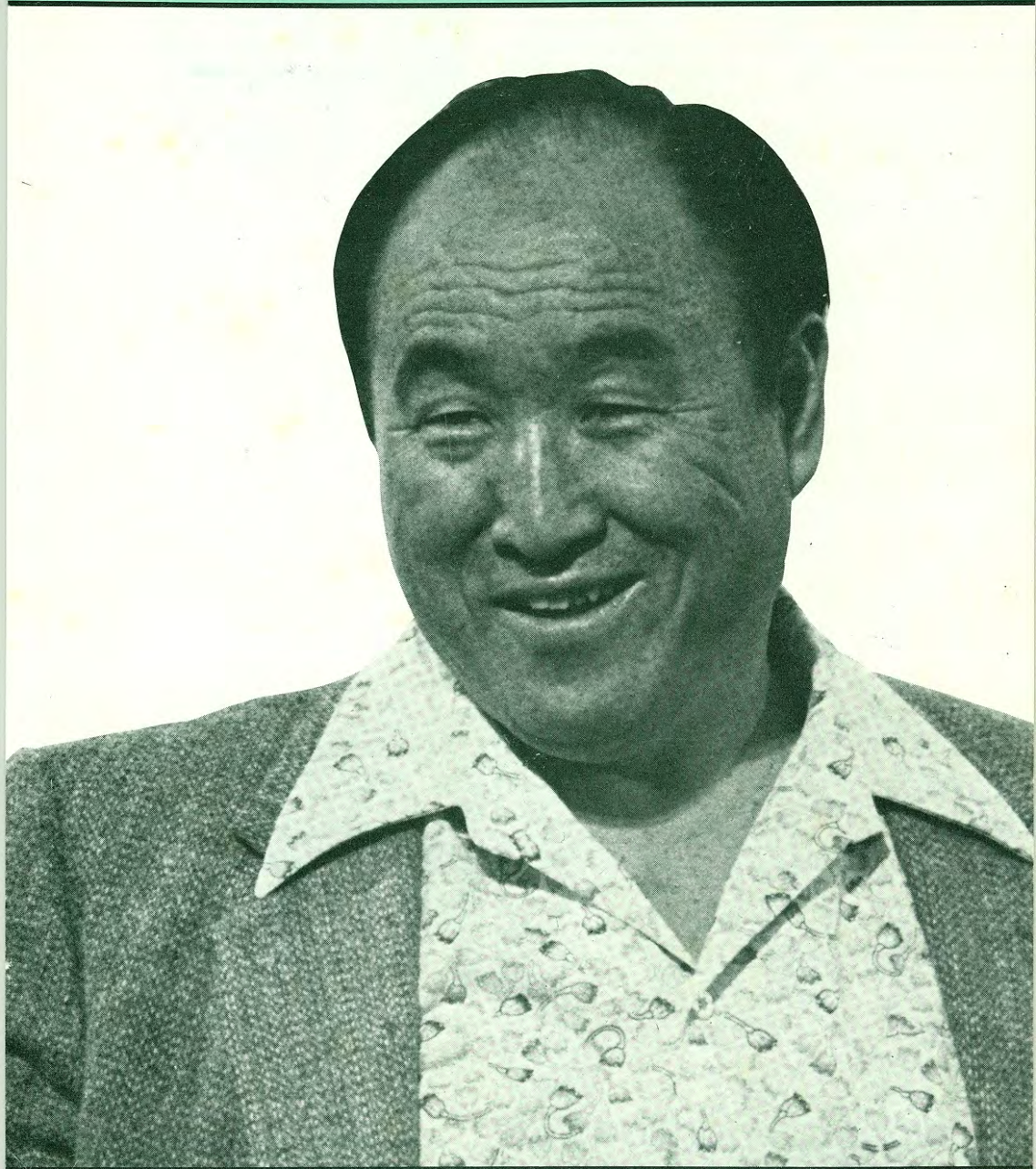


CARP monthly



“What Makes a Good Leader?”

Table of Contents

Founder	Rev. Sun Myung Moon
CARP National Director	Rev. Chong Goo Park
Editor	Vicki Wehring
Photography	New Future Photo Bill York Korea CARP Mideast CARP Kizashi Takemura Vicki Wehring
Typesetting	Betty Frazier Mary Moriarty Nancy Belot
Halftones	Dominique Belot
Cover Design	Vicki Wehring

printed by Going Up Press N.Y., N.Y.



2

**Abel's Right Path from the
Providential Point of View**
Rev. Sun Myung Moon

Our Responsibility
Rev. Chong Goo Park

15

17

NEWS



International News: 22
CARP in Korea

26

Pioneers in CARP
Vicki Wehring

CARP Monthly is published by the Collegiate Association
for the Research of Principles, 4 West 43rd St.
N.Y., N.Y. 10036

**God's Day and Engagement
Celebrations
with Our True Parents St**



49

**Let Us Become the Central
Figures of History**
Rev. Chong Goo Park

53

**History of CARP:
America 1973-76**

**History of Korea:
Dance**

SS

Family Tradition

60

64

Life in Poland



6:

**CARP
Performing Arts—
cut loose!!!**

72

What is Art?

The Matching

77

ogansErt

Lincoln's Gettysburg Address 63
 Poetry 32,33,47,48
Regional Monthly Reports 57
 WST Distribution 21

Abel's Right Path from the Providential Point of View

Rev. Sun Myung Moon

For the Unification Church the 1970's were years of difficulties and regrets because of all the problems we faced from the world. In one more day it will be over. Let us hope that the 1980's will be clear of all that and that this new year will be one of hope and prosperity.

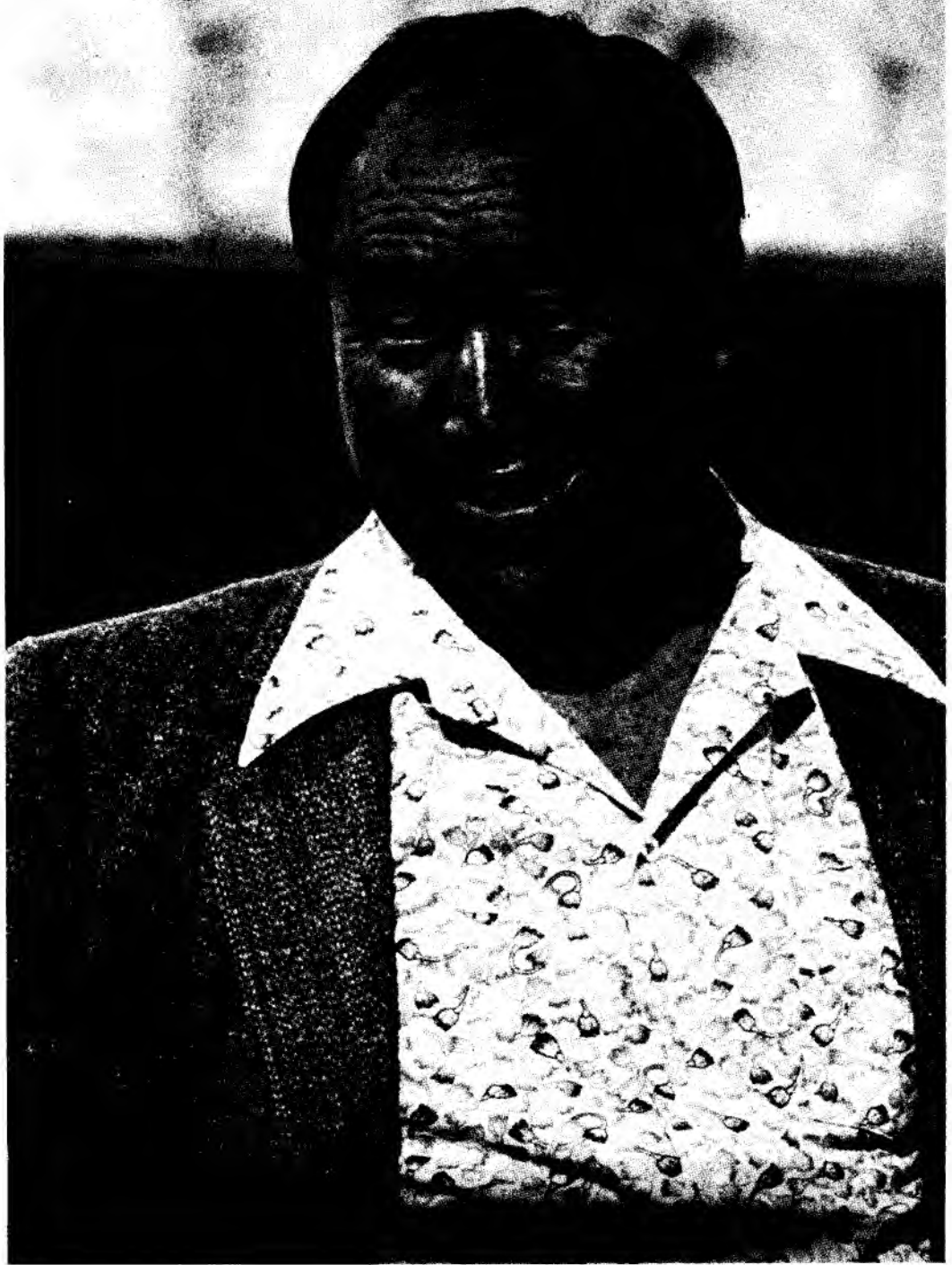
The title of my sermon is **The Abel's Right Path from the Providential Point of View**, meaning the right way of conduct and of feeling as Abels.

As soon as a person comes into the Unification Church, he experiences the problem of Cain and Abel. We have all experienced this. Generally people decide that the earliest members are the Abels, but this is questionable. In fact, this is the wrong way of thinking. The Principle teaches us that there are three steps in the dispensation: the formation stage, the growth stage, and the perfection stage. For instance, the Unification Church

itself develops in orderly stages. Abels must also go through these three different stages and be consistently victorious. As Abels we really have to hold on to that awareness, never forgetting it for even one moment, and each one of us should be confident that we will win **no matter what**.

Why do we have to go through these three stages? Because of the fall. If the fall had not taken place then we would naturally be victorious and there would be no defeat, but because of the fall Abel has the responsibility of going successfully through that path. If the fall hadn't taken place then Adam would only have to wait until he was 21 years of age and then he would automatically be perfected. From this viewpoint, in unity with the circumstances of God and heaven, he would continue to grow.

As soon as Adam is successful and reaches perfection, the family era begins. After the family





base is formed, the tribal base is made and then the national base. Tradition becomes necessary as soon as we find ourselves on the family level, and the tradition of the tribal base is built upon that. The tradition of the family base and the tribal base develops along the same lines as eras of the grandfather, father and grandson. After the family starts, the generations following become the tribe, and then the tribe expands onto a larger scale. Thus, the nation is nothing but an expansion of the family. Ultimately, when the family expands even farther it will compose the world.

If this took place beginning with Adam then a God-centered country would result. The realm of Adam culture or Adam civilization would form the base of the tradition of Adam, starting the cultural and historical age of Adam.

What is culture? Actually it is the collection of the customs of daily life. Then what is history? The development of one tradition after another will constitute history. The two basic ingredients here which we must remember are daily life, which forms a culture, and

then tradition, which is history. This will be consistent, whether it is the Age of Adam, or ten thousand years later. It is all one sphere.

Tradition must be built around a central thought. What is this central thought which is the basis of tradition? The real essence of tradition and history is the true heart based on God's love. When we try to find some essence or central important point in tradition, it becomes clear that heart based on God's love is the center of God's tradition. Once we establish that on earth on the world level, it will be carried on in the spirit world. At first it is an earthly matter, and then as soon as we leave this world for the spirit world we repeat the same stages in the eternal world. We have to accomplish it first here on earth and then up in the spirit world.

If spiritual growth to the perfection stage had been accomplished then of course the fall wouldn't have taken place. Adam and Eve in perfect unity would have produced offspring who down through the years would eventually form the world. In the path of fallen human history, however, no one has gone anywhere above the growth stage, the point where mankind is struggling now. Let us look closely at the result of the fall: First, faithlessness on the part of Eve; secondly, the lack of heart; thirdly, the lack of concern about heaven. These three things have never been realized. To describe this a little more completely, Eve came to have three undesirable traits. She tends to be faithless and heartless much of the time, and she has nothing to do with heaven.

In relation to God, Eve lacked trust, failed to resemble the love of God, and had no central thought.

She had no precise idea of the path she was going to take and no desire to follow it unswervingly. She looked around for something that agreed with her. In other words, she was not God-centered but self-centered. She had a vague feeling and inclination to think about herself before trusting and believing in God.

We have a definite goal of making heaven, but Eve didn't think that way. Through the fall she developed the attitude, "Let us be happy today and worry about heaven later." Not only did she become this way herself, but she involved Adam as well, inducing him into the same situation. Now, without exception, men have all become faithless people who lack God's love and have nothing to do with heaven.

History began on that foundation, and those qualities were multiplied through the family, tribe and nation, until today all over the world we find the same characteristics. The world today has no faith and no love of God, and the world today has nothing to do with heaven. The world has inherited a culture and tradition of self-centeredness. Instead of caring about God or even wanting to know God, people want to think about themselves. In the English language the pronoun "I" is like a big gate. All other words use small letters, but "I" is a capital letter, emphasizing self-centeredness.

As history nears its completion, the Western world seems to embody this tendency to center around oneself and the representative nation of this culture happens to be America. Americans today don't worry about the future or about history. They are satisfied when everything goes well today, and that seems to be all they are inter-

ested in. Am I trying to belittle America, or is this a concrete description of the way things are?

We know that history grew from the seed of illicit love. That seed has grown to be a big tree, and now at the end of the world that original sin is being repeated over and over. Boys and girls fall into illicit love and do all kinds of things; today that tree is bearing its fruit. Adam and Eve had the decency to cover themselves with fig leaves, but today there is not even any sense of shame. People today try to be neutral and helpful about such things, but when the fall took place God did not permit Adam and Eve to stay in the garden but chased them right out. In the same way, the fruit of that seed is worthy of being chased out of the world. This country is facing disintegration. The whole world is shaking, especially the democratic world.

We can see clearly what has been taking place and why. If we leave the world alone, it will collapse into hell and misery. The only way it can be helped is for us to let people know why it is happening so they can correct the whole situation. This is where the concept of judgment comes in. Someone has to say, "That is absolutely wrong, and this is the way it ought to be instead." Who will do that? Abels have to do that. Abel's culture is responsible for undertaking this task.

The average, "normal" person in today's world wants to enjoy this earthly life and isn't worried about whether he will wind up in heaven's wastebasket. The people whom society usually labels "unhealthy" are slightly better, however, because they wonder whether there isn't a better world somewhere than the one they live in now. You

can see this in today's society. Those young people who come from wealthy homes or have nice parents are busy living their lives, while the children of unhappy families feel they have no home and are looking for religion. Religion is all-important, but it is the people who are unhappy or deprived in some way who look for religion. They listen when the prophet speaks and decide to follow.

When do you become an Abel?

prophets are Abels. A prophet is an Abel in the midst of millions of people living a wrong way of life, but can he proclaim, "I am here as Abel and you have to respect me?" What does an Abel living in the faithless world do? All of us as Abel have to gather our faith and offer it to them. Since love is not to be found in this hellish world, we as Abels have to gather what love we have and try to give it to the people. Since the people don't care about

"When someone feels he wants to love you more than anyone else, you become Abel at that moment"

heaven or the future, we have to teach them the heavenly thought and by being good examples help them gradually change their lives.

In your years in the Church have you become a person of complete faith? Have you become a person of heart and someone who is filled with heavenly thought and a sense

of heaven? Have you gained the confidence that you will change the world to a new direction, even if you are the last one doing it? Or do you find yourself shamed by the standard of Abel's tradition?

We have to serve the people even though we are persecuted. When you spend your own money for them yet they call you names, you still have to keep going. All prophets and all Abels will find themselves in that situation if they are going to do Abel's job successfully. Abel finds that he is not able to serve kings or wealthy people, but only the servants of servants. When we compare who led the more miserable life—the servant's servant or the Abel on the heavenly side—we see that Abel can boast of living in more misery than even the servants of this world.

When someone feels he wants to love you more than anyone else, you become Abel at that moment. Abel can only be Abel when there is a Cain. That Cain is your elder brother, not your younger brother. Abel may be breaking his back trying to teach Cain for years and years, and then one day Cain confesses, "You have already done your share. You sit down and I will do the work in the way you showed me." When Cain decides to go out on the front line to work, then Abel is truly an Abel. After many years that person has been so moved through his experience with Abel that he knows clearly it is the only way to live. Then he approaches Abel and says, "It is not fair that you do everything. Let me work for the world." When Cain volunteers like that, then you find that you are Abel. This is exactly the reverse of what happened in Adam's family.

God began the work of dispensation in Adam's family through



Cain and Abel. Being the eldest, Cain had responsibility for his younger brother, but did Cain protect him? No, he killed him, and thus the work of restoration was prolonged. Likewise, today Cain must protect Abel. But does it make sense for Abel to say, "This is the boundary of heaven, and since I was here first I ought to be Abel!" No. If a person doesn't show a good example or work harder with more heart than anyone else, especially younger people, then it does not stand to reason that he can automatically be an Abel.

Originally, the eldest should be first when everyone goes to stand before God. But because of fallen history it is the Abels who should be first. Cain will say, "Abel is better than me and therefore he ought to go first. I will follow after

him and then meet God." It is Cain who will point out Abel. Abel cannot say, "This person is my Cain." It is not Abel who decides the situation, but Cain.

Any staff members or people in so-called higher position who are not working hard are swindlers and false leaders. How many people in the Unification Church feel they are the Abel—in the truest sense? Those who feel they are more Abel than Cain, raise your hands. If you feel like Cain, who is your Abel? Is there a Cain who does not have an Abel? If you are a brother then there must be someone else you are related to.

Why does mankind have to go through the history of restoration? If the fall hadn't taken place, Cain and Abel would not be in conflict, and no matter how many



brothers there were they would all be in an equal position. But the fall destined each brother to go in a different direction. The second-born follows the path of the first-born; in other words, the civilizations of the fallen world are following the path begun by Cain, the eldest son. As the first-born, Cain inherits whatever his father has worked for and earned. Abel doesn't own anything, but is just allowed to share the family shelter and sustain himself.

This is the pattern followed in the satanic world, i.e., the eldest receives the inheritance, so it is not easy for Abel to get a better position than Cain. In today's world the evil side owns everything, and the Abel who is responsible for bringing it to the good side owns almost nothing. Thus, Abel cannot subdue Cain by force, but must motivate him in such a way that Cain will voluntarily give up whatever he has in order to try following Abel's way.

C ve deceived two people in the I... fall—Adam, her husband, and God, her Father—who were in the position of father and son. Therefore, in restoration, Rebecca helped Jacob to restore the right of inheritance to the Abel side by deceiving his father. The Bible records how Rebecca helped Jacob deceive Isaac, his father, and Esau, his brother.

Who is qualified to be Abel?

noes Abel sit down first to eat Li and take all he wants? The person who wants others to eat and sleep before he does is certainly Abel. If your Cain urges you to go to bed, saying that he will stay up a few more hours to finish the work and then go to bed himself, then you can retire, but not until. It

is not reasonable to say that you are Abel simply because you joined the Church first. According to that logic the oldest member should be president. In the sight of God, the person who is an example of more love and deeper thought is more qualified to be Abel than anyone who joined before he did.

No matter how long you have been in the Church, if you have never loved a Cain more than yourself then you have not been Abel. In the position of Adam and Eve you have to give birth to children, but unless you can make Cain and Abel harmonious, you are not qualified to get blessed. God, Adam, and his offspring are three generations. According to the Principle you have to establish three generations as well, in the four position foundation. First you make the external four position foundation, and then the internal four positions. When you have children you will have to support them and later bless them. Now you are experi-

'At some point people will wonder why they persecuted you, and then they will be ashamed because they can find nothing wrong in you'

encing fundraising so that some day when your spiritual sons and daughters are blessed you can support them. Once you give your spiritual children security, then you can provide for your own family. I am no exception to this.



New Future Photo

Abel is not looking for his own happiness, but only wants to establish the Abel tradition. It cannot be established by Cain, or by your parents or anyone else. This formula applies to everyone in the Unification Church, without exception, and to anyone who comes to join.

First you are a servant of other servants in the satanic world, not even in the godly world. That realm on the satanic side is the very bottom, where there is not even any Principle. People somehow know that you are there to get their blessing and they don't like you. Again, this is why the Bible says that the Lord will come as a thief in the night. Who is the king of the satanic world? Satan. Then God's person is a thief. That is why people on Satan's side persecute you, even though they have no justification.

At some point people will wonder why they persecuted you, and

then they will be ashamed because they can find nothing wrong in you. Then the servant will surrender to Abel, and even his own family will be ashamed of him. The family, tribe, nation and world will all come to Abel and obey. When the people who persecuted you are ashamed of themselves then they will surrender to you and you will be freed from the position of servant of servants. Have you ever been in that position of lowest person? You may have already heard about this, but you have to put this into practice. If you seriously subjected yourself to the demands of Principle then no American member would stay in the Church.

As a servant of servants you are used by another servant for his own purposes, not even for the master. He will work you to the maximum and people will say he is a harsh man who profits out of the hard work of his servant. The people will accuse him and he will feel

shamed into giving that servant part of his wealth. He is the one who will promote that servant. Then as soon as you have won something from him to make an offering with, you become eligible to be an adopted son. As soon as the servant has earned property with which to make a pure offering to God, he qualifies as adopted son.

Heavenly heart is the center of spirit world

The individual, compared to the spirit world, is but one speck. That individual's heart is but a minute dot within that speck, yet it is the center. Because the heart is the center, it is an equal distance from everything else. Satan will try to tell you that it is better for you to move away from that central point because you can encompass a wider area somewhere else. "It is even better if the center is a little off because it gives you greater flexibility to enjoy more." Then he will assure you, "I will make sure you have a greater sphere of activity. What's the good of trying to stick with that one dot? If you move around you will have more enjoyment and things to do in my domain." He will do everything to discourage you from staying put; "What can you accomplish? No one else is doing it and they all oppose you."

But when Satan makes his overtures and everyone bothers you for wanting to stay put at the center, you can say that you don't care if you die, as long as you are still connected with heaven. "I don't need any of what you are offering as long as I stay with the heart of God. You cannot kill me, and even if you did I would go right to God."

Satan knows he has nothing to do with the heavenly heart, but if he thinks you don't know that then

he will try to trick you. If you know you have a heavenly heart and keep it intact, then heaven will chop Satan off when he tries to attack you. It is like this in daily life. If you are not confident of having a heavenly heart then Satan will try to lead you in his direction and discourage you. But if you are confident then he won't be able to touch you. If the impossible should happen and Satan could kill you, then you would go directly to the highest realm; God could use the condition that Satan violated to raise you up. God wants to bring everyone to that realm, and we are fighting Satan because he is trying to prevent us from going.

The heavenly heart, the center of spirit world, is in a subject-object relationship with all of us. If you can harmonize on earth by experiencing many things, loving many people, and sacrificing yourself, then there is no place in spirit world you cannot go.

Whatever you want to do will immediately happen in spirit world, as long as you are in the same heart level with God—whether you want to eat, sleep, have hundreds of servants, whatever. You cannot go there now; you have to work hard to make the condition! The man with the wildest dreams could never imagine anything that would be beyond the realm of possibility of the spirit world. The most idealistic, fantastic dreamer shares that quality with God.

We all have a native land and home town, but spirit world is our real origin and we all want to go back there. If your father is wealthy and has a country estate, you can pick up anything growing there because it belongs to your father. The same is true in spirit

world. Once you go there everything automatically belongs to you because it belongs to our Father. That's also what God promised me. I am making every effort to make you qualified for that.

In the 1980's you are going to jump into that role. For seven years you have to try and do that, and if you can't do it in seven it will be extended another 21 years. Until 1987, all of you present here are needed to go full speed ahead, holding nothing back. I am predicting that in the next seven years America will experience incredible decline and degradation, even more today. Today the churches are irresponsible; the young people are going in the wrong direction but no one can do anything about it; communism is rampant everywhere. Every taxpayer knows that the government is unable to do anything about America's problems.

When all these things happen people will begin to understand that only the Moonies can do any-

thing about this, and then they will think they should have listened to me earlier. That day the real downfall of communism will begin. Then we will have to go to Russia and Moscow to help the Russian people free themselves, but even now we should be there to start preparing the ground. That day will surely come. There is a timetable. How do you know this is right? All of these events are only seven years away, so my prediction will easily be verified. All my predictions have come true so far. According to the Principle these events are bound to happen.

Abel must remember that he is a tradition-setter

So far your thinking has been too narrow. You weren't concerned about what happens in the spirit world when you get there but only about immediate day-to-day things. How sorry you would be before True Parents and heaven when you found this out. Do you



New Future Photo

understand now about the position of America? Clearly America is in danger, and do you know what we are going to do about it? The basic element is home church, and when that is done in meaningful numbers then even if the communists sweep this country they can be stopped. If they come before that happens, however, it will be too late.

If there had been 30,000 core members in America by 1978 then even if I were to leave, America would be secure. After being educated for three years those members could be strong enough to take care of America's problems. If they were educated well enough and could witness to ten new members each over the next three years, then those 300,000 people would be enough to do home church throughout the entire United States. This was my original plan. Don't you see that our schedule is very tight? Can you say you have to rest and take care of other things first?

Until 1977 I let American readers take responsibility for CARP, but they just weren't moving fast enough and weren't inspired enough. So I appointed a Korean to do it and he **is really moving** the program forward. I encouraged CARP to visit people in every area, to find the communists and push them out. They were told to visit the ministers who oppose the Unification Church and protest their activity, to go to the newspapers who print unjust things about Unification Church and protest. The American leaders haven't been doing that, however. Students are in a better position to speak out in that way because people will more freely excuse them; if an ordinary citizen did that then there would **only be confrontation. The primary work of the students is to speak**

out for justice and truth, and to fight the communists through debating them.

Some of you are **doing well in home church and I am now comparing that with the CARP activity. Right now CARP** is doing better, but some day soon home church and CARP will compete.

at kind of battle is a typical **path** for Abels. As Abel, we don't fight for ourselves but against evil. The only reason we fight is to protect the Christian churches before they collapse entirely, not to make Unification Church strong and privileged. The only privilege we enjoy is suffering. Abel does his work for everyone, both Cain and Abel. What would I gain by staying in America where I am persecuted? People should think about that. Do I want big cars, or land or some glory? If that is what I wanted I could go to any small country and have it without enduring persecution. But I am not here for that; I am here to fulfill Abel's mission for the sake of the world. I founded the Unification Church to indemnify all history, not for anything else. Restoration through indemnity is Abel's course. Now you understand that in God's sight this is the correct path of Abel.

You cannot do this with the idea that as a result you will be qualified in three years to be blessed. A true Abel does it no matter how long it takes. It doesn't matter to him whether blessing comes sooner or later. Abel is only concerned with getting his work done. The Abel who bears the burden of this responsibility cannot make any demands or requests for himself. If he did, he would feel ashamed of **not having done more, regardless of how much he had done. When**

there is difficulty, don't cry because it is hard. Cry only in repentance for not having done enough. You cannot cry for your sake or because your job is difficult. I want you to cry for America, and the world and God.

If you are angry at being treated unfairly, never express it to other people but try instead to console God. "God, You must have been treated even worse than I am, so what I am experiencing now doesn't matter." If you have to cry, do so in that way. Never, never cry because of yourself. Cry on behalf of God and mankind, telling God you will cry for Him. That is the kind of tears we should shed. We have absolutely no way to complain.

If you want to complain in the name of the world that very little work is being done in this country then that's fine, but don't ever complain for your own sake. If you can say, "If I were Father I could do better than that" and carry it out then it's all right to complain about me. If you fight someone, don't do it for your own sake but only because you represent justice and this person is opposing you. In the name of God and humanity you can fight him, but not just for personal revenge.

David didn't fight Goliath to show his capability. He felt that although he was weak he had to fight for God and his country. It would have been a sin for David to fight for himself and then God would not have taken his side.

The Abel in the family is the one who fights for the sake of his

parents and brothers and sisters to protect them when necessary. That person will be the center of the family. The same holds true in the Unification Church. Abel is a tradition-setter and he must always be aware of that. Do you understand that you have to be concerned with this as Abel? If the world is ignited by the truth and you pack up and go live in the mountains, people will come to bring you back, pleading, "You started all this so you have to stay with us and show us more."

You may know that America is a very special country; it is very capable, and if it finds itself on the right course then America can do ten times as much as any Oriental nation. I feel that when I can transplant my tradition and love to your pure minds then I won't have to bother you any longer because you will know what has to be done and you will do it.

Whether you are fundraising or in business, teaching or in politics, because you are Abel you are not doing it centered on yourself. You are doing it for God and the world. If you have that thought then will anyone even think of investigating whether I have done anything wrong or not? This is the deepest, most practical thought, and the only one that works.

I need never repeat this as long as you know who you are and who I am. Everyone makes a new start at some time in his life and this is the perfect time. o

Our Responsibility

Rev. Chong Goo Park

What are the things CARP must have? We must have:

- 1.) activities to save this nation
- 2.) CARP must revive the basic spirit of Christianity (the founding values of this country)
- 3.) VOC activities—to provide an ideological alternative for this country
- 4.) also we must equip the American people with a new standard of values.

This is a lot of responsibility, so let us research how we can accomplish these things.

What is the basic strength of this democracy? The masses. Therefore, the ability to mobilize a mass can be a strong force. To save a democratic society we must see how we can mobilize them. (How can we have great results in witnessing?) The winning of the people to your side is what politicians do—to be popular. But the basic leadership of America is in

decay. They carry on activities that are externally pleasing to the public in order to enhance their own popularity. Also, along with this decadence, is the communistic influence that is trying to divide this nation. One of the tactics is the spread of drugs. So what must we do when the leaders are doing unethical things to save their own political status? In order to overcome we must expand the foundation of the masses to elevate a higher standard. The shortcut to save this nation is to establish a strong solidarity among the young people.

Up to 1976 Father's approach was big rallies. From 1977 it was changed to a more gentle approach. During 1977-78 how many families were we able to restore? Actually, statistically speaking, we have been on the minus side. On the east coast people are at a loss for things to say because of credibility. So Father



Rev. Park with the CARP Regional Directors this past God's Day (Gary Daniels and Dan Fefferman at left- WS7).

has made a determination to establish Home Church centers. How can we do this along with our CARP activities? Each member should have 360 households and out of that be able to restore 12. (Then you would be in the position of Jesus with 12 disciples.) If you can not do this you will not be able to enter the Kingdom of Heaven. But CARP should be not just homes but the campus—each classroom could be a house for our needs. So it may not be 360 classes but we can still work the same as if they were (homes). If you think like this who has the advantage to witnessing when there are 40-50 students to a class? If you take 120 classes it can be like witnessing to 1,000's of homes.

Among American society what is representative of the people is the education segment. So CARP is attacking America's most vital organ. Then do you have very strong control over your campus? If you don't have it physically you should at least have it spiritually. Spiritually

is very important— if you don't have that how can you accomplish these things on a physical level. Everyday we must set very high ideals for if we don't how can our everyday lives improve? This is especially true for young people—to have high ambitions. We, too, have a high ambition—to establish God's Kingdom on earth. God Himself can not be visible, so you, yourselves, must be God's representative. If you desire to be a great leader for the future you must be able to influence the people at the stage you are at now. And when you are true representatives of Father and truly lead them, then, we are making progress.

As you pay respect to even Father's picture, people will be curious about what it is that makes us respect him so.

We are revolutionaries for heaven so our spirit must be sharp and alive. □



Silver Springs, Maryland:
University of Maryland—

The big news here was the Inauguration of Ronald Reagan. Father was invited and had one of the most honorary seats. Sitting with him were President Durst, Aiden Barry, Tom McDivitt Michael Leone and Mike Jenkins.

In the streets the Progressive Student Network (a collaborative communist effort) fell flat on their faces. About 400-500 people, mostly sympathizers, representing the factions of No Nukes, ERA, Against the Draft and No U.S. aid to El Salvador were drowned out by the cheers and applause of the real people when President Reagan went by that section.

To coincide with the festivities, University of Maryland CARP had a display in the student union display case for 2 weeks with True Parents' picture in the middle encircled by Father's words.°

Columbus, Ohio:
Ohio State University—

Tony Flores, Genny Lataillade and Pam Bell are a few of the CARP brothers and sisters leading the way for a strong Black leadership for America. A student organization called the African Federation for Black Unity was, up until now, greatly backed by the African Socialist Party (the biggest Black communist group in America). Recently the club had a change in leadership and the new leader went to a CARP 2-day workshop. Now no communist can join the club and it has changed its name to the African American Student Association (AASA). It has become the most powerful Black student organization on the Ohio State campus. AASA has been closely working with CARP to allow Tony to teach VOC through it as well as to be CARP's sponsor to allow Prime Force (CARP's latest hard rock band) to perform on campus.

350 people attended.

Starting this semester CARP and AASA plan to crack open the Black fraternities and sororities which have become a front for massive drug parties. Also on the weekend of Jan. 24-25 a movie was shown on Dr. Martin Luther King Jr. in which 335 people got tickets to see.

Other activities of Ohio State CARP have included much work with professors. The Dean of Students and the President of the University are a few who are open to hearing lectures on Divine Principle. Warren Akens, President of the College of Veterinary Medicine there is CARPs student advisor. He was one of those who sat in on the Arthur Ford hearings when Mr. Ford testified that God was working through Rev. Moon. Mr. Akens strongly believes God lives in the Unification movement. o

NOTE: Arthur Ford was a medium in the '60s who contacted the spirit world, in which a spirit named, Fletcher, witnessed about Father.

May the Force be with You Lee Ann Niederberger

...as it was with me and all of us here in the Mideast Region. The force being the dynamic vibrations of the hottest rock band in CARP — "Prime Force!"

Prime Force, composed of five amazingly talented musicians, rolled into our region at the start of the witnessing condition and sent many students soaring with their electric heart-throbbing tunes.

I travelled from campus to campus with the performing arts team and witnessed for each performance. It was sheer joy finding guests to **attend the rock concerts. Once** students were in the room their

(top) Prime Force on campus; (middle) Jeff Thomas and Mrs. Anderson entertain for evening program; (bottom) Mark Ungar with **CARP** sister, Lee Ann Niederberger.



senses became filled with the beautiful sounds of Prime Force, the moonie rock group. Drawing out your curiosity, the songs lead your guest on a spiritual journey ending finally with an old Pacific Light Co. melody, "Are you Ready?"

Enticed by a home cooked meal, many guests joined the band back at the CARP center for an evening program. This was a more intimate time where the band would do solos and express their personal character uniquely, often sharing parts of their background and testifying to the excitement and changes they have found through CARP.

As I got to know the brothers in the band I could see how each had a certain sensitivity to the hearts of the American student. Through their musical talents they were able to bring the gap between God's ideal and the ideals of young people today. Their music was an enlightening experience where a student's dreams were made reality through the sounds of Prime Force and the Truth discovered in CARP. □

Long Beach, California:
Cal State Long Beach—

San **Diego's NARP program has expanded to include Long Beach. So far 40 Navy men have gone to workshop and 18 have joined.**

Marty Eisenberg, having recently received his realtor's license, made a terrific deal in the purchasing of a new house for UCLA The house worth one quarter of a million dollars was bought by CARP at \$159,000. Marty is also planning on buying other homes that need renovating, fix them up, and then resell them at a large profit. □

Philadelphia, Pennsylvania:
Temple University—

Innovating witnessing concepts are developing at **Philadelphia CARP. Director Mel Haft has been nominated Director of Programming for a Block Committee (a group of homeowners who get together to promote home improvements for a better community). This has allowed Mel (known as the Party Chairman) to be invited to all the parties in the neighborhood. There are many students in the vicinity so it is a great way to combine socializing with witnessing. Sometime between Feb. 12-14 David Eaton's band, Front Group, will entertain the entire community. It also opens up new business opportunities as Mel hopes to offer CARP catering services for the local parties.**

New education inroads are coming by allowing the fruits of Divine Principle study to be advantageous to members. On Sunday nights a lecture contest is held with a grand prize of \$100.00 and a second prize of \$50.00. □

A letter to Philadelphia CARP—

My dear Philly family,

I hope it isn't too arrogant to consider you folks my family, but I've received so much love and fellowship from everyone, that the only thing you could be are my "parents" and siblings. And in any family, each must teach and learn from the other, and I've learned so much in my 5 1/2 days here.

Many thanks for allowing me to come into your house (bargain in is more like it), sharing your food (eating like a hog), talking with you all (monopolizing conversations), singing, and many other things. My special thanks for taking time out of your busy and varied schedules to answer questions, to teach me your routines, share your life experiences, and generally just break me into CARP, "Moonieism," life and love.

I want to share with you the spirit I encountered here in this House of God. Of the three CARP centers

I've been in, and a Church workshop, this is undeniably the most enthusiastic faithful, warm, hard-working, educated group. Each one's unique interpretation of God and life, and dynamic or subdued personality, is surpassed only by the unity you bring to life, starting in this center. Honest Injin!

Well, not much more to say (who am I kidding?); just my last thanks for helping me learn and become more conscious of others' needs. Please allow me the impudence to single out Mary Jane for my final thank-you, for her incisive, yet, warm

N.Y., N.Y.: National CARP Headquarters—

Monte Vianale (known as "Monte the Man" in some circles) and his travelling team perform at a special Sunday evening program Jan. 11th. Columbia CARP also attended. Later Mrs. Orme gave a rousing and inspiring testimony as well as some spiritual insight in the significance of some family traditions.o



Kizaahi Takemura

lectures.Thanks for the inspiration,
Mary Jane, and all the rest of you.

With love and peace,
Louis Munoz Jr. ●

Los Angeles, California:
Regional CARP MFT-

In a bout with negativity John

Milsap, John Kaegel, Michael Namowitz and Ram Montanaro were arrested for suspicion of burglary because they were fundraising with gold plated jewelry. Irregarding team captain, Carol Nevin's, presentation of receipts for the jewelry, the brothers were put in jail at \$10,000.00 bond. After 4 days the charges were **dropped.o**

4.9%440.40.▪

WST Distribution

(**CARP** centers only)

Region	Centers	Quantity of WST
Eastern	10	7,750 copies
Mideast	5	1,250 copies
Midwest	4	2,600copies
Southeast	6	2,600 copies
Southwest	4	2,100 copies
West Coast	10	9,750 copies

제10차 원연 동계수련회 안내

새 시대의 여명과 새 생명의 체험



1975. 12. 13. ~ 19

전국 대학 원리연구회

International News:

CARP in Korea

We were filled with happiness to hear the news that C.A.R.P. brothers and sisters in America are working so enthusiastically centering on Tiger Park Here in Korea we also **are experiencing a new awakening.**
Because of the demonstrations

that broke out on the Korean campuses last March we couldn't hold normal activities, and the demonstrations in May caused the universities to close down. However, since the **beginning of the 2nd Semester, in November, the universities have**

become quieter and more stable and our activities are back to normal.

I will now introduce a little about our activity on Korean universities. On Saturdays we always hold a weekend seminar, at that time we give a series of 4 lectures and show the Washington Monument movie. Also we have a 3-day, 7-day, and this year, held our 2nd 21-day training. We are continually giving lectures criticizing communism on each campus, as well as exhibitions of C.A.R.P. activities, professors' seminars with guest lecturers, Principle Seminars for students, joint evangelical mass meetings etc.

These days, because of the increasing interest that Christian students have for the principle, we planned invitational seminars for Christian students. This winter vacation we invited Christian student leaders to visit Japan and attend a seminar there.


In fact our True Parents said that, "according to the Heavenly providence centering on Korea, the time has come when the second generation of Christians, the Christian students, can be led to do God's will." While our Parents were staying in Korea they visited the C.A.R.P. H.Q. on October 23rd. They heard a report about C.A.R.P. activities and said that the time has come when believers will join in great numbers.

For the future we would like very much to expand our exchange with American C.A.R.P. in many ways.

We want to show people the world-wide influence of C.A.R.P. through exchanging photos of our activities and printed materials, such as pamphlets and newspapers, as well as increasing correspondence.

Finally, I pray for the health and safety of C.A.R.P. members in America.

Yours Sincerely,

이호열 
Lee Ho Yeoul
20 12 10 -

K-CARP
National Headquarters
RM 1 310, Nakwon BLDG.
Nakwon-dong, Chongro-ku
Seoul, Korea

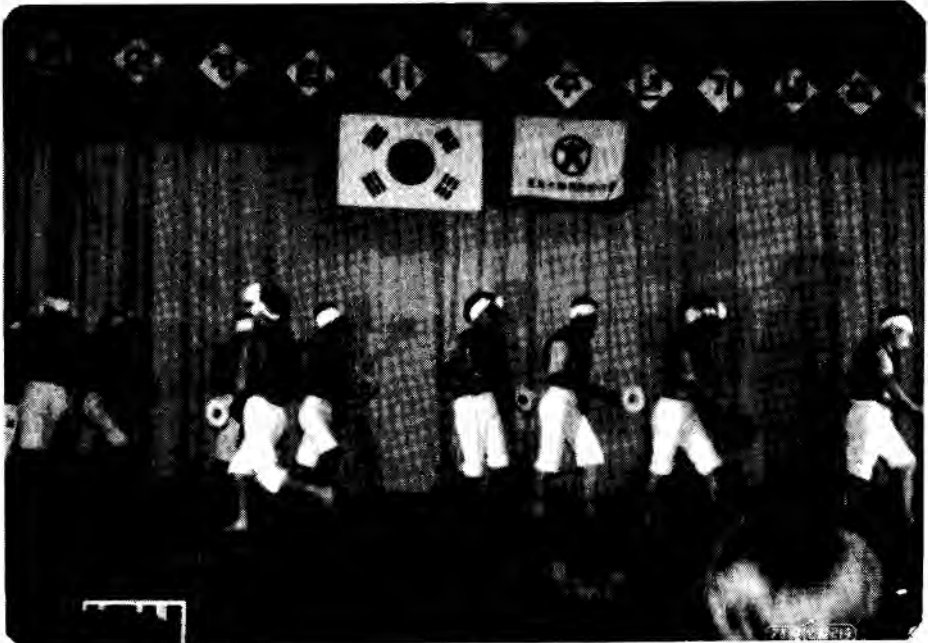


Exhibitions at Korean University and Hang Yang University.

11th Anniversary of the Foundation of CARP:
(top) "Whaling," a play.



English D.P. Lecture Contest (above).





Summertime at the beach—for workshop.

A fancy dress parade—Choong Ang Univ. Festival.



Pioneers



in *CARP*



Vicki Wehring

Who would ever think that I'd be sitting in some bohemianly furnished Moonie house, somewhere in Princeton, N.J., listening to the same record of Rimsky-Korsakov music that I had bought my mother some 10 years ago? Yet, the atmosphere and feeling inside are one of substantiation and fulfillment. I remember listening to these melodious minor scales while lying in the sun drenching through my parents picture window. And I dreamt of "sailing 'round minarettes full of magic" in a land where peace and ideals were the standard of living. Now such a place exists *and is growing every day*. It **is a reality**.

netting off a train in the fluorescent night of Princeton, New Jersey, a biting cold night was the welcoming of two Carpies from N.Y. (Bill York, on assignment for WST, and myself). Haphazardly following a map drawn on a napkin, we commenced to explore the icy streets in search of Alison and Christine's home—a pioneer outpost for CARP.

After some 10 minutes of a numbing walk done on complete blind faith, we finally clunked up the steps. We continued to bump through the door to find Endo (the first wave of the pioneers to Rutgers and the one, soon-to-be, student there). Christine was visiting her spiritual son in N.Y. and Alison (getting her Ph.D. in astro-physics) was on campus somewhere with friends. (She had called earlier to tell us she would meet us at the house later.)

Dill went on to look up an old 1—.) school chum, and Endo and I went out to eat supper at the only cheapest place in town. So after returning from a submarine sandwich entree, the evening moved on into one of reflection, future plans and hopes. As we sat in front of an aptly seasonally decorated fireplace listening to records, talk of all the most recent events and undertakings, both outside and inside the movement, ensues.

In the course of all this I began to realize the responsibility of True Parents, and us, growing up here, as the successors to such. It is not an enviable one, yet, it does offer stimulating challenges. Becoming True Parents is probably the last frontier—for what can be more difficult to reach but the heart, and more difficult to embody but true love?

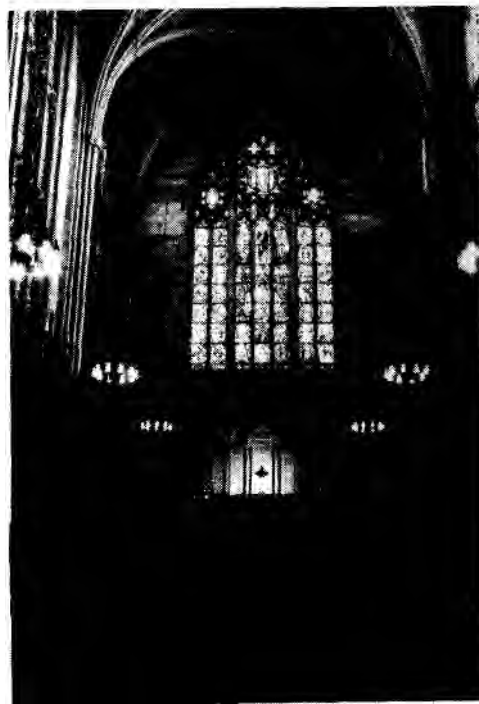
ill, being the terrific big brother, came home earlier than expected, but he was not alone. Concealed beneath a plain brown wrapper lay

hidden some half gallon of strawberry ice cream and two bottles of Coca-Cola.

Sometime later there was a scuffle at the door. In strolled, so nonchalantly, a Turkish gentleman who seemed to know his way around. The scene reminded me of those wild witnessing days in the summer of '79, when our dear little house on Beeker Street in San Diego became, at one time, the local "hang-out" for many foreign visitors. We didn't know quite what to make of this guy as he seemed to know Alison and Christine. So we attempted to entertain him as best we could until Alison returned. It was apparent that he was merely curious about Moonies as a certain lifestyle of the U.S. and the West as a whole. (It is quite interesting, being the subject of such observing eyes—as if we were some celebrity or, perhaps, oddity.)

Not so long afterward Alison came home to an entourage of houseguests. Bill and I briefly talked over tomorrow's schedule and we all ate some more ice cream. Soon she departed with her Turkish friend to the computer room on campus to continue in her school work. The rest of us kept vigil for the returning Rutgers team and prepared for the day ahead.

Everything seemed freshly still, as if the earth were arrayed in diamonds and furs of a heavenly beauty. In accordance, morning service began with the soft meoldy of "Shining Fatherland" led by Andy Morris (central figure for Rutgers). The rest of the morning was filled with many spiritual "sensualities" as Alison proceeded to show Bill and me around. The textures of the past mixed with the present abounded in a quiet display of hewn stone, barren trees glistening in the sun and brisk joggers.



(top) Alison with Shahi; (middle) The Rutgers team prepare for fundrasvvhg; (bottom) Cathedral on Princeton campus.

Bill York

Bill York

The implications and confrontations on an individual basis when pioneering are really one of self exploring—a sort of heart search for the truly desperate. Alison Wakelin is such a sister. With sincerity she related about a few of her friends. Enveloped in God's aching heart the atmosphere is very clear—God lives at Princeton.

Coming on the foundation of morning prayers at 5 a.m. by the entire student body (which occurred with regularity some many years back) this campus is very prepared. Our sister team capitalizes on this at great length, so that services and prayer meetings with Christian groups have been ecstatically fruitful. A definite high spirituality exists here. The high academic standards seem to invoke a world of optimism and ideals instead of bitterness and resentment. Or maybe this is all caused by Alison's bright personality and outlook. Also such a motherly feeling exists here. Most students need someone to just listen—to be there—and Alison and Christine are more than happy to fill that role.

Her motto is: in pioneering one has to pray alot, work hard, be determined, but most of all, have **fun**. Without fun the spirit world can really drag you down so what little foundation exists crumbles apart.

Continuing on the way to her office it was so natural to meet people—just friends. There is no hysteria, no obtuse persecution but a genuine open interest, curiosity and acceptance. It was like seeing a peek of the future. Perhaps it is all spiritual but I feel there is a confidence in each student—not arrogance, but a strength of character—that makes one feel that here is hope for the American young people after all.

That evening passed with a very homey feeling. **Endo and I had**



Alison in the school computer room.

dinner as Andy and Andrew (the Rutgers team) were not coming back till late from fundraising.

Christine returned from N.Y. around 8 p.m. She is a very unique person with many abilities and creative resources. Growing up in Princeton and with her mother employed at the university library, it allows for greater comfort in a pioneering effort.

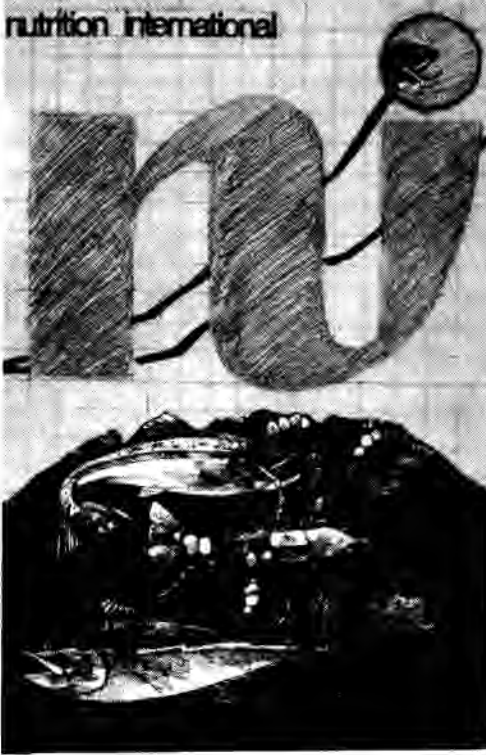
Needless to say, however, Christine is very resourceful. Using her talents of graphic design, fine arts and folk dancing, she has and is arranging for free lance work in these areas as a form of fundraising that is **fun**.

The morning time was fairly quiet and humble (eating chicken salad leftovers for breakfast). Upon reaching the campus a quick mental scope was made of things that **need to be accomplished and where, then we were off to** pray in

the cathedral.

Amazingly it was very easy to pray there. Usually the atmosphere is so dreary that I end up falling asleep. But this time one could really feel God's presence and urgency of pushing this campus to find True Parents and the Truth. This cathedral wasn't just dedicated or built for Christians, but for the redeeming qualities of education, philosophy and science and for their unity in the discovery of truth.

(top) Some of Christine's graphic design talents;
(bottom) Christine doing some reporting for WST.



Afterwards Christine and I did a questionnaire about an article to appear in the WST comparing big town ivy league campuses to small town ones. In this way we were able to break the ice with students in a much more casual and natural way. We were able to talk with three students that represented a fairly good cross section of the student body.

Students were very open to discussion but were also very much into their studies—for what the future may bring them. It was here that I felt the necessity for CARP to instill the consciousness of a more holistic outlook into the thinking of students.

A visit to the bathroom in the student union was very disappointing. The attendant was just sitting there while the room was in corn-



plete disarray. One can definitely feel a lack of purpose, incentive and motivation. Thoughts came of what can be done about the relationship of employer/employee? The system of value is more than likely the factor—the priorities in people's lives and living.

At 12:30 we teamed back up with Alison and Bill for lunch and then an afternoon of study (for Alison), working on a commissioned art work (for Christine—the first

piece she received \$200.00 for) and a photojournalistic and literary reflection (for Bill and myself).

Around 4:30 we're out again for classes, more photo taking and witnessing. But the time was short, for it was necessary to return to N.Y. at 6 p.m. The train ride back didn't seem like leaving, for it was as if a part of me were still in Princeton. Even being there for a short time one could feel it as... home. □

"Happiness is finding a person for whom you want to give much more than you've already given, take care of much more, and do much more than you've already done."

The Way of God's Will



A black and white photograph of a rainbow arching over a landscape. The rainbow is the central focus, spanning across the middle of the frame. In the background, there are silhouettes of trees and a building with a gabled roof. The sky is bright, suggesting a clear day after a rain shower. The overall mood is peaceful and hopeful.

Abraham's Promise

*The lightning flash and crack of thunder,
like a slap. His fierce wrath explodes.
Through an endless day He drives me without mercy,
Tender words of love and comfort I longed to hear,
instead I wandered drenched,
through puddles and deserted streets.
Though I raised my head and searched my soul
not a word of my prayer was heeded.
Then in darkest night when gloom was deepest,
after a stern rebuke and gentle nudge
the doors of my heart swung wide.
His warmth and daylight filled my soul;
a promise, once made, must not be forgotten.*

*Daniel Martin,
National CARP MFT*

Birth of Creation

*The touch of God,
the wind
Caresses our Mother,
the earth
As the love of God,
the sun
Warms her tender breast.
Then God's tears of joy,
the rain
Bless her with new life,
procreation
Adding color to her dress.
Then earth's beauty and joy
of heart
Reflects all His life and His love.
And they are united as one,
Through their unity of purpose,
through love.
And at the center
This unity is maintained,
By all of their children,
mankind
Who holds the keys to love's eternity
In heaven and earth.*

William Page

God's Day & Engagement CELEBRATIONS *with Our True Parents*





Father wrote the motto for 1981—"Home Church is My Kingdom of Heaven."



Father responds to brothers and sisters cheers of Mansei.







Blessed children sing and dance at the evening performances.





**The Korean Folk Ballet doing
the Monk's Dance.**









Father conducts "Urn Maya
Nu Naya."





Mark Ungar (CARP member)
sings for Father.

Cory Green (CARP member)
sings "Desperado."









True Parents pray with the representative couple during the Holy Wine Ceremony.

Father discusses candidates with Rev. Vincenz (Col. Han translates).



The Yellow Lily

*I sometimes wonder
how can the yellow lily,
that blooms so fully,
and sheds its light upon all
be so sad when the wind whips,
ever incessantly around them,
treating them like dirt and
shaming their glorious presence
to the starkness of the night.
When can the yellow lily bloom?
So full of mystic and fragrance of the earth so high—
where can the yellow lily hide,
ever fearful of the trailing scarf
that plagues its life
under masks and cloaks.
As I walking so gently across the pavement,
the yellow lily endures all,
foresees all
and hears all.
The yellow lily,
which hides in the basement,
the lily which outdoes the most brilliant
"Great White",
that lily, of yellow,
of lilies, will be,
in time, a Canaan
for all the world to see
to feel, to sense, to breathe.
Friends of the lilies,
friends of the yellow,
can we live together,
us of the white.*

*Christopher Hays
Berkeley, CA*



Here I am—

*Here I am
sifting the soft fallen dew,
moistening the soft petals
of the few flowers I lay eyes on.*

*Here I watch a man,
working in the rain,
lifting, tugging, pulling,
motions of the day gone by
and a moment in space.*

*Here he is—
walking, pacing, facing the rain,
high atop these rafters,
alone, those shining beams doth quake,
half melted to the man,
the man alone,
wet and working.*

*Here I sit—
the alone man knows, but—
one place, one home, one heaven—
and the alone man is,
by thy rafters doth quake, never alone—
Here I am.*

*Christopher Heys,
Berkeley, CA*

Let Us Become the Central Figures of History

Rev. Chong Goo Park

Who is the center point of our history? In one respect man created history but this is only in the external sense. For was man able to answer his questions by themselves? Did they have total control over their lives? Let's say the most beautiful actress Elizabeth Taylor and John Wayne are making a movie together and the scene calls for them to kiss—there is a director that gives the cue and if they don't do it right he calls "cut." But for people watching the movie it looks very natural. Shakespeare said we are all actors on a stage—so who is the director for this movie of life?

In us there is the original mind that pushes us toward God and goodness. At the same time we can see our fallen selves that pushes us in the direction of evil. Therefore, when God directs our lives He has to deal with two elements in man. **Our struggle and pain is what** is going on inside ourselves now—

not something that happened long ago. The war is in our mind, not outside. The world situation is a reflection of this.

So how does God work in our original mind and Satan in our fallen nature? Essentially the reason for this struggle is the fall—if

"In us there is the original mind that pushes us towards God and goodness."

not for this, evil would not exist. But man serves two masters, and has lost his true value in this state of confusion. However, God will not abandon mankind but wants to establish His ideal. Under the title of salvation He has been unfolding

His history.

What are the conditions that man must have in order to allow God to work?—complete trust and faith. And the fundamental tool is some champion of faith and through him expand His providence of restoration. First was Cain and Abel, but this was not fulfilled. Second was Noah—what had to be restored here was Adam's family's fallen nature. However, this could not come about either. Noah was in the position of a man before the fall and did not feel shame in being naked. The way Ham and Shem reacted was like Adam and Eve's after the fall, wanting to hide from God. Next was Abraham, but

at first he did not complete the conditions. So the providence was prolonged through Isaac and Jacob. God had to make the family foundation in Abraham's lineage. He employed an emergency situation—before everything was in a verticle relationship—now God worked horizontally. In Jacob's time He was able to restore Cain/Abel. But the foundation of evil had expanded so a nation's restoration was needed.

Centering on Jacob and his descendants the nation of Israel was founded. The first descendants had to pay indemnity for Abraham's first failure by 400 years persecution in Egypt. God sent Moses as a central figure to fulfill His provi-





dence. But because the Israelites could not unite with Moses they destroyed the foundation to receive the Messiah—so God had to work through those born in the desert.

After this God could send the Messiah. But still the people did not unite with Him, instead they killed Him. Even now 90% of the Jewish people do not believe in the Son of God. After His death His disciples went out and established Christianity—proclaiming Jesus' teachings as they saw it. Therefore, was this a joyful event? No—because it was started out of a sorrowful event. Even His own mother did not believe in Him. In Catholicism they worship Mother Mary, but what was their relationship? Mary did not recognize the true value of Jesus as did not Judas and Peter. Every one of his disciples betrayed him—even as a friend.

The essential responsibility of Christianity is to prepare for the L.S.A. Jesus came to be glorified

but had to go through a suffering path—same with the L.S.A. The Messiah's path is such that when people unite with Him it is glorious, but when they don't He has to go through hell. Did Jesus' parents raise Him to a glorious level? (No)

When they had to register for the censuses—Joseph asks Mary who is the father of Jesus—and Jesus asks, "Who is my father?" Due to this struggle He has no desire to follow fighting parents. Joseph and Mary could not love Jesus the way true parents would. So He began to seek desperately for his true parents (God). When He was 16 He could hear the voice of God saying He was His loving Son.

Jesus was born in a struggling J family, had to undergo persecution due to the confusion of His birth and pain of not knowing His true father. He did not come with a shining label. And when Joseph asked Him who is your father? He answered —God.

Jesus was not glorified by the

people then the way they do now—but in truth what is so glorious about His life for people now? (Nothing) Today the same thing is happening to the L.S.A. While God

'At a certain time in history there will arise a leader with a new message and if the people can rally around him there will be a new age.'

is centering all His power into the L.S.A. what is Christianity doing? God is surely saying to them—please do not make the same mistakes—believe in the person I send to you for He is the center of goodness. Like Toynbe stated, "At a certain time in history there will arise a leader with a new message and if the people can rally around him there will be a new age."

Why are you here? To find the meaning of the persecution of the Unification movement. 2,000 years ago as Jesus was being persecuted there was only a handful of people who followed Him—like you. And as we are in the final

chapter of God's providence our position is very crucial. It is our desire to discover the truth for mankind. Today if there is anyone among you who would like to enjoy an easy life then it would be best for you to leave, for we have to walk the same path as Jesus and the L.S.A. in order to establish the Kingdom of Heaven.

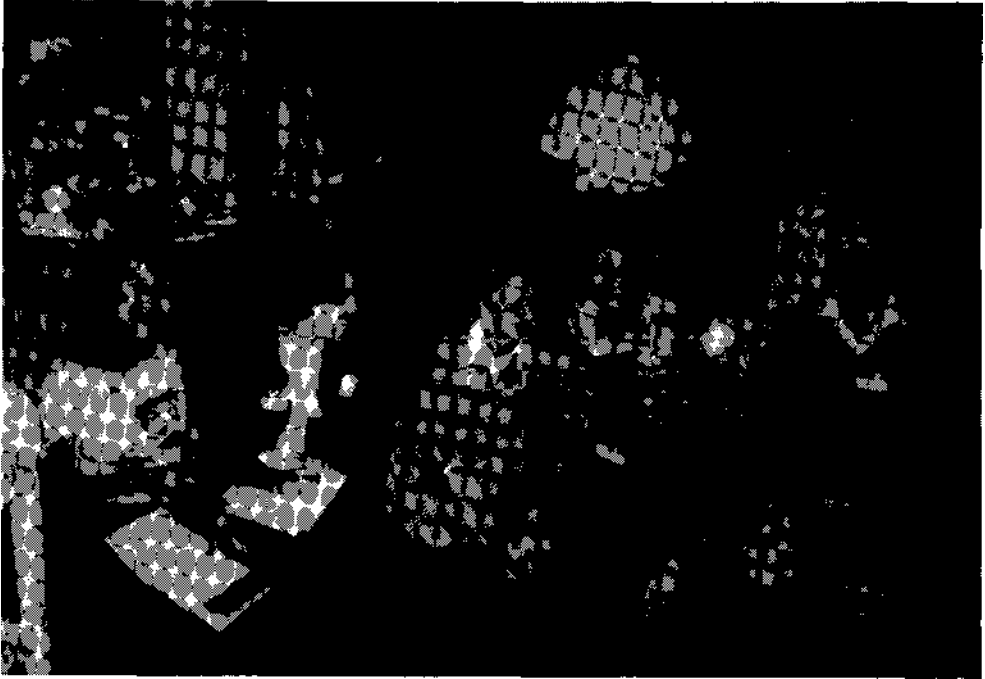
So many other people who believed in Jesus were persecuted, too, but if you go in the name of God, never swerving, you will be blessed by God. 2,000 years ago Jesus began a small movement that was persecuted—when someone has the truth they are persecuted the most. Today we have to take up the cross and follow Him. When those kind of people arise that is the time when God's providence will be fulfilled.

This person is not doing this

I because he is getting paid, but because he firmly believes in what he is saying, and in the belief that it is true. I believe that God is speaking through Rev. Moon and that this is the crucial time. We cannot allow the history of failure and prolongation to go on. I want to tell all of you who are seeking the truth that you can find the center of God's love today.°

"When you do good, even if you fail by circumstance it would not be a failure. Surely it will be accomplished in another way."

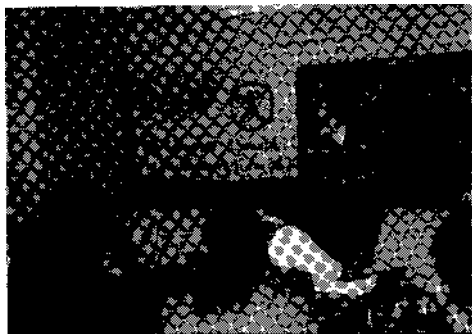
The Way of God's Will



History of CARP: America 1973-76

In the fall of 1973 a group of 11 Japanese CARP members came to America and established the first CARP center at Columbia University. Mr. (keno) was the center director. By that winter CARP was sponsoring many successful events.

One of these was in December entitled, "An Evening of Lecture and Music." It was a talk by Dr. Bergman on "Renewal of Democracy" and featured the City Symphony Orchestra of New York, conducted by Thomas Ludwig. Three



(top) Steve Wolf speaking at a CCNY program on education; (middle) CCNY CARP works to restore Africa House; (bottom) Prof. Osborne Scott of CCNY and Mrs. Scott visit CCNY CARP center.

hundred students attended.

On March 1st of 1974 a symposium was held on "Exorcism

and the Existence of Spirituality." A three person panel was composed of Dr. Bergman, Mr. Joe Tully and Mr. Takeru Kamiyama. Over 500 students came.

During this entire time there was a Divine Principle lecture series twice a week.

By the spring of '74 CARP started expanding. Queens College became the second university that CARP was established at. At this time both Unification Church members and CARP members lived together at Bayside, Queens. This was the first of a great development, for later in the spring CARP was also pioneered at six other New York area colleges —CCNY and Hunter College were among them. Many of these also held a debate about "The Role of a Student Movement for the Future of America."

Aidan Barry (now Boston Church leader) and Thomas Azar (now Georgia state leader) became group leaders for about 30 members. They completed a 100-days program and then started the International Leadership campaign.

That summer brought a big effort for CARP—the 24th Anniversary of the Korean War. A symposium was held called, "The Facts of Communism and the American Future." CARP and the One World Crusade worked together to bring 800-900 people. Topics included were:

- 1) "Communism and Religious Persecution" by Rabbi Baruch Korff,
- 2) "Communist Strategy against America" by Dan Fefferman,
- 3) "Racial Problems and Communism" by Pastor Luke.

Aidan Barry was the M.C.

Closing out the year, **CARP** celebrated a victory in the Madison

Square Garden Rally by bringing 1,243 people—a total of 20 buses from the Harlem and Bronx areas. Also, CARP participated in a seven-day fast at the United Nations building. This was sponsored by the American Committee for Human Rights of Japanese Wives of North Korean Repatriates. CARP collected 380 signatures from Columbia University professors and others.

An International Leadership Seminar was held in March of 1975. At this time there were also CARP centers at the University of Pennsylvania and Yale (pioneer

centers). During this same time Mr. Shimmyo and Michael Urena became leaders for Columbia. Brian Gruber was the leaders of Queens CARP.

There was another "Anniversary of the Korean War" held in the summer of '75 at Columbia University. There was a packed audience. The communists overturned CARP's literature table outside the auditorium and there was a scuffle between communists and CARP members. Mr. Ka miyama shouted at the top of his lungs, "STOP!", silence came and the communists left.

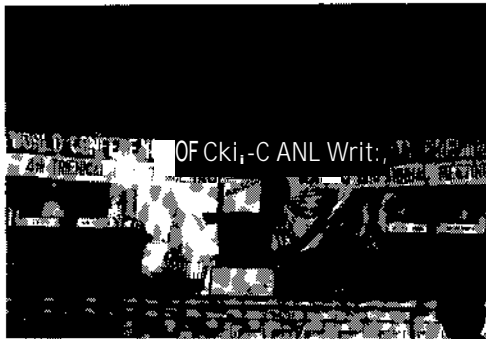
The 3rd I.L.S. was held in August. 120 Japanese students participated. There was much cause for celebration and happiness as American CARP members and Japanese students exchanged friendships.

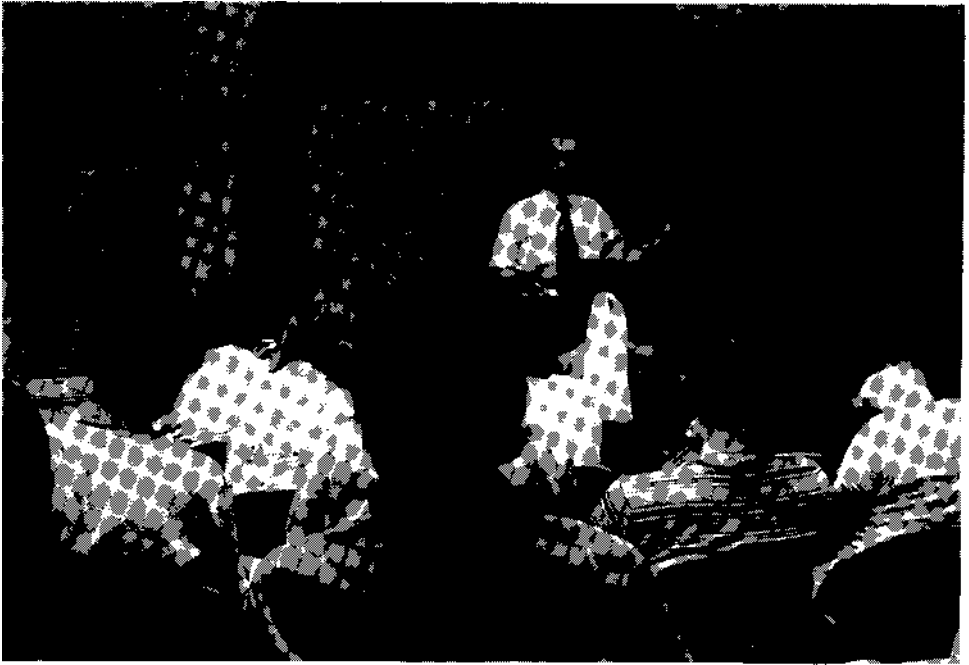
By that autumn, CCNY began a powerful start with Steve Wolfe as the leader. And Columbia CARP received the first donated house from Ethan Vlaun, who had been witnessed to during the Madison Square Garden campaign. CARP still uses the same house today.

On October 17, 1975 the first World Student Times was pub-



(left) Sports; (bottom) A CARP sponsored event.





CARP workshop.

lished by Mr. Ikeno. Through the newspaper there was more of an exchange between different Church centers with CARP centers. As a result CARP centers were set up at the U. of Pennsylvania, Yale, U. of Louisiana and in Arizona.

The winter of '75—'76 was very historical. Father and Mother visited Columbia CARP for the first time. Father gave many directions about campus activities, especially VOC lectures on campus everyday, and he encouraged CARP to accomplish the Yankee Stadium campaign, saying that "yankee" = "young key" = CARP. Then True Parents and Mr. Ikeno went to Columbia University where Father made a special condition for the future of the CARP movement. It was a snowy day.

A lot of persecution came in the in spring of '76 as CARP prepared two banquets for the Yankee Stadium Rally. Many articles appeared in the campus newspapers but CARP put in counter-articles, taking out full-page ads.

All of CARP worked closely together for Yankee Stadium. There was much contact with seminarians, state-church members and new brothers and sisters from Japan. CARP worked in Harlem, Columbia U. area and the Bronx.

Lauretta Paquette and Walter Ruf pioneered Lehan College (CUNY) and a Professors banquet was held at 43rd street. 60 professors attended Later, in May, 35 Columbia alumni gathered for a banquet at 43rd street. (This new center for Church headquarters used to be the Columbia Club.)

Summertime brought the culmination of Yankee Stadium. CARP brought 9,164 people and out of the 12 best witnesses, 10 were CARP members

Soon work for the Washington Monument Rally began. CARP was divided into 3 parts:

- 1.) the Bronx area led by Mr. Ikeno,
- 2.) Harlem led by Thomas Azar,
- 3.) the Flushing, Queens area led by Mr. Sato with Brian Gruber as his assistant.

Mr. Ikeno's team had the best result bringing 74 buses with 35,000 people. Queens brought 25 buses.

September of '76 CARP heads back to school. A Bronx CARP center opens up and Lehman CARP formally begins with Renee Martin as the

leader. CCNY was the campus for the Bronx center led by Steve Wolf and Herman Exler (a Dutch brother).

In October Father formed Mobile CARP. Brothers and sisters went to the Bronx center, Queens and Columbia. Henry Schaffler headed pioneer teams to Boston and Bill Gailey led teams to Bronx and Lehman. Rick Mercer's team went to Queens.

The end of '76 was a turning point

in American CARP. Real inroads were happening as Steve Wolf and Bill Hilbert became senators of the CCNY government. Thomas Azar left for a different mission and Joe Tully became the national leader of CARP.

Regional Monthly Reports

Pioneer Centers for the beginning of 1981

Rutgers Univ.—New Jersey (New Brunswick)

Brown Univ.—Rhode Island

Howard Univ.—Washington D.C.

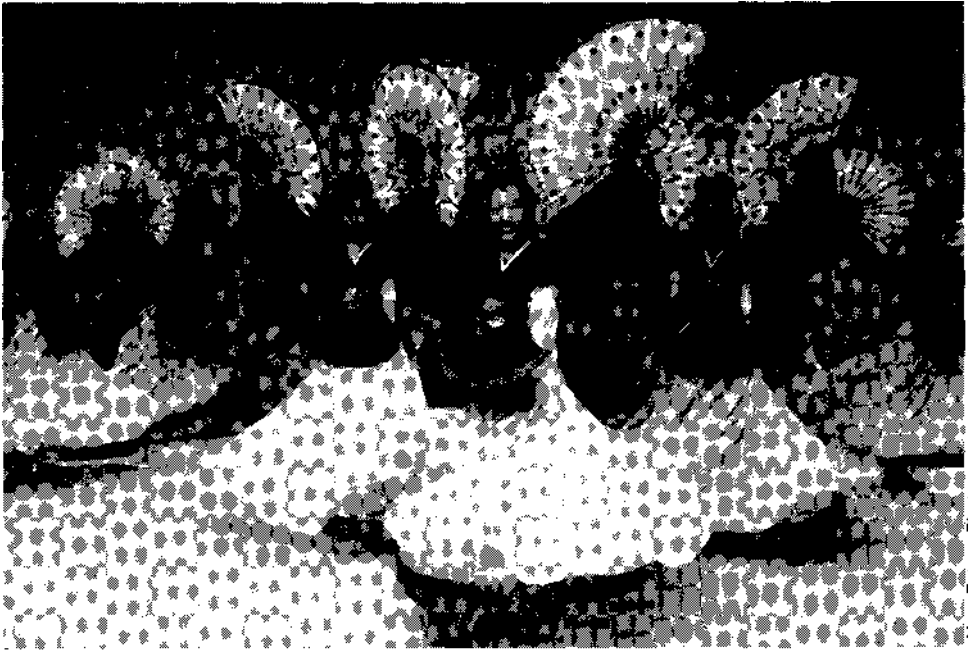
Univ. of Calif., San Diego—California

Univ. of Oregon—Oregon (Portland)

Northern Illinois Univ.—Illinois (DeKalb)

Ohio University—Ohio (Athens)

Univ. of Kentucky—Kentucky (Lexington)



New Future Photo

History of Korea: Dance

Due to the great amount of agricultural activity in Korea a number of the dances stemmed from the numerous folk rituals involving heaven and earth .At the time beginning in the 2nd century B.C. the spirits of Heaven and minor deities were

worshipped. The people would gather in a circle at spring planting and harvest time to offer prayers of thanks. Soon a swaying motion of bodies developed.A round drum made of animal hide kept time while the people made sounds,

clapped their hands, stomped their feet and danced around and around. To this day almost all the native folk dances came from this same form.

In the period of the Three Kingdoms (4th c. A.D.) a greater variety of percussion instruments developed and soon music and dance evolved as independent art forms. Also in the southwestern part of Korea, *sande togum*, the original form of the mask dance-drama, developed and spread to Japan.

The one Korean dance that has very special characteristics is the *okkae-ch'um* or "shoulder dance." It means the source of inspiration, excitement and joy that is in us to be substantiated through the movement of our shoulder.

The second kind of dance is called *chongiung-dong*.....—"movement in quiet." It is performed as if the dancer were standing still, the breath and muscles are tense. Then after a moment of hesitation the dancer shifts to a different position to repeat the same.

Korean folk dance is largely devoid of flagrant displays of emotion. This explains the use of masks. Other forms of emotion are expressed in very limited movements.

Also the execution of dance steps is done with heel first, toes point upward and knees bent (no weight is ever applied on the knee but on the thigh). The elbows and wrists stay free while the fingers are held together, slightly bent.

Due to the nature of the group

dances they are performed in a wide yard. So the dancers are usually lined up in a circle facing the center. This is perhaps also influenced by the concept of the "Five Directions" (east, west, south, north and center) or "Four Directions" (east, west, south and north).

Korean dance can be divided into 4 categories: "folk (*minsok*) dance," "ethnic (*hyangt'o*) dance," "traditional (*chont'ong*) dance" and "mask dance."

The Fan Dance, or *puch'ae-ch'um* in the realm of folk dance, originated from the shaman dance, gradually developing into a solo female dance then to a choral dance. The basic idea is to harmonize the dancers' bodies with the fans to make beautiful figures in space. Sometimes it looks like a blooming flower or like waves of water.

"Ethnic dance" comes from the basics of everyday life. Each region developed its own special dance traditions that are unique to the traditions and customs of the people. The most famous are variations on the "farmers' festival music and dance" (*nongak*). It is in this style that music and dance are inseparable.

The "mask dance employs songs, jesting, and dance—however, dance is half of the drama. Unfortunately this art form died at the beginning of the 20th century.

Finally the "torboegracompanied by a rhythmic beat is a simple, joyous dance that is characteristic of most Korean people,0

Family Tradition

*reprinted from the Pioneer Manual part I
June 1, 1976
compiled by Mr. Sudo*

When you go pioneer witnessing you need Holy Salt and also a Holy Ground. By using Holy Salt we can establish the condition to separate from Satan. Holy Salt was made when Father married. Then we use it to make Holy Ground. We sanctify or Holy Salt the new room, the new house, food, clothing, cars, bicycles, everything, so that we can offer them before God. The offering must be pure, so we must cleanse it before offering. This is the reason why we use Holy Salt.

When you start you will be given some amount of Holy Salt. Don't put it in a shaker, or someone might use the Holy Salt. There has been some superstition that if we drink or eat Holy Salt our insides can be cleansed. This is superstition, not truth. Keep another bottle for Holy Salt. If it is almost finished then you must multiply. What should you do? Buy new salt. Even on newspaper it is okay, pour the salt

into seven equal piles. They don't have to be exact--just feel that they are equal. Next is prayer. When you pray you can pray to Heavenly Father, "In order to sanctify things before You, we must cleanse or Holy Salt everything. From now let me multiply the Holy Salt." You must pray in the name of Father, Son and Holy Spirit (representing True Parents), and yourself. If blessed members are there together, use both names. Then sprinkle the seed salt on each of the seven piles. Mix them and finally say a prayer of gratitude. This is a condition. Plain salt is probably better than iodized. The main thing is to multiply through a spiritual condition. Anybody can make it if they believe in True Parents. You can use Holy Salt when you come to the Center at the end of the day, but it is not an obligation.

When you Holy Salt any place or any thing we are claiming

to God that we are going to be responsible for that. I now that some MFTers were fundraising in a new restaurant and someone asked our members to bless the resaurant. Our members Holy Salted the resaurant. I think that is a very bad, maybe dangerous condition because we are then responsible for it.

When you rent your room then you can Holy Salt the room, but don't do queer actions. Somehow Heavenly Father will prepare your room. Without faith you cannot be given a room. Then when the room is given (one room or two rooms—something like that), decide on the central point of the room. If there are many rooms, then use the center of the central room. At the center of the central room, first of all pray, "From now on, please let me Holy Salt this house (or this room) so that this house (or this room) can be used for your purpose in the name of Father, True Parents, and myself." Then you can Holy Salt this room. Scientifically, but we don't have to be so precise. Four corners of the entire room should be Holy Salted. This doesn't

"When you Holy Salt any place or any thing we are claiming to God that we are going to be responsible for that"

mean to sprinkle Holy Salt all over. Begin to sprinkle the Holy Salt from corner to corner, from corner to corner. One corner should start from center point One corner should

be linked with central point from corner to corner. Usually for a small room just throw it one, two, three times. The central point should be linked to the next room. One important point is that we cannot

"A temporary Holy Ground is make without Holy Soil and Pebble, but just with Holy Salt."

use this room forever, just a couple of months or one year, something like that. When you pray you must say that you are setting the condition that for this room or house this Holy Salt will be good only during the period you are using this house, when it is being used for God's purpose. Then when we leave the room the Holy Salting will not be good anymore. This is one important point.

Another point: When we go to the field, the central place will be the temporary Holy Ground. In order to make the Holy Ground we use Holy Soil and Holy Pebble, which is brought from the original or main Holy Ground. What is the difference between permanent and temporary Holy Ground? We can make Holy Ground because Father cannot go everywhere. A temporary Holy Ground is made without Holy Soil and Pebble, but just with Holy Salt. What is the significance of Holy Ground? Holy Ground symbolizes the restored Garden of Eden. God created the angel first, then God created the Garden of Eden. Afterwards God gave laws and as created. Therefore, when

Holy Ground is established this is the restoration of the Garden of Eden. On this foundation, if God's words or logos is given, now Adam is restored. This means, based on the restoration of Holy Ground, if we witness, we can witness very well. Because the angel helped the creation of Adam, then good spiritual world can help us witness. Therefore, we pray at Holy Ground that God can work and that good spiritual world also will help you. It is very easy to pray at the Holy Ground. You can make Holy Ground at one central place. If it is difficult to pray there, you can find some good place to pray and make a temporary Holy Ground there also. There is one for activity and one for prayer.

One time some member made

Holy Ground in a very distant place. It must be a convenient place, a good place for prayer and also a high-spirited one. Some places are not so high-spirited. Father can feel where the holy place should be made at once, but we cannot understand. It must be a nice place, but especially sisters shouldn't make Holy Ground in the mountains or some place far away. Don't make Holy Ground in the mountains or someplace where no one can come. There was also some superstition that because Holy Ground is a sanctuary Satan cannot invade. One sister was praying in the night and a strange man came and she just barely escaped danger. So you must be careful. This is just symbolic protection.o

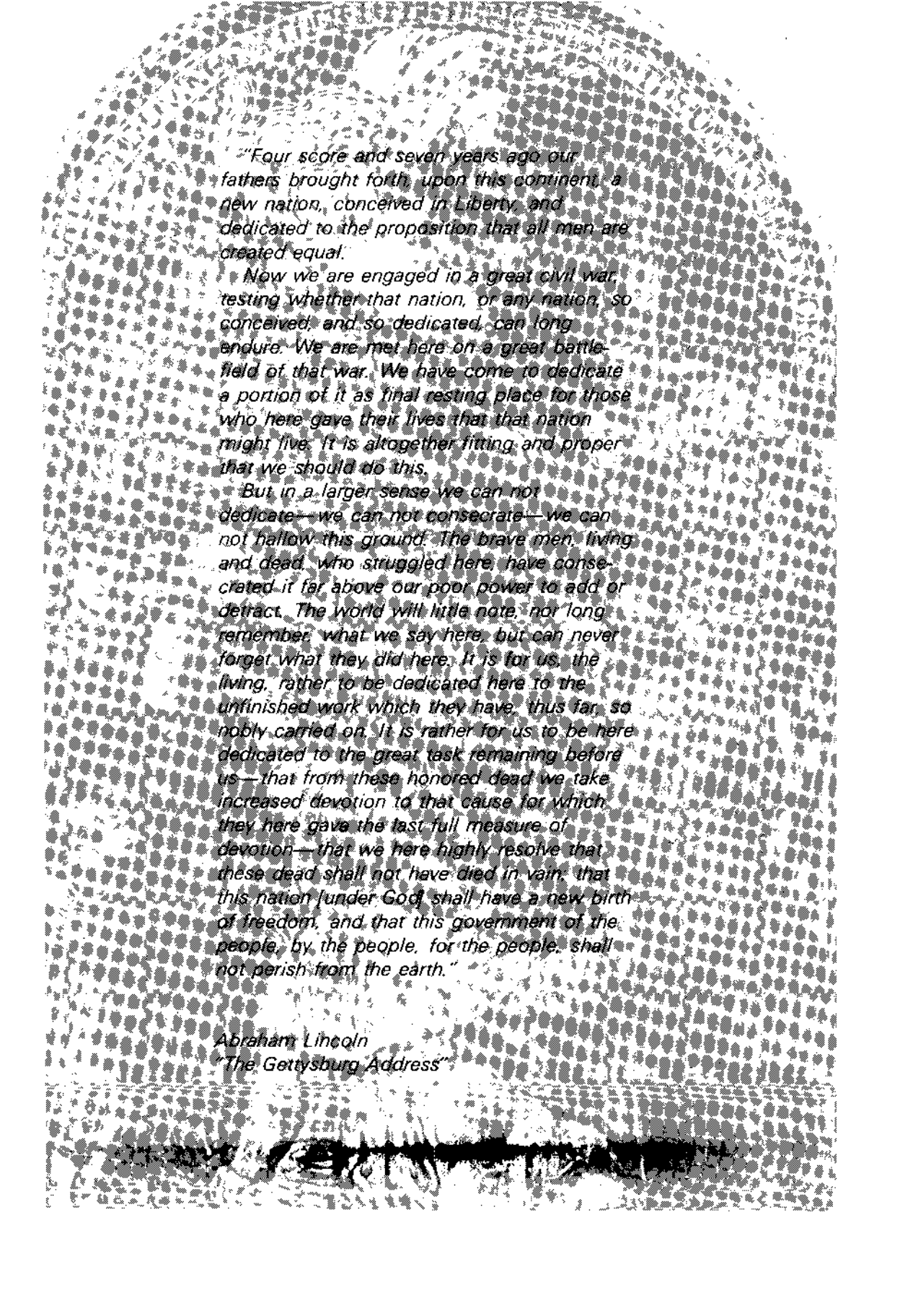
"You are not just yourselves. You are the extension of God.

The power of God is acting in you. This is why God gave as His first commandment in the Bible, "Love the Lord your God with all your mind, all your heart, and all your soul." We must have no reservations."

The Way of Tradition vol. 1

The Significance of IOWC work in Japan 1-22-75





"Four score and seven years ago our fathers brought forth, upon this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal."

Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived, and so dedicated, can long endure. We are met here on a great battlefield of that war. We have come to dedicate a portion of it as final resting place for those who here gave their lives that that nation might live; it is altogether fitting and proper that we should do this,

But in a larger sense we can not dedicate—we can not consecrate—we can not hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember what we say here, but can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they have, thus far, so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain, that this nation [under God] shall have a new birth of freedom, and that this government of the people, by the people, for the people, shall not perish from the earth."

*Abraham Lincoln
"The Gettysburg Address"*

This is a story related by a concerned Polishman about the reality of communism. Names are not mentioned in order to protect those involved. These are true happenings!

Life in Poland

To go with this fear of always being watched, as in Eastern Europe, you can not imagine. There is so much difference here in America, that's why people are more independent here. For the Polish people it is very easy—they realize how it is in a country where there is always a shortage and people have to fight in order to get anything.

In this country, as on television, people are not really people but very empty and shallow. I realized that from generation to generation Americans hadn't suffered so much. I got so furious because it was so different in Poland— always having a police system that watches everything. **It took a long time to forget** that fear. This is why many people

from Eastern Europe are scared when they first arrive. The memory still exists. A lot of times they lie because they have had to do that in order to survive (in Poland). It is a real demoralization. There is no free giving and will not be until some other understanding comes— but they first need freedom so they can speak out freely. You can— but the next day they will arrest you. One friend would spy on another.

It is hard for America to imagine this suffering. My hope is now, with this change for Poland, there may evolve more freedom, and that if they come to America they will know that there is hope. If there **would be a war and the communists** won there would be another dark

ages.

The people from communist countries that come to America are those with government connections. There was one girl that could visit a lot but finally she realized and asked why her son could not come. This is the situation and so people become more angry.

Communists classify people so one has more privileges than the other. They struggle with resentment etc. This is how the communists control. It perpetuates revolution—class against class. I don't know if this is planned by some government, but one thing is true, that the people who have the little freedom want to work for the government in order to keep the freedom. So many people write me about this situation.

There are a lot of people that I know of the atrocities and murders the secret police did and do but they cannot say for fear of the spies that are in America. Some people who did speak out—people were sent to beat them up. Today there is a bit of hope but the Russians have them surrounded.

America is very influenced by communists through many ways: one is by tourism. Polish/American teachers come to Poland every year and are given very good treatment. Also Polish/American policemen the same way. They are tricked into believing that it is good in that country. Also there are people from Poland that are sent here to get American government jobs. You will see how the American government will get weaker and weaker. I discovered many shocking things as these at the Polish

consulate. Communists are also coming through politics and business.

Some of these "plants" after being in America become more open minded and change their name and disappear. First they are given a simple mission and if they are successful then they get more responsibility and more freedoms. The communists that are working on an international basis are the ones that are infiltrating America with drugs etc. Also they will give out the propaganda that too much freedom is not good by taking the bad parts of America and showing that to people.

There are two groups of people in communist countries—one oppresses the other. The one that is oppressed really just feels like dieing. The secret police is an example of this—they do "legal crimes," like they will send a telegram that your father died in a hospital of a heart attack just because he didn't come back—and people believe this.

If I could be more sure that my son would not be persecuted for what I say then I would say more. They could create any accident. This is how they dominate and control people. My friend once said that the Russians were looking for men that had disappeared, but in actuality the Russians had killed them.

But I feel more people will be more open due to the situation there. Then Americans will hear stories that will be impossible to believe—the oppression that exists there. Sometimes I feel Satan manifests himself through people that have no heart. The question is will

they change, who will change them and how?

About WWII:

During WWII the Russians would make a circle around a village at night. They made their own alcohol and would get drunk, then they would go into the town and rape all the women, no matter what their age. Sometimes not just one man would rape a woman but many—a "gang" rape. If the men of the village tried to stop them the Russians would kill them.

When I was 15 years old they gave me an arm band and gun. I was to be a guard. One Russian called me officer and asked me if I spoke German. I said yes and I was taken to translate. A

train had broken down. The Russian said for everyone who had gold or silver watches and rings had to give them to him. (This was on German land that was given to Poland.) They did this and he put everything in his pockets until they were full and then left.

One time a man came crying to me—he said that a Russian had come and taken his daughter and had put them in a locked room. The father had jumped out the window to go for help. Two soldiers went to investigate. They found the Russian with the girl in the silo. The Russian said, "Please, if you leave me alone I will give you these," (he had many watches on his arm—but it was a different soldier than before).

One night my friend and I were near one of the villages that the Russians had circled. We heard



someone panting and soon saw a girl running in her pajamas. Some how she had escaped. When she saw us she thought we were Russian, too. She turned to get away and ran into some barbed wire. We took her to the hospital, but they would rape women there as well.

This is what happened during and after WWII but the things that happened after WWII are beyond your imagination.

In 1947 I married, 6 months after the Russians arrested me. For 8 months I was in jail. What I saw there was just disgusting—how they treated people. You could not walk but only crawl. At night they would gather people into a big room and were told to take their clothes off. The clothes were all mixed up in a large pile. Then they were told by the Russians that the light would be turned off and they would have one minute to get completely dressed—those that were not dressed would be hit by everyone else. After the lights went off everyone scrambled, punching each other, tearing clothes, and you could hear the Russians laughing. When the light was turned on you could see bloody noses, black eyes etc. Those that were not dressed had to turn over a chair, everyone formed a line to hit him. I learned to hold my hand in such a way as to make a big noise but it did not hurt. Those that the Russians

felt did not hit hard enough had the same thing done to them.

Sometimes they were told to get under the bed and being not so many beds it would raise off the floor. Everything would be a mess. Then the Russians would say that they had 5 minutes to clean it up and that they had to have nice clothes on, be clean shaven, perfumed etc. Sometimes they would return, sometimes not

After 8 months I had holes in my clothes from crawling. When I left I signed a paper that said I would not repeat anything that had happened there.

They arrested me again a few times just to ask questions. They would beat me and have me sign papers that if I repeated anything they would sentence me to death.

One day they asked for photographers. They had confiscated many cameras. They asked me what was the best. Then they had me teach them how to use them.

At the jail they would rape the women until one day the West found out and the prisons were moved to the castles. Finally some people from the capital came and the prisons were liquidated.

Now I am more concerned about what will happen in the world. But there is no other answer but God. □

DISCO COWGIRLS

—movin' up





PRIME FORGE

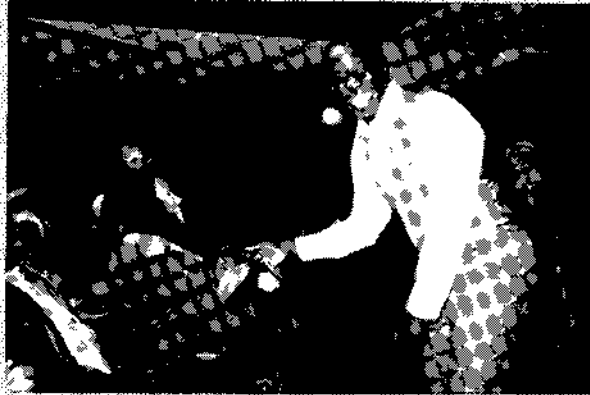
BLASTS OFF!



BLUE ZUNA

-getting in the swim

Joe Taylor invites the audience to sing along at the Down Home Inn.



What is Art?

reprinted from Unification Thought: Theory of Art

Art consists of creative activities to realize and appreciate beauty. The ultimate object of art is to obtain joy from the beauty which has been realized. Joy is generated when the Sung Sang and Hyung Sang of the subject, both actual and potential, come to resemble and be resembled by, the Sung Sang and Hyung Sang of the object. From the standpoint of the Divine Principle, art constitutes an essential aspect of human life. Since the ultimate essence of creation is the creation of joy, art may be described as the "technique of joy." God's purpose in the creation of the universe was to achieve joy. To fulfill this purpose God created man for His own joy, and also created all things of the universe to bring joy to man. Therefore, the world created by God is the world of art. This is the prophecy of the Bible concerning the Kingdom of God: "Behold, I make all things new...death shall be no more, neither shall there be

mourning nor pain any more, for the former things have passed away." (Rev. 21 :4,5) The future world will be a world filled with joy alone, and the living itself, and the life itself, will all be art.

Meaning of Beauty

Then what is the beauty which is the object of art? Beauty means the emotional force coming from the object, which gives joy to the subject. The object itself may or may not possess heart. In either case, when the object gives an impulse to the heart of the subject (God or man), the impulse is sensed as beauty. Beauty, therefore, is that value of the object which has been sensed emotionally. Beauty thus shares the common nature of the values of truth, goodness and beauty.

Until the object comes to have an emotional relationship with the subject and gives joy to the subject



by exciting it, beauty stays dormant in the object as mere essence or possibility. When the potential beauty in the object is drawn out, evaluated and judged by the subject, it becomes real beauty. Thus beauty is not simply "existing" in actuality, but is sensed and determined by the subject. Like other values, beauty exists as an objective and a potential value, until the object comes to have a relationship with the subject. Once the give and take action between the subject and object is performed, beauty appears as a real value. This is the nature of beauty according to Unification Thought.

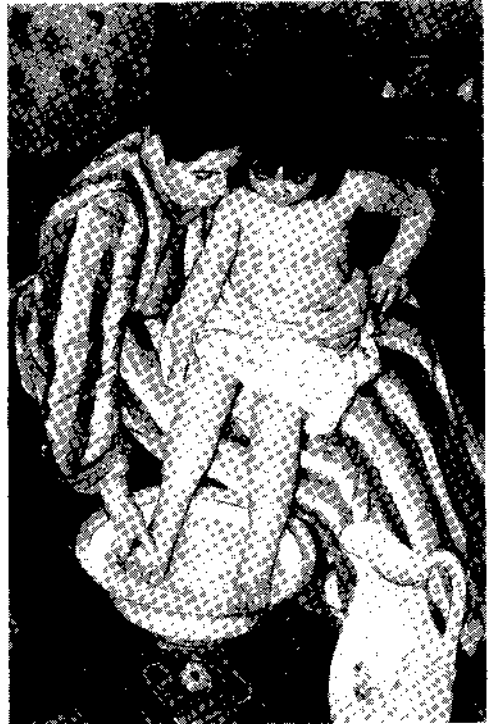
Types of Love and Beauty

Deauty has many forms or types. We know for example that the beauty one experiences in viewing mountains and forests and the beauty one senses in looking upon a waterfall, are different from one another. These two types of beauty are different from the beauty felt by looking over plains and high peaks. Also, the types of beauty we sense when we look at flowers, birds and pet animals are different from one another. Thus, the beauty we sense has many forms depending upon the objects we look upon, but in all these objects we find the essential character of love present. In this basic love, love and beauty have become an inseparable unity. As explained in the preceding section, love and beauty both originate from heart. Therefore, if love has a basic character, beauty too must have a basic character corresponding to that character of love. As the essential character of love and beauty forms an inseparable unity, so the basic types of love and beauty are unified.

1. Types of Love

Then what are the basic types of love? They are three types: the love of parents, the love of a married couple, and the love of children. Parents' love includes father's love and mother's love. The love of a married couple includes husband's love and wife's love; and the love of children includes love for parents and love for brothers and sisters. When these basic types of love are combined, transformed and multiplied in different ways, broader forms of love, including love for the human race and for countrymen, are born.

For example, love for pet animals is a transformation of love by parents for their children; love for the central figure of the country or love for the teacher is the transformation of love by children for their



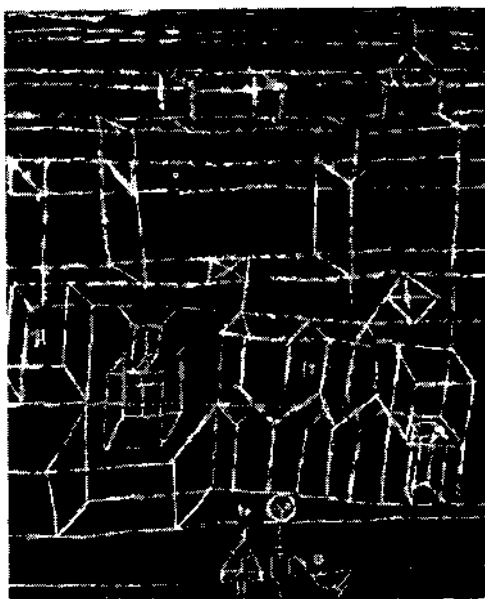


parents; and love by a woman teacher for a boy student is the transformation of mother's love. In this way, love develops into many types, but the essential love is found in the Four Position Foundation of the home.

2. Types of Beauty

The basic types of beauty are based on these basic types of love, that is, the love of the Four Position Foundation of the family. Thus, the basic types of beauty are father's beauty, mother's beauty, married couple's beauty, children's beauty, brothers beauty and sisters beauty.

Father's Beauty. This corresponds to father's love, and means a beauty of deep respect, in which the bearer of deep love is sensed. It is the beauty of dependable authority, a beauty of justice which is harsh on an offender, beauty of a



(top) In nature people feel the romance of conjugal beauty; (bottom) Paul Klee portrays a child like beauty in his art.

norm, and the beauty of a sublimity sensed when we enter a huge edifice. These are transformations of father's beauty.

Mother's Beauty. This corresponds to mother's love, and indicates a peaceful beauty which is full of mercy and warm like spring, a magnanimous beauty which is like the sea embracing everything without a limit, an emotional beauty which forgives, believes in and takes good care of everything. It is the bright and sublime beauty which we sense when we look at the statue of the Blessed Virgin Mary. All these are transformations of beauty derived from mother's beauty.

Married Couple's Beauty. This corresponds to the married couple's love, and indicates the sense of beauty we feel when we look at nature and want to rely upon it or be embraced by it. It is the beautiful feeling towards your loved one, the sense of longing. The beauty which arouses these kinds of feel-

ings is the transformation of married couple's beauty. Such beauty is the transference, projection or transformation of the beauty which a married couple or lovers feel towards each other.

Children's Beauty. This is the sweet beauty and comic beauty that we feel toward children. As children grow from one to two to three in age, children's beauty gradually changes while displaying endless different forms. All these kinds of inherent beauty are children's beauty. When transferred to the natural world, this children's beauty is expressed as sweet beauty peculiar to young animals and small buds. When man looks at these natural things, he senses the quality of beauty which he feels when he looks at children.

In this way, the basic types of beauty all originate in family love. When this family love changes form and these new forms are mixed among themselves, an infinite number of types of beauty are born. □

"It is the law of God that love must prevail on earth."

The Way of Tradition vol. 1
Spring Season of the Providence 4-1-79

• ◐47%4Pb

The Matching

Beginning on Dec. 30th at 12:30 a.m. and going to Dec. 31st at about 5 a.m. approximately 827 couples were matched. Needless to say excitement abounded as friends squealed in delight as they saw their brothers and sisters emerge from the ballroom of the World Mission Center (New York City) with their ideal mate.

Here are a few of the CARP members who were matched:

The Gang—(from left to right) Ashley Crosthwaite and Susan from Australia, Frits Bruningh and

Holly Foss, and Ian Haycroft and Kim Vreeland (2 Carpies)





Ise
Anne Haynes with her fiancé—a wonderful Swiss
brother

David Harvey and Denise Martin-2 Carpies



Jerome Trumpet and his fiance



Bill Hilbert and his fiance



A CARP with CARP—Don Sardella and Lorraine Walker



*Nancy Burbank and her fiance in the lobby of the
WMC*

"True Parents. That is the greatest of all the phrases existing
in the world. Wonderful, loving, and deep."

The Way of Tradition vol. 1
The True Pattern of Family Life 3-7-75.

Collegiate Association for the Research of Principles