." But these days, the kid's youthful larks can be cut short by AIDS, crack cocaine, and other new, common and quite fatal perils. Fortunately, both secular and religious counselors now have a much better grasp of psychology, and or how to help individuals and families.

Second, let's look at that age-old boy's activity, "gangs". Some time back, two wild gangs called the "Greens" and the "Blues" had a big rumble, and the ensuing riot destroyed much of their city! The city was Byzantium, and Constantine used the burned-out site to build his famous - now 1,600 old - cathedral!

New York City had a vicious gang called the "Forty Thieves". Fearful police stayed away, just asking them to leave each morning's dead bodies in a certain spot. That was some 100 years ago. In other countries, gangs have become guerrilla armies, and eventually, the new governments. Today's gangs are armed with Uzis, car bombs, and other fast and widely destructive instruments. Some American gangs are becoming politicized, and there are radical groups anxious to help them! However, it is also true that people widely condemn and reject violence. Common as it remains, few people claim it as a real answer. As Martin Luther King Jr. said: The ends do not justify the means. Rather, the means build the ends.

Love and Family

Third, let's look at "love and family". Societies have had almost every imaginable kind of "living and loving" arrangements. But with time, these have come closer to the Christian (and the Divine Principle's) ideal of the family. People have always had illicit sexual affairs. American libertines love to point out the "hypocrisy" of the Puritans, Victorians, and their heirs. But, they Did Get Married. Only very recently have social standards been "thrown to the winds". Few if any societies have ever seen almost HALF of their children born illegitimate. It's a bad sign. However, we've never seen 3-,000 God-centered Blessed families, either. The contrast could not be greater - or more hopeful.

Fourth, let's look at "values". What

SOCIAL STUDIES

is considered weird today was the norm for some past cultures. The Mumluks of medieval Egypt had one of the most bizarre, decadent ruling classes you could imagine. But, to the disappointment of today's militant activists, modern America remains largely Christian and moral - more so than most nations. A rather fierce "culture war" now rages across our land. And the Christian-led Concerned Women for America is THREE TIMES larger than the lesbian-led NOW. And whether they know it - or like it! - they now have Unificationists on their side.

Concept of race

Finally, let's look at "race". In ancient times, the concept of race was different. The Romans and Moslem Saracens accepted citizens of any color, without legal distinction. We can thank the "Social Darwinians" and "hyper-Calvanists" for giving us the formal concept of Race—some blessed, superior, and born to rule; others damned, craven and born to serve. (As opposed to regular garden-variety pagan xenophobia.) Before them, slavery was an "equal opportunity" occupation! Societies have always had an "us and them" attitude, both within and beyond their borders. But only recently has "discrimination" been fully and widely recognized as wrong and evil. And it has been actively opposed, and even outlawed — even though there's still plenty of it left to be opposed to!

America has always been a nation of immigrants, perhaps more so than any other. And the ones who get settled in, EVERY TIME, resist the influx of the next batch. Remember the old photos of "no dogs or Irishmen" signs? Perhaps immigration should have been banned in 1491. Really— would the Aztecs have been better rulers? How about if we'd banned it in 8,000 BC or so; make the animal rights people REALLY happy. We'd still have saber tooth tigers around to keep an eye on things! (Note: personally, I'd rather we'd banned it from the year before certain politician's families got here...)

Is America a "melting pot"; a "salad bowl"? Yes, it is. And the English language and American culture have adapted. And have unified this country — and pretty well swamped the whole world in the process!

So, do we want a "local Lebanon" or a "hometown Bosnia", as some warn about? There ARE "supremacists" of several types, who are even now pushing "separatism" of a negative, even violent type. Different groups want an "aryan northwest", a southwestern "Aztlán", a Jewish-ghetto New York, a southern "New Afrika", and lord knows what else. Guess who planned and really pushed this "divided Amerika" idea?? None other than Joseph Stalin and his KGB types. Whatever they CALL themselves, these "separatists" are fulfilling Stalin's satanic dream.

Proud diversity YES. Painful division NO. Be glad for intermarriages; romantic, military, Unification, or whatever. Even troubled Bosnia and Ossetia have large numbers of interethnic marriages. Brave people there intermarry, even today.

Americans are obsessed with "polls" and "studies". About all of these subjects, and more. Especially "juicy" ones involving sex and violence. Are these studies flawed, or slanted? Are you kid-

ding? Skewed questions, carefully picked (or self selected) samples of people. Partial statistics, manipulated data, and "junk science". Self-serving conclusions. Sensational but unscientific press releases. As you suspected all along.

And when the results are "politically correct", the news media enthusiastically puts it in the headlines. Was Karl

“Actually, things are not nearly so bad as we've been told by the media. And the problems we DO have are NOT the problems 'explained' to us by the 'experts' they love to quote ”

Marx vindicated; the rich got richer and the poor poorer? If a study "proves" it— front page! Was the Stalinesque "divide Amerika" cause furthered; minorities slighted, the "oppressed" ground down? You'll hear all about it!

Actually, things are not nearly as bad as we've been told by the media. And the problems we DO have are NOT the problems "explained" to us by the "experts" they love to quote. There ARE real troubles— and triumphs. They stem from our INTERNAL morals and values. Those expressed in our lives, and in our society. In the family, the schools, the media, and by our leaders.

Everyone wants to improve their own life, and their society. At some point, everyone dreams of a better world. And many are working for one, the best they know how. We won't find it in the past, in "getting back to nature". Or in "progress", in new technologies alone.

Not in a "libertarian" disappearance of most laws and government, nor in a paternal "big government" socialism. None of these, as currently envisioned, will really improve things.

Yet there are new trends. Divine Principle outlines their positive aspects, in its section on "the fulfillment of the three blessings", in "The Consummation of Human History". Through Principled living, the "kids these days" can rebel, or gang up, with innovative and constructive results. Families can be far more secure, and happy. Values can be clearly and universally defined. And the races and ethnic groups can discover a binding unity, and work out their past resentments.

And we'll know which "studies" to believe, and which "causes" to support. We'll know which "studies" to believe, and which "causes" to support. We'll learn the keys to hard but fulfilling personal improvement, the realistic way to a better society, and finally, a peaceful world. Now that's REALLY worth studying.

Further reading:

*Excellent social commentaries in: The Washington Times, Insight, and The World and I.

*Intellectual social analysis in: "Imprimis". Monthly, free of charge, from Hillsdale College, Hillsdale, Michigan 49242

*Original, if Darwinian commentary in: "The Free Market". Monthly from The Ludwig von Mises Institute. Auburn, Alabama 36849

*Broadcasts, columns, and books by a host of commentators. For example, William Buckley, Rush Limbaugh, Thomas Sowell, and others. (Just note the "slant" of each one.)

P.S.: Sociology and History are vast, complex, and often controversial subjects. I would welcome any clarifications.

Paul Carlson P.O. Box 74 San Lorenzo, CA 94580.

Teens Believe, but Reject Religion as a Career

By George H. Gallup, Jr. and Robert Bezila © 1993 Princeton Religion Research Center (Distributed by Religious News Service)

Madalyn Murray O'Hair, the controversial atheist who wants "In God we trust" removed from U.S. currency, has made little headway with American teens.

Surveys show that teen-agers believe overwhelmingly that God loves them, that God watches them, that God will reward or punish their actions.

Almost all (95 percent) believe that there is a God, or a universal spirit, and that God loves them (93 percent).

As for a final reward or punishment, nine teens in 10 (91 percent) think heaven exists, but just three in four (76 percent) think there might also be a hell.

And most (86 percent) believe in the divinity of Jesus Christ.

A significant number (39 percent) say religion is very important in their lives, and many (25 percent) feel religion is more important to them than it is to their parents.

A related finding is that many (41 percent) are getting religious instruction outside their homes, although most parents feel that home is the best place to learn about religion.

Strong beliefs notwithstanding, few

teens are considering a career in ministry or religion, and the numbers of teens actively involved in religious activities is less than a majority.

In a typical week, about half of the nation's teens attend a religious service, slightly higher than the number of adults who do. And most say they go to church or belong to church-sponsored groups because they want to.

Teens are also Bible readers. One in three (36 percent) reports reading it at least weekly. And about the same number (35 percent) reported listening to a religious broadcast on radio or watching one on television in the last month.

Sometimes strong feelings about religion breed intolerance, as many conflicts involving religion around the world attest. But that is not the case with American teens.

Many say they would like to study religions other than their own—a wish that often goes unfulfilled because many adults wrongly think it is illegal to teach about religion in public schools.

And they pass the acid test on tolerance. Nearly all approve of interfaith marriage.

As for getting more teens to attend church than do, surveys offer a suggestion. Many teens say they are attracted to invitations to volunteer their services, to help others less fortunate than themselves.

What The Dying Can Teach Us About Life, Love & God

By Haven Bradford Gow

All I want to know," remarked a dying woman to her physician, "is that there is someone to hold my hand when I need it. Death may be routine to you, but it is new to me."

"I think death is sort of beautiful," said a 20 year old girl dying of cancer. "I learned to love people," she declared.

In his book *Vital Signs*, Boston Herald medical affairs writer John Langone deals with a universal human experience: Death. This book focuses much needed attention on those who are dying: What death means to them, how they deal with death with dignity and courage, and the compassion and love of friends and relatives who must watch them die.

More than anything else, Mr. Langone fears that, though our hospitals are equipped with the best that medical technology can produce, many caretakers have shunted aside two ideals supposedly central to medicine: Communication and caring. In all too many cases, the dying patient becomes just another forgotten person, while "his caretakers, ostensibly working for him, help themselves to government and private foundation grants to gain stature in a frontier field."

John Langone is sensitive to the

intense and nobler demands of the human spirit; he is sensitive to the demands of our higher nature for friendship and love, for communication and caring; therefore, to the dehumanized and mechanistic approach which treats the disease rather than the person; he proposes "the simple technique of being a good listener when a dying patient talks..." This technique, he observes, helps the patient hold on to his dignity and self-respect; it treats the whole person, and not merely the disease; it regards the patient as a human being and not just an organism.

In her two books *A Window To Heaven: When Children See Life In Death* and *A Child Shall Lead Them* (Both published by Zondervan), physician and Yale University professor Dr. Diane Komp writes about the noble, inspiring and courageous children dying from cancer, and how they bear witness to faith in God and belief in life after death. In her first book, for example, Dr. Komp writes about a beautiful and courageous little girl named Anna, who died at age 7. "Before she died," observes Dr. Komp, "she mustered the final energy to sit up in her hospital bed and say 'The angels — they're so beautiful. Mommy, can you see them? Do you hear them singing?' A few minutes later Anna passed away, and 'her parents reacted as if they had been given

the most precious gift in the world."

Mary Beth, a 6 year old, knew she was dying from cancer even though no one had said anything to her about her worsening condition. Dr. Komp has this to say about lovely Mary Beth: "Mary Beth told her mother that Jesus came to her in a dream with one of her grandfathers who had died before she was born. Together, Jesus and her grandfather told of her impending death and encouraged her not to be afraid. She awoke with the peace and reassurance that she would soon be with Jesus and her grandfather. It was her absolute peace that baffled her mother."

Dr. Komp attributes her spiritual journey from atheism and agnosticism to membership in the United Church of Christ to the courageous, noble and inspiring examples of children dying from cancer. She states: "As I contemplated their experiences, I wondered: What lay on the other side of that window (life after death)? Was it true that little children were so fresh from heaven that they had a natural and spontaneous faith which we adults had lost?"

A few years ago I also discerned a glimpse of God's love and what heaven must be like as I watched my father die a noble and courageous death from cancer. My father deliberately came home from the hospital on that particular day

just so he could prove to me how much he loved me as he was dying a painful and agonizing death from a cancer that had spread throughout his body. Fearing that he would die in a dreary hospital room without having had the opportunity to say goodbye to me, my father ordered the doctor and the nurses to permit him to accompany me home, even though he would have to endure excruciating pain.

As I was driving him home, I kept looking in the rear view mirror and thinking about how noble and courageous my father was and how precious was each second that he remained alive.

In his own bed and with me by his side, my father died with peace of mind and soul; he understood that one not only must live nobly but die nobly as well.

I thanked God for inspiring and giving my father the strength of character and generosity of spirit to show me his selfless love. And then I experienced a flash of insight: My father's love was a reflection of God's love for me. God made for my father for eternity. When it is time for me to go, God will reunite me with my father.

Mr. Gow is a columnist for *The Christian News* and other religious periodicals.

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The Fall of the Catholic Priesthood

by Religious News Service.

The Roman Catholic Church in North America, beset by persistent revelations of past sexual abuse of youngsters by priests, was rocked again in recent days by new charges of abuse, this time against members of a religious order that runs a seminary school in Wisconsin and against a retired priest now living in Colorado.

The new charges confirm the hunch of many in the church that the process of bringing this long hidden scandal to light has not run its course. They also raise anew all the baffling questions surrounding why the abuse—mostly of pre-pubescent and teen-age males—has occurred and what can be done to prevent such incidents in the future.

"It's like some weird toxin unleashed on the body Catholic," said the Rev. Curtis Bryant, a Jesuit who has worked with many priest sex abusers as director of clinical services at St. Luke's Institute in Suitland, Md. "What is it pointing to and what does it mean?" he asked.

In a story Monday in the Milwaukee Journal, Fond du Lac County District Attorney Thomas Storm said he had probable cause to issue felony charges against one of the teachers at the Wisconsin school. The Journal said Monday it had learned that the target of the district attorney's investigation is Brother Thomas Gardipee, athletic director of the school as recently as last week.

Across the border in Canada, negotiators in Ottawa have salvaged a compensation package worth an estimated \$13 million for 649 alleged victims of physical and sexual abuse at two Ontario schools operated by different orders of Christian Brothers during the 1950's and 1960's.

Eight former students at a rural Wisconsin Catholic seminary charged that they were sexually abused by staff members while living at the school and that administrators failed to take any action when informed of the abuse.

Most of the incidents at St. Lawrence Seminary in Fond du Lac County occurred in the 1970s, according to the accounts, with one incident allegedly taking place as late as 1987.

The seminary, founded in 1857, is operated by priests and brothers of the Catholic order known as Capuchins.

Most of the charges outlined in a lengthy investigative report by Marie Rohde and published in Sunday's Milwaukee Journal, were reported to school authorities over a period of six years, according to the former students, now adults living in various places around the country.

Not only did their complaints go unanswered, said the former students, but one priest identified by several of them as a known abuser was promoted to principal of the school in 1977.

The priest, Gale Leifeld, resigned from the school in 1982 and currently is in a treatment facility.

The revelations in Wisconsin come less than a week after the Rocky Mountains News reported that a lawsuit filed in New Mexico charged that

a retired Catholic priest in Denver had sexually molested children across the country for more than three decades.

In that case, according to the lawsuit, the Rev. David A. Holley, 65, assaulted countless children because the church dealt with complaints by transferring him from one parish to another in dioceses around the coun-

try.

Long overdue changes, forced on the Roman Catholic priesthood by the clergy sex abuse scandal, may be the one positive outcome of a sordid chapter in church history, according to an expert who works with priests accused of child abuse.

"I think there is a widespread consciousness that the clergy culture needs to change," said the Rev. Canice Connors, a Franciscan priest-psychologist who is president of St. Luke Institute in Maryland,

a facility that treats priests who have sexually abused children. "Something that has taken this long to form is not going to reform in a hurry, but the abuse crisis makes the thing a little more immediate. It raises the ante. We have to do it now."

At least 400 priests have been reported to church or civil authorities in alleged incidents of sex abuse, and the church has spent more than \$400 million in legal settlements, according to

"It's like some weird toxin unleashed on the body Catholic.... What is it pointing to and what does it mean?"

"there is a widespread consciousness that the clergy culture needs to change"

Baptists seek pledges of sexual abstinence

NASHVILLE, Tenn. (RNS)—Fifty teen-agers assembled the night of April 21 at Tulip Grove Baptist Church here and told 1,000 Baptist ministers that they intend to stay "sexually pure" until marriage.

The April 21 event launched the Southern Baptist Convention's "True Love Waits" campaign promoting sexual abstinence among the unwed.

The campaign asks congregations to collect pledges of sexual abstinence from 100,000 young people, or about 10 percent of the denomination's teens, by 1994.

Jason Berry in his book on the issue, "Lead Us Not Into Temptation."

Connors will have the chance to advance his agenda as head of a project sponsored by the U.S. bishops' Secretariat for Priestly Life and Ministry. Its goal is the prevention of sex abuse by clergy, reassignment of priests involved in abuse and treatment of abuse victims by the church.

The agenda is a demanding one for a clergy culture that, with long historical precedent, sees itself as on a higher spiritual plane than that of Catholic laity. It is also a culture in which serious discussion of personal sexuality, one of the elements Connors thinks is necessary, has always been more the exception than the rule.

An even more formidable obstacle to a new agenda may be what many contend is the sizable population of homosexual priests. Connors believes that, with the exodus of thousands of heterosexual priests in recent decades, the priesthood in the United States was left with a disproportionate percentage of homosexuals when compared to the general population.

Polls show that Southern Baptist teen-agers are sexually active at about the same rate as the nation's teen-age population, that is, about 50 percent.

"Sexual pressure is very, very strong," said Jimmy Hester, a member of the Baptist Sunday School Board staff and an organizer of the program.

The program is designed to help parents discuss abstinence with their children and to convey to teens that God will forgive previous sexual activity.

Teens participating in the event at Tulip Grove got a standing ovation from the ministers.

Mobilization End: A Brief Reflection

by Julian Gray

On September 30 last year one thousand five hundred members, including a thousand Japanese, those mobilized by Father at the beginning of 1989, gathered at the Little Angels Performing Arts Center in Seoul for the final Soo-Ryu Shik, or "Ceremony to mark the end of a course". It was a day of deep reflection for many of us, especially those who had seen the beginning of it all in those traumatic and dramatic "first days".

Congratulatory speeches were given, and prizes were presented to those with outstanding result over the time period here. One can mention both Peter Mbeng (Cameroon), mobilized from Britain, and Bruno Miresse (Italy), mobilized from Germany, who received prizes for witnessing.

The formalities were concluded joyfully and energetically by the mobilization band, whose repertoire included Holy Songs a la guitar electrique, and "Johnny B. Goode". I have to report that it was the European members who broadened the cultural basis of the proceeding by initiating the dancing, and our deep admiration goes to our Korean elders for not only permitting it, but also for staying in the room and looking rather happy.

I reflected that the Mobilization of members to Korea in 1989 had been an extra "booster engine" placed in a position to support the work of our True Parents in Korea and on the world level, based upon Father's October 1988 declaration of the "The Nation of the Unified World".

On the foundation of the conditions True Parents have made, history is turning around. Father knows the providential timetable intimately and our efforts in various mobilizations past and present world-wide are always coinciding with the potential for great advances to be made. Our willing submission to

the given course is the inalienable (and now proverbial!) "five per cent" responsibility of man.

Thus, Mobilization brothers and sisters offered themselves on a special altar for the re-unification of Korea, and of mankind—an altar where sometimes more was demanded of members than we could understand or accept in the moment. Yet when we reflected about human history, and how much was offered and endured in faith, by so many, for the Messiah to be born, we should have learned quickly that real suffering has to be faced by those who seek to make conditions for real change. Sometimes we conceive in advance of what our sacrificial offering will be. Having to go beyond that point is where the deeper offering is made.

That Korea suffered is not just part of our theology. The Korean character has been moulded by hardship and torment. There has been untold misery here, both physical and emotional. Being offered to Korea is to be placed in a position to touch that suffering with one's life if only one has the courage to do so. Those who discipline themselves to re-visit the sorrowful history of this nation (and of all humankind) through a sacrificial following of the strict conditions our elders asked of us, have no doubt helped True Parents shoulder the providential burden, and also, I am sure, helped release the "han" of many sad souls in the spirit world.

It seemed fitting that we, representing the comparatively affluent West, whose histories replete with imperialist insensitivity to other peoples, should come to Korea to go down to the bottom. I know my own county turned a blind eye to the torment of Korea at least once in recent history. It was a source of strength to me at the most trying times that, just perhaps, I could help indemnify that by sacrificing here. Such is the universal challenge in our life of faith anywhere to be a victorious archangel, by keeping God's word and our position,

despite the temptation to seek an easier kind of love, or build a golden calf.

It was so very important here in Korea from 1989 to 1992, where God's hope is the creation of the "new nation", of Korea and Japan in unity (the marriage of the Adam and Eve nations), and of the swift building of God's Kingdom to follow.

Two brief but important footnotes: On October 3rd The Foundation Day for the Nation of the Unified World, Kook-Jin Nim, who is currently based here in Seoul, came to speak at Chong-Pa Dong Headquarters Church unexpectedly, I think, for it was not on the written program.

He spoke only briefly, but very poignantly, to the audience of many elder Korean members. The essence of his message was that Korea does not look like a special nation to the average observer who comes here. There are other nations with beautiful mountains, and other nations with deep religious

traditions. So what is special about Korea? Only that True Parents came from here. Korea is the chosen nation because of True Parents. Then Korea must take the position to be a role model, with the heart of a parent, to accept and love all people. Only through this can Korea realize the significant role God has given it to play.

On Children's Day Reverend Kwak spoke at the traditional 10:00 am service. His message emphasized the great providential significance of the Holy Days, as milestones in restoration history. Most significant of all is Children's Day, because that in the day of the realization of true children of God, and that fallen man can be reclaimed by True Parents.

Julian Gray works in the office of the special I.W. for International Families (International Mobilization) under Rev. Su Won Chung, (36 couple) the director of the Mobilization in Korea. Reprinted from the European Newsletter

The Mass: Worship of God or Human Fellowship?

By Robert Moynihan

VATICAN CITY (RNS)—Cardinal Joseph Ratzinger, powerful overseer of doctrine for the Roman Catholic Church, says he would like to see altars in Catholic churches turned around again.

After years in which priests celebrated Mass with their backs turned to worshippers, altars were repositioned after the Second Vatican Council (1963-65) so that the priest could face the people.

In recent interviews, the cardinal was quick to say he is not advocating an immediate change, but is taking a longer view.

His main concern, he said, is that the liturgy focus on God—that it maintain its sacred character as worship of God rather than being viewed as primarily a gather-

ing in human fellowship.

"I would say that, in a certain way, the priest has become too important," he said. "Those attending Mass must always be looking at him. In reality, he is not nearly that important."

Ratzinger, who heads the Vatican's Congregation for the Doctrine of the Faith, said this exaggerated importance given the role of the priest has played a part in the feminist conviction of the need for women to become priests.

Though some commentators in Rome interpreted the cardinal's words as a signal that church leaders are contemplating possible changes in liturgical practice Ratzinger said his opinion had been offered "not in my official capacity, but as an interested scholar and as a committed Christian and priest."

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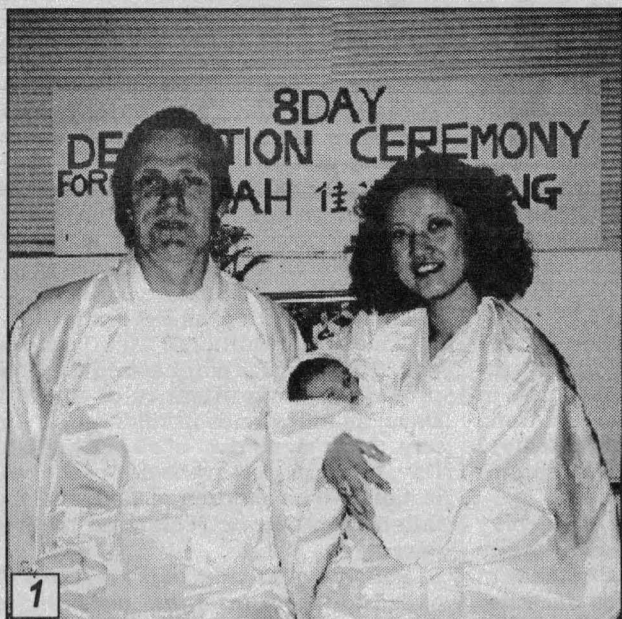
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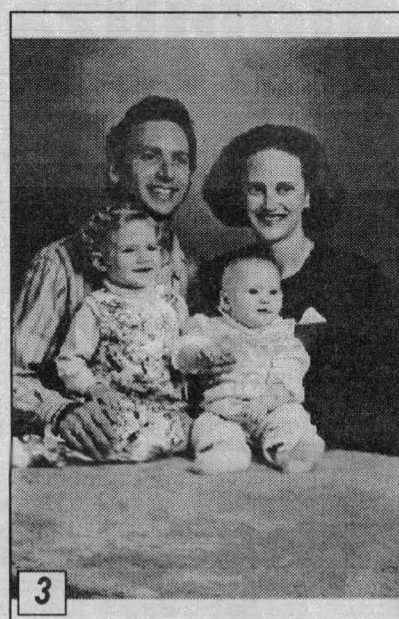




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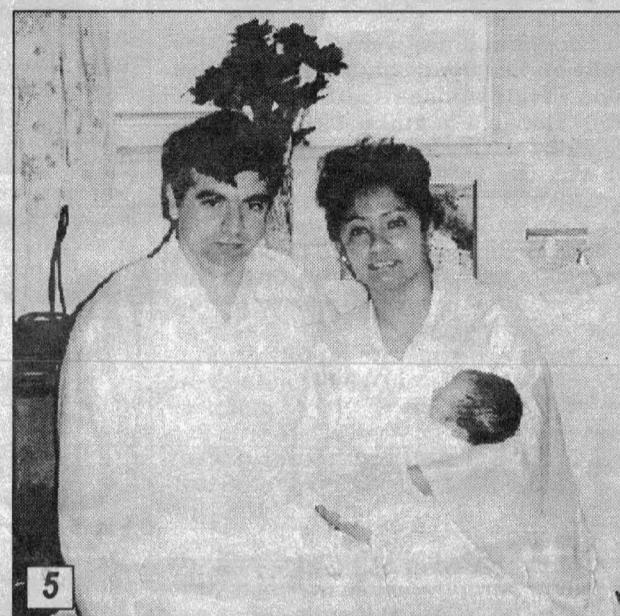
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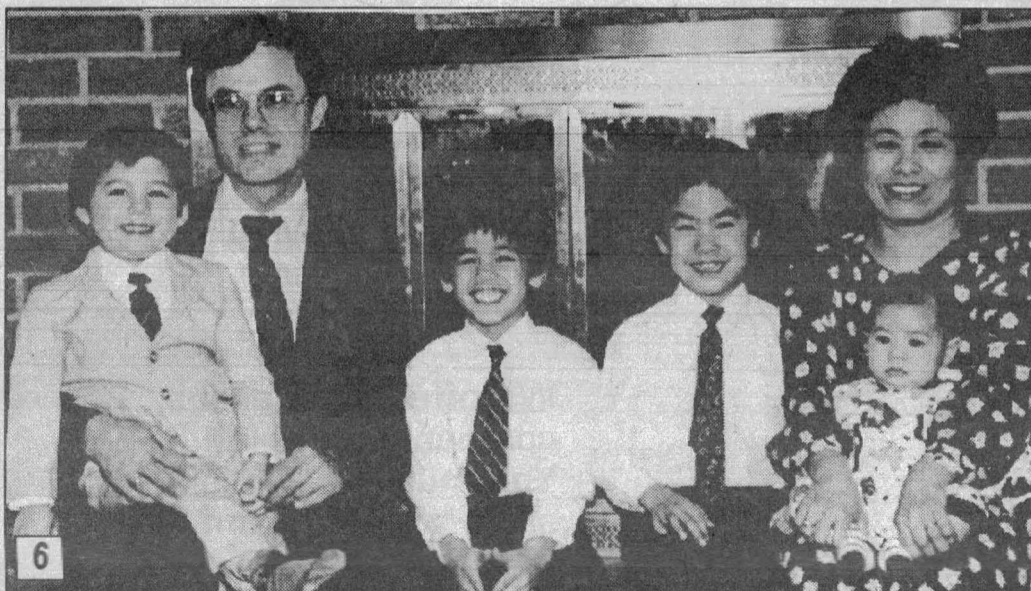
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New Arrivals

To be included, send us a photo of all your family (color is fine except for those indoors-without-a-flash deep orange snaps which will turn out horrid) with all your names and the birthdate of the latest arrival with an optional donation to: Unification News Arrivals, 4 West 43rd Street, NY NY 10036 (returns with self-addressed, stamped envelope only). This month we are proud to present: ❶ 1. Roger & Hiroko Shong (Milwaukee, WI) with Sarah Kasumi (4/22/93) ❷ 2. David & Eveline Stewart (Kiev, Ukraine) with Martin, Andrew & Mikola Vincus (17/8/92) ❸ 3. John & Tamara Grapek (West Orange, NJ) with Anne Hae Young (3/3/92) & Emma Yeon Hae ❹ 4. Gary & Birgitta Fleischman (San Anselmo, CA) with Johanna Ye-Li (3/21/93) ❺ 5. Chris & Maria Garcia (Staten Island, NY) with Anthony Joseph (4/22/93) ❻ 6. Chad & Fusako Martin (Billings, MT) with Lee, Joseph, Dansun & Robert Seiwa (11/18/92) ❼ 7. Eric & Kanae Holt (Nutley, NJ) with Shayne Andrew, Johan Peter & Joanne Homare (5/22/92) ❽ 8. Kevin & Colleen Vallee (Philmont, NY) with Colin James & Conor Andrei (11/30/90) ❾ 9. Jackson & Kiyoko Bowman (Warnerville, SC) with Su-Gin, Sonja, Joshua, WonGin, NamJin & Jordanne (11/3/91) ❿ 10. Junkichi & Annie Hayashi (Mamaroneck, NY) with Kenji Bok Nam (4/2/93) ⓫ 11. Neils & Karen Ericson's (Alexandria, VA) Liam Michael & Rhianna Gillian (3/19/93).



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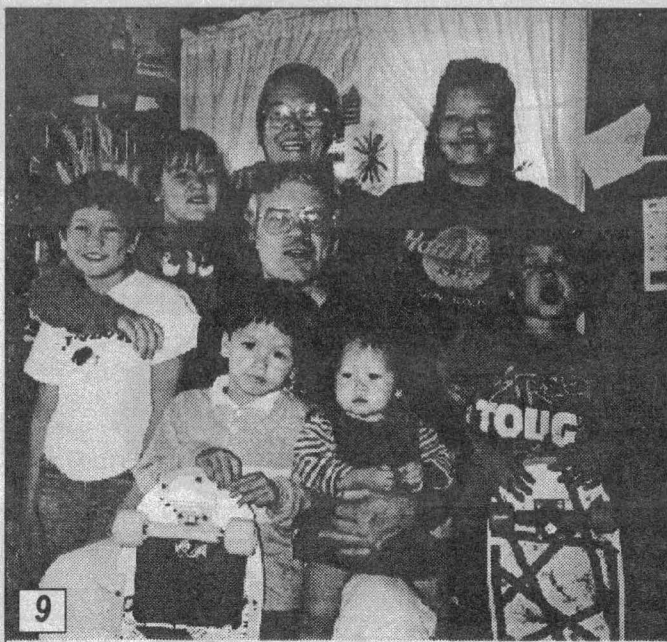
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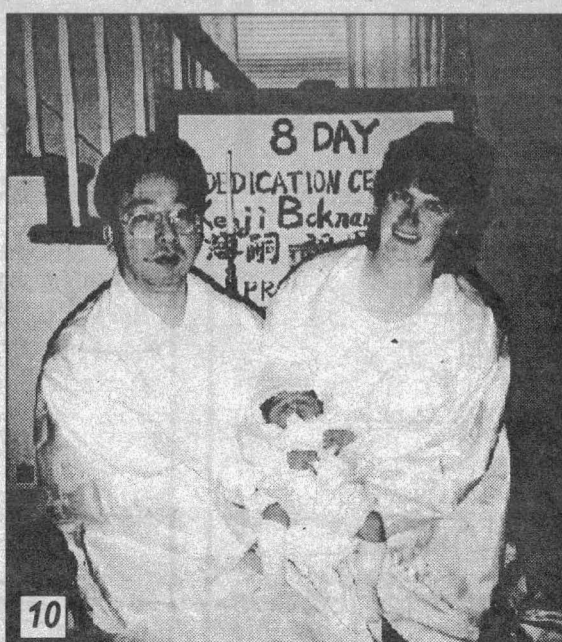
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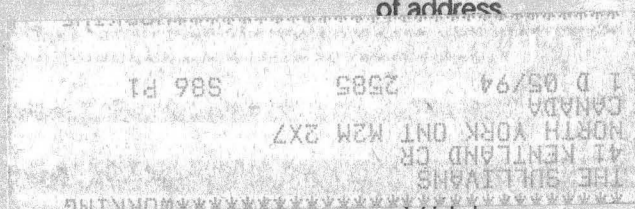
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