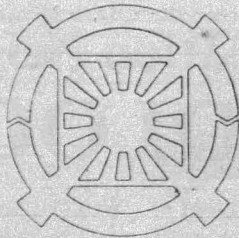


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Unification News

35¢

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The Newspaper of the Unification Movement

February 1990

Happy Birthday!

Reverend and Mrs. Moon both celebrate their birthdays on February 1st. Rev. Moon is 70, Mrs. Moon 47. We will have a report of the celebration held in Seoul next month. The text of one of the two speeches Rev. Moon gave on his birthday can be found on page 3.

GOD'S HOPE FOR AMERICA; IOWC

IOWC West Coast

By Dr. T. Hendricks & J. Gullery

IOWC #4 began its campaign in Phoenix, Arizona, on January 6. We arrived in Phoenix mid-day, connecting with State Leader Steffan Berg at this center in Tempe, home of Arizona State University, and spent the day fundraising.

Rev. Sung San Lee arrived the following day, and after Sunday Service united all the members for the 4-day revival campaign.

A team of 6 young members from Berkeley joined us on Sunday evening, so we had some 20 people witnessing in the Tempe-Phoenix area.

The speech was held in the Holiday Inn see IOWC Weston page 5

God's Hope for America

ADMISSION FREE

Saturday, January 20, 1990
7 p.m. (doors open at 6:30 p.m.)

Alfred Morse Auditorium
Boston University
Commonwealth and Blandford St.
Greenline "B" Train to Blandford

Main Speaker: Dr. Joon Ho Seuk

Sponsored by CARP,
the student branch of the
Unification Movement



The Return of American Youth to a New Christianity

For Info. Call: 227-2305 / 266-3630

New England

So far, the New England Region has held Day of Hope speeches in three states—Connecticut, New Hampshire, and Massachusetts. Dr. Joon Ho Seuk is the speaker for this part of the country.

Connecticut

The Day of Hope speech was held at Yale University on January 11, 1990. The hall, which had a 100 seat capacity, was

packed, even though there was only time for a very short and intense campaign. The national IOWC joined in the campaign 3 days before the event.

Through the speech, three guests attended Principle lectures. One, a Yale student, completed 2-day workshop and moved into the center. He will soon attend 7-day.

see New England on page 5



UNIFICATION THEOLOGICAL SEMINARY UTS Awarded its Absolute Charter

By Dr. Jennifer P. Tanabe

January 17th, 1990 has become a historic day—the day Unification Theological Seminary was granted its absolute charter by the New York State Board of Regents. This day was long in coming, but we finally made it in time to offer this victory to our beloved founder, Rev. Sun Myung Moon,

on his 70th birthday.

How did we accomplish this? Well, Dr. Donald Nolan, Deputy Commissioner for Higher and Continuing Education, said that we must have been doing a lot of praying in Barrytown! I think he's right: prayer is one of the most powerful weapons we have in the fight to establish God's Kingdom.

One week before the board of Regents meetings, our president, Dr. David S. C. Kim, addressed us at morning service and led us in a prayer for the absolute charter. He prayed for all the regents by name, and when he came to the names of those who

see CHARTER on page 2



President and Mrs. Kim cut the cake at the celebration of the UTS charter award. (Carol Poochea, UTS)

UNIFICATION THEOLOGICAL SEMINARY

CHARTER

from page 1

had opposed us in the past he prayed for them to be unable to stop us this time. Sure enough, when the vote came they could only abstain—they had not even the power to vote against us!

History of Struggle

In 1974 the property at Barrytown was purchased from the Christian Brothers. A Roman Catholic teaching order. Unification Theological Seminary opened on September 20th, 1975 under the leadership of David S.C. Kim, appointed by Rev. Moon as the first president. The first class of 50 students enrolled in a two-year Religious Education program (in the fall of 1980 a three-year Divinity program was added).

U.T.S. quickly applied for a charter, which would enable us to grant Masters degrees, but the procedure was prolonged and finally in 1978 the application was denied. We were shocked and greatly dismayed. As Dr. Joseph McMahon recalled, "All the faculty were invited to East Garden to meet Rev. Moon and we expected to hear that we had been granted the charter. Instead, he took us out and bought us all new suits!"

Although we appealed the decision, it was to no avail. Finally we made a new application for a provisional charter in 1984. Again we went through the process of assessment and visits by State Education Department staff members and consultants. Although those who actually visited Barrytown expressed their approval, the draft report listed weakness after weakness. Particularly unkind were their accusations against our senior administrators:

"Prior to coming to the seminary, none of the senior administrators had experience in theological education. The president was a government administrator, the executive vice president was a businessman with a doctorate in Economics, and the Academic Dean was in nursing education. None of them holds a degree in theology or any related discipline."

With righteous anger, the U.T.S. administration put together a response, pointing out substantive issues that were now valid, relevant or reasonable in a evaluation of a theological institution, documenting improvements planned or already implemented, and correcting a large number of factual errors contained in the draft report. Included in the section correcting factual errors we presented the qualifications of President Kim, Dr. Ang and Dean Stewart:

"As senior Unification Church members—President Kim serving for over 31 years, Dr. Ang for over 20 years, and Dean Stewart for more than 17 years—they have demonstrated

their qualifications to lead this institution in preparing church members for both academic and spiritual leadership. As to educational and professional background, President Kim has studied in two graduate theological seminaries in America,

We never received a final report from the State Education Department—our response to their draft report was clearly enough! Instead, on November 21, 1986, the provisional charter was approved by the Board of Regents and on January 2, 1987,

to the inclusion of the U.T.S. application with the others. All the other applications were approved and the U.T.S. application was left to be discussed alone! We had expected this strategy from our previous experience, but had hoped that somehow we could be considered along with other schools. However, that was not to be. When Regent Griffith raised the U.T.S. application for consideration, Dr. Denis Paul of the State Education Department reported that Dr. Donald Nolan was coming to the meeting to discuss his recommendation to approve the application. The committee then proceeded with the rest of the agenda items while waiting for Dr. Nolan.

In the interim, four other Regents arrived at the meeting. When Dr. Nolan arrived, discussion of the U.T.S. application proceeded. Dr. Nolan summarized his reason for recommending the absolute charter, saying that U.T.S. was conducting its business in accordance with the regulations, based on sound educational practices, and that it possessed the necessary financial

resources. In his opinion, U.T.S. was "ready to function on their own." He added that U.T.S. had a very "ecumenical" faculty, which was fully representative in terms of degrees, studies and faiths.

At this point the regents appeared to be satisfied with this report, and were no doubt aware that the time was late and they had a dinner scheduled! Regent Griffith therefore called discussion to a close, adding only a comment that he had been named as a defendant by "Rev. Moon in a thirteen million dollar lawsuit." This was the only point he could come up with after delaying the discussion for one month so that he would have time to "study the materials"! He also said that he was going to abstain from voting on this matter but would undertake no further discussion or objection to its approval. Thus the vote was called and was passed with six affirmative votes, none opposed, and Griffith's abstention. Step one was over!

The next morning, Wednesday January 17th, the U.T.S. charter application was considered at a full meeting of the Board of Regents. This time our application was included in the A.L.L. Committee referral to the Board along with recommendations for other schools. There was no separate discussion of the U.T.S. application. The vote recorded at 12:20 p.m. showed all regents voting in the affirmative on the U.T.S. absolute charter, with the exception of Regents Griffith and Genrich who abstained. It was almost as anti-climax to have the application accepted so easily after our long struggle!

This is not the end but truly only the beginning of the history of the Unification Theological Seminary. The faculty, administration, students and staff of U.T.S. are proud and grateful that our first president, David S.C. Kim, Ph. D., is able to present the absolute charter to our beloved founder Rev. Sun Myung Moon.

Dr. Henry Thompson likened our course to that of Jacob's: seven years to gain Leah (our provisional charter) and seven more years to gain riches (still to come!). We hope and pray that the future of U.T.S. will fulfill our founder's vision for this seminary, and will bring joy and inspiration to our Heavenly Father.

Reprinted from 'Cornerstone.'



President and Mrs. Kim with the staff of the seminary. (Carol Pocięcha, UTS).

specializing in Religious Education and Pastoral Counseling. He also has a Masters Degree in Education, with emphasis on family counseling. Dr. Ang's qualifications for executive administration include a Ph.D. in Economics and a Professional Diploma in Accounting; Dr. Ang has never been actively engaged in business. Dean Stewart served for 20 years in a Catholic religious order and completed her coursework toward a doctorate in Nursing Education Administration."

the two programs (Master of Religious Education and Master of Divinity) were registered.

However, this was not a complete victory. The registration of the programs was conditional on seventeen points of improvement. Also, although our graduates would now be able to receive Master degrees, only those who entered after the programs were registered, i.e. January 1987, were eligible, and their transcripts had to be submitted to the Board of Regents for approval. Thus over the following three years we made those seventeen improvements and reported on them; we were visited again by an assessment team; we submitted progress reports on various areas; and 22 of our graduates who completed the Religious Education program in June 1988 received Masters degrees.

The Final Victory

In May 1989 we submitted our petition for an absolute charter, and then began the wait that finally culminated in victory on January 17th, 1990. There were two meetings of the regents at which our application for the absolute charter was discussed: on Wednesday, January 16th, the Administration Law and Legislation Committee (A.L.L.) met at 5:15 p.m.; and on Thursday, January 17th, the Board of Regents met at 10:00 a.m. Our legal representative, Mr. Richard Leckerling, attended both meetings and made a full report to us.

The A.L.L. Committee meeting began with only three regents present. The chancellor quickly made a motion to grant all the charter applications. Regent Griffith responded by objecting



70TH BIRTHDAY ADDRESS

A Foundation for the Future World

By Rev. Sun Myung Moon

This is an unofficial translation of the speech given at the Chamshil Gymnasium in Seoul on the morning of Feb. 1, 1990.

I thank you for gathering here today in spite of your busy public and private schedules to create such a grand occasion in celebration of my seventieth birthday. I am particularly grateful for your heart that celebrates the fact that my life has been centered on the Will of God.

Many distinguished speakers have spoken generous praises of my work. Today's occasion would have little significance, however, if its sole purpose were to applaud my past accomplishments. The content of our celebration must be determined by the degree to which my past deeds give reason for us to have hope in the future, the degree to which my work is able to brighten the future of mankind, and the degree to which my work is related to the Providence of God, whose government encompasses the entire cosmos.

Throughout my life, I have run at full speed to pioneer a course never before travelled by anyone. It is already widely known that on an external level I have been buffeted constantly by opposition arising from a lack of understanding. Within the realm of my heart, however, I have been in a constant state of tension, fighting every minute and every second to focus how I can accomplish God's desire during my lifetime.

My life has been so intertwined with God, that I could never speak of it without reference to Him. Because my life has been directly connected with the fate of the nation and the world, I have shared every aspect of it in a deep give and take relationship with God. As I recall now how I shared with Him my deepest sorrow, my greatest pain, and my most exalted joy, I offer my deepest gratitude to God with a heart that perhaps cannot be fully shared with any other person. All the glory of this day I offer up to the living God my Father.

It is true, frankly, that the foundation that I have laid around the world is an astonishing accomplishment. I take pride, however, less in the external and visible aspects of this foundation as much as in the fact that no part of this foundation has been established centering on myself and the fact that each part is geared more to the future than the present, more to the interest of the whole than of the individual, and more to the larger purpose than of the more narrow purpose. The value of this foundation lies in the fact that God was its motivating force and that it was established under God's protection even under the severest hardships and turbulent vicissitudes.

God whispered His advice

My seventy years certainly have not been an easy course. I had no friends in the world and no mentors. I travelled this course alone. I have recovered from many treacherous passages. Time and again, I have persevered even when death seemed certain. The only reason I did not lose courage in such circumstances was that I had a deep communication of heart with God. The content of the conversations that took place in that profound realm are beyond anyone's knowledge. I can only say that God always softly whispered His advice to me, and that He was the motivation for my life. He was even more

than that—He was life itself; He was the source of my life energy.

I have never had the time to lend my ear to what others were saying about me. I never had the time to take my gaze off of God for so much as a second to cast a glance away from God. I have never been concerned with the public's opinion about me. I had no thoughts other than those of the earnest desires of God. With every cell in my being in unity with God, I have lived with an almost fanatic determination for the purpose of bringing His ideal of creation into reality.

Ladies and gentlemen, what do you suppose is this earnest desire of God for which I have dedicated my life?

Had there been no Fall, God would have been the invisible True Parent and man would have been His children. Man would have become a true life form, receiving love and a lineage of good from God, the Parent of vertical true love, and Adam and Eve, the parents of horizontal true love. Also, through the process of love, man would have been able to connect the seed of life to his descendants.

The Fall occurred when the original human ancestors failed to fulfill true horizontal love under the auspices of God's vertical true love, allowing instead the invasion of the Archangel, which led them to false horizontal love. As a result of this Fall, God lost the children He loved, and man was placed in a position where he had no alternative but to be born into the world as a dysfunctional life form embodying a contradiction between his mind and body. Satan, using the condition of horizontal love as a curse, has unjustly controlled man on all levels from the individual to the world. God, on the other hand, in an effort to return all this to its original state, had been carrying out His salvation providence. In accordance with the Principle, He has been working for the natural subjugation of Satan, and working through the Messiah to graft mankind onto His lineage.

Because I know how God has invested Himself fully into the restoration providence, which is actually a course of recreation, even as much as He carried out the original creation as a sacrificial act involving a total investment of His true love, I have followed His will and have offered my entire life to putting into practice these basic principles of true love and of living for others. I have led my life thoroughly in service to others within the Will of God, and have continuously made a full investment of myself. The foundation I have achieved today has come as a result of this.

Cooperation on a global scale

Advancements in modern technology have already brought tremendous changes to the planet Earth and are likely to bring even greater changes in the future. As a result of such advances, mankind finds himself faced with a acute emergency that requires us to gather our wisdom together in order to find a solution. Contemporary

civilization now stands at an important turning point.

In order to deal with this situation, mankind must first transcend national, racial and religious boundaries so that there can be cooperation among us on a global scale. This is necessary because today's problems such as environmental pollution, over population and protection of the environment are global in their scales. Second, the sickness of today's society, particularly the deterioration of ethical and moral standards and the deterioration of our humanity, and including threats of racial and religious wars, all have their

regardless of what part of the world they are from, have gone through a change of character effected by means of the philosophy that I have taught so that they no longer live in a self-centered manner but live a life of giving for others. They are examples of citizens of the ideal world.

On a quantitative basis, the Unification Movement is less than adequate, but what we have accomplished until today has profound significance in the history of the universe. Have not the teachings of many saints and sages through history sought to accomplish such results? Are not many people of good conscience in today's world

trying to find the guideposts that will allow them to lead lives of goodness? And how many young people today are wandering in search of new possibilities and dreaming dreams of a brighter future for the world? And how many such young people have become discouraged in their search and have broken down in frustration?

I invite everyone to come and see for yourself. Come and look without prejudice. Examine for yourself this foundation that is not motivated of human concerns but is created with the intimate presence of the Will of Heaven.

Design for yourself a brighter tomorrow. Build for yourself a clear system of values.

Look at the people of the Unification Church around the world. See how all of them, young and old, are filled with joy even as they travel on their course of total dedication. See how, in particular, the young people of the church maintain the highest ethical and moral standards even in the midst of a corrupt society, and are able to have pride in what they do. I see the young people of the Unification Church as representing the hope of mankind and the hope of God.

Let's think for a moment from a point of view that goes beyond narrow sectarian and religious interests. If the Korean people could undergo a change in character according to the philosophy that I advocate and could begin to live lives dedicated to others, what effect would this have on the future of the nation? Would unification of North and South Korea be a difficult task under such circumstances? And if all the people of the world could accept this philosophy, would not his guarantee a prosperous and peaceful world? My philosophy of "Living for the greater purpose" is not meant to bring about the development of the Unification Church for its own sake. God and the world do not exist for the sake of the church. It is the church that must live in service to God and the world. Even now, I continue to seek the way of service, and my plan is to dedicate my entire life to this path.

Thank you again for your congratulations. I hope that this occasion today will be much more than a celebration of my seventieth birthday. I hope it will be an opportunity for you to learn of the universal path of righteousness that requires us all to live for others. I pray that God's blessing will be upon your work and your families.



Rev. Moon singing an after dinner song. (New Future Photo)

causes in human nature. Thus, solutions to these problems must be approached from the perspective of bringing a revolution of consciousness to mankind and of remaking human nature. It is not a simple issue of making changes in social institutions and structures.

Ladies and gentlemen, all the activities that I have founded around the world are models of movements that rise above national boundaries, work to tear down the walls between races, are inter-religious in their nature and are global in their scale. Unificationists around the world carry with them a new world view that comes as a result of a revolution of consciousness centered on the true love of God. They are already living as one human family. The only place in the United States where there is no racial friction or barriers between Black Americans and people of other races is the Unification Church. Missionaries from Japan, the United States, and Germany rose above the historical hatred and struggles among their countries, and went out to their mission countries without knowing anything about their partners. Once in those countries, they dedicated themselves together for their mission work.

You already know that I have been contributing large sums of money to hold annual conferences to foster unity within and among the major religions such as Judaism, Christianity, Islam and Buddhism, and the highest leaders of various religions have commended my highly for this effort. Also, there have been situations such as the Korean man living in a farm village who received through the international blessing ceremony a Japanese bride who had graduated from a famous university in her country. His entire village held a feast to congratulate him. In any gathering sponsored by the Unification Church, wherever and whenever it may be held, there is no racial conflict or prejudice. The members,

GOD'S HOPE FOR AMERICA

Return of American Youth to a New Christianity

By Dr. Joon Ho Seuk

This is an excerpt from a speech given at the Yale University Chapel in New Haven, Connecticut on January 11, 1990.

I thank you for this opportunity to share with you about God's hope for America. We see many changes in the world, particularly, in Eastern European countries. Recently, we saw the fall of the Berlin Wall. It was impossible to imagine this a few years ago but today it is reality. Recently, I visited the Soviet Union and I proclaimed Rev. Sun Myung Moon's name in a public speech about Unificationism. This was also unimaginable a few years ago.

I see great hope for this country as I do for the whole world. But still this country and the world are far from the ideal world of peace and harmony.

God summoned America to save the democratic free world, and furthermore, to save the whole world. This is why God invested and blessed this country.

But what is the reality of this country? There are so many problems in this country. The first problem is the declining Christian spirit. Christianity is divided into many different denominations and cannot give sufficient understanding and guidance to young people. Young people are leaving the churches. Only old people gather together in the churches, like senior citizen homes. Christianity has lost its original spirit.

Secondly, there are so many immoral problems amongst young people. Young people are the future of this country and world. If the young people are corrupt, there is no hope. We see many problems amongst young people, such as drugs, free sex, alcoholism, teen-age pregnancy, violence, and suicide.

However, this is not America's problem alone—this evil spreads out all over the world infecting the new generation of youth. They know clearly "This is bad." But they cannot cut off or separate from it. This is the agony of American youth.

There are millions of students in the schools here, but all the intelligence of the teachers and university professors cannot save the youth. It takes more than the American educational system. Even famous organizations cannot save the present American situation.

Thirdly, the United States is basically under secular and atheistic humanism, and has forgotten the basic values centered upon God. Just as the laws of physics create harmony and order in the universe, moral ideas and principles are necessary to anchor our lives, providing meaning, order and direction to human society.

The erosion of traditional value systems is reducing the American way of life to one of fun, convenience, and chaos. Every responsibility becomes a burden—our family, spouse, and children—no one wants to care.

Fourthly, the family is broken and half of all marriages end in divorce. Young people who come from broken homes suffer from a lack of love, and thus, seek an artificial high which leads them to drugs and helps them to escape from their problems.

Last, and perhaps most importantly, there is much racial tension and conflict between black, white, and yellow people. The problem between blacks and whites is particularly serious. America represents the great melting pot of the world. However, although we are all in the same pot, somehow we still haven't melted together.

We continue to live in and build our separate worlds. However, this division of the races is one of Satan's success formulas for the destruction of this nation.

The existence of these problems is forcing God out of this country. Therefore, we must bring God back to this country. We must bring God back into the hearts of young people.

Spiritual Revolution

This country is burning on fire. It is like a sick person who has cancer. When you have cancer, you need a doctor to cure your disease. When you have a fire, you need a fire fighter with an extinguisher. Usually, the fire fighter comes from outside, not from inside. Usually, the doctor comes from outside, not from inside your family.

This is why Rev. Sun Myung Moon came to this country in 1972: to heal the wounds of this nation with surgical instruments of true love, to revive the original spirit of America, and to ignite a revolution of heart.

The fundamental cause of all the problems in this society is that people are self-centered. We need a revolution of spirit and heart. Rev. Moon is teaching that we must live for the sake of others. We must practice true love. We must even be able to love our enemies.

In 1965, Rev. Moon came to this country for the first time to bless this land. He traveled to 50 states within 40 days. He made Holy Grounds for prayer. At the time, he traveled in a station wagon, eating sandwiches made from food bought from a grocery store. Sleeping in the car, he traveled to every state, planting seeds of love for this country.

Then in 1972 he came to this country again. He initiated the Day of Hope tour. The Day of Hope tour was to wake up America. He proclaimed God's hope for America, God's hope for humankind, and God's hope for a new Christianity. Ever since then, he has shed his blood, tears, and sweat to love this country.

The Family

He invested his whole heart and every ounce of his energy, to save this country. He told us that we need a revolution of heart, a spiritual revolution. Also, we need a revolution of the family. The family is broken. Satan's successful formula system is the infiltration of American families.

The family should be centered on God's love. Centering on God, husband and wife should be united to create an ideal family.

The husband is born to love his wife. The wife is born to love her husband. Husband and wife must love each other, and more importantly, we must love God and we must love our children.

Parents and children are the vertical axis. This axis is the most important. You can divorce your husband or wife but you cannot divorce your parents or your children.

In a true marriage, we must love our children as we love our spouse. And we must love our parents as we love our spouse, and as we love our children.

But what is the reality of this country? Old people are abandoned by young people. There are many senior citizens homes. Many old people live a very miserable life. Senior citizen homes are not Heavenly Father's desire. Rev. Moon wants to abolish senior citizen homes. Children should attend their parents. Parents should love their children.

So Rev. Moon has initiated a revolution of the family. Without establishing the ideal family, we cannot establish the ideal society, nation, and world. All problems of this world originate from the family. All problems of the family originate from the individual.

The conflict between mind and body leads to conflict between husband and wife. This conflict is then manifested into the society, the nation, and the world. So we must have unity in the family, unity between husband and wife, unity between parents and children, and more importantly, unity between mind and body.

The family is the training ground of love. We practice true love through loving our family and we multiply that love into the society, nation, and world. When you see children in society, you should love those children as you love your own children. When you see old people in society, you should love those old people as you love your own grandparents. When you see young men and women, you should love them as you love your own younger brothers and sisters.

When you see older men and women, you should love them as you love your elder brothers and sisters. The family is the training ground and school of true love.

A True Sexual Revolution

Furthermore, Rev. Moon is igniting a true sexual revolution. Now this country is advocating free sex. That is not the true sexual revolution. This is a false sexual revolution initiated by Satan. Recently, Playboy magazine invited theologians to an event to solicit them to justify free sex. We are in need of a true sexual revolution.

Rev. Moon teaches us that our sexual organs are the most holy place but it has become a shameful place because of our misuse of love.

However, through man and woman's sexual organs, new life is born. Life, love, and blood lineage are connected. All life comes from a woman's reproductive organs, her most holy place. Love is connected through the reproductive organs.

Man is born for the sake of his wife and woman is born for the sake of her husband. Only the husband or wife should hold the key to his/her spouse's reproductive organs.

But what is the reality of this country and this

world? Men and women are misusing their most holy places, their sexual organs, for their own pleasure. People are with a different man and woman everyday. Many young people's heritage is sexual promiscuity.

This is the golden age of satanic civilization; an age where men and women are having all kinds of perverted sex unashamedly. At least Adam and Eve felt shame; however, today's America has lost the ability to feel shame which means it is beyond the realization of sin.

We must cease engaging our energies in ways which defile our sexuality and humanity. We must maintain our purity in order to restore our true human dignity and to preserve God's true life, love and lineage.

A Suffering God

In order to save young people, this nation and world, Rev. Moon has been investing every ounce of his energy and heart. But America didn't understand Rev. Moon, just as the Israelites didn't understand Jesus Christ 2000 years ago. Finally, the American government imprisoned Rev. Moon in Danbury, Connecticut.

In his life, Rev. Moon was imprisoned six times: in Japan, North Korea, South Korea, and in America. He has said that, if necessary, he is ready to go to prison one more time in Moscow, if that will facilitate saving this world.

Many people think that God is a God of glory and happiness but Heavenly Father is a suffering Father, looking at this world where His children are suffering so many hardships. Heavenly Father feels so much pain and sorrow.

One day, Rev. Moon asked us, "If I go to the spiritual world and meet God person to person, what will that moment be like? Would it be a reunion in which we would embrace each other, dancing and singing together? That is not quite true. The moment when I go to spiritual world, Heavenly Father will embrace me and burst into sorrowful tears thinking of how much His son has suffered his entire life. He will cry with joy knowing that His son has finally come home and his suffering has finally ended."

So Rev. Moon's desire and appeal to us has always been: "Let us liberate God from suffering, pain and hardship." In prison, Rev. Moon never prayed to Heavenly Father asking for help. His prayers were always prayers of comfort to Heavenly Father: "Heavenly Father

don't worry about me." He never prayed out of weakness.

The purpose of Rev. Moon's life is to liberate God from His suffering and hardship and to liberate humankind from their suffering and hardship. When we liberate humankind from suffering and pain, at that moment, God will be liberated from His sorrow, misery, and pain.

A New Idealism

Now Rev. Moon is calling young people to become champions to save this country and world. I see many hopeful signs for people in this country. Although there are many young people with problems, there are many righteous young people.

I am the director of CARP, the Collegiate Association for the Research of the Principle. As I travel around campuses, even recently in Soviet Russia, I meet many students who are seeking for an ideal. Many of them are very righteous but they struggle because they cannot find an ideal which satisfies their conscience, rationality, and emotions.

In the 1960s, many young people were seeking for an ideal but at that time, none existed, so many righteous young people sought artificial ideas, artificial highs, and artificial love. They became champion hippies. They were disappointed, disillusioned, and hopelessly depressed.

So in the '70s and '80s, young people retreated and became self-centered; the "me-generation" emerged. But now in the late '80s, a new idealism is returning to young people on American campuses. They are concerned about the community and volunteerism. They want to serve others. They want to help less privileged people.

Next year, I would like to invite Russian students and American students to work together and serve underprivileged countries.

Power of True Love

Rev. Moon teaches us that we should practice true love because only true love has the power to change this world. Only true love has the power to unite mind and body. Only true, unconditional love, of living for the sake of others, has the power to unite husband and wife, and to unite parents and children. Only true love has the power to unite nations. Only true love has the power to unite east and west, north and south. Only true love has the power to unite the world. Only true love has the power to establish one world under God.

Power, position, knowledge or money cannot establish the Kingdom of Heaven on earth. Only true love can. This is what Rev. Moon is teaching us. God is our Parent and we are His children. When Rev. Moon was young, he prayed to understand the fundamental truth of the universe. After a long struggle through prayer, finally he received the answer from God: The fundamental principle of the universe is the parent and child relationship. God is our parent and we are the sons and daughters of God.

There are four different levels of people. Those who live only for themselves are selfish people and are considered human trash from God's point of view. Those who live for the sake of the family are called sons and daughters of filial piety. Those who live for the sake of the nation are called patriots. From God's perspective, those who live for the sake of humankind are people of a higher value and thus, are called saints and sages. And finally, there are those who live for the sake of God and humanity. These people are of the highest value and are called the true sons and daughters of God. When they go to the spiritual world, they shall live together with God eternally in His heavenly palace.

Rev. Moon is teaching us how to become true sons and daughters of God. Philosophy should teach us how to find God but philosophers have failed their mission. The more we study philosophy, the more confused we become. Philosophy cannot explain the existence of God.

How about religion? Religion should teach us how to live together with God but somehow religion does not clearly teach the existence of God. Rev. Moon teaches us, not only belief in God, and knowing God, but also how to live together with God eternally.

Through Divine Principle, Rev. Moon's teaching, we know very clearly the existence of God and the heart of God. That is why when young people hear and understand Divine Principle, they change very drastically.

see Dr. Seuk on page 6



Dr. Seuk

GOD'S HOPE FOR AMERICA: IOWC

New England from page 1

New Hampshire

The speech in New Hampshire was held at the Holiday Inn on January 16th. More than 100 people attended, 51 of whom were new contacts.

Dr. Seuk was presented a proclamation from two current state legislators, Robert Oulette and David Dow, who also gave him a pin from New Hampshire as his personal appreciation.

In New Hampshire everyone listened courteously and no one left early.

One guest, who had formerly been a member of Jehovah's Witnesses and the Mormon Church but eventually became disappointed in both, had prayed for God to show him His spirit or take his life. Soon after this he met the IOWC. He is now attending 7-day.

In New Hampshire people were surprised to see the Unification Church still going strong when all the other "new religions" have become very small.

Massachusetts

The Massachusetts Day of Hope speech was held at Boston University on January 20th. The IOWC joined the local CARP and the church in the middle of their poster-

ing full force. Some hadn't known that Rev. Moon was not still in prison. We also advertised in the Boston University paper which, with a circulation of 21,000, is the third largest in Boston after the two main local papers.

Press, wrote a very positive article in its next issue, quoting Dr. Seuk on several important points. These included a proclamation of the "Age of Parentism", the need for a "true sexual revolution", and that only true love can bring a solution to all the conflicts of the world.



The IOWC in Boston.

and leafletting campaign two days before the event. About 1,000 posters were put up in target areas of Boston and about 30,000 fliers distributed as well as 12,000 tickets.

The fliers and posters had a quote from Rev. Moon and half of them had Rev. Moon's picture. Again people were surprised to see Rev. Moon and the Moonies in

There was a blizzard beginning a few hours before the event that continued for two days, but over 200 people braved the weather and attended the speech. An ICC Alumnus and an ICUSA contact gave short introductions before Dr. Seuk spoke. One of the major local papers and the B.U. paper were there. The B.U. paper, the Daily Free

New Times

One year ago CARP held an activity at B.U. after putting a full-page ad in the paper and doing an extensive flier campaign. Not even one person came to that event. Now, one year later, the response was unbelievable in comparison. People wanted to know what Rev. Moon is doing and were supportive of what they heard.

Generally speaking, through this Day of Hope campaign, even the Unification Church members are surprised at the amount of positive response and people's desire to know about Rev. Moon. Unlike the heckling of the past, people are respectful and receptive to the ideas put out by the Principle. They recognize and support the need for change through radical moral revolution.

RETURN OF AMERICAN YOUTH TO A NEW CHRISTIANITY

IOWC West from page 1

next to the campus, so we focussed on the campus, working around the CARP literature table. The people we met were open and friendly; we experienced very little by way of persecution.

One exception occurred when one brother started witnessing in the Methodist campus ministry center. He was gradually surrounded by a half dozen young Methodists, centering on two campus ministers, who all stridently tried to pull him away from faith in the Principle. He argued for awhile, finally retreating sadder but wiser from his experience of Methodist "love bombing."

Each evening we held an evening program at the center, with an attendance normally of 5 to 7 guests. Rev. Lee hosted a dinner for special guests, including clergy, scholars and community activists, sharing with them current news of our movements' activities and Rev. Moon's thought. All were highly edified.

Thursday evening we had a turnout of 80 people, including some 30 new guests. Introductions to our movement were given by Rev. Richard Pike, Presbyterian-Congregationalist Campus Minister, and Mrs. Stephanie Abney, a local activist with the American Freedom Coalition, the American Eagle Forum, and the Latter Day Saints. Dr. Hendrick's speech was well-received, and the following evening 5 ASU students attended the 2-day Divine Principle workshop.

After a day of fundraising, the IOWC visited the Superstition Mountains, and departed for our next campaign in Los Angeles. Having invested completely our hearts and souls at ASU, we all felt deep love for the campus and its people, and were sorry to leave. Truly we wished we could have stayed to develop the many relationships into which God had guided us.

After the clear, mild weather of Arizona and the simple walk to the campus, the wet cold of Los Angeles and the constant logistical difficulties of travel between



Dr. Hendricks.

several houses and campuses was a challenge. However, we maintained simple direction, and, focussing on the USC campus, met dozens of wonderful students.

One of our members, David Reed, met the leaders of the local Association of black Engineering Students, who, after hearing an introduc-

tion to the Principle, invited David to speak to their convention in February.

John Biermans witnessed to the leader of the local Campus Crusade for Christ and members of several Christian youth organizations. They were in general very open to us, but stumbled over the wisdom of Christ, foolishly insisting that they have in their pockets the answers to the world's problems and need not look any further. We are growing our hearts, striving for God's longing, tearful heart in witnessing.

We have learned the lesson of persevering to the end. Rachel, after struggling to sell even one ticket in Tempe all week, suddenly sold four just minutes prior to the event. Both Terry and Dr. Hendricks met on Friday evening young people who came to the 2-day workshop the next morning. Terry's guest now wants to join the IOWC team!

In Phoenix, Dr. Hendricks gave two newspaper interviews and did one radio talk-show. The newspapers tended to focus on the ideal of the true family. The talk-show, however, was rather low-level, with the host setting up people to attack the church. One of them, however, clearly was an ignorant bigot who ended up attacking religion in general.

Another, attorney Ford Greene, justified his activities kidnapping our members by the precedent of the "legality" of cannibalism on a ship that has run out of food! Two of our church members did get through on the phones and gave excellent testimonies

as to the freedom of our faith and excellence of our moral standards.

Rev. Lee, the Regional Director, has been with us in each city, inspiring everyone each morning at morning service. He emphasizes teaching Principle everywhere while witnessing. No need to invite to the center—just teach the truth wherever you are. All the members have had great experiences through this method, and have improved their ability to lecture principle day by day.

We also have been very inspired with the unity of all members in the local areas. Everyone is taking some part of the responsibility for the revival program and planning. All have become more aware of the need to witness, and have been working in their own neighborhoods and

workplaces to invite people. Parents attending the Los Angeles revival became much more positive about the church, and could understand our Founder's life and ideal in a new perspective. They see we are serious and have advanced to a new providential stage.

The entertainment program in Los Angeles was very impressive, featuring the New Vision Band, Georgia Lewis, and Etsuo Ejiri, a local member who is a professional violinist. The message, however, is the main point: the proclamation of true love as the salvation of the nation and the world. No one can deny the truth of this; it is only up to us to raise the banner of truth.

Having broken through the growth stage of Los Angeles victoriously, we are now embarking upon the San Francisco campaign with great determination. Struggle we will, fight we will—until God's Kingdom is established, the world where God's love reigns supreme.



IOWC in Los Angeles.

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NY City Symphony at the Apollo Theater

With William Warfield & Eric Person Celebrating Black History Month

By Myung Oak Rubin

Grammy award-winning vocal artist, William Warfield and jazz saxophonist Eric Person will be the featured soloists with



William Warfield

the New York City Symphony Orchestra in what promises to be one of the most exciting concerts of the year. On Feb. 25 at 4 PM, the

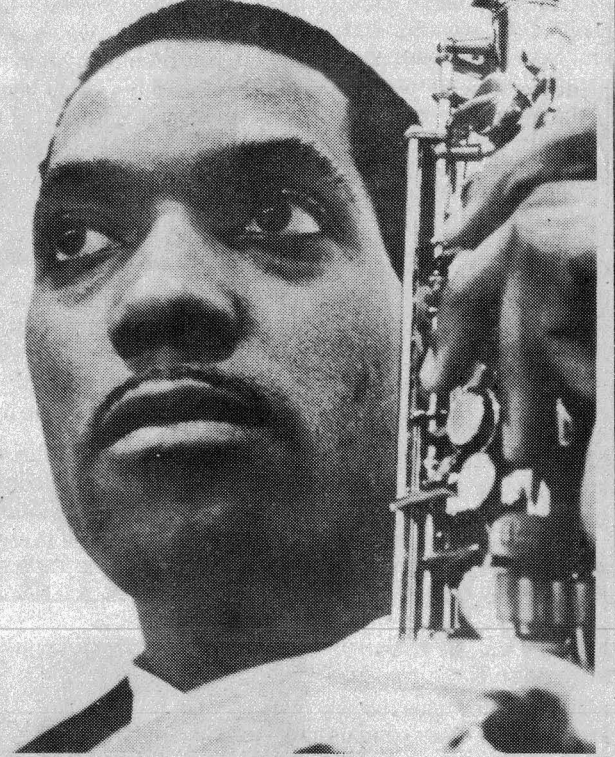
orchestra, led by Music Director, David Eaton will present a concert celebrating Black History Month at Harlem's historic Apollo Theater in Harlem. The program will include Duke Ellington's Dance Suite "Three Black Kings", Joseph Schwanter's dramatic musical tribute to Dr. Martin Luther King "New Morning for the World" and will conclude with Beethoven's glorious Seventh Symphony.

William Warfield may be best known for his unparalleled rendition of "Old Man River" in *Showboat* and his 1964 recording of *Porgy and Bess* with Leontyne Price which received a Grammy nomination. In 1984 he won the Grammy Award in the "spoken word" category for his narration of Aaron Copland's "Lincoln Portrait".

Mr. Warfield is a world renowned concert artist as well as one of America's historically great performers. He has appeared in major opera houses and music festivals throughout the world including the Hollywood Bowl, the Tanglewood Festival, the Garden State Arts Center, Cleveland Orchestra's Blossom Festival

and the Casals Festival in Puerto Rico at the special request of maestro Casals. In recent years he has made numerous appearances with major orchestras throughout the United States performing Joseph Schwanter's moving tribute to Dr. Martin Luther King, "New Morning for the World" and which he will perform with the New York City Symphony on Feb. 25 at the Apollo Theater.

Featured also will be saxophonist Eric Person who will make his debut with the New York City Symphony. Eric Person who showed an early interest in jazz through his father Thomas Person, started his musical training at age 8, in St. Louis, a city known for its great jazz tradition. In 1962, after private study with Lloyd Smith (formerly with Earl "Father" Hines), Eric moved to New York City where he has been performing with such diverse artists as Woody Shaw, Chico Hamilton, John Hicks, Ronald Shannon Jackson and Kelvyn Bell among others. He recently completed a European tour with Kelvyn Bell and *Kelvynator* and has done a recording with Joe Longo.



Eric Person

This concert will be a key event on Black History Month's calendar and will attract some top officials from the community. One-third of the ticket sales will be donated to the Boys Choir of Harlem as part of New York City Symphony's ongoing service to the community.

Tickets are \$20, \$16 and \$12. Benefactor tickets for \$50.00 will guarantee you prime

seating plus an invitation to a post-concert reception to be held at the Apollo. To order your tickets, call Linda Perry at (212) 889-8511 at the New York City Symphony office.

TEACHING GOD'S HOPE FOR AMERICA: IOWC

Dr. Seuk from page 4

Rev. Moon teaches us that we live three different lives. One life is in the mother's womb for nine months, then in this world for 60, 70, or 80 years old. And then we live in the spiritual world eternally. These are the three stages of life.

There are many elements within creation that consist of the number three: vegetable, mineral, and animal kingdoms; gas, solid, and liquid; a tree has a root, trunk, and leaves; a body has a head, torso, and limbs; there are three major colors, three major branches of government; likewise, there are three different stages of our lives.

In the mother's womb, we are surrounded by water. In the mother's womb we form our lungs, heart and organs in order that we can function in the physical world and breathe air. How about the air in the spiritual world? That air is love.

In this physical world, we bear fruit, which is love, and then we go to the Kingdom of Heaven in the spiritual world, like fruit goes to the warehouse at the end of the harvest. In the spiritual world, we don't need any doctoral degree or position, only love. The more we live for the sake of others, the higher the place we will occupy in the spiritual world.

Rev. Moon investigated all of the spiritual world and was shocked by his findings. In the high levels of the spirit world he found many simple people. He asked them how they came there and they answered that they didn't know. But they said: "I did my best to live for the sake of others. I did my best to serve other people."

But those who were in the bottom of hell were those who had position, power, and material wealth, because they lived very selfishly. This is why Rev. Moon teaches us to become true sons and daughters of God.

One World Under God

So the time has come for young people to stand up for justice and righteousness. Let us revive Christianity. Let us bring a new morality to young people. Let us create the ideal family. Let us solve the racial problem between white and black. In the sight of God, there is no black, yellow, or white. We are all brothers and sisters under a common Parent. There is no Korean, Japanese, German, American, or any other nationality—we are one nationality under God. God's purpose is to build one world under God.

There are no national barriers for birds or insects. They can fly any where. Fish can swim any place. Fish, insects, or animals do not discriminate against colors of skin. Only fallen human beings do this.

Who are the true Americans? Those who love this country more than anyone else. The immigration department chases after illegal aliens but I can say that many immigration officers are false Americans. On the other hand, many illegal aliens can be true Americans. Those who love America more than anybody else are true Americans.

In this sense, Rev. Moon is a true American. He loves this country more than anyone else. He sleeps only a few hours a day. I've never seen Rev. Moon retire before midnight, often only sleeping three hours a day. Many times, Mrs. Moon finds Rev. Moon dozing in the chair. At three or four in the morning, Rev. Moon is praying for all humankind and Unification Church members. During the nighttime here, it is daytime elsewhere, so Rev. Moon thinks that he cannot sleep comfortably when many members are still working hard and so many people are suffering.

As young people, we should feel like champions, inheriting Rev. Moon's spirit, heart and love. We should live a useful, meaningful way of life.

If we sleep 8 hours a day, we are sleeping 1/3 of our lives. If we live to be 70 years old, then we will sleep 20-30 years of our lives. Our life is

so short, so we must live a meaningful way of life. If we waste our life just seeking money, position, and power, our precious and divine life is completely wasted.

Even though Jesus Christ only lived 33 years, he has been a part of our lives, living in our hearts in the past, the present, and even millions of years in the future. His life will be eternally respected by God, humanity, and future generations. We should live a Christlike way of life.

Parentism

Rev. Moon teaches the philosophy of Godism or headwing because it is apparent that right-wing democracy and left-wing communism cannot lead humanity into the ideal world. So Godism/headwing is a universal ideal to harmonize the left-wing and the right-wing.

Godism/headwing embodies the essence of God's love. Therefore, Godism/headwing means *Parentism*. The essence of Parentism is true love, therefore, Parentism is another way of saying *True Lovism*.

We need Parentism. We are now in the era of True Parentism. Democracy and Communism are from the era of brotherhood. The democratic and communist worlds represent Cain and Abel-type ideas. Cain and Abel were brothers in Adam's family, so the democratic and communist societies have been fighting like brothers. The only way these two brothers can stop fighting and harmonize with each other is through the parents.

Who brings the ideology of Parentism? The Messiah brings it. Because Adam and Eve fell, they became false parents. To restore the position of the True Parents, Jesus Christ came and was called the second Adam (I Cor. 15:45). However, Jesus was crucified and although he became the True Parents spiritually, he could not realize the position of True Parents substantially. This is why the Lord of the Second Advent must appear as the True Parents, bringing the advent of Parentism.

The democratic and communist ideas are a worldwide extension of the conflict between Cain and Abel. This struggle extended to the society, nation, and world. To resolve this ideological confrontation between brothers, we need a new parental ideology, which is Godism, or True Lovism.

Only through true love, which is the essence of Godism/Parentism, can we unite mind and body. Only through true love can we unite a divided Christianity. Only by practicing the true spirit of Jesus Christ, can we unite all Christian denominations. Only by true love can we unite all religions. Only by true love can we unite America and the Soviet Union. Only by true love can we unite east and west, north and south.

The different races continue to fight because they don't know their common Parent, therefore, they don't think that they are sisters and brothers. Only by Parentism, can the racial problem be solved. What is the true color of love? White? Black? True love has no color. In other words, anybody who is color-conscious cannot have true love at all. You've got to be color-blind.

There is no solution or cure for the problems of the world today except the parental love of God. Therefore, under the banner of Parentism, let us unite together to save the country and the world.

The Unification Movement declares Parentism. What is true Christianity? Christianity should sacrifice itself to save the whole world. True Christianity means world salvation, not individual salvation. The Unification Movement is ushering in a new Christianity. Not for one moment do we think we are here to serve ourselves. We are here for the purpose of serving the world.

So under the banner of Parentism, let us rise up together, to wake up America, to wake up American young people, to save this nation and to save the world!

MEDIA AND THE MOVEMENT

Japanese Movement Starts TV Broadcasting

By Gaku Makise

On October 2, 1989, the commemoration day of the 30th year since the founding of the Unification Church of Japan, the Universal One Television company began its first telecast via satellite.

Since July 20th, Universal One had been doing several test broadcasts. Now, this broadcasting program will enable us to unite the communication of God's words with education via satellite.

On this day Universal One made a special commemoration program for the 30th anniversary of our church in Japan entitled "God's Love Embraces Japan". It lasted for two hours beginning from 8:00AM. It was televised to churches and families throughout the entire nation that had receivers.

Hiroshi Sakazume, master of ceremonies and head of the Public Information Department, first introduced President Kuboki. Then, members of the Takasaki church were shown joyfully viewing the telecast via satellite. The program also included interviews with the Kantoh district leader, Osamu Yokouama, and others. All expressed great expectations for witnessing through satellite.

Japan-Korea tunnel

Following this was another local report on the Japan-Korea tunnel project that is going on in Karatsu, Saga Prefecture, in Kyushu. At a studio, the secretary-general of the International Highway Corporation gave an explanation on the building of the tunnel.

Initiated by Rev. Moon in 1981 at the 10th I.C.U.S., the tunnel has been under construction for 8 years, and the site at Saga is drawing attention not only from Japan but also from foreign countries. A technical expert guided reporters 410 meters deep into the tunnel. He had been working for the Seikan Tunnel between Aomori and Hakodate for the last 20 years.

Next on the program was a discussion among several church elder members: General Affairs Manager Toshiko Saitoh, Witnessing Department Chief Setuo Sakurai, Men's Department Head Takeshi Ohbayashi, and Women's Department Head Katsuko Yokoi. Each one shared their reminiscences of church life and faith.

Congratulatory messages were sent out by the president of the Korean Unification

Church, Eiki Kim, and by presidents of the American and German churches, president of Seiwa Seminary in Korea, Assistant Professor at the Unification Theological Seminary in the United States, Tadaaki Shimmyo, as well as Japanese missionaries in various foreign countries. Telegrams of praise and encouragement sent by church members were read for the entire nation.

Now is the time of a new media. The time has come when God's words may be spread out to the entire world by electric waves as it says in the Bible: "... as the lightning flashes and lights up the sky from one side to the other ..." (Luke 17:24).

Movement news; Korean, English, and Chinese language study programs; lectures on Divine Principle and Unification Thought; worship services for children and more. Programs run for three hours in the morning and again at night.

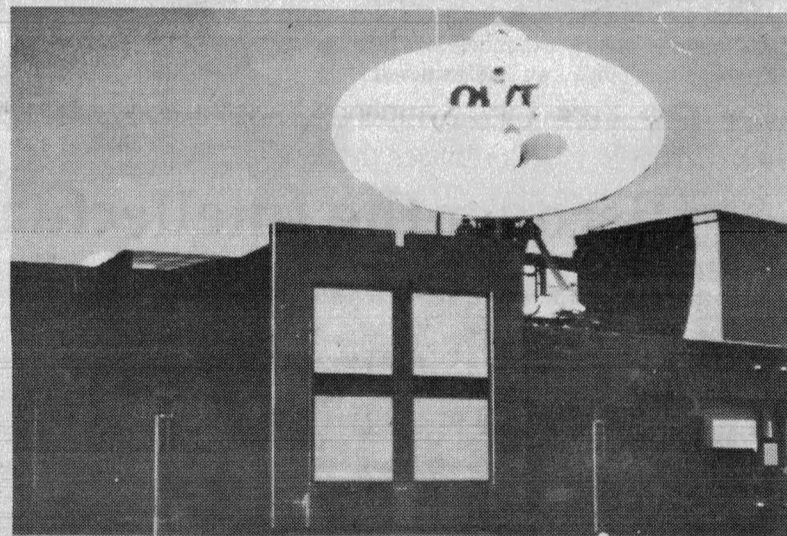
Inspiration

Following are comments of Japanese Unification Church Vice President Mr. Oyamada about the start of this telecast via satellite:

"The Unification Church, founded in Korea, now has missionaries in 138 nations. So far we have been able to receive only a

events can now be seen and heard simultaneously in Japan. Moreover, members can learn the Divine Principle, V.O.C., and Unification Thought from excellent lecturers in various nations. It will do a lot for the revival of members' spirits. Thus, we can encounter and participate in Rev. Moon's various projects in the fields of religion, academics, culture, politics, economy, science and so on.

"We can also provide accurate references to our church members in the entire nation about witnessing, education, and public information. We will be able to perceive more correctly the relationship between the



This will enable us to expand our activities in witnessing, education, and communication.

Technology

I'd like to explain a little bit about the technology of telecast via satellite. It is a method of communication among three parties: a sender and a receiver on the ground, and a satellite in the sky that mediates between them. A stationary satellite cruises around the earth in orbit 36,000 km above the earth and amplifies electric waves that come from the earth.

The first satellite was Telestar launched by the United States in 1962. In 1963 the first T.V. satellite broadcast was started between Japan and the United States by the Relay No. 1. Tragically, the first news that was broadcasted by it was the assassination of President John F. Kennedy.

The National Space Development Agency of Japan launched Sakura No. 2a and No. 2b in 1983, and Sakura No. 3a and No. 3b in 1988. Many enterprises and agencies, starting with NTT, are utilizing these satellites.

Now antenna equipment is installed in churches and homes of members all over Japan. Programs aired are: Rev. Moon's sermons and addresses; Unification

small part of information from them. But now the telecast via satellite enables us to receive Rev. Moon's words, to know his character and his life style.

"Particularly, as Rev. Moon works and worships in major foreign countries such as Korea or the United States, these historic

providence and world affairs by receiving information quickly Japan has to fulfill her own responsibility as the providence advances from the individual level to the family, society, national, and world levels. In order to do that, telecast via satellite is indispensable."



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Report on the Third Unification Thought Seminar

By Paul J. Perry

The American revival of Unification Thought took one more step forward on the weekend of November 11-12, 1989, with the Third Unification Thought Seminar in Barrytown, New York. Sponsored by Dr. David S.C. Kim, president of the Unification Theological Seminary, this program was designed primarily, but not exclusively, for the Unificationist scholars who did not take part in the 21-day summer seminar conducted by Dr. Sang Hun Lee in 1989. The purpose of this seminar was to review some aspects of the new materials introduced by Dr. Lee in the summer. The seminar was organized by Dr. Theodore Shimmyo and moderated by Mr. Paul J. Perry.

It was clear from the beginning that this seminar was at a different level from the two previous ones. The difference in part was due to our own maturation over the period of several months, but primarily it was due to the tremendous advancement in the theory of Unification Thought attained during the 1989 Summer Seminar conducted by Dr. Sang Hun Lee. Not only was our perception of the material greatly expanded, but also, and most importantly, we had achieved a

greater level of unity of heart, undoubtedly from the experience of having met Dr. Lee personally. Unification Thought had touched our hearts in a very deep way, and our determination and seriousness to learn it greatly strengthened.

Content

The program consisted of papers and lecture presentation followed by dis-



Dr. Lee and his staff, Barrytown, Aug. 1989.

cussions. Dr. John Sonneborn presented a lecture titled "Special Features of the Theory of the Original Image as Taught in the Summer Seminar." He pointed out that the Theory of the Original Image contains the elements of a "new dialectic" based on a common center and cooperation, which can be an effective counterproposal to the Marxist dialectic.

A paper titled "Some Nobel Points in

Epistemology as Taught in the summer Seminar" was presented by Dr. Jennifer Tanabe. She argued that one of the problems of existing epistemologies is that they have been unable to identify the correct problems or to ask the right questions; hence they could not find the proper solutions or arrive at the right answers. Dr. Tanabe showed that Unification epistemology supplements this deficiency of traditional epistemologies by asking the right questions, especially in the area of the relationship between subject and object in cognition.

The third session was chaired by Dr. Theodore Shimmyo, who discussed his paper "Individual Truth Bodies as Connected Bodies: A Constructive Suggestion from the West." The thrust of Dr. Shimmyo's papers was to raise a question concerning the possibility of real relationships between "individual truth bodies, which are fundamentally distinct from each other." Dr. Shimmyo showed that the Unification Thought view of Connected Body, which is a reflection of the structure of unity within the Original Image, is

effort to overcome resentment through absolute love. He criticized the methods of exclusivism, inclusivism, pluralism and theocentrism as ineffectual in bringing about true unity among religions. Instead, he proposed the method of familialism, which regards the relationship among religions to be that of a family. Based on such a view, and centered on God's absolute love, Dr. Carlson sees real hope for religious unity.

Future of Unification Thought

The final session addressed the topic "The Future of the Unification Thought Movement," presented by Mr. Paul J. Perry. Three avenues of approach were suggested for the development of the Unification Thought movement.

First, our lecturers should take every opportunity available to discuss Unification thought in their respective missions. Second, existing organizations, such as IRF, ICUS, and PWPA can sponsor large seminars focusing on Unification Thought. The special lecturers of the Unification Thought Institute could be called upon to give lectures in such seminars, but the budget, the staff and the planning would be provided by those organizations. Third, the Unification Thought Institute of America will organize and sponsor seminars at the Unification Theological Seminary in Barrytown, New York, under the direction



Unificationist scholars discuss Unification Thought, New York, May 1989.

corroborated by the Christian doctrine of "vestigia Trinitatis in creatura" and by Karl Barth's relational view of the "Imago Dei". Dr. Shimmyo attempted to strengthen this argument with an ontological argument based on the "theory of collation."

The fourth session brought home the point that now is the time for us to show great confidence in teaching Unification Thought to professors. The session was chaired by Dr. Andrew Wilson, who related some of his experiences in lecturing to professors, especially in a recent conference in Poland.

With regard to the unity of religions, Dr. David Carlson, in his presentation titled, "A Unification View of the Unity of Religions," argued that the key element is the earnest

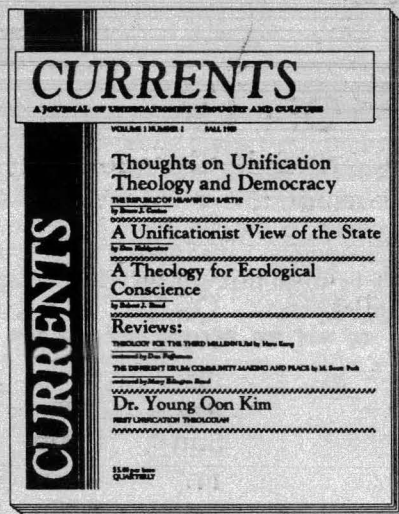
of Dr. David S. C. Kim.

UTI-America will also work together with UTI-Japan and UTI-Korea for the organization of international symposia such as the one planned for the summer of 1990. Our special lecturers and other Unificationist scholars would be invited to submit papers for such symposia.

At the conclusion of the seminar, Dr. T. Shimmyo discussed a letter received from President Dr. Sang Hun Lee in which Dr. Lee asks all those who participated (either fully or partially) in the 1989 Summer Seminar to write papers on Unification Thought according to their area of expertise. Their papers are then to be submitted for possible inclusion in the upcoming international symposium, which is now being planned for the summer of 1990.

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DIVINE PRINCIPLE STUDY

Why Christ Came and Why He Must Come Again

Volume Three • Part Four

From the time of the early Church, Christianity has always held an elevated view of John the Baptist. Even its best modern thinkers, for example the German, Gunther Bornkamm, persist in identifying John as a heroic figure eternally testifying to the Risen Christ:

"...he signifies for the Christian...the returned Elijah who was to prepare the people of God for the coming of the Messiah...The Church recognizes him to be the one who will be forever preparing the way for Christ...(in *Jesus of Nazareth*)

Despite each noble testimony, a close look at the New Testament record raises many questions about the Baptizer. Let us look more closely at John's role and activities.

An Elijah-like figure

Certainly Bornkamm is correct in describing John as an Elijah-like figure. In the Hebrew mind, Elijah had always been expected as a forerunner to the Messiah. Malachi, the last prophet of the Old Testament, has prophesied: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes." (Mal. 4:5).

To this day, at Jewish Passover seder, a cup of wine is provided for Elijah in the anticipation of his arrival prior to that of the Messiah.

Living in the ninth century before Christ, Elijah is famed for his dramatic victory over four hundred and fifty prophets on Israel's Mount Carmel. (I Ki. 18:20-40). Through his obedience and faith, he is thus regarded as having purged Israel of satanic influences. However, perhaps due to the subsequent spiritual lapses of the people, his work had to be redone. Only after this task was accomplished could the Messiah come; therefore, as Malachi predicted, another Elijah had to arise.

John as Elijah

According to the New Testament, Jesus regarded John the Baptist as the anticipated Elijah. Matthew reports Jesus saying:

"For all the prophets and the law prophesied until John; and if you are willing to accept it, he is Elijah who is to come." (Mt. 11:13-14)

The New Testament records that John had been chosen even in the womb. Luke tells us that the angel Gabriel had announced to Zachariah that his wife Elizabeth, would bear a son who would prepare his people for the Anointed One.

"And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." (Lk. 1:16-17)

The entire course of John's life was subsequently a preparation for his later task of witnessing to the Messiah: his lonely period in the

desert, his time of meditation and study and his exercise in ascetic piety.

According to Mark and Matthew, John modelled his lifestyle—including his clothing—after Elijah. He adopted as his own the rough camel hair garb and leather belt which were the marks of the prophetic office ever since ancient times. Like Elijah, the Baptist poured fiery judgement on the society around him. Everyone felt the effect of his withering denunciations.

In addition to all this, John was apparently aware that he was a forerunner of a greater one yet to come. We are told by Luke how John replied to those who thought that because of his spiritual might John himself must be the long-awaited Deliverer.

"I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire." (Lk. 3:15-16).

Regardless of such demurrers, all four Gospels, and other ancient historical sources as well, agree that John attracted large crowds and developed a substantial following of his own.

The strategy upset

Divine Principle teaches that coming in the role of Elijah, it was John's mission to unite with Jesus and give clear testimony to him. However, according to the Gospel of John, when the question of his identity was put to the Baptist, he denied that he was Elijah.

"And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed, he did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" And he answered, "No." (Jn. 1:19-21)

In light of the fact that in the Hebrew mind Elijah had to arrive before the Messiah would come, such assertions by John were extremely damaging to Jesus and the role he was trying to fulfill. Because of John's prestige, any major statements of his concerning Jesus carried great weight, more so than did the words of Jesus, a man of apparently less significance in the opinion of the people.

Jesus was an obscure young man raised in a humble carpenter's home and was not known to be experienced in spiritual disciplines. Yet, contravening established authority, Jesus proclaimed himself "lord of the Sabbath" (Mt. 12:8), was known as one who was abolishing the law (Mt. 5:17), and had put himself on an equal footing with God. (Jn. 14:9-11). Disturbed by all this, Jewish leaders claimed that Jesus was working by the power of Beelzebub, the prince of demons. (Mt. 12:24).

John, on the other hand, displayed

much more impressive qualifications. He was the son of a prominent family, and the miracles surrounding his conception and birth were known throughout the country. (Lk. 1:5-66). Living on "locusts and honey" in the wilderness, he was regarded by many as leading an exemplary life of faith. In fact, John was held in such high esteem that the high priests, as well as the

common people, asked if he were the Messiah (Lk. 3:15, Jn. 1:20).

Under these circumstances, we may imagine the people of Israel tended to believe John more than Jesus. Jesus' view of John as Elijah seemed untrustworthy, said only to make believable Jesus' claims about himself.



In the role of Elijah, John the Baptist was to unite with Jesus. John, however, later denied he was the Elijah.



DP on TV

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

ST	CITY	CHANNEL	DAY	TIME
CA	Downey	33	Wed	6:30p
"	Paramount	Con t. 28 & 51	Fri	8:30p
"	San Diego	COX 24	Sat	7:00p
"	San Diego	SWest 36	Sun	8:00p
"	Santa Barbera	KCTV 19	Fri	noon
"	Hollywood	3	Fri	9:30p
"	Pasadena	56	Thurs	4:30p
NC	Raleigh	10	Mon	7:30p
NJ	Dover	SCATV 3	Thurs	10:00p
"	Whippany	SCATV 3	Thurs	7:00p
NY	Buffalo	10	Sun	11:30a
"	Manhattan	MC 17 (D)	Mon	9:30a
"	Manhattan	"	Thurs	5:30p
"	Poughkeepsie	32	Thurs	6:30p
"	Staten Island	CTV 24	Thurs	11:00p
"	Staten Island	"	Sun	9:00a
TX	Dallas	15	Wed	4:00p
"	Dallas	"	Thurs	midnt
"	Dallas	"	Fri	10:30a

DIVINE PRINCIPLE

In addition to the Old and New Testament of the Holy Bible, the theology of the Unification Church is the Divine Principle as revealed to Reverend Moon. This study is from the six-volume Home Church Study Guide which was written as an introduction to the Divine Principle and is available from HSA Publications 4 West 43rd Street New York, New York 10036.

Why do we Need the Divine Principle?

By Rev. Levy Daugherty

Rev. Daugherty is the Conference Director for the I.C.C. ministers conferences in Korea. This is the third in a series of excerpts from a speech he gave in New England presenting his realizations concerning the teachings of Rev. Moon.

Now what is the proof that the Divine Principle works? Let's look at other lifestyles first. One in particular is communism. We have to look at communism and see if under that ideology the people are living a better lifestyle now than they were 50 years ago. Morally, financially, religiously, or spiritually, are they projecting the lifestyle that is the ultimate lifestyle that can make the world

better? We can also look at South America, Central America, Africa, or any government that has been taken over by force or a coup d'etat. After examining their lifestyles, are they living a better lifestyle? If their lifestyles were to be applied elsewhere, would it make the world better.

Let's do something even more intriguing. Let's take a look at the religions of the world and see if they are helping the world to be better and if their lifestyle can be applied for the whole world. Let us check if their lifestyles will make the whole world better or if, in fact, these religions may be declining in their practice of a God-centered way of life. This is very important. Can we come up with a religion or an ideology that in its practice comes out exactly matching its theory? We haven't found such a religion yet. Usually the leaders of a religion are the only ones that meet the standard of the teachings.

The Divine Principle in the application of its theology can be implemented through all walks of life. Through any profession,

any family, any religion that you have, you can utilize the Divine Principle and maintain your basic religious belief. What the

“What the Divine Principle does is show each religion how to live their own religious life more completely and more absolutely.”

Divine Principle does is show each religion how to live their own religious life more completely and more absolutely.

Unification Church a Catalyst

In fact, this Divine Principle is not a

Unification Church theology. The movement simply exists as a catalyst to carry the Divine Principle to the world. The official name of the church is the Holy Spirit Association for the Unification of World Christianity. It is an important name, because this name gives a vision of what the movement is all about and it evokes what the Divine Principle is capable of doing. It is not another church-style way of life. Rev. Moon was told by God to establish the Unification Church only after all of the other organized churches failed to bring about the Jesus-lifestyle.

The Divine Principle had to come on the foundation of the Christian church, because Jesus Christ gave this Principle to Rev. Moon when he commissioned him. Rev. Moon was responding to Jesus. The Divine Principle revelation could not come on the foundation of any other revelation except Christianity.

Unificationism and Liberation from Oppression

By Alfred O'Connor

This is the fourth in a series of excerpts from a Divinity thesis submitted for the UTS graduating class of 1988.

The Divine Principle is presented, in Unificationism, as a part of the new truth that has been revealed by God through the Reverend Moon in the present era. According to the Divine Principle:

“To restore fallen man back to his originally intended state, the new truth should be able to reveal to him his ultimate destiny in the course of restoration by teaching him the original purpose for which God created man and the universe ... The new truth, then, should be able to resolve all the fundamental questions of life.”

The restoration of fallen man back to his originally intended state amounts to his liberation from all manner of oppression. This is because all forms of oppression, of which racism is but one, are manifestations of man's fallen nature under Satan's dominion and blood lineage. Therefore, Unification theology makes the implicit and explicit claim of being able to practicably address the problems raised and addressed specifically by black liberation theology as well as all the fundamental problems of human life.

Based upon the Unificationist concept of “restoration through indemnity”, which is similar to the traditional Christian concept of “restitution”, Reverend Moon has made a number of statements aimed at the people of black, white, yellow and every race concerning working towards a solution to racial oppression in the United States.

No Revenge

For instance, Reverend Moon took his humorous personal experiences of being on the receiving end of injustice and oppression as opportunities to formulate a strategy for winning psychological and spiritual victories over the most bitter forms of injustice:

“That same psychology works in the Unification Church. All my life I have been the underdog, and I always felt, ‘some day I want to show the world how right I am, and how powerful and how needed we are.’ With this zeal deep in my heart, I always have a hidden anger and wrath that spurs me on to higher excellence. The important

thing to know is that when you utilize this stimulant constructively you can be a winner. God does not particularly oppose that kind of psychological behavior, but rather uses it. However, God watches very carefully for any feeling of revenge because he hates that attitude. But if you use this negative influence in a constructive way to stimulate yourself, then you can not only excel yourself, but in trying to reach out and embrace your opponents you will show them that the greatest victory comes by love. That is God's way.”

This is one concrete, practical example of how one might deal constructively with the potentially destructive emotional and psychological forces resulting from undergoing the experience of oppression through racial or other injustice. Here, Reverend Moon is expounding, with practical insight, the Unificationist principle of restoration through the principle of indemnity or restitution.

After humanity fell under Satan's dominion, both God and humanity have had an intense desire to be reunited in absolute love. However, God cannot forgive mankind unconditionally. As Young Oon Kim states, concerning the law of indemnity:

“In restoration we must square our accounts with God and free ourselves from Satan ... God does not and cannot forgive man unconditionally. The fall of Adam and Eve was not an insignificant slight that could be easily overlooked and casually forgiven ... Unconditional forgiveness conflicts with the justice of God. However, because God is a God of love, He willingly makes concessions which result in man's compensating for only a fraction of his total debt. When man fulfills this condition, his whole debt is discharged. Then he is acknowledged by God as though he had not sinned at all.” Furthermore: “In this case we can speak of God's graciousness and mercy. Nevertheless, for Unification theology, the restoration vertically between man and God should not be confused with the need for horizontal restitution (indemnity) between men. Injustices by man to another must be paid for, either on earth or in the spirit world to come. We must reconcile ourselves to those who may have suffered at our hands or to others in like circumstances.”

From the preceding, it is evident that any situation of oppression, disloyalty or betrayal must ultimately be restored or atoned for through conditions of indemnity. Through the fall of the first human ancestors, God was betrayed by humanity. Thus, in one sense, it may be said that

God's broken heart over the loss of His children to Satan is a form of oppression. Oppression of God's heart by both Satan and humankind. Therefore, God Himself is in need of liberation from oppression. And as humankind is liberated from both internal and external oppression, God's heart is concomitantly liberated to the same extent.

As Reverend Moon has stated on numerous occasions, our deepest desire should be to liberate God's suffering heart with a willingness to alleviate His burden, thus working to indemnify the sins of all humanity:

“In our Unification Church faith the most beautiful word in indemnity; through indemnity we can pay the debt of sin ... Yet you pray with this attitude of gratitude, then God will feel that He has really found an extraordinary child and His blessing will automatically be yours. Your attitude will decide the amount of blessing ... You don't have to pray for the Unification Church; pray for the big things—the nation, the world, the liberation of God ... Pray and act; you will feel different from yesterday and you will know the power of prayer is in action.”

In Unification theology, as in black theology, God is on everyone's side—both the oppressed and the oppressor. In the particular instance of racism, God has been striving relentlessly for the redemption of white people as well as black people. Addressing the issue of the black people's redemptive suffering under racism in the United States, Reverend Moon declares:

“What has been the policy of most white Americans in the past? Basically it has been exploitation: Let's go into Africa and take away the resources such as the diamonds and gold and iron, and make ourselves richer ... The Kingdom of Heaven must begin from Africa, not the United States. So the American people should walk and let African people ride in their big cars; let African people take comfort while the white Americans fulfill the role of missionary. The white people brought black Africans over to America and used them as slaves; the white people were their masters. Now you should go to Africa and say, ‘I want to be your slave; you are the masters now.’”

If Americans did that, would this country perish? No. That sort of action has never been discussed by anyone in history, much less has anyone been doing it. Only Reverend Moon has had the logic, the reasoning, and the pride to be able to do it. That is what Reverend Moon's training,

program is all about: Asian people come to America and work for the sake of America; American people go to Africa and work for the sake of Africa.

“If American people say, ‘I will not do that sort of thing because I am a first-class citizen of this fine country,’ the future of this country will be very dismal. I will watch to see how you American people respond. The blessings of this country—material, technological and every other sort—are for the sake of the whole world. If Americans try to hold on to them just for selfish purposes, to promote the well-being of the white, Anglo-Saxon people, this nation will definitely perish.”

From Reverend Moon's own words we can see that, as for the central theme of black theology, central to Unification theology is the liberation of both God and humanity. Furthermore, it is evident that, in Unification theology, internal and external liberation are inextricably connected to one another. External liberation is not enough. Through the new expression of truth in the Divine Principle and in Reverend Moon's words, the process of restoration through indemnity, which occurs on spiritual and physical levels simultaneously, is explained in systematic detail.

This principle of indemnity, in Unificationism, is applicable to all situations and circumstances of oppression. It is applicable to all external manifestations of evil, including those of communism and racism. Interestingly, as mentioned earlier, Reverend Moon sees the problem of racism as being internal to that of communism. This implies that the problem of communism cannot be resolved until the problem of racism has been addressed and resolved (i.e., restored through indemnity).

Therefore, like the message of liberation delivered by the Old Testament prophets, by Jesus as well as by black theology, Unificationism also presents a message of universal liberation on two levels—internal and external, spiritual and physical. Furthermore, in parallel with black theology, Unificationism presents “Christ as Liberator.” The messiah is the channel through which fallen humanity, under the bondage of Satan, is liberated from all oppression beginning with the central one of egotism or self-centered love. Unification theology may be said to be a theology of liberation from satanic, self-centered love and from all manifestations of oppression. And thus, Reverend Moon qualifies as a theologian of the ultimate liberation of God and all humanity.

SERMON

God Gives Blessings And Also Curses

By Rev. Joong Hyun Park

This is the second of a series of excerpts from a sermon given to the New York Church.

Jesus gave many curses. His curses in Matt. 23 are parallel to the blessings he gives in Ch. 5. So you have nine blessings in Ch. 5 and you have nine curses in Ch. 23. And the curses are the opposite side of the blessings. The curses are actually quite useful because the blessings of Jesus explain to us how to receive the love of God and the blessing of God. But some people look at the beatitudes and they say "but I don't understand what that means."

For example, the first one: "Blessed are the poor in spirit." In Ch. 23, you find the 'woes'. Jesus is speaking to the scribes and the Pharisees and he says, "The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger. They do all their deeds to be seen by men; for they

make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues, and salutations in the market places, and being called rabbi by men." (Matt. 23:1-7) This is all preparation for the first curse.

"But woe to you!" In other words, "Cursed are you!" "Woe to you! Scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves" (Matt. 23:13-15) In other words, "Cursed are you!"

The first blessing of Jesus is "Blessed are those who are poor in spirit". And the first curse is, "Woe to you arrogant hypocrites, you people who make yourself great in the eyes of others, but do not do the will of God. You are cursed." This helps us understand what it means to be poor in spirit. It means to be humble. The first blessing is to be humble. If we are humble

before God and before other people then God's blessing can come to us, because we can receive the will of God and the words of God. But if we are arrogant and love to

indirect dominion. So, also if you think about the cosmos, of what is the cosmos comprised? There's heaven and earth and then there's man. So in one sense the three stages of growth also represent earth, man, and heaven.

So what is the third blessing? The third beatitude is "Blessed are the meek for they shall inherit the earth. What is the sixth beatitude? It says, "Blessed are the pure in heart, for they shall see God." Why is that important? Because, what happened through the fall of man is that our blood lineage became impure. Therefore we lost the blessing of being the true sons and daughters of God. So, then you look at the beatitudes and the first cycle of three ends with "Blessed are the meek for they shall inherit the earth (all things)". Then the sixth one ends with "Blessed are the pure in heart, for they shall see God". In other words, those who are pure in heart will restore the true blood lineage of God. They will see God.

And the final one, the ninth blessing, is "Blessed are you when men revile you and persecute you and perform all manner of evil against you for my sake, for the messiah's sake, for great is your reward in heaven." Why? Because the messiah represents God. So the last and final blessing is to give our lives for the sake of the messiah who represents God, because then we inherit the kingdom of God. We inherit heaven.

So the beatitudes of Jesus follow this cycle, and the curses of Jesus follow this cycle. So that the third curse is a curse against those who traverse land and sea to make proselytes, but because of their arrogance they do not inherit the creation, they inherit hell.

The sixth curse is "Woe to you scribes and pharisees, hypocrites, for you cleanse the outside of the cup and the dish, but inside you are full of extortion and self-indulgence. Blind pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also." In other words he is saying they are cursed because externally they look so good, but inside they are full of sin and corruption. So it's the exact parallel to "Blessed are those who are pure in heart."

And then finally the ninth blessing is "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you" (Matt. 5:11). And what is the ninth curse? "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you. How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not. Behold your house is forsaken and desolate" (Matt. 23:37-38). In other words, "Cursed are you because you rejected the messiah." The ninth blessing was "Blessed are you when you give your life, when you are persecuted for Christ." And the ninth curse is "Cursed are you for rejecting Christ."

You can read the other curses and blessings and you can see there is a precise parallel between all of them.



Rev. Park.

puff ourselves up, then it's very hard to receive God's words or to follow God's will.

The Second and Third

What is the second blessing? The second beatitude is "Blessed are those who mourn, for they shall be comforted" (Matt. 5:4). What about the second curse? "Woe to you scribes and pharisees, hypocrites! For you devour widows' houses" (Matt. 23:14). Who is a widow? A widow is somebody who mourns. Someone who is sorrowful. So those who are sorrowful and who mourn before God because they have tragedy in their lives or because they understand the tragedy of sin—those are the people who God can reach. But those who take advantage of those who suffer and mourn will be cursed.

Then the third blessing is "Blessed are the meek for they shall inherit the earth." Why does the Unification Church insist upon fundraising? It's not because necessarily that's the best way to make money. But you have to be pretty meek to be on MFT and to go out every day in rain, snow and sleet and to face ridicule and rejection to sell a few roses or a couple boxes of candy. Why do we do this? Because we have to become meek, we have to become humble. But through that, we inherit the earth, we inherit the creation.

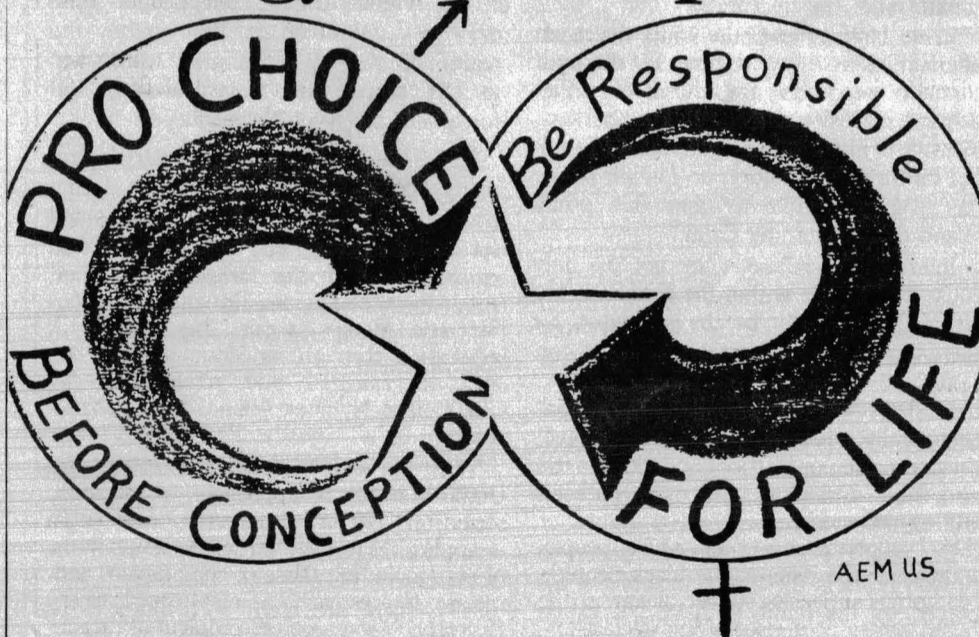
God is the creator of all things. But Satan has dominated this world, but Satan does not deserve this world, it's not his. He didn't create it. Therefore those who can be humble to inherit the love of God can also inherit the creation. But the scribes and Pharisees, on the other hand—"Woe to you scribes, pharisees, hypocrites for you travel land and sea to make one proselyte... you make him twice as much a child of hell as you are." So in other words, because of their arrogance, their hypocrisy, the scribes and Pharisees do not inherit the earth, they inherit hell.

Nine Stages

One of the things that is very interesting about these beatitudes is that there's nine of them. Why nine? There are three stages of growth and three subdivisions of each stage. So there are nine degrees in the

LETTER

Ecology of the Spirit



Dear Editor,
I made the visual aid above in response to the controversy on the issue of abortion between "Pro Choice" and "Pro Life" proponents. It addresses women and men, and uses their biological symbols joining to form a new "star" to contain its message. The arrows and letters are red and blue on a white background. The message is concise: Pro Choice before conception. Be Responsible for Life. Or: Pro Choice for Life.

Before conception, be responsible. It encourages women, concerned about legal infringement on their bodies, AND men to make responsible decisions about their individual lives and a possible new life, before conception—before sex.

I believe it's an excellent visual aid dispelling an important "Pro Choice" argument. Women and men do have a choice—before conception. It could be used in the form of post cards, flyers or demonstration

banners. I offer it to your organization in the hope someone may be willing to utilize it.

In regard to being responsible for Life, we must teach that you can't make love. Love isn't the abuse of sex as a drug. Love is the essence of being with God in trust, and caring for creation as ideally as you would care for yourself.

We must consider the ecology of the human spirit; creating an atmosphere in the public air waves and newsstands conducive to fruitful maturity.

Sex isn't free. It costs human lives in the earthquake of broken homes. It costs your soul, whether committed or not to your partner.

This is for the aborted that could have been young ladies and gentlemen today. I hope this can help. Thanks.

Tom A. Keck
Fayetteville, AR

THE EARLY DAYS

My Time In Prison with Rev. Moon

By Mr. Jung Hwa Pak

Part 2

Prisoners could receive visitors once a month. Mrs. Se Hyun Ok came almost every two months. A few times she came with Won Pil Kim. When she came she brought socks, underwear and Misukaru (rice powder). People used to hide their Misukaru in secret places, but Father Moon always shared and I hoped he would eat it himself because I knew he was so hungry. Mrs. Ok was hurt because she knew he also gave the socks and underwear away.

When Father Moon got malaria he scolded me for trying to persuade him to go to the sickbay. "I didn't come here because of sin, but for my mission," he said. Every day he walked the kilometers to the plant. I asked him many times to rest but he scolded me.

He reminded me of Jesus going to Calvary. I begged him, "Please think about your health. I know your mission is important." But he carried on with his work, sweating profusely. He was sick for one week. Fighting spiritually, he recovered.

TESTIMONY

A Westerner in Korea: The Daze of Our Lives

By Andrew Perkins

It was a sunny spring Sunday morning after service at Chung-Pa-Dong when I met David Hose on a street corner, ice cream in hand, waiting to hail a taxi. Food became the topic of conversation when David eloquently expressed his desire for burgers as sometimes being "something akin to lust".

At that time I was even more of a novice than I am now to this ancient land, and what I originally considered a demonstration of David's poetic wizardry, I have since realized to be something more profound. "Absence makes the heart grow fonder" declares the old cliché, and whether that is true or not, I feel that I have joined the ranks of those who "lust" after a satisfying combination of meat and bread.

Culture shock is a frightening experience, but the recovery and subsequent development leaves a person in a healthier state of mind and heart than before. There was a time last year when I was so blinded by all the differences that I did not know how long I would be able to survive. It was as if I was living in a nightmare from which I could not awake.

My desperate pleas to God were answered when He showed me the children, their purity, smiles, tears and how they are like children in any other part of the world. I was being taught that, fundamentally, all people are the same, that without God's love and truth all of His children are lost and suffering. I was reminded that as a Unificationist I was chosen—chosen to love, to serve and to be the offering. From this point a breakthrough could begin and my desire to stay in Korea, love the Korean

The summer of 1950 was very hot, inside and outside. Father Moon kept his clothes on even when he worked in the hot weather. "Why don't you take off your rubber shoes and long sleeve shirt?" I asked. "I'll take you somewhere to wash."

"I can't. Heavenly Father told me I should not expose my body to others," Father said.

On the fertilizer sacks were pieces of paper for marking details. Father wrote down the song "Garden of Restoration" on one of these labels. He told me to memorize them in one week. The melody was adapted from a Japanese Navy song. Later, when the church was established, a new melody was composed by a schoolfriend of mine who joined the church. This is the tune we now use.

There was a lot of fishing in the Hungnam area. One time they brought a lot of mackerel to the camp. We had a big mackerel soup. All the prisoners got ill and many collapsed. I felt very responsible as the leader and went to talk to Father Moon about it. He told me the mackerel had been bad. "In five or six hours they'll recover, so don't worry. Report it to the camp authorities," he said. "Just worry about how to spread the Principle."

I reported it to the Headquarters and said if the prisoners could rest for six hours they would recover. They approved this, and when it happened and they asked me, "How did you know? You're not a doctor." I didn't tell them because they would have

wondered about Father Moon.

In the prison camp, Father Moon emphasized the Principle of Creation, the Fall and Restoration. He taught me about the Four Position Foundation. When I first heard it, I felt like I was dreaming. In the camp where people were dying every day (sometimes up to 100 died and were replaced in a day), he taught me about Won

“On the fertilizer sacks were pieces of paper for marking details. Father wrote down the song ‘Garden of Restoration’ on one of these labels.”

Hwa Do (later developed by Dr. Seuk). All nations would become like one family, he said.

I left Father Moon for about 20 years. Now I have returned. I realize how I didn't understand his teaching at that time. In the Unification Church we call each other members of a family not "believers." Now I understand the meaning of Won Hwa Do. That is, one family under God.

people and learn the Korean language intensified.

After staying in a small church center in Seoul, where I volunteered to help deliver the Segye Ilbo newspaper, I received the opportunity last April to move to the Sung Hwa Theological Seminary in order to study Korean and help the Korean students learn English. The combination of practical experience and classroom studies has been invaluable to me.

Unique

Out of all the countries that I have visited in my life, Korea is quite unlike any other. The blend of ancient and modern is

“This attitude of togetherness and sharing is something that “the West” only seems to experience during times of particular hardship.”

certainly unique, and it is as if this historic land is still struggling through the growing pains of adolescence. As the 4300 year history becomes more well known, the poignant fact of Korea's abuse from foreign powers is in itself heartrending, for the Korean people have not been allowed the right of self dignity. It is no wonder that the Korean spiritual world and many Korean people today do not have sympathetic sentiments towards foreigners being on their land.

A six-foot tall, fair haired Westerner tends to stand out from the homogeneous

crowd, and the receptions that I have received have covered the entire spectrum of emotions from love to hate. Yet the most common reactions are those of either genuine curiosity or just plain embarrassment. It is interesting to note that throughout its turbulent history, no foreign power has ever been able to tame this proud "Land of the Morning Calm."

International relations are not the only cause of struggle within the Korean heart, although they may be the strongest, for there are many domestic problems, too. "What do you expect?" a friend was once reminded, "Koreans are humans, too!" Historically, Korea has been seriously divided on regional, tribal and class levels, and these difficulties and differences are still clearly evident.

For me the most valuable aspect of Korean heart is the importance of the role played by the family. I have not experienced this commonality between people in a society in other nations I have visited, and I feel that this precious aspect of life is a lesson that sincerely needs to be learned by those for whom it does not already exist. Outside of the Korean family, one is usually still a "foreigner", but to be told, "I do not consider you as a foreigner, only as my friend", and to be welcomed, "We are your family, this is your home," are, for me, heartwarming experiences that the written word cannot truly share.

We Culture

Maybe as a consequence of the external persecution, but definitely as a result of the natural Korean heart, a "We Culture" has developed. This attitude of togetherness and sharing is something that "the West" only seems to experience during times of particular hardship. Maybe the origin in Korean history is similar but in Korea the attitude has remained through times of

Every year in the camp one person got the model prisoner award. Father Moon was selected for the prize because he did twice the work of normal prisoners. That night I felt very happy and I said to him, "I'm happy you won the award."

"I'm not happy because I got first prize," he replied, "I'm happy because I won over Satan's temptation."

In the spring of 1950 the atmosphere began to get more tense. The authorities started classifying the prisoners according to the type of crime and length of term. Many prisoners were summoned by the headquarters. I think they were drafted as part of the war preparations. Also shades for blackouts were put up in the huts.

When I asked Father Moon if I could get him some misukaru (I didn't do it without asking because I thought he'd scold me for tempting him with food), he said, "Very soon special things will happen so don't worry about me. Worry about your health."

One day some workers (not prisoners, but workers who checked sack weights, etc.) told me, "Now North Korea is preparing to attack South Korea. This old fertilizer (which had been left by the Japanese) is going to Russia (to pay for arms)."

I asked Father Moon what would happen. He said very seriously, "Now the time is coming." Then he asked me, "Have you

see EARLY DAYS on page 13

relatively lesser tribulation. An unfortunate drawback, however, is that within the realm of the "We Culture", the "We" usually stops with "We Koreans" and foreigners are too often excluded.

E.T., the lovable extra-terrestrial, had many difficult learning experiences during his visit to our planet. "E.T." can also stand for "English Tutor" and so I can quite often empathize with the famed movie star, particularly when trying to understand "Korean ethical" thinking with a "Western logical" mind.

Internationalism is not a readily accepted concept by all Koreans. Rev. Moon's desire to develop an international university has received so much opposition over the years, but from 1991 that university will begin operation based on the foundation of the Sung-Hwa Theological Seminary. Naturally, there are many difficulties to be overcome in creating a new university, especially an international university where cultural clashes and communication problems are regular occurrences. I am not a member of either camp whose opinion is that international unity means to make everything "Korean" or "Western"; I do believe that through the unity of East, West, North and South, combining the best elements of each, it is possible to create a launching pad from which we will be able to reach for and create a new culture based on God's love and truth.

Korea is the "Fatherland of my faith", but it is not easy living here. God's promise that Korea will become the Kingdom of Heaven has yet to be realized by those of us here responsibly fulfilling our missions. God has asked me to be here in Korea at this time, and so here I am, offering my best as an international revolutionary of heart.

Personal Reflection on the 40-Day Training

By Jim Stephens

The International 40-Day Training taught by Rev. Chang Seong Ahn December 29, 1989 - February 6, 1990 has really been a revival for me personally.

During the lectures each day I kept a personal notebook. Whenever Rev. Ahn would mention something that was new to me or explain something in the Divine Principle in a new way that I really liked, I would write it down. I would also write down inspirations that I received. I was able to fill up almost two notebooks, which indicates how valuable this experience has been for me.

When it came time to write reflections, which we did four times, I would look through all these points I had written down and choose the ones that were the best for my reflections. I came up with more than 150 significant points total.

I would like to encourage other brothers and sisters to attend this training. In some ways it has been the most difficult training I have ever attended, but difficulty is sometimes a measure of how much you can benefit from an experience.

From the very first day Rev. Ahn started teaching about our evil sexual desires. This really woke me up to a much deeper understanding of the subtle invasion by satan and satanic thoughts into my spirit. As I looked back on my life it seemed like I must have been invaded by satanic thoughts, and especially sexual thoughts almost every single day. This was probably the most valuable aspect of the training.

I learned the clearest understanding of the enemy, satan, that I have ever realized. Understanding brings the ability to fight

and also the motivation to change.

These were the deepest Divine Principles lectures that I have ever heard. Two things combined to make every day a valuable learning experience for me. First is Rev. Ahn's personal experiences from living with Rev. Moon for twenty years. Second is his wisdom about the best way to teach the contents which he has gained from lecturing 40-Day Training programs for 35 years.

Many times I reflected on how different

to each of us by extracting for us the lessons of faith and practice that we can apply to our daily lives. His grasp of the flow and patterns of history was often insightful and shared with his very unique flare for humor.

I was especially moved by the victories of faith that Jacob and Joseph won by enduring slavery conditions for years without complaint or resentment. He connected it directly into the attitude that

triumph of goodness in the world.

I was deeply moved by the intimate details that Rev. Ahn gave about Rev. Moon's life. This alone was worth attending the training. Rev. Ahn gave details that I had never heard before about the seven different tortures that Rev. Moon received in prison camps and made us feel the severity of the hardship of those experiences. I came away with a much deeper appreciation of Rev. Moon's victorious spirit that dominated such miserable conditions.

From studying history I also gained a new sense of appreciation for the age in which we live and for what we as a movement are accomplishing in the world. Philosophy and thought have always been on the cutting edge of the future. If we are to see world peace, then people must learn to overcome barriers of race, religion, nationalism, and culture. That's exactly what we are being trained to do.

History shows the patterns of both God and satan working. For example, using the number 40, we could have predicted that the Berlin Wall would come down in 1989 since it was erected in 1949.

We can also predict major changes between North and South Korea this year of 1990 because the Korean War started in 1950.

Another significant topic covered in the lectures was guidance for married life. I heard the deepest insights into Unification Church Blessing and marriage that I have ever heard.

In conclusion, I have offered this reflection to hopefully stimulate everyone, even I.C.C. ministers, to attend this workshop. I am convinced that you will benefit far beyond your expectations. The next 40-Day is scheduled for May 25th.



our movement would be if we could all teach the contents of the Divine Principle to this level of depth.

History in depth

Usually history is pretty dull for me, but I found that it really came alive this time for two reasons. First, Rev. Ahn told the Biblical stories using two common threads from one generation to the next. He shared many deep insights that Rev. Moon had given to the early followers. Secondly, Rev. Ahn made the Biblical stories very relevant

God's chosen people must have in being a living sacrifice for the sake of the world.

The way of righteous people is always a lonely course, being directed by God to do impossible things and being misunderstood and even persecuted by their own relatives and society.

He cautioned us not to look for miracles from God, but to dig down deep with foundations of sacrifice. Every victory of love over hate that you win brings you closer to God and magnifies your character. It also lays a larger foundation for the

TESTIMONY OF MY TIME IN PRISON WITH FATHER MOON

EARLY DAYS from page 12

memorized the "Garden of Restoration?" We hummed the song together.

Everyone was very tense at that time. When I felt nervous I began to sing the song. It calmed me and made me feel joyful.

I talked about Father Moon to the leader of the medical team, a Mr. Mun Jae Lee, who was not a prisoner. Several times Mr. Lee spoke to him.

Bombs

Mr. Lee told me that many weapons were arriving from Russia and the travel was being restricted. "War will break out soon," he said.

On June 25, 1950, North Korea attacked South Korea. They drafted all the 20-to-25 year olds, except for political prisoners and people with over seven-year terms.

Conditions got worse. Almost every day 100 prisoners died and were substituted. On August 1, around 11 a.m. I was guiding the prisoners to work when I heard an airplane. From the noise I recognized it was a reconnaissance plane. One prisoner, a former army captain, said that pretty soon B-29 bombers would come so we should hurry to the canteen.

I begged Father Moon to move. He was working where they put together empty sacks. I worried about the prisoners. At about noon the sirens went off.

The guards didn't know what to do. There were 30,000 workers in the plant as well as the prisoners. The workers moved

to underground shelters, but there was no place for the prisoners. I felt so sad.

The B-29's bombed the area for three hours, destroying everything. There were many dead bodies. Next to me one man had survived.

I went to where Father Moon was. He said Heavenly Father had told him no bomb or shrapnel would land within about 10 meters of him. I began singing the "Garden of Restoration." I felt so joyful.

I told the guards that the enemy was not supposed to bomb prison camps and asked them to take the prisoners back to the camp so they would not be killed. That night there were three prisoners dying of starvation. Father Moon shared his misukaru with them. I wanted to protect him, but I knew his thinking so I didn't say anything.

I was due to be released the next day, August 2. That night I talked with Father Moon all night. I asked him what I should do after my release. He said, "Go to Kyong Chan Ri in Pyongyang and tell the members there not to worry about me."

I cried because I got released but Father Moon remained. "This is small, just a short time. We have so much to accomplish. Please, go to Pyongyang and relay my message to the members. Tell them I will be released soon." This was the last direction from Father Moon in the prison camp.

I was released the next day. First I visited the fertilizer plant. It was totally destroyed. It had been the biggest fertilizer plant in the Orient. I saw Father Moon from a distance, but as I was no longer a

prisoner, I couldn't approach him.

Return to Pyongyang

Father Moon was released on October 14. The political prisoners were all shot and those with terms over seven years moved to Manchuria. Father Moon's term was under seven years and he remained. On October 24, he arrived at Pyongyang, having walked ten days from Hungnam. He stayed in Pyongyang for forty days.

In Pyongyang there was confusion. The South Korean and United Nations forces had pushed almost into Manchuria. I was one of 200 people captured by the South Koreans. Because I was a former high-ranking North Korean army officer, I was interrogated and beaten and my leg was broken. I thought they were going to kill me, but the officer in charge concluded that my eighteen months' imprisonment under the communist regime was reason enough for me to be released.

After my release by the military police, I stayed with my sister. Father Moon was staying at Mrs. Se Hyun Ok's house with Won Pil Kim and Sung Kyun Moon. Father Moon sent them to get me and I joined them there.

On December 3, 1950, the North Koreans and Red Chinese were invading again with human wave tactics. It was all confusion again. Mrs. Ok asked us to come straight away to the Daedong River, which runs through Pyongyang. Her first son was a second lieutenant in the South Korean military police. She wanted to take us on an army truck he could get, but when he got

there he refused to let us on because there were too many of us. Only Mrs. Ok's family could get on.

We returned to the house and left Pyongyang the next day, December 4. As we left, Father Moon looked back from a point overlooking the city and said, "I wanted to display God's Providence here in Pyongyang but you refused and sent me to prison." He was so sad. His words reminded me of Jesus' words over Jerusalem.

We got a bike from my sister's home and we left the city on December 5.

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SOUL OF RUSSIA

Spiritual Background to Changes in Eastern Europe

By Rostislav Cuhel

Hardly anybody in the civilized world has been left out of the crowd of those who, with astonishment, curiosity, and even amusement, turned their eyes toward Eastern Europe. The events that swept through the region of Soviet East European "satellites" with the speed of lightning during the past few months were unexplainable by the political spectators in the United States.

One of the most illustrative demonstrations of this was when one renowned analyst on a Sunday TV political talk program, the McLaughlin Group, pointedly asked the question: "Can anybody explain what in the world is happening in Eastern Europe?" Top experts in politics lost their breath trying to keep up with and explain the real source of all these changes. Ascribing it to the external cause, i.e., Mr. Gorbachev's perestroika, was not enough this time!

The reason why the analysis of such phenomena made by these experts falls short of understanding is because they do not consider the spiritual background and only present the secular view, elaborating only the external results. The cause for the external political changes is in the spiritual movements of God's providential dispensation. (A recent 'Soul of Russia' article that gave details about this.)

Dispensational Time Period

Let us just reiterate here that, according to the numerical identity of God's dispensational periods in history, communism was about to make some significant failure after 1988 if the Christian world laid good conditions for it to happen. In that article, we indirectly asked ourselves: Did we, Christians and Unificationists and the religious world in a broad sense, lay enough such conditions to augment the fall of the atheistic system?

Well, seeing the political situation in Eastern Europe, we can answer self-assuredly, "Yes, to some extent we did!" The contemporary developments in the

communist world are the reflection of it. Apparently, our repentance for our failures in following Christ's ideal, our prayers, altruism and righteousness were sincere to some extent so that God's heart was moved and we were able to receive partial forgiveness.

The formidable threat of inhuman atheism and military power has partially ceased. The communist monopoly on power in the Eastern Bloc is steadily disintegrating and the huddled peoples of its nations are regaining the God-given rights for self-determination and religious freedom. The spreading democracy that



has been embraced by the Judeo-Christian culture of the free West as the best political system, is in the communist bloc nations a clear victory for Christendom.

The Scripture gives us numerous accounts of historical situations in which God sets up certain individuals to create precedents for advancements of His providence. When those people have the right attitude and act in the right direction, advancements take place. One of those success stories is the story of Jacob and Esau. Esau was probably practicing fighting, stockpiling weapons and training his armed group of men for 21 years while Jacob was in Haran shooting arrows into a target that symbolized Jacob, exercising his resentment toward Jacob for "stealing" his birthright, and preparing himself for a future bloody encounter with him.

Meanwhile, Jacob was praying for Esau, expressing his love, concern and respect. He was planning how he would meet his brother and surprise him with numerous gifts, loving friendship, greeting him as if he were his humble servant. Jacob thus became one of the most remarkable historical figures. His action liberated God and brought about a great leap in His providential dispensation. He is an example of a messianic figure. Through him, God was consequently able to start the new God-centered lineage of the nation of Israelites.

The Esau World

The communist world, with its Esau-like attitude, was preparing itself for 40 years (in the case of the U.S.S.R., 70 years) for its "first strike" bloody encounter with the free West, stockpiling weapons and building its armies to five times the size of the democratic world. The communist forces were infuriating themselves with lies that they themselves invented about the West, and accusations of which they themselves were guilty. They were shooting at the free world's passenger jetliners, and at servicemen lawfully fulfilling their duties in East Germany. They were training their

military forces tirelessly, investing such portions of their economical resources that they impoverished their own nations to the lowest possible level. Lastly, they led a ruthless conquest for new territories, enslaving their peoples and exploiting their resources. All this they did with the aim of gaining the geographical advantage for the last battle for world supremacy.

Meanwhile the free world was praying in its churches for world peace and freedom for those enslaved by communism. It suffered with remarkable patience the awful slander, ridicule, and accusations, sacrificing a great deal for the sake of the

nist authorities for evangelizing his people in North Korea and was consequently imprisoned and tortured almost to his death.

Nevertheless, he has never felt even the slightest bit of hate toward those who treated him that way. He just prayed for Heavenly Father to forgive them because they did not know what they were doing. He prayed that he might be given a chance to serve them and love them to the full extent of his heart. He repented on behalf of all of mankind for our sins. He was planning how he would, if the cup of death passed away from him, show the whole Esau-like world the way toward a full prosperity, lasting peace, and worldwide heavenly environment. In return for the love and inspiration he was receiving from God, he practiced Jacob's (Christ's) messianic concept. Ever since then he has been continuing tirelessly to fulfill this ideal.

These very days are the days when the "ultimate Jacob" is ready to offer his gifts to the Esau-like world. Rev. Moon and his Unification Movement are ready to offer their gifts to the Esau-like world, having prepared them for the last 45 years. They are ready to greet the Esau-like world with the attitude of servants and the skill of leaders. Rev.

Moon's Jacobite movement is ready to pass these gifts that include: a worldwide church ready to accept the huddled masses and stop the historical rollercoaster carrying mankind on the track of disastrous moral standards. Youth organizations such as CARP and RYS to create a supportive environment for adolescents to be raised and educated. Industries to spur prosperity and farms to provide sufficient nourishment, research institutions such as WRIST. Associations for media, artists, political leaders, educators and clergy. All of these are for the purpose of educating and upholding respect for true values.

Our Soul of Russia group was humbly contributing with its prayers and educational actions with the goal to help Russia and related territories to finally become prosperous, fulfilled people. Let's pray that "Jacob" and "Esau" can meet soon according to God's divine dispensation. There is no doubt that Esau will accept the gifts. We will see the sweet fruit of this messianic decade; we are just at its beginning. Then the East Europeans will be completely free, all the changes will be able to be completed.

Rev. Moon's teaching, which has been systematized for the most part in the Divine Principle, Unification Thought and other works, provides the backbone guidance and inspiration for the Unification Movement and all of its projects. It presents the world view for the upcoming new age. Besides presenting itself as a new-age worldview, it explains why and how the Esau-type world view that claimed to be the ultimate, complete world view—Marxism-Leninism—is wrong. It is going to lead the way for mankind to enter the new age of peace and prosperity. When renowned United States political analysts will finally understand the meaning of the Divine Principle and Unification Thought, they are not going to need to ask the question that for them is currently unexplainable: "What in the world is happening in East Europe?" They will understand that social and political phenomena in the world are the reflection of spiritual movements that largely depend on how close human action corresponds to the God's providential Will.

Grand Finale

Rev. Moon started his Jacob's course at the end of the excruciating time of the Second World War. Three years later his own homeland fell to communism. He himself had been captured by the commu-

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Polish Church: Open, United and Growing

By Barbara Stacey

Although I joined the Unification Church in Poland, I have never experienced representing our church openly in my own country. When I left Poland for America two years ago, all our activities were still underground. As a student at the Unification Theological Seminary, I wrote a paper for one of my courses entitled "The Future of Solidarity," but at the time the idea of organizing conferences sponsored by our movement and teaching Central European scholars the Divine Principle were not realistic possibilities for me to do during my winter break.

My visit back to Poland last December taught me what it means that, as members of Rev. Moon's movement, we should be ready for anything, since things sometimes happen fast!

Before I went to Warsaw, I had heard reports that Rev. Kwak's visit to Poland had brought great changes for our family situation there. The greatest blessing, I felt, was the unity between the two separate underground groups of brothers and sisters who could welcome, for the first time, a representative of Rev. Moon in their homeland. They began openly working together and received direction to register our church as a legal religious organization.

I could shed my first tears of joy when I actually saw some young people studying Divine Principle in the Warsaw Center. I went to that apartment to make a phone call, as I had occasionally done in the past, and I realized, for the first time, that I really did not have to worry about neighbors being secret police informers and my conversation being taped. Instead, there was a new pure spirit of love among those young students involved in deep conversation about God.

My first weekend in Warsaw was another chance to free myself of the memories of the "old days," when I suffered from a lack of spiritual food and inability to share my true heart with relatives and close friends. During the D.P. workshop, I prayed and reflected on the past. I realized that all the seeds of love that have been sown by us will certainly bring fruit some day. The seed that took a long time to cultivate was a young man working for his doctorate named Peter. I first met him during the period of martial law, when church members traveled around Poland. Several years of friendship with him resulted in his visit to the center, at just the time when he could listen to lectures offered by one sister. Peter was curious to learn what had been kept a secret for so long. It fascinated him so much that he decided to bring his wife to the seminar the following weekend, so that

"I shed tears of joy when I saw some young people studying Divine Principle in the Warsaw Center."

they could make their first step toward God as a couple.

There was also a girl in that Polish workshop who can be compared to a seed which needs little time to burst into flower. Agata participated in our movement's Religious Youth Service (RYS) last year. I wrote her a couple of letters and we were able to meet at this special workshop. Agata made friends easily with brothers and sisters, and, I pray can be guided by them.

Dr. Gordon Anderson had told me that

the seminar for East European scholars should be prepared in such a way that it would be like Rev. Moon coming to Poland. I did not know what he meant until the guests began to actually arrive. I was happy to know that Rev. and Mrs. Kwak were coming to the event to share about Rev. Moon and the lifestyle of our movement. The beautiful Polonia House Hotel, in which the participants were to gather, was outside Warsaw and was the perfect site.

Before the guests for the seminar began arriving, God really wanted to prepare the spiritual atmosphere by sending us some very special guests. President and Mrs. Won Pil Kim came, assisted by Mr. Abe, to meet all Polish members and share with them the heart of our family. Seeing Pres. and Mrs. Kim embrace everyone, especially the members who had just joined our family, gave me the faith and confidence I needed to face the challenge of taking responsibility for many practical things during the seminar.

Pres. Won Pil Kim's advice to center my heart completely on God and overcome all difficulties with love, guided me through the rest of my time in Poland. I was shown that God could then prepare everything we needed. It seemed to me that all the good spiritual world gathered at that historic Polish castle to support our seminar. The staff was genuinely hospitable and they did their best to serve everyone.

Some of the scholars, at that time, got acquainted with the text of the Level 4, Outline of the Principle and became really involved in the lectures and discussions. I was able to meet brothers and sisters who came from other countries of the Eastern Bloc, some not yet experiencing the freedom that Poland has. I was again moved to witness the unity achieved by the missionaries working in Eastern Europe, for which the Soul of Russia Group at the Seminary in America prays.

I returned to the U.S. after God's Day, with the confidence that we will soon be able to reach out more directly to people dominated for so long by communism. My experience with my contact, Rutai from Latvia, makes me believe that there are many people who search for the Truth and pray to God, and they must be given a chance to know our church.

I first met Rutai before I left Poland. She was visiting the home of my Catholic friend, who "found" her in a church in Vilnius, Lithuania. Rutai had a strong desire to know more about God's will and was searching for a way to offer her life to Him. Her involvement in the Catholic Church in Latvia caused her to retire early: the authorities decided she could not be a psychiatrist and a religious believer at the same time. I could not tell her much about our movement then, but I shared some ideas which interested her. I then wrote her some letters from America, but without giving the Seminary address, in case she might be persecuted for it.

During my recent visit to Poland, I saw Rutai again, as she was visiting the same friend. She attended the ACUMI seminar, met other scholars from the Soviet Union, and began to learn about us. Before I left she decided to move into our church center in Warsaw for some time. I know that there she was very happy to participate in a workshop organized by CARP members. I hope she will find true love and take it back to her own homeland, where so many people are waiting to be touched by it.

My hope and prayer is that, by the time Rev. Moon arrives in Moscow, there will be many chosen people ready to follow with their lives.

I am most grateful to everyone who helped make my trip to Poland possible as a staff member for the Introductory Seminar on the Unification Movement, organized by ICF and IRF.

The Question of Jesus as a Living Sacrifice

This is taken from the book 'Questions and answers' prepared by Dr. J. Sonneborn answering questions often raised about the Divine Principle teachings.

Q Please be more specific concerning what Jesus would have done to bring salvation if the nation had exalted him and he had not been crucified. The alternative to crucifixion is mentioned only tersely: that Jesus should have been offered as a living sacrifice (Divine Principle, p. 399). Can you explain concretely what this means and how salvation would have been accomplished, in the Principle view?

1. God's Will in Jesus' Time

A It is true that the Principle teaches that Jesus' will, the will of God in sending him, was to initiate not just a new world of spirit but a new world on this earth. In other words, as a new Adam, a perfected Adam, Jesus intended to re-establish the Garden of Eden and initiate the Kingdom of God on earth (Matt. 4:17). It is for the transformation of the world that Jesus should have been offered as a living sacrifice, a term not further explained in the Principle texts.

The Principle points out that nowhere in the Bible is the persecution of Jesus called the will of God; rather, his betrayal by Judas is called the work of the devil, and

the persecution Jesus received during his ministry, at his trial, and finally at the hands of the Roman rulers, is attributed by Jesus and the apostles to people's ignorance of God's will. (Luke 22:3; John 15:20-21; 1 Cor. 2:8; Luke 23:34). Jesus continually called upon the people and the leaders of the nation to follow him; this was God's will from the start. When the nation that had been prepared for the Kingdom on earth did not accept Jesus, Jesus sacrificed himself on the cross, in accordance with God's will to found a new world even if only in spirit. All may repent of their sins, unite with the atoning sacrifice, have faith in the resurrected Jesus, and receive justification, the forgiveness of sins.

The question, then, is what would have happened if the nation had exalted Jesus in accordance with God's will. Then, first let us see what may be further stated about living sacrifice, and secondly we may state the Principle understanding of salvation as rebirth.

2. Living Sacrifice

In religion, a sacrifice is something given wholly to God. Typically, it is lost to the sacrificer. A living sacrifice would be given wholly to God, yet not lost to the sacrificer. The direct task in sacrifice is to separate the sacrificial object from Satan's control, for God's full enjoyment and employment. Satan exercises power through people. For Satan to exercise control over an object means that the object is confined so that it cannot serve God's greater purpose.

Usually this is because a human owner is selfishly restricting it; in special cases, the object has otherwise been blocked from serving God—opportunity is lacking.

Furthermore a sacrificed object should not only (therefore) be given to God and thus freed to serve God's greater purpose; it should be representative so that all other objects of its kind are also freed.

Let us, then, consider Jesus' sacrifice on the cross. Jesus' sacrifice is a mortal sacrifice. After his sacrifice, Jesus ascended to his father for God's worldwide purpose: on the foundation of his loving sacrifice the disciples finally spread out from Judea. We see clearly that Jesus goes ahead of us not only to Galilee but to the ends of the earth, and we have faith that he is the Messiah for all. Christians who sacrifice Jesus (e.g., in the eucharist) uniting with his self-sacrifice, can also become people for the whole world, as living sacrifices. In other words, after the pattern of all sacrifices, when we sacrifice Jesus and ourselves to God, God can return our lies to us who are purified, that we may devote them continually to God as living sacrifices.

Many people sacrificed their best animals, thus declaring faith in God. The animal was lost if a mortal sacrifice. Only the memory of the slain animal served God, reminding people of the declaration of faith. Through the confirmed faith of the sacrificer, the remaining animals could be living sacrifices, they would be devoted in daily life to serve God's purpose, being treated according to God's direction. Jesus,

being human, is indestructible in spirit. Therefore, Jesus, although mortally sacrificed, is still active on earth, spiritually. Jesus, having publicly sacrificed himself for

see QUESTION on page 17

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Recent Happenings in the World of Religion

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

Membership in Chinese churches outstrips supply of clergy

Membership growth has proved to be a mixed blessing for the church in China as the demand for trained clergy is far exceeding the supply. Michael Chute, Baptist Press correspondent for Asia and the Pacific, recently reported that "a church opens in China every 36 hours, and demand for workers far exceeds the limited supply of trained leaders. Christian leaders call this the greatest challenge facing the Chinese church today."

Former Marxist party head seeks spot in church home for elderly

BERLIN-In one of the stranger twists of the ever-changing social landscape in East Germany, Protestant ministry to Marxists has reached even to a former head of government. Immediately after the change of government and the opening of the Berlin Wall last fall, East German pastors reported that they were ministering to some former members of the Communist Party who suffered severe depression and other ills when the world they had known for so long began to disappear. In recent weeks, 77-year old Erich Hoenecker, who was forced from leadership of the government and the Marxist Party, has asked to be admitted to a Protestant home for the aged, a request to which the East Berlin Protestant Bishop Gottfried Forck conditionally agreed, provoking much criticism. Mr. Hoenecker formerly lived in an area of exclusive villas used by government officials. In recent weeks, the former government leader has been hospitalized for treatment of cancer. The villas are being taken over by the new government, which has plans to turn the area into a resort. Replying to his critics on January 18, Bishop Forck stressed that the church's teaching on forgiveness of sins and justification applies to all people, including Mr. Hoenecker. He quickly added that Mr. Hoenecker would have to meet certain conditions, including acknowledging Christian teachings.

Couple who tried to deprogram daughter placed on probation

MINNEAPOLIS-A Lutheran couple who abducted and attempted to "deprogram" their daughter because they believed she was a member of a religious cult pleaded guilty here January 17 to false imprisonment charges and were sentenced. Darrell Johnson, 58, and his wife Mary Ann, 55, of Bloominbi Prairie, Minn., accepted a plea bargain in Hennepin County District Court that placed them on three years' probation after which the felony conviction will be reduced to a misdemeanor. Their daughter, Shelly Johnson, watched from the rear of the courtroom as her parents told Judge Kevin Burke they broke the law when they tried to force her to leave the Eagan Christian Center in suburban Eagan.

First Bible societies organized in Soviet Union

The first Bible societies in the history of the Soviet Union have been organized in Latvia and Moscow. A Latvian Bible society was organized in December by Lutheran and Baptist churches and is headed by Egon Rusanovs, a former public prosecutor who left his government post last March and began studying theology in December. The Latvian society has requested a total of 17,000 copies of several versions of the Bible from the United Bible Societies for distribution. Membership in the Russian Bible Society thus far includes only individuals, not church bodies, and there is no Russian Orthodox representation. Last June the American Bible Society reported that a "memorandum of understanding" had been signed in Moscow between the Russian Orthodox Church and the United Bible Societies regarding a new organization that could lead towards the establishment of "the first-ever interconfessional Bible distribution organization" in the Soviet Union.

National Council, State Department to hold regular meetings

NEW YORK--According to the Rev. Leonid Kishkovsky, the Orthodox clergyman who assumed the post of National Council president January 1, 1990, religious leaders invited by the NCC will meet with State Department officials approximately every month or every other month to discuss international affairs, consider their implications and share perspectives. According to Mr. Hamilton, the newly elected general secretary of the National Council, although meetings between the State Department and National Council representatives were held from time to time under previous administrations, those meetings were invariably linked to and focused on breaking crises. Now, Mr. Hamilton said, it is believed a more natural working relationship can be developed. That, however, "does not mean we are going to agree all the time," he added. The first discussions between Council-selected religious leaders and the State Department are expected to focus on Central America. The National Council and affiliated churches had unleashed a barrage of criticism that has been especially strong in the wake of the harassment and killing of church workers in El Salvador.

Missionaries in Panama: cautious assessment, fear of retaliation

A Southern Baptist missionary said the main risk is from armed men loyal to military leader Gen. Manuel Noriega seeking out Americans to harm them, according to the denomination's press office. A survey of several denominations showed that apparently no church workers had been injured in the fighting from the U.S. invasion. The Rev. Eugene Waddell, general director of foreign missions for the Free Will Baptist denomination, said

the U.S. invasion was necessary to protect Americans "who felt vulnerable to attacks by extremists." A letter that Panamanian Catholic bishops recently issued and that was passed on to the Bush administration spoke of a "double aggression" suffered by the Panamanian people. The bishops said the people suffered from the aggression of the Noriega regime and the aggression "expressed in foreign military actions on our own soil, in the provocative publicity about supposed North American plans to overthrow the Panamanian regime." The bishops said that the economic sanctions merely hurt poor people and had no effect on the political scene.

Casolo calls her arrest part of effort to discredit church

NEW YORK--Jennifer Jean Casolo, the U.S. church worker who was deported from El Salvador 17 days after she was arrested on charges of hiding weapons for leftist rebels, said she thinks her arrest "was part of a whole action to stop the work of the churches in El Salvador." She continued to maintain that she had no idea how the weapons got in the back yard of her house. "I don't think I'll ever know unless God tells me in a dream," Ms. Casolo said. The deported church worker also blasted Salvadoran President Alfredo Cristiani, who said he was "persuadably convinced--morally if not legally--that she is guilty." Episcopal Bishop William Frey of Colorado, who recently went to El Salvador with three other bishops to try to secure the release of eight arrested church workers, said of Ms. Casolo, "There's no doubt she was set up. But it speaks well for their system of justice that she has been released."

Czech priest who fled country 33 years ago returns to preach

MINNEAPOLIS--Peter Esterka fled his native Czechoslovakia 33 years ago because police made it clear that he would never be allowed to become a Catholic priest there. As Monsignor Esterka, he had returned to his native land on four previous occasions but was not allowed to celebrate Mass. This time, he was permitted to preside at his mother's funeral Mass and was invited to speak on Czech television and at meetings of the Civic Forum, a party opposing the communist regime. The priest noted that the Catholic Church has played a leading role in the democracy movement in Czechoslovakia for the past two decades. He recalled that Cardinal Frantisek Tomasek, who is now 90, had joined with Catholic lay leaders in signing petitions demanding separation of church and state, the abolition of government ministries regulating the church, bishops in all dioceses, and the return of religious orders and confiscated churches. Monsignor Esterka said he told the Civic Forum meetings that "all those prayers, all those rosaries and all those Hail Marys for the conversion of Russia and all the tears and blood shed, the millions of lives lost under communism, were bound to have an effect on the situation. I believe in the seed of martyrdom."

Episcopal bishop ordains practicing homosexual as priest

Bishop John Spong of Newark, N.J., one of the Episcopal Church's most controversial liberals, threw down another challenge to conservative critics December 16 when he ordained a practicing homosexual man to the priesthood. The ordination of 34-year-old Robert Williams at All Saints Church in Hoboken is not the first ordination of an openly gay person in the Episcopal Church. But the ordination of Mr. Williams is notable for the way it focused on Mr. Williams' homosexuality. The Diocese of Newark publicly announced that Bishop Spong would "celebrate an unusual and probably unique sacramental act by ordaining an avowed, non-celebrate gay man to the Episcopal priesthood." The swiftest criticism of Bishop Spong's action came from the newly formed Episcopal Synod of America, a traditionalist organization founded last summer that counts six active Episcopal bishops among its members. ESA bishops issued a strong statement calling on Bishop Spong to desist from following through with his plans, and charged that ordination of a practicing homosexual would represent a disregard of "historic Christian moral standards," calling Bishop Spong's plans "shocking" and "deeply offensive" to a majority of Episcopalians.

Cardinal sparks debate with description of modern woman as 'squalid'

ROME--A wide debate has broken out here following a sermon in which an Italian cardinal described modern woman as "squalid" and as a "collaborator of death." Women's groups, lay organizations, and some clerics have reacted sharply to a December 8 sermon by Cardinal Giacomo Biffi, Archbishop of Bologna, in which the 61-year-old cardinal compared today's women with the figure of Eve. Cardinal Biffi said, "The splendor of the Immaculate Madonna allows us to see with biting clarity how great is the misfortune of our era, in which the prevailing image of woman, considered almost a model, is one that appears to be the deliberate contradiction of that of the Virgin Mary; a woman who even if externally refined is substantially squalid, who appears to detest virginity and maternity in equal measure; a woman who does not say to God, 'Here I am, I am Yours' but who cries, hysterically, 'I belong to myself'; a woman who wants not to be a fount of life, but deliberately offers herself as a collaborator of death, who no longer consecrates herself to the service of God--that is of truth, good and dedication to others--but who claims the right, which is the Creator's alone, to decide the existence or non-existence of the fruit of her innards."

In search of the red heifer and the rebuilding of the Jewish temple

BAT SHLOMO, Israel--Danny Greenberg stands six feet three, wears a 10-gallon hat and cowboy boots and walks with a

bowlegged gait. Mr. Greenberg is a Jewish cowboy with big ambitions. While his U.S. counterparts are raising livestock for market, Mr. Greenberg plans to breed the first pure red heifer--red body, red tail, red horns. If he is successful, Mr. Greenberg's red heifer will be the biggest breakthrough in a 2,000-year-old Jewish dream: to rebuild the ancient Jewish Temple. Mr. Greenberg's ranch here, a tiny farming community just south of Haifa, is becoming a laboratory for a group of rabbis and researchers intent on rebuilding the temple. They say such an effort begins with the red heifer, used to purify Jews and allow them entry to the Temple Mount in Jerusalem. In an editorial, Haaretz, a daily paper in Israeli, said the chief rabbis should have better things to do than produce a red heifer. "This rabbinic initiative . . . is another example that smacks of atavistic worship by a state institution supported by public funds," Haaretz writes. Today, observant Jews stay off the Temple Mount because without the red heifer they are regarded as impure. The Bible's remedy for impurity is to sacrifice the animal, burn it and use the ashes for purification. The method was used by a Jew who came into contact with a corpse. But the red heifer is an extremely rare species. The Bible specified that such a cow must be three years old, with no more than one non-red hair and without blemish. The Talmud said that only nine red heifers were found in the 410 years of the first Jewish temple. Mr. Greenberg found several herds of red cows in Scandinavia and Australia. Although another breeder might have brought dozens of these cows to Israel, Mr. Greenberg is trying another avenue. He will extract hundreds of embryos from the Scandinavian cows, freeze them and fly them to his ranch.

Federal government seizes bank assets of Operation Rescue

NEW YORK--The federal government seized bank assets of Operation Rescue's national office December 22 in Binghamton, N.Y., after the group refused to pay a \$50,000 appeal bond, according to a statement issued by the anti-abortion magazine. In May 1988 when Randall Terry, founder of the group, broke an injunction secured by the National Organization of Women and other pro-choice groups prohibiting planned demonstrations against abortion clinics in New York City. Hundreds of pro-life activists were subsequently arrested when the "rescues" went on in spite of the injunction. As a result, Mr. Terry was ordered to pay a \$50,000 fine to the pro-choice groups. He refused to do so, stating he "would not give one dime to baby killers." The attorney for Operation Rescue said that although the organization cooperated with the government, two accounts were seized by a federal marshal December 22. Seized were a \$6,000 payroll account and an general account with \$900 in it. Mr. Secola, the president of the Connecticut chapter of the Rutherford Institute, a Virginia-based legal defense organization specializing in cases of religious liberty, said the seizure of "assets of civil rights demonstrators engaged in civil disobedience" was unprecedented and "outrageous, because they seized the payroll accounts." Nancy Kilson, U.S. attorney for the Southern District of New York, denied that the government had reneged on an agreement with Operation Rescue not to seize funds without warning.

Pope's plea for environmental concern hailed by activists in the U.S.

In a departure from usual themes for his annual peace message, Pope John Paul II opened the new decade with a ringing call for greater awareness of environmental concerns, equating ecological destruction with a "genuine contempt" for humanity. The Pope's address was warmly received by a number of environmental and religious activists involved in the North American Conference of Religion and Ecology. Establishment of the Conference, based in Washington, D.C., is one of a number of developments showing that concern for the environment is fast becoming a major issue of the new decade for religious groups.

Americans United criticizes Colorado church tax proposal

A proposal that would require churches in Colorado to report in detail all uses of their property would violate the First Amendment, according to Americans United for Separation of Church and State. The regulations proposed by state tax officials would reduce the tax exemption of each church by a percentage equal to that of the "non-religious" use of the property. The policy would allow government officials to decide which church activities are religious in nature, according to an analysis by Americans United legal counsel Lee Boothby.

Science, religion not at odds on creation, experts say

WASHINGTON, D.C.--Captivated by the relationships between recent leaps in scientific knowledge and the biblical testament of faith, 600 people spent a recent Saturday afternoon listening to an Old Testament scholar, an astronomer and two astronauts bring their perspectives to bear on the mystery of the origin of the universe. Theologian Walter Brueggemann, a professor of Old Testament at Columbia Theological Seminary in Decatur, Ga., argued that a long history of monopolistic and totalitarian claims made on behalf of both disciplines has created a false conflict between them. The Genesis creation account, he said, was never intended as a statement of scientific fact but, rather, reflected an act of worship and a political statement by the Jewish community in exile, demonstrating a belief in order amid the chaos of exile. And Harvard astronomy professor Owen Gingerich said the "great tapestry" of science

What's Happening to Our Public Schools?



**JOHN
BIERMANS**

The situation of our public schools today is of grave concern to many, if not most, Americans. And there are so many problems—terrible performance, far too explicit sex education, the removal of all vestiges of religion, inability to attract good teachers, lack of discipline, crime and drugs, corrupt officials, and so on.

As most of us are painfully aware, the level of achievement of American high school graduates is so bad that many have barely achieved 8th grade reading levels. A report by the National Assessment of Educational Progress found that "60 percent of all high school students cannot understand the material they read, including newspaper stories or topics they study in class." (See ABA Barrister 1989)

What bodes most badly for our future, is that American schools lag far behind their European and Asian counterparts in the standards they set. This is particularly true in areas of specialization, especially technological training.

Sex Education

Of even greater concern for religious folks is the impact of public education on sexual mores of our young people. This

came to a head in the State of Virginia last year with the introduction of Virginia's "Family Life Education" (FLE) Guidelines in September.

The purpose was to address the serious problem of teenage pregnancy. As explained in a recent article, "No-Fault Morality," reprinted from the *Washington Post*, the guidelines are unfortunately "based on the dubious philosophy of moral relativism. This is coupled with an indiscriminate 1960's-style feel-good-about-yourself approach." (*Liberty*, September/October 1989)

The basic idea of the guidelines is that teachers need to instill self-esteem in their students regardless of their behavior. According to this same article, this means:

"Teachers should not promote the two-parent family as the ideal for fear that this may hurt the feelings of children from single-parent families.

"Teachers should not teach marital fidelity or treat adultery in a negative light for fear that this may disturb children who may be aware of adulterous behavior by their parents.

"Teachers should not discourage teenage sexual activity or promote sexual self-restraint or abstinence in any manner that might make those who have chosen to be sexually active uncomfortable." (*Ibid.*)

Abstinence-based

Incredibly, FLE proponents assert that their guidelines are, in fact, "abstinence-based." This caused tremendous outrage among many parents throughout the state leading them to prepare an excellent report which was submitted to Virginia officials.

In this report, they exposed the reality of what the FLE "abstinence-based" guidelines were all about. According to experts involved in teacher training, state

officials have redefined abstinence in their own way:

"The new "abstinence" is now defined as abstaining from actual sexual intercourse. Teenagers may engage in oral-genital sex and still be considered "abstinent." These practices are recommended as a method of contraception, and as an alternative to "just saying no to sex." (Preliminary Report to Parents For Better Education, May 15, 1989)

Instead, the FLE guidelines declare: "The foundation for responsible decision-making at any age involves being allowed to learn from one's choices."

And: "It is important for the teacher to help the child feel that all feelings are valid."

And: "The student will develop skill in saying no to any social behavior or activity

"Of even greater concern for religious folks is the impact of public education on sexual mores of our young people."

that he or she perceives as wrong for himself or herself."

And: "The key idea is that all human beings are worthwhile and need to be accepted and appreciated as they are."

When to Have Sex

In New York City, the situation is not any better. A recent article in the *New York Times* explained how 12 and 13 year olds

are taught to role play real life situations in order to learn about sexuality and AIDS:

"In New York City, the nation's largest school system is now going beyond the basic medical facts to try to get students to make some hard decisions about their lives: When will they have sex? How will they choose their partners? What kind of contraceptives will they use? Will they use drugs? How will they act toward people with AIDS?" (*New York Times*, Dec. 26, 1989)

The discussions also include how to have safe sex, the use of condoms, "questioning partners about their sexual histories and limiting the number of their sexual contacts." (*Ibid.*)

This type of education is causing considerable controversy and I know parents who don't know what to do when their children reach the age when they will attend these classes.

For some children, such explicit talk about sexuality is nothing new but for those of us who are trying to raise our children to avoid premarital sex altogether, there is a tremendous concern that the level of explicit sex education becoming prevalent nowadays serves mostly to put ideas in the impressionable minds of our children. It also sends the message that premarital sex is socially and morally acceptable. This obviously causes severe disruption in a child's sense of morality and right and wrong.

This is certainly one of the key points of concern for the 1990's and should serve as a rallying point for parents around the country just as it already has in Virginia and elsewhere. In other words, just as social activists have had tremendous success at breaking down so many social and moral barriers, we need to become activists for the social and moral issues that mean so much to us and to the survival of our culture.

ANSWERING THE QUESTION OF JESUS AS A LIVING SACRIFICE

QUESTION

from page 15

the whole world, even the Roman enemy who was killing him, can act powerfully anywhere on earth. Yet there is also a sense in which Jesus is indeed gone (or hidden) in that we expect his return.

Here, we must note that Jesus was all along one with his Father in heaven; being incarnate in no way separated Son from Father. Jesus personally was at all times while on earth a living sacrifice; it has been said that he lived a "crucified life", given over to God. Then, how would it have been if Jesus' disciples, and also his nation as a corporate entity, had united with him toward God's whole purpose?

Suppose Jesus had not gone to the cross but had been united with as a living sacrifice and joined by countless people as living sacrifices ready for him to lead them physically to the ends of the earth if necessary, to carry the light forth from Jerusalem. What would Jesus then have done? In brief, we may assume that Jesus would have done everything that he has been doing—centrally, giving salvation—and everything still to be done, that is, now to be done at the Second Coming e.g., the redemption of our actual and social life from all influence of Satan and bondage to sin, the cleansing of the earth. To explicate this, we will focus on our understanding of salvation.

3. Salvation

Salvation is more than forgiveness.

Through Jesus' eternal sacrifice and upon our condition of repentance and turning to God by faith in Jesus through the inspiration of the Holy Spirit, we are spiritually separated from Satan — as is signified in baptism; then through the love of Father, Son and Holy Spirit we may be given new life, as heirs of God, adapted by the God of all.

To be saved is to be reborn; our salvation is God's act of giving us new birth, new life. Or, as in Saint Paul's metaphor, it is to be grafted into a new lineage. Being born or being engrafted cannot be our act. We cannot on our own choose and attach ourselves to the Tree of Life (Rev. 22:14, Rom. 11:17-18); we cannot choose our parents and force our birth. The act of salvation is purely the act of God for us. In the context of salvation as rebirth, the Principle underlines the redemptive role of Jesus as a new Adam. Adam was to be the true parent and ancestor of all people, but became a false parent. As the new Adam Jesus replaces the first Adam and, becoming our true parent, gives birth to us.

Then, what is the purpose of salvation? Surely it is not consummated with the act of salvation itself, for we are to be raised to the "perfect stature and manhood of Christ." Jesus said we should be perfect as our Father in heaven; from that segment of his Sermon on the Mount we find that this means to embrace all unconditionally and unchangingly, as God does.

If Jesus' nation had united with him in living sacrifice, he would have given rebirth while still on earth. When people

were committed to following him to the ends of the earth he would indeed have been exalted without having gone through the cross and the tomb, and the Holy Spirit could have been received. What Jesus would have further done can be more fully envisaged when considering the Second Coming, when all things shall be accomplished. At the Second Coming the social and historical circumstances differ from those of two thousand years ago. But the essential work to be done is the same; thus we can speak confidently of it here. Then, on the more external activity we can offer here some initial suggestion.

Christians are reborn into the church. The church is our spiritual home. But here on earth we have no abiding place, no earthly home; we seek one to come (Heb. 13:14), even the new Jerusalem come down from heaven (Rev. 21:2). The parents of Christians are Jesus and the Holy Spirit, spiritual parents. Ideally, if Jesus had been exalted as a living sacrifice, he would have established the kingdom of heaven, our home, on earth, and stood in it as our true parent to raise us to human perfection. He would have led people in the spreading of the boundaries of this home. We may suggest that he would have established the unity of the people of Isaac with their brothers, the people of Ishmael. Even greater transnational harmony would have been established, centered on God. Imperial oppression and exploitation would have come to an end.

The Principle understands the human physical body to be naturally mortal and

no longer needed once its work is done. In this view, if Jesus had been our savior a living sacrifice he still would have met some day the death of his physical body, continuing thereafter with his glorified spiritual body, perhaps he would have still met death by murder, perhaps naturally. But he would have established, while on earth, the unshakable earthly foundation of a world wholly transformed in every aspect of life, God's Kingdom of Love on earth, wholly free from sin. He would have redeemed our bodily life.

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New Arrivals

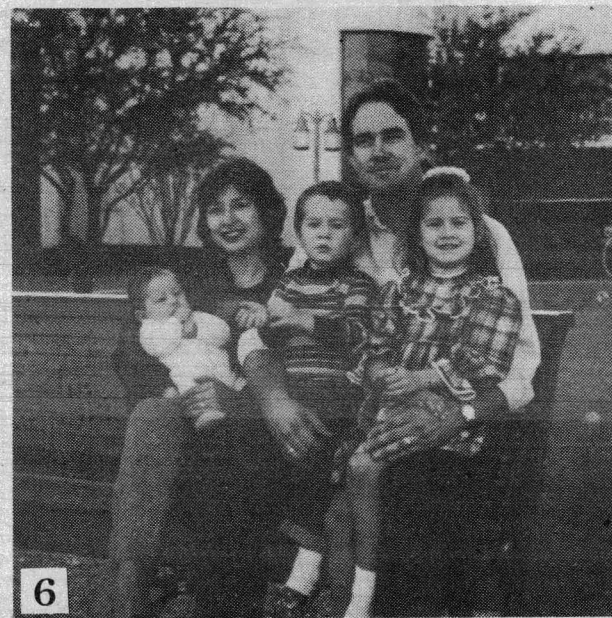
To share your delight with us, send a photo (no ceremonial robes please; color is fine except for those indoors-without-flash orange-colored prints which will look dreadful!) of your family, with all your names plus the birthdate of the new arrival, to: **Unification News, 4 West 43rd Street, New York NY 10036.** (No returns, sorry.) This month we are proud to present: ● 1. Peter & Kim Brown (Richmond, VA) with Shin Young Grace (11/18/89) & Heung Kuk Kungi Tyman ● 2. Kevin & Karen Smith (Mamaroneck, NY) with Oswell Sungbok (3/24/88) & Kerestell Sungin (1/10/90) ● 3. Jim & Kathy Rigney (West Africa) with Ivory (4/13/89) ● 4. John & Christine Kung (Queens, NY) with Diane Joong-Mi (7/13/89) ● 5. Bob & Yoko Becker (Cincinnati, OH) with Alan Shin-kook (5/18/89) ● 6. Matthew & Maria Lohmann (Irving, TX) with Rachel Amanda (12/18/85), Jacob Andrew (8/4/87) & Jesse Abelardo (9/17/89) ● 7. James & Angela Brooks (Oakland, CA) with Doran Angelo (9/27/83), Christopher James (3/14/85), Daniel Charles (4/25/86) & Jesse Joseph (3/7/88) ● 8. Alan & Masami Feldsott (Calistoga, CA) with Se-Won Jacob (7/17/85), Young-Mi Lillian (3/12/87) & Se-Gil Louis (7/10/89) ● 9. David & Anne Cantrell (Lancaster, PA) with Danica Meri (10/27/89) ● 10. Roger & Gwenn Bair (Moss Point, MS) with Waverly Ammy Junita (8/1/89) ● 11. Jim & Carolyn Flynn (Arvada, CO) with Joshua (3/28/86), Bryan (1/30/88) & Alysia Frances (10/8/89).



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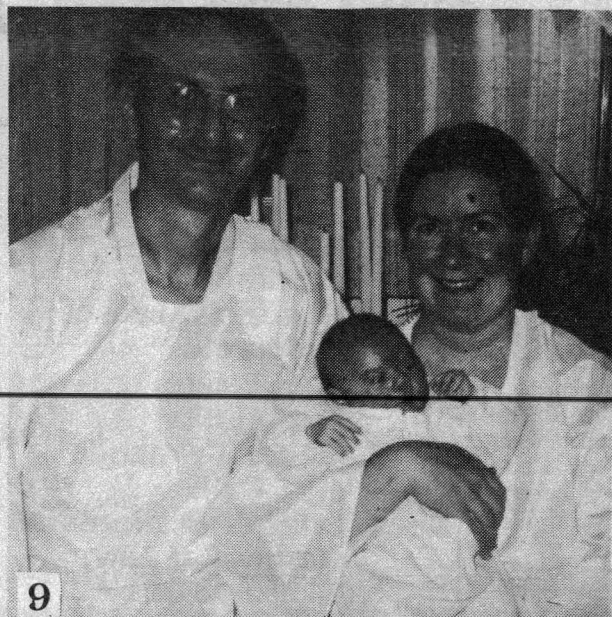
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LOOKING FOR PARENTS. Region #10 (Los Angeles, San Francisco, California, Arizona, Nevada and Hawaii) is planning interesting events for parents. Members with parents living in our area please contact us with their addresses and phone numbers at phone (213)681-5291 Fax (818)577-8688

This individual desires **pen friends** in America: Alexander Levin Okeanskij Prospekt 30 Vladivostok 690010 USSR Mr. Levin is 28, married, with a PhD in Biology, and is working at a research institute investigating the vision of fish. He likes poetry, classical, pop and rock music, Russian and American literature. He likes adventure, freedom and traveling. For more names of individuals wishing pen friends, write:
Don Marsolek Worldwide Exchange Services PO Box 52, Topeka, KS 66601.

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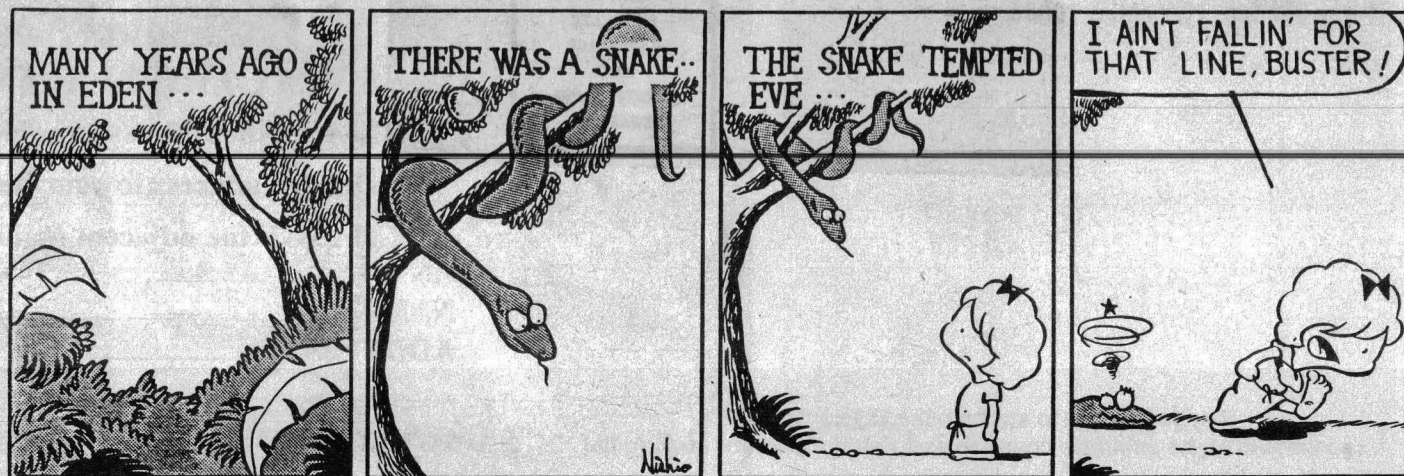
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