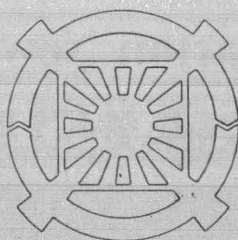


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Unification News



Volume 11, No. 4

The Newspaper of the Unification Community

April 1992

Rev. Sun Myung Moon visits Japan

Mrs. Hak Ja Han Moon and Mr. Hyo Jin Moon Accompany His First Visit in 14 Years

From Combined Dispatches

On March 26, Rev. Sun Myung Moon entered Japan for the first time in 14 years. His last visit was in 1978. With Rev. Moon were his wife, Mrs. Hak Ja Han Moon, and their eldest son, Mr. Hyo Jin Moon, president of CARP International. The three received an overwhelming welcome in Tokyo.

This historic arrival and the entire week-long stay was covered by TBS national television network (something comparable to CBS or ABC in the U.S.).

On March 25, one day before the arrival, TBS broadcast footage from the meeting between Rev. Moon and North Korea's Premier Kim Il Sung and announced, "Rev. Moon's entry was approved by Department of Justice."

On March 26, TBS also broadcast live the arrival at Narita International Airport.

Rev. Moon attended a welcome banquet at Tokyo Church. Introduced by Rev. Takeru Kamiyama, president of the Unification Church in Japan, Rev. Moon greeted the audience of seventy major leaders of the Japanese Church, and spoke strongly on

creating one's true personality.

The welcome banquet started with an opening prayer by the honorable president emeritus of the church, Dr. Osami Kuboki, and flower bouquets were presented to Rev. and Mrs. Moon and Mr. Hyo Jin Moon. Rev.

and Mrs. Moon together cut the welcome cake while a song of celebration was sung by all participants.

After the meal President Kamiyama stood and made introductory remarks. "Even right now we are having phone calls from brothers and sisters who are working on the front line. They are asking, 'We saw a news report on TV about True Parents visiting Japan. Is it really true?'"

"I feel to my bones how all brothers and sisters in Japan have longed for this day. We are deeply grateful to be here to represent all such brothers and sisters."

"Rev. Moon once said, 'When the realm of object becomes an absolute minus before an absolute plus, then Heavenly fortune will protect it.'"

"I truly want to be among those who can inherit the Heavenly fortune and be protected by it."

President Kamiyama concluded his remarks with words

see JAPAN on page 2



Rev. Moon addressing the Japanese church.

Photos courtesy HSA Publications, Japan

Workshops for 7,250 Teachers and Students

Americans Expand Principle Education in Former USSR

By Tony Devine

The first Unification Principle Workshop for high school teachers and students of the Commonwealth of Independent States (C.I.S.) and the Baltic States took place in the Crimea portion of the Black Sea from March 20 to April 1.

Over 7,200 participated, including 1,000 teachers and school principals, 5,900 high school students and 300 university students in 40 workshops covering 23 workshop sites. 540 buses and 200 cars were used to pick up and transport the participants.

This program was initiated by Reverend Moon and sponsored by the public ministries of education of Russia, Ukraine and the other participating independent republics. It was fully supported by the participating schools and the parents of the students.

All of the students were pre-selected by their teachers based on the criteria of their moral character, academic achievement and

see WORKSHOPS on page 8



One of the 40 Black Sea workshops.

ILS/CARP



★ TRUE PARENTS' VISIT TO JAPAN ★

JAPAN
from page 1

of gratitude and appreciation for Rev. and Mrs. Moon.

Afterwards Rev. Moon spoke for one and a half hours. In his speech he strongly pointed out that "The most important thing in a religious life is how we liberate ourselves. From what must we be liberated? From the reality that we have our roots in the Fall and that this root is clinging deeply to our selves."

He emphasized the importance of recognizing that we all are descendants of the Fall and seeking the standard of the ideal love.

With President Kamiyama acting as master of ceremonies, several participants offered songs. The banquet was concluded with three big cheers of Mansei.

Besides Mrs. Moon and their eldest son, Rev. Moon's party included Rev. Chung Hwan Kwak, president of the Unification Group in Korea, Rev. Sung Pyo Hong, president of the Unification Church in Korea, Rev. Won Pil Kim, president of the Unification Church in Europe, Rev. Zin Moon Kim, national leader of the Unification Church in America, and a number of other church elders.

The party traveled from Tokyo to Osaka and Nagoya. In each city, Rev. Moon spoke to large groups of church members. Unfortunately, due to persistent restrictions by the Japanese government, the church founder could not utilize a hall large enough to meet even a fraction of the general church membership in those cities.

The situation was represented poignantly when the bullet train in which the party traveled between Tokyo and Osaka



Cutting the celebration cake and, below, listening to the welcoming remarks with Hyo Jin Nim.

Photos courtesy of HSA Publications, Japan

THE VICTORY OF LOVE

BY HEUNG JIN MOON

The Victory of Love, by Heung Jin Moon is a remarkable compilation of his conferences and revelations during 1986 — 1987. The book begins with True Father's speech from January 2, 1992 on the Day of Victory of Love, in which he clearly outlines the providential mission and significance of Heung Jin Nim's life and sacrifice. The book contains invaluable insights into our life of faith and offers internal guidance on topics such as: repentance; prayer; indemnity; and living a principled life. The British conferences contained in *Victory of Love* detail the deep internal content of the forefathers' lives of faith and their relevance to our lives today. Available now! 280 pages, paper, \$12.95

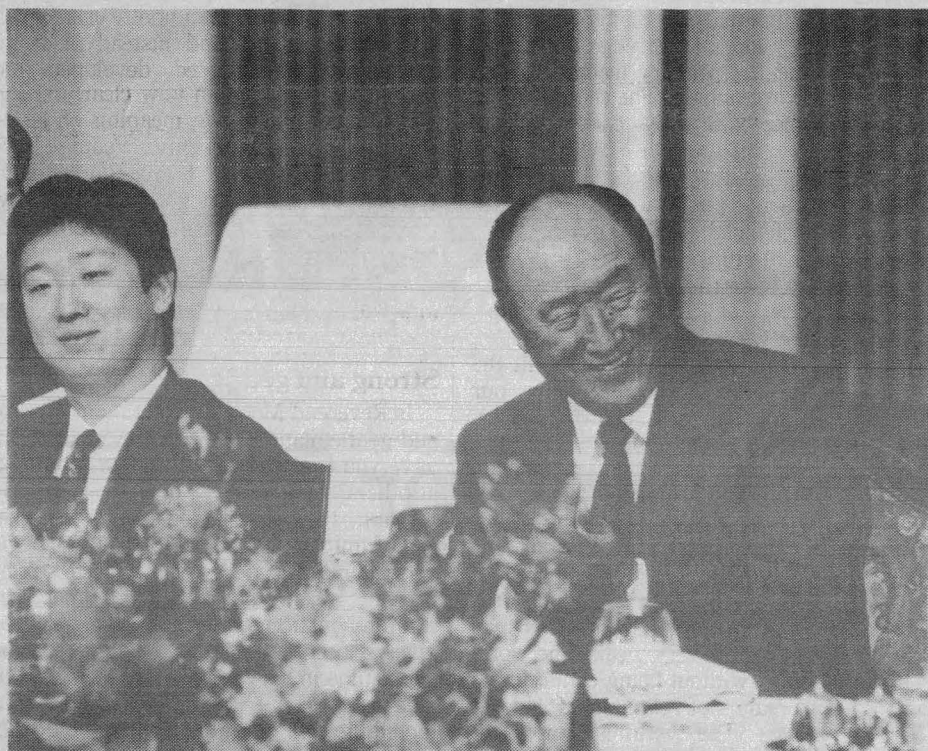
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stopped briefly at the Kyoto station.

A crowd of thousands, described as "a mountain" of church members, gathered at the station, for just a moment's glimpse of the historic family through the train's windows.

Among those meeting Rev. Moon were some key leaders of Japanese society. As always, Rev. Moon's message was one of true love: about the purpose of the creation of man, about husband-and-wife love, about the meaning of family life as the foundation for the Kingdom of Heaven.

During a discourse on the restoration of the human fall in the Old Testament, one eminent leader voiced the concern that he was not familiar with the Bible. Rev. Moon simply asked that this man listen until the end.

The overall result of such an extremely unusual protocol was a powerful experience, to say the least, and "a quite happy" visage on the man later in the day.

Other leaders, who were church members already, simply broke down in tears, without words, upon greeting Rev. and Mrs. Moon.

Clearly, God is not awed by worldly position—whether delivered to Mikhail Gorbachev, Kim Il Sung or to leaders of this economically-powerful nation, the message of God's providence does not change.

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FOUNDER'S SERMON ON UNIFICATIONISM

Responsibility of the Unification Family

By Reverend Sun Myung Moon

This is an excerpt from a speech given on March 1, 1992. The translator was Sang Kil Han.

We often speak of sovereignty; we know what it is. Sovereignty has a center around which it administers its work. What is the Unification family? How does it differ from the ordinary family? The Unification family means the families of the blessed couples. We say the words Unification Church, but when it is written in the original way, it is very interesting.

"Church" is comprised of two words and the first word contains two elements. The element on the left means "sons and daughters of filial piety." The element on the right side means "father." "Father of filial piety," in other words. The word by itself includes the meaning of education, or teaching. Also, "public life" is also written in Chinese characters in this way. So there are these two words. The first word is "correct, righteous father"—"public life" means righteous governance. Coming back to "education", that is what education is all about: Father teaches all the historical and present child/parent relationships. That is what education is all about. It is all one concept: education, religion, school. "Religion" means "primary teaching." The central pillar of teaching. The center of that teaching is the father. So teaching about the father is what religion is all about.

There are billions of people living in China and that nation has continued to flourish for thousands of years. How can they continue as a good nation? It is because they have this concept underpinning their society of education, public life.

In our life, we live with our father, we become like him eventually, follow all the traditions he established, and leave our own traditions behind for our own children. This is what life is all about.

Change is due

Compared with this real meaning of our human life, how long do you think the current democratic, individualistic way of life can continue? It is very recent on the world scene. The relationship between husband and wife is very weak. The world cannot continue without being connected in all different realms of relationship. No one can exist alone. The world is simply the realm of reciprocal, corresponding relationships. Once we become united within a family, then that family maintains correct relationship with other families, and on and on to form the larger community.

Now in the so-called democratic countries, the philosophy of politics is not based on the father/son relationship as it should be. They are more aligned with the concept of struggle, similar to the communist philosophy. Within democratic elections, there is much outright fraud and dishonesty. Special favors come about, bribery and so forth—all the roots of vices are connected with such elections. Power, money, greed: all the human vices come to bear on elections. Confusion is piled upon confusion: this is what we see in American society. No one can claim that this is an ideal form of society. There is so much deceit, empty promises which are easy to make during campaigns. These things happen very easily.

We see these things everywhere in the

world. The question is, how can we digest these bad things and turn them into good? Should we sweep them out, or digest them? Which one would be more desirable? [Digest them!] Why should we digest them? It is because if you sweep out something, then you automatically create an enemy. This is the problem in American society today. Even though some forces may be righteous, when they subjugate the other side by their power, they cannot avoid

should be able to respond, "All right, I have had the experience of living very comfortably. Now it is your turn. Come on in and live here." Then after such a person lives in your plundered house for three days or so, his conscience will most likely bother him so much he will say, "This is really your house. Come on back and live here. I will leave." That is the way of religion. Religion always has this concept.

If a nation puts all its energies into

what heaven has. So embracing an individual, you will be successful in your lifetime, one generation. But if you embrace the whole nation, your success will continue forever. Even beyond that, if you embrace the entire race, it will be even longer lasting. That is the terminal point: that is where we want to go.

Unification families

Each one of our Unification families has to have a clear understanding of this concept because it is the base of everything. There is no other place in the world teaching this concept. Harvard University doesn't teach this. Even though many have attacked Reverend Moon the individual, the realm of family will support him. The universal power to preserve the family, or family fate, will support the individual who is attacked.

Even if families oppose him, the power which preserves the nation, the national fate, will surround and protect him. Even when the power of nations comes against Reverend Moon, still there is a greater power, the world level, cosmic fate which surrounds and supports him.

I have just laid out a very simple, general rule. Even though you may not understand it completely, do you believe that it is probably correct? (Yes!) You are smart! I don't know so clearly, but you sound so firm! You are very smart; otherwise you wouldn't be here.

Here is a classic example: there is a narrow bridge and two elements, whether

see RESPONSIBILITY on page 6



Rev. & Mrs. Moon being welcomed to Japan.

Photo courtesy of HSA Publications, Japan

creating enemies.

Those who hated Reverend Moon wanted to exercise their power and do away with him. Of course, it did not work. We all know it is wrong, and instead of being contained, we expanded, developed and became bigger. We can now clearly see in the religious realm the meaning of Jesus' words: Love thy enemy. People have wondered, "How can I love my enemy? What can I get out of it?" We now know that loving our enemy came from this point. It is not easy to love your enemy. This is our responsibility, our predicament, in a way: to digest our enemy. Understand and make corrections.

Strong and gentle

Is Reverend Moon a strong man or a soft and gentle man? Yes, I am very strong! But have you ever seen me attack or strike out at others? No—I am the one who is always hit first. How about God? We know that God Almighty is truly the strongest being in the universe, yet God has been struck, hit, hurt all throughout history. There has been no justice concerning God—He has always been hit. Yet we have seen that every time in history when the unrighteous side strikes out at the righteous side, including God, they have to pay the price eventually.

In World Wars I and II, as well as other major wars, the ones who began the wars always lost. And everyone in the world who joined in the attack against Reverend Moon is now coming to the time when they are having to pay the price. Especially the power of world communism, above all. They have been striking against the free world. At last they have failed.

Humanity around the world joined in the attack against Reverend Moon. Now, who is rising up and who is falling down?

I wanted to make this point: the Unification family has a tremendous responsibility to change things but not through fighting, only through the Principle. I am asking you now to please make your families available to anybody who wishes to come in and out, as they please. No fences. Doors open. Suppose you build up your family, your home, and somebody comes along and says, "I want your house. You move out and let me move in." You

struggling for power and economic expansion, certainly they will be able to achieve it but only for a short time. It cannot last.

"Rather than collecting money, let us invite good people, finding more and more able, capable people, and love them." That is religion. And to embrace a nation, that is

CHURCH CALENDAR 1992



APRIL

- 3 Parents Day (Est. 1960)
Sung Jin Nim's 46th Birthday
- 7 42, 138 Couples & 57 Singles Blessing (New York, 1989)
- 11 Un Jin Nim & Jin Hun Nim's Blessing (1986)
- 12 36 Couples of the Second Generation Blessing (1986)
- 13 Shin Hwa Nim's 4th Birthday
- 18 True Parents' Blessing (1960)
- 23 3 Couples' Blessing (1960)
Nan Sook Nim's 26th Birthday
- 28 Jin Hun Nim's 29th Birthday



MAY

- 1 Founding of HSA-UWC, 1954
43 Couples' Blessing
(22 Couples in Japan, 1969)
- 5 Shin Bok Nim's 10th Birthday
- 12 Hyun Jin Nim's 23rd Birthday
- 15 36 Couples' Blessing (Korea, 1961)
- 16 Day of the Love of God (1984)
Ye Jin Nim & Jin Whi Nim's Blessing (1981)
- 21 118 Couples' Blessing (London, 1978)
- 25 Shin Yeon Nim's 2nd Birthday

Our Paradigm Of True Love

By In Jin Moon

This is an excerpt from the speech given on True Parents' Birthday, February 8, 1991, in the Grand Ballroom of the WMC in NY.

The significance of the words "True Parents" is that they are the first perfected man and woman with absolute faith and absolute obedience to Heavenly Father and who, on a daily basis, practice true love. They are the champions of true love. They are the ones who have given us life, who have shown us love. They are the living examples who teach us each and every day of our lives how we as brothers and sisters, as central figures and followers, must unite in total love centered upon Principle.

Total give and take between subject and object, between men and women, between central figures and followers, between husbands and wives—that is what makes us real as the children, as the sons and daughters of our True Parents.

True Parents, as I said, are the first perfected man and woman. In the earlier years Father had to go through tremendous suffering to discover the Principle, the truth. He talks many times about hours, hours and hours of prayer—many times ten to twelve hours on his knees, so that when he got up from praying his skin would be hardened by such pressing energy, such pressing desire to know God.

"That was the symbol of my love," he said, that was the symbol even though it was painful, even though it was an arduous task. The fact that he discovered truth was a sacrificial and a loving gesture on Father's part because now such truth has been revealed to us.

In a way Father and Mother have given us the Principle. They have given us the truth, but more important than that, they are living examples. They show us how we can love each other, how we must love our spouse, how we must love each other as brothers and sisters. True love is what it is all about; that is what our movement is all about.

We have to be really proud that we have such a man and a woman, that we have such True Parents as the center of our lives, for in them we see the truth, in them we experience the love of God, and in them we realize how much more we want to become like them, how much more we want to be able to love one another, to truly become united with one another to work together for one purpose only: to liberate God.

Father gets up before 5 in the morning and many times when I go to his room, he is sitting down crosslegged with his head down. Sometimes it looks as if he were sleeping like that, but he is very much in thought, thinking about the members, about the world. He is thinking about our movement, and what kind of men and women he wants to see in all of us.

Every time I see Father like that, my head is lowering down, lowering down, lowering down, not because he uttered a word, but because his presence is real. I can touch him and feel him. Through him I can experience God, through Mother I can experience God, as I have never felt before. Through them I realized, God is not something out there, on cloud nine, sitting on His throne of judgment ready to cast judgment on all of us for all the wrongdoings, the evils that we have done.

True Parents have finally made the Christian image of God real. They have made us see that God is a God of love and that He wants to experience love. God needs His true sons and daughters, just as when you get blessed with your husband and wife, what do you want the most? You want children. You want to be able to see yourself in those children.

In a sense you realize the manifestation of true love between husband and wife, but through their eyes you realize the greatness of your love. Your love gave life and in a sense True Parents' love gives us all life. It is absolute love. It is true love. It is not love that is so hard and so rigid that many people think, "Oh! Does Father walk on the floor, or does he float? Does Father scratch his nose? Does he have hiccoughs? Does he burp?" Father is not a robot. He is not an image created up there. He is real. He is a living, breathing, caring, embracing individual. Together with Mother, we have True Parents. For the first time in history, in six thousand years of biblical history we have a man and a woman.

Our world is not just populated by men, but by men and women. In Father we see the example of true sonship. In Mother we see the example of true daughtership. Together, embraced and unified in the love and the glory of True Parents, we see how

we, as parents of our own children, must become like that, must become the embodiment of true love. It is through them that we learn how to do it.

Growing up

As I started to grow and mature I realized who True Parents were. I realized



In Jin Moon giving the morning speech on True Parents' Birthday and, below from the evening's entertainment, Jin Hyung Eu's "Things we Love," David Eaton's "Mystic Essay", and Joni Ang & Yun Shim Kim performing Bach.

You are so important. You really have to realize that because you are the embodiment of God, you are the image of God's love. As a man and a woman working together, in harmony, in unity, for the sake of our True Parents, for the sake of brothers and sisters around the world, for the sake of all the suffering people of the world, you represent hope—just as you were hope to me.

You represent the future of what can be. Within your hands, you hold the key to the Kingdom of Heaven. You hold the key to true love. It is within each and every one of us to become perfect, to become the image of true son and daughter so that we can never, ever fall away from God. It is in such an effort that the world sees and witnesses a new beginning. It is in that effort that we partake in the process of restoration.

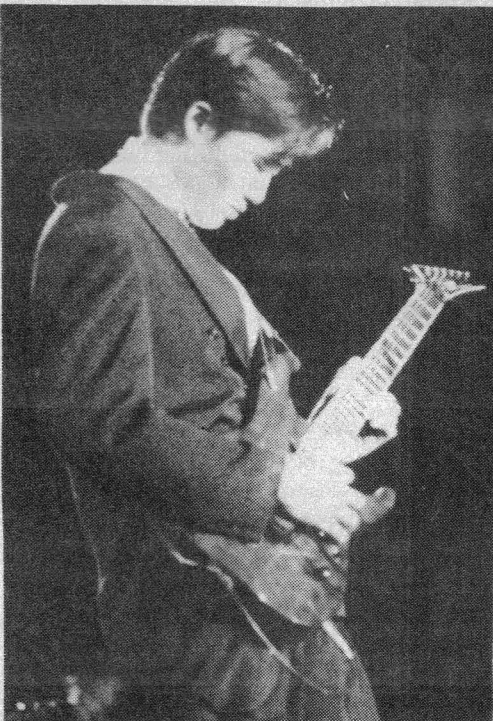
Sometimes when I am struggling and ask Father, "Father, what can I do to make this world a better place?" Father has asked me to study, which is very, very difficult for me because I am a very active person. I like to be out there. I like meeting with people. But sometimes when you are reading a book day in and day out, it becomes a very stale relationship; the book does not respond to me in the way of a

person.

So I said to Father, "It is so difficult, so difficult. How can I rise above my own suffering? How can I find the value of what I am doing?" Father just looked at me and said, "What do you mean what are you doing? You are working for God, and all the answers you need to know are within your heart." He told me to ask my heart, to pray about it, to reach deep within myself and come up with the answers.

Father said, "Look, God did most of it for you. He gave you the world. He gave you everything you need. All you need to do is that little thing called five percent portion of responsibility. That is the only thing we need to do."

We need to realize, to experience, to feel God on a daily basis. Father said, "Why are you coming to me? Pray to God. Find the answers within your heart!"



Thirty-Third Parents' Day Celebrated in NY

By Dr. Tyler Hendricks

We have substantial parents, not just a dream or vague ideal," declared Hyun Jin Moon, twenty-two-year-old son of the Rev. and Mrs. Sun Myung Moon in the Grand Ballroom of the World Mission Center this Parents' Day. "And I have an admission to make," he continued; "I want no money, power, position or status. I just want to follow my parents."

These words set the tone for the American national celebration of the thirty-third Parents' Day on April 3. In a speech broadcast live by satellite across North America, and viewed by church members in four major cities, Mr. Moon called for the standard of absolute dedication to the will of God. In contrast with his elder sister's True Parents' Birthday speech in February, this speech was hard-hitting and jolting, with Mr. Moon, an Olympic athlete, jumping off the stage to speak face-to-face with members in the audience.

The crowd of over 1,000 brothers and sisters were held in rapt attention by the speaker's burning intensity, as he challenged them to look at themselves critically and demand self-perfection before expecting any progress to take place in their Tribal Messiahships. Several times struggling for words to articulate the emotions welling up deeply inside, the young Mr. Moon called members to judge themselves. "The same feeling of inadequacy that I have, you should have. It is not by our own merit that we are here, but by that of our ancestors."

In light of his father's recent meetings in Japan (see accompanying *UNews* story) and gathering in Seoul of 150,000 Women for World Peace centered upon his mother, it is understandable that even an equestrian of Olympic stature, having recently qualified for the Korean national team, would feel a sense of inadequacy. However, he reiterated, our true inheritance and true value is that of True Love from parents to children. "Father's tradition has to be your tradition," he concluded; "the foundation we make now has to last for eternity."

Preparations

Preparation for this moment began several weeks before, with the sketching out of the evening performance and planning of volunteers and designs for the offering table and accompanying art. As Parents' Day drew near, more and more members became involved, offering their time and talents in painting, music and dance, careful cleaning and assembling of the complex 60-square-foot table of offering fruits, cookies, nuts and other foods, the baking of two four-foot-high cakes, creating cards, signs and banners, setting up cameras, telecommunications and set designs, and so forth. From around the nation, members contributed for the support of this celebration.

Morning service

At 7 am, the True Family, headed by Hyun Jin and Un Jin Moon, entered the World Mission Center's Bamboo Room to officiate at the Offering Ceremony. The entire family bowed before God and God's ideal of True Parents, and then received the bows of respect from elder members clothed in white robes.

Representing the parents and entire family, Mr. Moon offered a prayer in English,

and the cake was cut and holy food shared among the family and the entire congregation.

Downstairs other members gathered for prayer, to offer the day, led by Rev. Barry Geller of the 1975 Blessing of 1800 couples. Everyone had a quick breakfast and regathered for Mr. Moon's speech at 9:00 am.

Following the speech, which closed with three cheers of "Mansei" [lit: "ten thousand years"] led by Rev. Joong Hyun Pak, Director of Region 2, members warmly shared the happiness of the day. The second-floor balcony fair offered numerous temptations, including "Mother's Favorite Coffee"—Kona Gold from our own Hawaii plantation by the pound or by the cup. Ahhh! an excellent brew. Many thanks to our brothers Joe Tully and Chris Bihary for getting it to us.

Also available was the new publication of Heung Jin Nim's speeches, 1987-88, entitled *The Victory of Love*. New tapes from Manhattan Center Studios, photos, artwork and much, much more gave the WMC a carnival-like atmosphere.

Evening performance

The evening performance, produced jointly by Manhattan Center Studios and the American church, was also broadcast live by satellite across the continent. The program, directed and emceed by New York City Symphony Director David Eaton, opened with three vibrant songs from Edric Debo's new band, "Drek Du Boyz." Powered by Mr. Debo's singing and composing skills, the band moved skillfully and energetically, combining hip-hop, funk and heavy metal with a morality message.

The set introduced keyboardist/vocalist Bruce Mack, leader of New York's "Black Rock Coalition." This coalition involves some twenty bands in the metro area in an effort to turn pop music into a positive cultural force. The third song, Mr. Debo's "Sugar and Spice," encouraged people to "take a fast train/take a jet plane" to escape the power of drugs. A teaming up of Mr. Debo and Mr. Mack, while still in its nascent stage, could become an effective and powerful force for good in the city streets, both musically and socially.

In a quick shift of mood, the audience was treated to a piquant girl group, called the Belvedere Girls Trio. It was the '60s revisited—sans the spirit of fallen Eve—as Andrea Spurgin, Ameri Spurgin and Misook Kwak made their second appearance this year. Their "It's So Hard to Say Goodbye to Yesterday," while not as apt a choice as last performance's "You're My Heavenly Angel," still was a treat to the

ears, and their repertoire of moves is definitely becoming more sophisticated. Just a bit more study of old Supremes performances on the Ed Sullivan show should do it. And how about a new name? BGT is OK, but you guys are *really* supreme. One bit of unsolicited advice: let Andrea & Misook back up Ameri, the way the four older Jacksons backed up Michael.



Hyun Jin Moon, who gave the morning speech on Parents' Day and, below, some impressions of the evening's performance sketched by Brian Goldstein.

It balances the visual image and puts the unexpected one—the naive child—into subject position. Incongruity is the stuff of which pop culture is made.

Mi Kyung Kwon, a student of the harp at Juilliard, gave two performances on a harp which reportedly cost \$75,000. One was the "Overture for Harp," by German composer Contantine Oberthur, and the second was a lovely arrangement of the Korean folk song "Bong Soong Ah" (Small Flower).

Ancestors took the stage next, with three new songs, including one called "Angels" and one called "Churches." Lead singer/composer Joe Longo led the band with relaxed abandon, displaying a range of emotion and vocal registers, including occasional Stephen Tyleresque octave jumps. Even taking into account Mark McEwen's fine lead guitar work, Mr. Longo's voice remains the band's lead instrument. This was displayed most forcefully in his "git git git git git git git" phrases pushing the band forward in "Angels." The band has energy; is getting seasoned; its message—"Why are you

flyin' with angels?"—should wake up a few folk; and Mr. Longo's appeals to Christian ministers were those of an elder brother, not a rebellious son.

The Mark McEwen song, "Dance," was a delightful surprise, as the show moved into the mainstream of pop entertainment in Miyuki Harley's set. A combination of Carpenters and Commadores, the song was a perfect environment for Mrs. Harley's vocal style and dance moves. With an *esprit d'corp* of ten teenagers, whom she enticed from jumping rope and hanging out on a playground to dancing with her on the stage, Mrs. Harley was a bright and sparkling figure. Yvette Jones and Andrea Spurgin were her effective twin shadows in this bright, Broadway chorus-line. The final result was a collage of bouncing popsicles, with the kids in multi-colored big tee shirts. With practice and a good video crew, this one would set the standard for MTV.

Father's Favorites

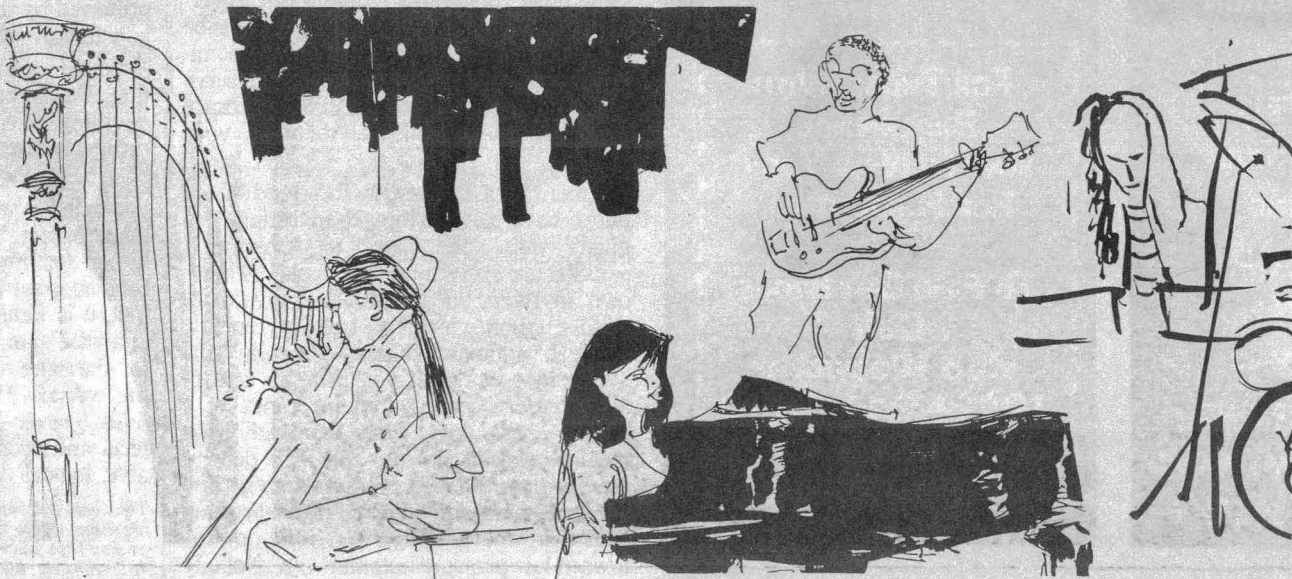
The following four numbers, one by Mrs. Harley and three by Seiko Lee, were fully middle of the heavenly road pop rock. Miyuki's number, "Because of You," co-written with Victor Moore, featured the BGT as back-up singers and Bill Miho with a very tasteful (as always) guitar solo. Mrs. Lee's renditions of three Korean folk songs, arranged for the album "Father's Favorites III" by Kevin Pickard, were very nice, although their full life was not present due to the necessity of using the digital audio tapes instead of live instruments. The arrangements, as

such, were full and emotional, developing the original Korean pathos of the melodies. One number featured Gregorian chant mixed into the Korean village milieu—a very pleasing mixture.

The finale, "We Are the Children of Your Love," written by David Eaton, brought back the *esprit d'corp* of blessed children, whose hand-motions accompanying the words "we pledge our hearts to you" were most endearing. Reggie Woolridge, Mrs. Harley and Mrs. Lee alternated covering the lead vocal, and the entire enterprise achieved its culmination when Hyun Jin Moon walked onto the stage at its climax.

Mr. Moon, moved by the members in the morning and by the heat and heart poured out onstage in the evening, shared words about the meaning of giving through artistic performance. He then practiced what he was preaching, scorching the stage with two Elvis Presley songs, "If I Can Dream," and a rollicking, rampant "Blue Suede Shoes."

With the latter he completely unwound, becoming the resurrected King (who needs him on a postage stamp?) with moves that would bring Ed Sullivan back to life and send Michael Jackson running for the Hollywood Hills. Splits, twists, jumps, jerks, shakes, spins and rolling on the floor brought down the Manhattan Center ceiling, not to mention his uncontrolled bursting screams ripping apart the conclusion of each verse. Ahhh, the essence of unrehearsed rock'n'roll lyric. Yes, folks, it will never die.



New Training Facility Opens in Hawaii

By Joe Tully

In February and March, 1990, Rev. and Mrs. Moon visited Hawaii. During each visit, they expressed their love for the beauty of the islands and for the blending of cultures that is so evident in Hawaii.

They especially noted Hawaii's uniqueness as a meeting place of East and West, and have repeatedly commented that they feel relaxed and at home here.

As always, Rev. Moon was thinking in terms of training world leaders and our members. They said Hawaii would be the ideal physical and cultural environment for people to experience how they should live together. Ever since then, he has talked of establishing a training facility for the Federation for World Peace (FWP).

The sacrificial contributions of many families made possible the purchase of the initial piece of property needed for the training facility.

The property is located in a relatively

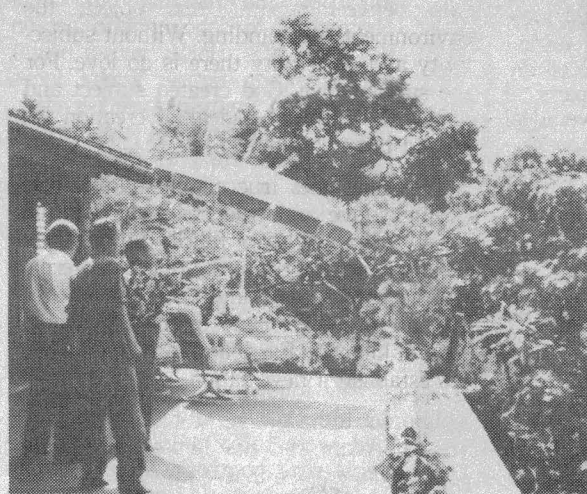
undeveloped area on one of the outer islands. It enjoys a spectacular view of the coastline. It is partially cleared and includes a simple two-bedroom, two-bath house.

Several acres are planted with coffee; and there are also macadamia nut trees, papayas, avocados, bananas, mangos and limes. Rev. and Mrs. Moon have also enjoyed the pheasants, parrots, wild turkeys, other colorful birds, and wild boars.

Although the house is so small and inadequate, True Parents have made it like

a home. They have repeatedly told us how beautiful the view is, how welcome they feel, and how relaxed and peaceful they feel while they are here.

I wish that everyone could see Father and Mother in this setting. Everyone who has contributed to this project can feel very good about having provided a place with such a heavenly atmosphere that True Parents feel so at home in and which will soon develop into an international educational facility.



Rev. Moon visiting the 12-acre Kona coffee farm that is being developed as the Training Center for the World Peace Federation.

RESPONSIBILITY from page 3

individuals, countries or whatever, are approaching it from opposite directions. This bridge is too narrow for both to pass

by, so what do they do? Usually, they would struggle, with one winning over the other and gaining the right to pass first. But that is not the way of religion. If you step aside and allow the other to pass first, knowing that you have yielded to him, then

that person will become grateful to you. Both will survive in that way, rather than the other way with only one surviving. Obviously the one who goes first benefits first, but later on, he comes and bows with respect to the other who yielded. If you are willing to yield and do that in every circumstance, then you will become the one who actually molds history—not the other person, the one who goes first. So it is authority, power.

Now those who are in the families of the Unification Church understand how precious is this way of life. But I do not approve of anyone just holding on to this preciousness. You can't draw into yourself and family, saying, "Nobody can come into our circle. My family is so valuable, I don't want to be open. Everybody else has to be beneath us. They have to come and show proper respect to us." That is an attitude I will never approve, of course. The person with that kind of attitude will not even be able to expand or survive. The other way is the correct way, to be available to others, to be like their servants.

Don't be filled with yourself

When a person is full of himself, his own denomination, and his own family—he is very loyal to them—but he is too full. He is so densely packed that he doesn't have any room for anyone else. There is no room for any other element to come in, including some other thought or religion. But Reverend Moon has been teaching, "Don't be filled up with yourself or your denomination. Empty yourself, go out and serve other Christians, serve Muslims. Embrace and serve other people, take them into your life."

America tried to destroy Reverend Moon, but I have never stopped investing and giving more and more to America. I emptied out everything. Like a shell, I don't own anything, but I continue to give more to this nation which has been my enemy. We can compare this to the way the atmosphere works. If you have an area of low pressure coming into the range of a high-pressure area, what happens? Does the low density go into the high density area, or does the high pressure area go into the low pressure area? Which direction does air move? High pressure moves toward low pressure automatically. Nobody

has to make any effort to make this happen. It is natural.

We have seen a recent television broadcast on PBS, which was an effort to make Reverend Moon look bad, under the guise of being fair and neutral. Everybody knew what they were up to. When the American population watched the program, they silently took Reverend Moon's side. They could see through everything and say, "There is nothing wrong with Reverend Moon."

We must understand this clearly. I myself often think, "Nobody has lived such a life as I." I have been attacked so much, sometimes attacked beyond my own understanding and I think, "Why am I being attacked now?" There has been so much turmoil throughout my life. But I wake up every day feeling strong and ready to go again. I sometimes ask myself, "What is protecting me and allowing me to continue like this?"

Now there is a gigantic worldwide foundation which was "made by Reverend Moon," according to the PBS television program. I often think about it, "Who made that foundation? It wasn't me as an individual, but it was the protecting force of the entire universe which helped me to make it." It is the work of the whole universe. I have never considered the foundation which has been established as my own work. Rather, I know I have been protected by the heavenly fate and by God, and that is why it has been successful.

We know that God has creative power, that He is omnipotent, that He can do anything. We must understand what lies behind history.

Now that we understand this much, do you think it would be wise or foolish for a man to say, "I will become a great man, living for my own purposes alone and become great before the rest of the world." Yes, it is foolish. What is your description of a wise man, then? It is the man who lives for the sake of others, for God, the world, the cosmos. He who lives that way truly lives forever because all that power protects and promotes him. That is a reasonable, logical conclusion.

The complete transcript of this sermon can be obtained by requesting speech number 92-3-1 and sending \$3 (add \$1 for non-USA addresses) to: Ocean Church Publications 481 - 8th Ave. #G21, NY NY 10001.

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★ REGIONAL DIRECTOR'S SERMON ★

Amazing Grace, Amazing Victory

By Reverend Chong Young Yoo

This is an excerpt from a sermon given in Denver on January 26, 1992. Rev. Yoo is the Regional Director of Region 7.

We are getting older every day, but our hearts have been rejuvenated with True Parents. I want to cram True Love into your hearts this morning! Right away you look younger with blushed cheeks. We have heard Father's speech many times, but we couldn't understand his profound significance.

Every time we hear his speech, over and over, again and again, we can realize his deep meaning, little by little. Could you open your heart once again and make your mind pure? What is the source of our spiritual life? What is the spring of life and the blood of life?

Even though the moon of Colorado waxes and wanes, we have eternal and unchangeable hearts—that's the Word of God and the Word of True Parents. We must have a pure and honest heart to be able to receive Father's words. We must have great moral and durable spirits to overcome ordeals and adversities.

On January 18, 1992, Father held a Regional Directors' meeting at East Garden and he gave a special speech. I will try to summarize the key points of this meeting—please understand if my translation is not totally accurate:

Godism

Have you ever heard of Headwing or Godism? This is the first time in history that these terms are being used. Godism and Headwing will expose secular humanism and pleasure-seeking; self-indulgence will only lead to demoralization and hell. We should guide mankind in a heavenly manner. We were unable to find the center of the world until now. There has been no central figure for the world. With their own knowledge, human beings have tried to reach for a goal, but in the past they were unable to attain it. We don't need to go that way any more. This is why we need Godism; it is finally time to rely on God. This signifies the end of evil history and the beginning of a Godly history with God as our central figure.

I have lived over 70 years, and have observed much suffering and experienced many terrible ordeals. I realize that only Headwing and Godism can solve the conflicts between races, true and false love and the left and right wings. Only Godism and Headwing can create harmony and reconciliation between philosophy, religion and history. From now on there will be no left and right wings. Headwing and Godism are the answer to demoralization and violence, sexual promiscuity and juvenile delinquency of the world.

I heard that Kim Il Sung told his staff members that Reverend Moon has extraordinary guts! I had many private talks with Kim Il Sung that no one knew about, even Dr. Pak.

After making a foundation, I will be able to tell what we talked about. Even if the world perishes, scholars will always remain. Educators should live a middle-class life; otherwise, they become unable to influence and educate people. You will not succeed in winning any battle if you don't know yourself.

In North Korea I explained the nature of true love. I elaborated on male and female and the stamen and pistil. I asked several North Korean leaders who served me, does your sexual organ belong to you or to your wife? They agreed with me and answered that it was their wife's possession.

God loves His creation just as we love our children, who are our own creation. Children are the creation from love between a father and mother. Even if the parents get divorced, they continue to love their

children. Everyone has interest in and love for their own creation, even God. Our emphasis should be how to solve the mysteries of God's creation and how to love it.

Everyone should be interested in history and tradition. When I was young, there were many wolves, rabbits and deer around my hometown. Now there are no forests or animals, only hills and fields. I couldn't find even one rat. We must restore the original environment and habitat. We should not simply wade in the river, but be masters of the river. In the future, I would like to build many fishing farms.

While I live on earth, you must get correct direction. We must be at the helm of history. There will be a great language barrier in the future. In order to solve this problem, our second generation especially should learn Korean. We should create a new culture based on one language.

I found it easy to educate in North Korea because of the communist totalitarian system. I asked the North Korean leaders if they could answer in good conscience whether North Korea invaded South Korea or if S. Korea invaded N. Korea. They squirmed in their seats and could not give an answer, but only nodded their heads.

We said grace in a loud voice before every meal. On Sunday morning we said pledge in Pyongyang. I had a special ceremony to bless North Korea. Before going to North Korea, I organized a leader's association for the unification of North and South Korea. This was a spiritual foundation for the visit to my hometown. I sent all tribal messiahs to their hometown to make this kind of spiritual foundation.

Heavenly Textbooks

We must study from the Heavenly Textbooks: A. Textbook of True Parents, B. Textbook of Heavenly Children, C. Textbook of Heavenly Brethren, D. Textbook of Heavenly Couples.

We must study True Parents' tradition, love and lifestyle. True love and filial piety should guide us.

Adam's family should have been the beginning of a true society. After winning over Christianity, we must restore the Elder Sonship to become a representative of restoration. Adam and Eve should have been the physical manifestation of true love in the Garden of Eden. They should have had a true reciprocal relationship. The ideal of creation is origin, division and union. Without division from the origin, God cannot fulfill the ideal of creation. If mind and body were united, it would be the most beautiful existence in the world and from that point division would begin. It would be an internal being manifested as an external existence; centering on true love they would divide. Children should be vertical objects of God. There are two kinds of vertical objects, internal and external or mind and body. When we are true vertical objects, we can meet horizontal objects; this is conjugal love.

Centering on love, we can be divided again; we have children. Parental love, conjugal love and then children's love. The vertical motion of love is the relationship between parents and children. The horizontal motion of love is conjugal love. Centering on love, we must unite and then divide again. In the original family, there are parents, brethren and teachers. We can learn about true love through observing nature, so this is our true teacher. Nature is the museum of love; there we can observe all dimensions of love.

What is the Textbook for Heavenly Children? They should be united with vertical parents (God) and with their horizontal parents. Parents should be more concerned about their children than themselves. God was more concerned with Eve than with Himself. The result of the Fall was that God lost His way to love Eve. Eve was God's object of love. Adam and Eve were the physical manifestation of God. Through the Fall, God lost His love. Parental love is the point where conjugal love meets children's love. We can divide True Love into three parts: parental love, conjugal love and children's love. Within Eve there was the potential of all of the cosmos: a collection of God's love, parental love, conjugal love and a child's love. Ideal love begins with God and children.

Vertical love is unchangeable, eternal and absolute. This is the base of the family; from this vertical base of love we can spread horizontal or conjugal love. True Love occurs where vertical and horizontal love intersect.

Brotherly love

We must embrace the world with brotherly love. In order to embrace all of creation, parental love must unite with brotherly love. Brotherly love can only unite centering on parental love. Without parents, brothers become distant from each other and center on independent love. If you lose brothers, you will lose parents and the world. If you love your brethren more, you will be able to inherit the world. After the horizontal base of love grows, you will be the center of existence.

After inheriting Heavenly love, Parental love and Children's love, we can be true spouses. True spouses can make a connection between the heart of parents, brethren and children.

We should unite East and West, up and down, front and back, then Heaven and Earth will be united. Parents should unite centering on God's vertical love and then they have the qualification to settle. After settlement, they can go forward in the position of True Parents. This is the practical manifestation of God's ideal. We can feel the joy of creation through our sons and daughters. After being united with parents' love, children's love and conjugal love, we must pass through the process of recreation. Then we can inherit the right of kingship.

We can become vertical masters or true tribal messiahs when we expand our ideal family on earth. As a true tribal messiah, if we fulfill our responsibility, we can inherit kingship through the elder son. When Heaven and Earth are united, we can accomplish the kingship on earth.

What is the ideal system of the world?

After the expansion of the ideal family, we must establish an ideal nation. After the expansion of the ideal nation, we must establish the ideal world. After the expansion of the ideal world, we must establish the ideal cosmos. After the expansion of the ideal cosmos, we must establish our ideal God. We should make an example of the ideal family centering on True Parents.

Everything in the environment consists of subject and object. Through the relationship between subject and object, the environment is expanding. Without subjectivity and objectivity there is no love. For the sake of love, God created subject and object. To fulfill the ideal of creation we should have children.

We must feel true parents' love, true conjugal love and true children's love on earth. Then we can fulfill the ideal of creation and enter into the realm of eternal happiness as the king of kings in the eternal world. We can become a heavenly king of kings on Earth and in Heaven when we establish a new nation.

In order to have a substantial body, God created Adam and Eve. They were God's substantial existence. We must accomplish a true reciprocal relationship. We must proliferate in a substantial way. This is why God gave us a physical body because He cannot multiply by Himself. We must succeed in the realm of control.

God needs a substantial body to take over the Heavenly Kingship. Husband and wife should be like twins. If you hate your brother and sister, you will lose siblings, parents and the world. You must love your brother and sister to be able to embrace your parents and the world.

True Parents' heart

Brothers and sisters, thank you very much for listening. I am sorry that I cannot explain True Parents heart 100% because my English is not enough to explain Father's heart and ideas.

We must confirm our heartistic situation once again. We must work hard around the clock for the sake of God; never falter in doing good. We must have confidence and conviction to get a great victory under His guidance.

This is a good chance to appraise our heart. Do not hesitate to do your best. After making great determination, nothing can halt us, no one can suspend us, nothing can stop us. We are your sincere children. You are my True Parents. When you called me, I heard your heartistic voice. I was deaf, but now I can hear. I was blind, but now I can see.

Amazing Grace! Amazing Victory! Under the "Unification of the New Nation". Hallelujah! AMEN!!



Rev. & Mrs. Yoo

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★ INTERNATIONAL LEADERSHIP SEMINARS ★

WORKSHOPS

from page 1

English ability. In Moscow alone 17,000 students applied, but due to limitation of workshop facilities, the number had to be restricted to 2,000. The teachers who were participating for their first time in such a workshop also served responsibly as group leaders for the students. Hundreds of university students who attended previous workshops came as staff to support the high-school students.

Basic Schedule

The workshops consisted of a five-day program which introduced the main tenets of Reverend Moon's Unification Principle. Also, special lectures were given on the "theory of education" and "marriage and family." An exam was given on the final day, for which they studied earnestly.

They had an opportunity to engage in various recreational activities and go on an outing to local historical or cultural places of interest. Also they sang a lot of songs and demonstrated the special flavor of their various cultures through entertainment.

The number of participants per workshop was approximately 200, with the biggest workshop having 405 guests. Most of the workshops used a translator, a

university student who was already familiar with the contents. In reality, the participants heard the content twice. All of the presentations were given using specially-designed, colorful slides.

On one evening of each workshop all of the participants were excited to voluntarily

people and exemplify the ideals of true love in their daily lives. In one workshop, the prayer was concluded with three very loud cheers of Mansei. Some of the students were so inspired by Mansei that they wrote in their reflections that this was the best part of the experience.

expressed a strong desire to be lecturers because they know very well that so many people are eager to learn the Unification Principle.

All of the staff fully invested their heart and effort to help each participant in their quest to come to know God. Also they conveyed Reverend Moon's heart of love towards them and their countries. Through this experience they could understand that Reverend Moon really wants to help them spiritually and materially.

During each workshop one of the university students gave a lecture on the Unification Principle in Russian. The response of the audience was truly unexpected. On several occasions, when the lecturer finished his presentation the whole audience cheered for up to five minutes in a standing ovation. In one

workshop, the teachers thought that the lecturer was a young professor in his mid-twenties due to the brilliance of his presentation, but were shocked to discover that he was only a 19-year-old student from Moscow State University. They all wanted him to come and speak in their groups because they felt that he was a role model for their students.

One teacher mentioned while talking to *continued*



go to the beach for their first experience in prayer. They sincerely wanted to know how to pray and make a relationship with the living God. Many had deep experiences and realizations and some reported about some spiritual experience they had through this first attempt to pray.

One student prayed for insights on how he could overcome some struggle that he was having with his mother. Others were praying on how they could become better

The overall attitude of the teachers and students was outstanding. They were always punctual for the presentations and demonstrated a serious attitude during each lecture. They curiously and diligently paid attention, took complete notes and asked many profound questions on how to apply the teachings in their daily lives.

The teachers felt that they learned more in just five days than in the past five years. Almost all of the teachers and students

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★ INTERNATIONAL LEADERSHIP SEMINARS ★

from previous page

our staff that she always dreamt that she would be with a group of people who would sincerely love each other beyond the barrier of race, nationality and religion. Our staff sister told her, "You feel like this because you are our sister. It's just that we haven't met until now." This teacher responded, "Is it all right that I can be your daughter?" Everyone broke down in tears at that point.

The university-student staff were surprised with the high quality of the high-school students. They all remarked that when they were their age they were not as pure or serious about life. They truly felt that God had somehow protected these precious young people.

In one workshop, all of the participants were from Latvia, but the student staff were from Moscow. Latvians generally have a deep-seated resentment towards Russians because of communist oppression for so many years. These Russian students were well aware of this and they wanted to set a condition to dissolve this bitterness through true love. At the closing banquet, they sang a traditional Latvian song in Latvian with their new younger brothers and sisters, creating an inseparable bond.

Response

The students were so grateful for the clarity of the Unification Principle, which answered the many questions that they had about life. Many students remarked and expressed their joy to finally discover the "Purpose of Life."

One student told her teacher, before she came to the workshop, she felt so hopeless about her life that she considered suicide. They both attended the workshop and on the last day that same teacher came to one of the staff in tears and remarked that this student had just come to her and said, "Now for the first time I know the purpose to my life, so I have no need to take my life any more."

Many of the students said that they wished they could have heard these lectures earlier in their life, which was quite amazing—especially considering their young age.

They were particularly inspired by the lecture on "The Fall of Man" and a related lecture, "Marriage and the Family", which emphasized the value of abstaining from premarital sex. They said, "This was the first time that they could clearly distinguish and understand the difference between true love and premature sexual love." Also many felt that "for the first time in my life I know the difference between good and evil." Others said that they were truly reborn. On their final day, all of the students wanted to have their songbooks signed by their group-leaders, and they parted in tears.

At the end of one workshop, a group of 500 students returned home by overnight train to Kiev. Almost all of their parents were there to meet them at the train station. Before running to embrace them, the students stopped on the platform and sang a song of gratitude to their parents for allowing them to attend such a deep and meaningful workshop. All of the parents burst out crying, as they could see how beautifully their children grew in just five days.

The Teachers

The teachers and principals were deeply moved and inspired by this workshop. In the former Soviet Union, high-school teachers are in the category of those who receive the smallest wages. To be a high-school teacher means that the person has to be very sincere and dedicated, having to partake in this profession as a vocation. They seriously take care of their students,



regularly visiting and consulting their parents.

The teachers were so pleased to see their students smiling, which rarely happens at their schools. Also they were surprised at how much their students developed and changed in such a positive way in just five days. They normally don't find any significant spiritual development during their students' many years of regular high-school education. They were impressed at the clear, logical layout of the Unification Principle and its deep moral and ethical message. They felt that this was the highest moral teaching that they had ever researched. As a result, many of the teachers and principals requested that Unification Principle be taught in their high schools.

One former communist-party educator, a school principal from St. Petersburg, came to the workshop because she was curious about our teaching methods. She was so inspired that she persuaded the other principals, attending the same workshop, that Unification Principle absolutely must be taught in their high schools. Another teacher from Belarus was so desperate that she used a tape recorder and had one of our staff promise that he will come and teach Reverend Moon's ideas in her class.

The teachers said they depend on us to reach out with this message to the whole country. One teacher asked our staff to please ask Reverend Moon to save our families and our nation. She then asked if she could have a picture of Reverend Moon. When the other teachers discovered this, they felt jealous and they also wanted pictures of Reverend and Mrs. Moon. They received them in tears and said they will always cherish these precious pictures.

Towards the end of the workshop, the students wrote a reflection on their experience. The teachers were crying as they read them, because they saw such beautiful and

deep testimonies that they themselves always wanted to have. Many of the teachers felt that these ideas should be taught to even younger students, nine and ten years old. One teacher strongly felt that her four-year-old son should hear Unification Principle.

They felt that with the demise of communism, they need some ideology to teach their children. They conclusively felt that the Unification Principle is the best and highest moral education for their schools.

Almost everybody expressed a strong desire to attend advanced seminars. In

Moscow, during the first Sunday Service following the workshop, 1,000 attended. Similarly, there were equally large attendances in other cities throughout the country.

We want to extend our deepest gratitude to all the Unification Church members who willingly sacrificed and invested themselves to make these workshops successful. We are especially grateful to Reverend and Mrs. Moon for their unconditional love and effort to bring spiritual and material prosperity to the people of the former Soviet Union when it is needed most.

Staff Members NEEDED

Over 15,000 teachers, high school and university students, professors and parents will participate in advanced Unification Principle seminars from

June 20 to August 30 in the Baltic states.

This program CANNOT SUCCEED without volunteer staff members to be lecturers and group leaders.

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★ CHURCH NEWS ★ REGION 2 ★

True Parents' Birthday Celebration in Newark, NJ

By Christl Brunkhorst

Thanks to the help of the Sunday school teachers and the support of the state center, we could have a memorable celebration of True Parents' Birthday here in our center.

The purpose of the celebration is to provide inspiration and guidance mainly to all the Blessed children who are not able to attend the celebration in New York. The program therefore is designed to be more a children's—or family—service. We invited the children to sit in front on the carpet and the parents could sit in the back.

We started out by singing Holy Songs and welcoming Heavenly Father and True Parents in our midst. The M.C., Christine Brunkhorst, pointed out by sharing her personal testimony that the most precious gift for True Parents is our love for them and our love for Heavenly Father.

Mrs. Becker gave the sermon by teaching children the joy and happiness of giving. She acted out with her daughters Sylvia and Marjorie the children's book, "The Giving

Tree." The children and parents enjoyed that very much.

The cutting of the birthday cake was next. Mr. Ken Hendricks then led the whole community singing *Omya* in different parts and led us in three cheers of *Mansei*.



The school age children then were invited to watch the Little Angels tape. The preschool children went to the basement and made beautiful picture frames under the guidance of Mrs. Wilenchik and Mrs. Nishioka.



Over 70 children participated in the art project. We estimated that about 100-120 children were present and about 50-80 adults. The center was very crowded, but a heavenly spirit was there. Each family brought some food for lunch and the center provided soup. We all shared a wonderful meal together.

After lunch a pool game was directed by Mr. Hendricks in the basement. Especially the boys enjoyed it very much and were proud of their prizes at the very end. Mrs. Santelli played bingo and other children's games upstairs with the younger children. Mrs. Sabo organized the food and helped with the serving of the lunch. Mrs. Gagne passed out the gifts from the offering table.

The children were asked not to take from the offering table but to consider the table contents a gift from Heaven. Mrs. Gagne organized and passed out paper bags with small portions from the offering table for each family.

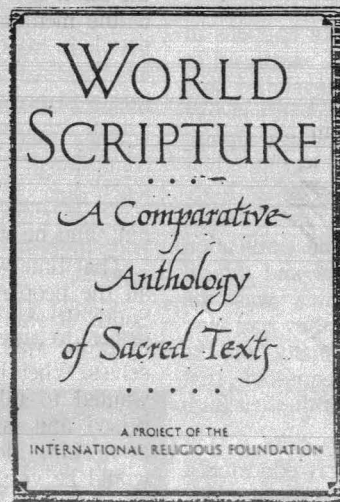
We deeply appreciate the support and help from the Center and thank all of you who helped to make it a wonderful celebration.

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"Completed after five years of cooperative effort among scholars of religion and after review and endorsement by heads of the world's religions, *World Scripture* will become a shining light, a volume of holy scripture that puts together the universally valuable contents of the world's religions. In particular, it will become a precious textbook for educating the younger generation who are to live together as one global family. It will teach them to overcome barriers between religions, between races, and between cultures.



Anyone who wishes to comprehend the variety of the world's religions and their inner connectedness can benefit from *World Scripture*. Religious people should have a copy of *World Scripture* in order to understand how the teachings of the world's religions connect to their own faith. Through *World Scripture*, the world's religions can embrace and we can begin to build a peaceful family of humankind centered upon our Heavenly Parent.

I believe that, through this text, all people will not only free themselves from religious ignorance and self-righteousness, but also realize the fact that, among religions, there are shared values and a universal foundation which are of greater significance than the differences which have historically divided religions."

—Reverend Sun Myung Moon, at the Inaugural Assembly of the Inter-Religious Federation for World Peace

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NEWS FROM KOREA

Rev. Won Pil Kim Speaks of the Walk South

By Julian Gray

In olden times, people walked on foot. I have a wonderful memory of one Korean gentleman telling me how the shoes of the poor traveler were made of straw: someone walking to Seoul from Pusan on the south coast would have to carry a whole sack of shoes with him, replacing each pair as it wore out after a few kilometers. (At this, my gentleman raconteur laughed heartily with amusement at the thought!)

There is an old trade route which for many, many centuries was the only way to travel through the mountainous region of central Korea. It was also a strategic military position in the times of the frequent invasions of Korea. In 1950, Father traveled on this same way when he came down to the South with Pres. Won Pil Kim and the injured Mr. Park.

While Pres. Won Pil Kim was in Korea in March, he spoke to a group of regional mobilization leaders assembled in a hotel very near this route. Our meeting Pres. Kim there was seemingly a happy coincidence of schedules.

Yet, as part of our leaders' meeting was to walk through this mountain pass, it was so fitting that, before we set out, Pres. Kim could share some words with us about his memories of walking that way in such

different and desperate circumstances.

We would like to thank Pres. Kim for giving us these precious insights into his experience with Father. Pres. Kim's words included some deep points of personal guidance—this is a brief excerpt:

Pres. Won Pil Kim

You all now think that Pres. Kim is such a great person—the person who followed True Father in the early days and came all the way from North Korea and so on. But think about it: after twenty or thirty years, people who come later will say the same thing about you. They will say how great you are, who worked during True Parents' lifetime and attended True Parents directly, and so on. But what will you answer them? Will you say, "Yes, I am!" or will you say, "What a big deal!"?

There are two ways you can answer. One—you can say, "What a big deal!" The other answer can be, "I am ashamed." So what do you think my answer will be? I have to say that I am ashamed. If I had had more

knowledge or social experience I could have accomplished more.

But I was young, with no knowledge of anything. My character is that whatever people say to me, I believe. I do not have fighting spirit. For instance, if someone is angry at me and wishes my death, I think that the person is wishing for the death of my *satanic* self. Because I know there is one original self, and there is one satanic self.

If I made someone angry, I did it from my satanic self, and the person who is upset at me is upset with my satanic self, and is wishing that my satanic self would die. At that time what should I think or feel? I should be, of course, grateful to that person. That is how I receive it. If it is a smart person, he wants to fight with the other person. But not being smart I do not fight, but receive it.

About *Moon Kyung Sae Jae* ("the hill is so high that it is possible

only for a bird to go over that hill"): It is true that Father, a person named Mr. Park, and I myself, passed through this place. I will now tell you briefly about that, because if I talk for a long time, you will get tired.

Father met Mr. Park in prison, and Mr. Park liked Father very much; he promised Father that when he left the prison he would invite Father to his home; and he wanted to attend Father with a big feast.

When he was out of prison, the North Korean army started to draw back and the UN forces were winning. So people were gaining some hope and started to attack the communist members. Mr. Park was one of the members of the Communist Party. People in his neighborhood knew that, and went to his house and beat him up. So his legs were broken. When Father came out of prison he sent me [Pres. Kim] to the address he had received from Mr. Park; and when I arrived he felt so happy that he cried, because his whole family had left him, and he was by himself.

That time was the time of escaping, for all the people who wanted to flee to the South. It was a very desperate time, and everyone was busy taking care of themselves. When I said to Mr. Park that Father wanted to take him along, he was surprised, and said that it would be better to leave him alone, because to carry him would be very difficult.

But Father said, "No problem; we will go together."

We started out on the journey. We were not able to use the main road because it was being used by the army for tanks and so on—because they needed to go fast. So the [ordinary] people had to use the hills and side roads. Mr. Park had broken legs. We found a bicycle. It was a bicycle of very ordinary quality. You can imagine such a bicycle of that era! Mr. Park could not use the pedals because of his broken legs. So he sat on the saddle and steered the bicycle. Father was pushing from behind, and I was carrying our belongings.

To make a long story short, I will tell you about the *Moon Kyung Sae Jae*. It was winter time and very cold. Because of the hill we could not continue pushing the bicycle. So Father carried Mr. Park on his back, and I took the bicycle and the luggage on my shoulder, and we climbed the hill.

Rev. Chong [currently the Mobilization director] has asked me many times, "Where did you go? What was the exact road you passed along? Did you go this way? Did you see this at that time?"

I said to him: imagine us in that situation, carrying a heavy person and a load, trying to escape with our lives. Do you think that we were walking as if we were sightseeing, head up and remembering the route we were taking? [Although all the leaders could feel how serious a situation it had been for Father and (Pres.) Won Pil Kim, at this point we could feel that Pres. Kim was almost teasing Rev. Chong—he spoke these words with a big smile, and Rev. Chong was grinning, too!]

The situation was so desperate that we don't remember the way we went. All we know is that we crossed first through the third gate of *Moon Kyung*. I remember people who were in front of us; they were singing *Arirang* on the side of the road as they rested. At that time I realized the meaning of the song. It is a song which Koreans sing when they go over a high hill, expressing the difficulties of the path.

What I want to ask you to do is this: when you go over the hill, please think about Father's heart when he was carrying Mr. Park. He did it because of the promise he had between himself and God, and he could not change in any situation.

We all have promises with God, too. During the Blessing we promised God that we will take responsibility for the Blessing. That promise we should always remember and not change under any circumstances. We start every morning with a promise to God and we must make sure that we practice and realize that promise.

UNIFICATION THEOLOGICAL SEMINARY

UTS Annual Open House

By Mrs. Sarah Witt

The Unification Theological Seminary will be hosting its 10th Annual UTS Spring Open House on Sunday, May 3, 1992.

This event is not only a refreshing experience for Church members, but is a great opportunity for them to invite friends and guests. The Seminary is home to the largest community of Unificationists

arts demonstration, sports and other activities, and games for children and adults. Special presentations of UTS and Unification movement projects will be offered as well, in the afternoon.

EVERYONE IS INVITED!

Activities begin at 1:30 p.m. Dinner will be served at 5:30, and following the end of dinner, the entertainment will begin. Car pooling is the best way to come, but if you



in America and is in one of the most beautiful areas in the Northeast—neighboring the scenic Catskill Mountains, along the shore of the Hudson River.

Complementing the beauty of God's creation, there will be good food and dynamic entertainment featuring local groups performing a variety of music, dance and more!

An ecumenical worship service will be offered at 4:00 p.m. There will be a martial

need transportation, one or more vans will leave 43rd Street headquarters at 10:30 a.m. There will be a sign-up sheet in the lobby, with the fare listed. Please sign up at the earliest opportunity, so that you will sure of a seat on the van(s). Snacks will be provided, but not lunch.

The program ends at 8:00 p.m., at which time the van(s) will return to NYC.

If there are any questions, please call Mrs. Sarah Witt at (914)758-6881.



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★ CHURCH NEWS ★ REGION 6 ★

A Heartfelt Farewell to a Japanese Family

By Marian Flew

Compiled from an interview with Mr. Ohkawa and notes taken at Farewell Dinner, March 1, 1992.

For Seiichi Ohkawa the return to Japan March 3 marked the end of an era. Mr. Ohkawa had come to the United States in the summer of '73, one of the first 120 members who came from Japan to serve God's providence here.

Apart from brief sojourns abroad or visits to Japan, in the past 17 years Mr. Ohkawa has visited all the states—including Alaska (experiences beyond the wildest dreams of any mere traveller)—and has had every possible kind of responsibility, from student at UTS to machine sales to regional coordinator to C.A.R.P. and working with fresh fish to no particular designated responsibility, but always serving humbly, maintaining an internal heart to accomplish the mission.

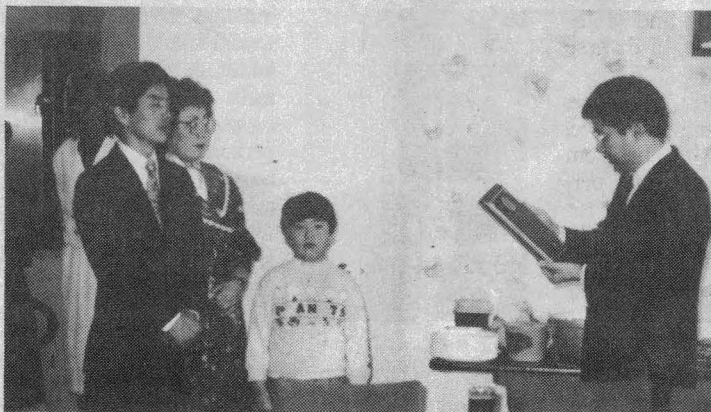
With a genius for organization and a sharp nose for ferretting out the best deal Mr. Ohkawa has poured out for America his considerable talents and spiritual weight—his slight frame and light poundage are no indication of the power that is within! When leaving Japan, members came prepared to die here—so serious was their commitment as representatives of the Eve nation.

America provided opportunities for special times with True Parents and also unique opportunities to understand God's heart. In 1977 or '78 on a visit to the New York City C.A.R.P. center, Mr. Ohkawa saw the son of the President of the Japanese Church living in that apartment with a few members. It was a very humble set-up and their food also was very humble. "I felt the spirit of those people. When I returned to seminary I just ran to our stone-floor chapel. Somehow, seeing brothers and sisters going through suffering, I related that to God's heart for America and I really cried."

Reflecting on any changes for Unification Church in America, Mr. Ohkawa felt great hope for America through the three Christian leaders who organized United to Serve America. During ICC when Rev.

James Bevel visited Seattle, one brother commented to Mr. Ohkawa that our movement was beginning to come out of a ghetto mentality that we had slipped into, through the forthright presentations of Rev. Bevel. Still the majority of people don't understand our church or Father, but there's a sense of gratitude to the three who are testifying now.

"The closest experience with True Parents together" says Mr. Ohkawa, "was a most valuable meeting time in Kodiak. I saw Father up while all of us were still



Rev. Ki Hun Kim presenting a farewell plaque to the Ohkawa family.

sleeping. We ate two meals together every day. Sometimes I was seated just a few feet from him. Usually we have a sense that Father can read our mind and we feel ashamed. As John says, "Perfect love casts out fear." That time I was completely intoxicated by what Father was saying and I completely drank in Father's love."

The experience of coming to America was interrupted once when from seminary Mr. Ohkawa returned to Japan to be with his ailing father. "It was when I saw a commercial for Kentucky Fried Chicken in Japan, and the scenery of Kentucky or Idaho being advertised with Stephen Foster being played, I found myself really agitated and missing this great country," Mr. Ohkawa explained. "I am sure I will miss America very much, especially members here."

For Japanese to stay only in Japan is very limiting, Mr. Ohkawa said. "Even I am partly Americanized in not so good a way. I have sometimes been easy going; definitely compared to what I used to be I

am a little bit lazier. My dedication is not enough—perhaps it is just getting older, not just from being in America. I have to talk to myself seriously not to be like that". America has many wonderful points that could not be learnt in Japan. Especially here if you have real ability then you are given position, whereas the Confucian tradition of respecting age rather than ability has precedence in the East.

Japanese sisters had reported that the return to Japan was tough because of the point that there is no consideration from brothers to assist with heavy suitcase when sisters are struggling with them or consciousness to hold the door open for another person. The Pilgrim spirit of sacrificing self for others, the great example that America has set of serving other nations, the honesty here, are all valuable points to take

home to Japan.

Of all the time in America, Mr. Ohkawa had three to four years in New York, in California and in Minnesota. Although not any favorite state, Mr. Ohkawa said that in Montana he had a very special experience. Among the bigger cities, Mr. Ohkawa favors Seattle as "a neat place, especially nice in the summer". About staying in America after seminary Mr. Ohkawa said he is very glad and really happy that he stayed. The encounters with True Parents are his precious eternal memory.

Region 6

Leaving from Region 6, the special points about this region are that members here are hardworking and more exemplary kind of people. Perhaps because we are a small region we have a consciousness that we must help each other. If our members work hard and do their responsibility—pay Blessed Family Fund and tithing and get up for Pledge—do these minimum things, then God can guide and direct. This is not

a judgment, but guidance.

God is really looking to bless families here. God will take care of them. Please do at least the minimum things, otherwise for the children the future is so miserable.

On the final Sunday evening that the Ohkawa family was to be in Minneapolis, Rev. Ki Hun Kim organized a dinner at Old Country Buffet. There were testimonies from several brothers and sisters, as well as from Mr. and Mrs. Ohkawa.

Mr. Ohkawa expressed gratitude to God for his time in America and gave thanks to God, True Parents and the American people for what he could learn here. Mrs. Ohkawa said to us that she felt like she was leaving the children and going pioneer witnessing, by leaving America. However, wherever we are, God's will is one, so let's work together to fulfill God's providence.

Chieko Self very movingly testified that when she heard the Ohkawa family was returning to Japan, she thought that this must be a mistaken report. Chieko has been here 13 years, really loves America, feels that it is her country, but also she is Japanese and has a very special feeling for Japan. Howard Self then presented a small stone from East Garden Holy Ground to Mr. Ohkawa. He said that the day he picked this up, Father had testified that the ACC had vindicated Father's lost youth. This whole ACC was possible on the basis of what members like Mr. Ohkawa have given to America. Mr. Sudo said once that the measure of a well-lived life is how many people have passports to your heart. "Seiichi will always have a passport to my heart," he said.

Dale Miller testified to the great ties forged through the playing of baseball! He gave a fine rendition of *Take Me Out To The Ballgame*. Glenn Willis said that Mr. Ohkawa had helped him, as an American, digest the inheritance of Japan. He was never intimidating and always a person of dignity. As the wheel came full circle, Glenn played *Shenandoah* for Mr. Ohkawa because this song had been sung by Patrick Hickey at a meeting when Mr. Ohkawa first arrived in America, seventeen years ago.

The ties of heart forged in the time here by Seiichi, Mikiko and six-year-old Khoshu are part of the bridges that are building one nation and one world under God.

Prayer Group Developing in Region 3

By Catherine Henseler

Prayer, in the words of Jesus: "Luke 18:8: When the son of man comes, will He find faith on earth? Luke 22:34: Take heed to yourself lest your hearts be weighed down with dissipation and cares of this life. But watch at all times, praying that you may have strength to escape all these things and to stand before the Son of Man."

What does our Father, Reverend Moon say about prayer? Father says:

"Always ask for the power to do things greater than you do by yourself. So ask for things for the nation, the world or for God. For such things, you need power. Dedicate yourself to God, ask what you can do for God."

"You must apologize before God for what you have not done, what you should have done and be ready to do more in the future: 'Please give me strength to do that tomorrow.'"

"Then God's heart is touched and moved and then His energy is poured out to you and you are strengthened for the days to come. Pray with strength. Prayer is the

"Pray with strength"

hardest fight. You have to have the confidence that whatever you pray to God for will come."

When is our prayer answered? Father again answers: "Prayers are only answered for those who try their best to fulfill that for which they prayed."

Time to pray

We live in a very critical time. The future of America and the world is on our

shoulders. That is why we need to pray hard to know what God expects from each one of us and to get His power to do His will.

This is the reason why I am writing this letter to each of my brothers and sisters. Our own resurrection and the resurrection of America will come on the foundation of our prayers and actions.

How close to God am I? How sincere and true to God am I? Am I like a toddler towards his parents, adoring his mom and dad? How much heart do I pour out when I talk to God directly?

God is a person, He is "my personal God," "my best friend." What He cares about, I should care about, too. Is that always my attitude when I pray?

Please, my brothers and sisters, pray whenever and wherever you can. Talk to God and listen to Him, for He wants so much to speak to us.

Each metro-area church now has a prayer group. In DC, each person in the

group prays for providential issues and also for personal needs. We meet once a month to pray together for all the Unification Church brothers and sisters living in the Washington, DC and Montgomery County area.

Another special occasion to come and pray together is every 40 days for the Il Jeung prayer from 8 pm to midnight at the church. Please check your 1992 calendar for the dates.

Anyone who wishes to become part of the prayer group or who needs to ask for a personal prayer, please talk to the assistant pastor Randy Berndt, at the Columbia Church, (202) 462-5700 or to the coordinator of the group, Catherine Henseler at (301) 864-6822 (home).

In Maryland, call Mrs. Claire Hinkle, (301) 474-3063. In Virginia, call Mrs. Barbara Marks at (703) 204-0069.

Reprinted from the Washington, DC newsletter.

★ UNIFICATION CAMPUS MINISTRY ASSOCIATION ★

UCMA Conference to be held at University of Illinois

By Rev. Amy Cuhel-Schuckers

There has been much discussion of late about the impact that higher education is having upon the character of our young people and the leadership role that they will have in the future.

The university, of course, is primarily an educational institution with the accurate imparting of knowledge as its primary goal. But it is also a diverse community of men and women of many races and creeds. The American university is unlike any other in terms of the way in which it draws together, in one location, such a cosmopolitan array of people.

This presents our students with a great opportunity to broaden their experience and outlook on life, but it also presents the university with some real challenges. At a time when the interrelationship between these various component parts of our society is still being debated, it is perhaps inevitable that the university is often confronted with problems which are more societal than strictly educational.

It is in this context that the Unification Campus Ministry Association (UCMA) initiated a series of conferences for the 1991-1992 academic year for campus ministers and other educators with the overall theme of *The Spiritual, the Secular and the Future* as a metaphor for campus ministers, professors and students.

Our first conference was held in New Orleans in October 1991 and focused on *The Role of Campus Ministry and the University in Educating Tomorrow's Leaders for a New World of Peace*.

Second conference

The second conference will be held at the University of Illinois at Chicago on April 24-25 and will have as its focus *Partners in Addressing the Problems of the University*. The opening plenary will be given by Dr. Joon Ho Seuk, National Co-Director for the U.C.M.A.

The keynote address will be given by Dr. James A. Lee. Dr. Lee is the Assistant Vice-President for Equal Opportunity and Neighborhood Relations at Wayne State University in Detroit, Michigan. The closing plenary will be presented by Dr. James A. Baughman, National Co-Director for the U.C.M.A.

These conferences are specifically designed to bring together campus ministers, professors and other educators to discuss issues of pertinence to the university community and to allow a context for Principled input on these issues.

Certainly racism, religious bigotry and

cultural intolerance are not new to us in this country but our sensitivity to these issues may be greater than ever at this time. Universities have responded to these challenges with a variety of approaches, ranging from expulsion of the perpetrators in the short term to speech codes in the long term.

However, while these efforts may bring an end to the worst extremes of intolerance, will they bring us closer to real harmony? We need to understand what steps can be taken to foster greater understanding and genuine respect within such a diverse community.

Questions of respect, tolerance, relationship and, eventually, love, can most certainly benefit from the addition of the spiritual perspective; so it is important for campus ministers and university personnel to act as partners in confronting these challenges. It is vitally important to develop a unified approach by the spiritual and the secular leaders of our campus communities.

Problems

To begin to address specific problems faced by the university community in dealing with young people, four workshops have been developed. These are:

I. Alcoholism and Substance Abuse on the Campus: Identifying the Causes and Solutions. *Rev. Henry Wells, President/Founder, One Day at a Time, Philadelphia, Pennsylvania;*

II. Racism, Religious Bigotry, and Cultural Intolerance: The Challenge of Creating Harmony Within Diversity. *Dr. Rebecca Gordon, Counselor, Counseling Center, University of Illinois, Chicago, Illinois;*

III. An Order of Love: Searching for a New Paradigm of Relationships. *Dr. Donald R. White, Professor of Historical Theology, United Theological Seminary of the Twin Cities, Minnesota;*

IV. Speech Codes and the University: A Necessity or Hindrance to Understanding and Respect. *Dr. Gregory Singleton, Professor of History, Northwestern University, Chicago, Illinois.*

You are cordially invited to attend, listen and express your viewpoint on these important issues. The conference registration fee will be \$20.00. If you have any additional questions or concerns, feel free to contact our local representative or our national office.

Chicago Conference Coordinators: Minne-

apolis, Rev. Marian Flew, (612) 378-1416; Indianapolis, Rev. John Triggol, (317) 283-1358; Chicago, Rev. Dennis Wooley, (312) 274-7441.

National office: Rev. Amy Cuhel-

Schuckers/Rev. Kathy Winings, (212) 382-1634; 4 West 43rd Street, New York, N.Y. 10036

UCMA Publications

—*Unification*, UCMA Newsletter produced monthly

—Brochure, *A New Era of Campus Ministry*

—Proceedings from previous conferences are also available upon request:

Boston University, October 12-13, 1990. *The Quest for World Peace: The Challenge for Campus Ministry and Higher Education in the Post-Cold War Era*

University of California, Berkeley, February 8-9, 1991. *The Quest for World Peace: The Relevance of Morality and Ethics in Campus Ministry and Higher Education*

Howard University, May 3-4, 1991. *The Quest for World Peace: Seeking Interreligious Harmony Through Campus Ministry and Higher Education*

New Orleans, October 4-5, 1991. *The Spiritual, the Secular, and the Future: The Role of Campus Ministry and the University in Educating Tomorrow's Leaders for a New World of Peace*

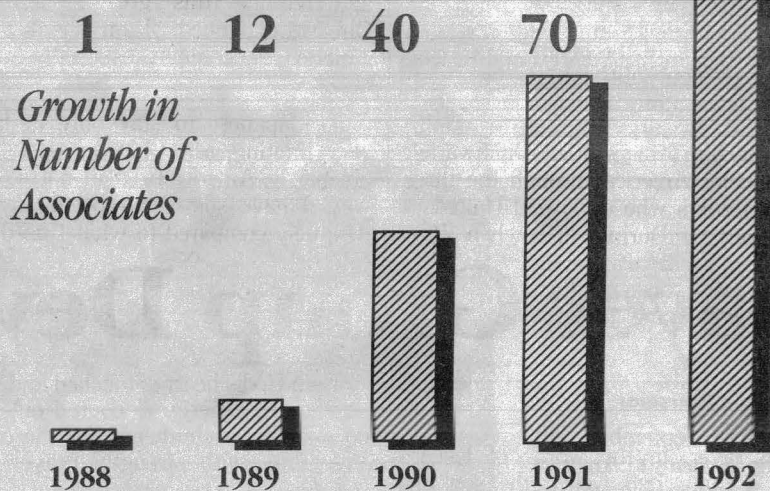
The Role of Campus Ministry and the University in Educating Tomorrow's Leaders for a New World of Peace



Dr. Joseph Fichter moderating the New Orleans conference.

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Tithing, the way to Thrive

It is a leap of faith to stretch from an already challenging traditional 10% to the clarified 30%. It is to truly believe in Heavenly Father and in the power of the spiritual world to assist us in heavenly endeavors, to dare to consider and commit oneself to uncharted waters, when maybe the craft seems already a little leaky.

In the famous speech "How to gain spiritual help" (1978), Father mentions clearly the goal of our tithing as 30% to the church level, national level and worldwide level.

There are three contexts in which tithing is important.

1. God's point of view (Restoration of all things)
2. Future of our Unification Church
3. Providential value of my own life.

On #1: Tithing is a condition of lesser indemnity to separate all things from Satan. It enables us to offer the fruits of our work to God. Through the tithing system, the great financial success of an individual becomes a great victory for God.

On #2: For the sake of the future we must establish correct traditions. With the successful implementation of the tithing system our church will have a strong financial foundation in the future.

On #3: In hometown providence as Tribal Messiahs, our lives can be dominated by two things: financial survival and raising children. Tithing gives providential significance to our daily routine. Through it, we play a real role in the regional, national and worldwide providence.

Reprinted from the Newsletter of Region 6.

Dorm Parents Needed in Korea

By Margaret Mead

This year the children who wanted to attend the Little Angels School were asked to write an essay as part of their application. The theme of the essay was "Only 20 children can attend the Little Angels School from the western world. I am best qualified because...."

The following essay was submitted this year and gives us an insight into the hearts and minds of the children applying.

"I am qualified because ever since I was little I have dreamed of going to the Little Angels School to learn the Korean culture and to learn about the country where True Parents started the Unification Church. I am also qualified because I have learned discipline during the years that I have been taking ballet and violin, since I was four years old. In school, when I have tests, I study very hard to at least get a 90 or above. My schoolwork is pretty good. At home, I do my homework right after I get home from school. I usually keep my room neat.

"So far, I have moved to about seven different places because my father changed his mission many times. But everywhere I went, I was always able to make new friends. If I were to go to Korea, I am sure that I would be able to make new friends.

"At home, when I have free time, I enjoy reading books, studying Korean, or studying for a test. The reading that I do at home helps me to do well in school. And I am willing to work very hard to go to Korea and stay in Korea as long as possible.

"And I will try my best in Korea and offer myself to True Parents."

Dorm parent

The quality of the 12-year-old children who attend the Little Angels School is evident in this essay. The children have a wonderful experience in

Korea. It is also a special experience for the Dorm parents who take care of the

children. We are currently looking for a new couple who could start working this summer. We are anxious to hear from anyone interested.

It is an opportunity to be with older blessed children in their formative years. One of you will need to have a college degree in order to teach some classes. The children keep up with their English and math while they are studying Korea. Of course, you will also be able to learn more Korean yourselves.

Most important is patience, a strong marriage, a love of children and the ability to nurture their spiritual, emotional and intellectual growth.

If you are interested in going, please contact Margaret Mead at 24-53 78th St., East Elmhurst, NY 11370;

tel. (718) 429-5968.



Joy Garratt, one of the current dorm parents, at morning service at the school.

A Letter to my American Brothers and Sisters

By Takeshi Ito

I am sending this letter from Tokyo, Japan. I came back to Japan last year to work for the Will of God with Rev. Kamiyama, who is now the new president of our church in Japan. He is an extremely busy and hard-working person. Most of the members returning from America became church directors in their hometowns.

I am now a church director of the Setagaya branch of the Tokyo church. In my region there are about 900 members.

Now I have a special feeling toward America. On June 23, 1972, I was chosen as one of 12 Japanese brothers to work in America with European and American members. In the beginning, there were many difficulties in trying to bring unity between American and Japanese church members. But our Father always stressed the importance of unity to us. Because America stood as the archangel nation and Japan as the Eve nation, Father tried many times to indemnify those positions through American and Japanese members.

America

From 1972 till September 1991, I worked for 19 years in America. Living in America, I could see why our Father called us to work in America. In order for God to establish a good world, the nation of America must stand for God. But unfortunately there are so many problems—racial problems, family problems, economic problems, crime, sexual abuse, drugs, AIDS, homosexuality, etc., inside the nation. In other words, Satan is literally invading the nation and people of America.

So, our True Parents were sent by God to restore a new America and people for God's providence. In this sense, we can see that we Unification Church members are very important and precious.

Our True Parents are really expecting us to restore the heart of God through our missions, especially through tribal mes-

siahship. They are loving and trusting us as true sons and daughters of True Parents.

With the elders

Personally, I worked in New York for seven years in general affairs, as a church director, and so on. Meantime, I saw Father's tears many times, as he tried to save this nation from Satan. For two years, I went to the seminary. By studying Christian theology, I realized how import-

one of the finest in the country. I am very proud of all brothers and sisters who worked with me at that time. I could establish deep relationships with all Western members through hard work under MFT training.

Since 1985, my mission was changed to Region 8 (Texas region) under Korean elder leaders. I served under four leaders: Rev. Song (36 couples), Mrs. Gil Ja Sa Eu (36 couples), Rev. Chong Jik Woo (72 couples), now Washington, D.C. Regional Director)

Living in America, I had so many precious experiences through which I could establish deep relationships with brothers and sisters in so many ways. I have my American spiritual children in America, and my wife, Yoshiko, and I started our family life in America. Our three children are all American-born.

My Home

Though my home country is Japan, my second home country is the United States of America. I always pray for America. Even though I am living in Japan, and many young Japanese members look for True Parents' love and need a lot of education, my heart goes for both nations, Japan and America.

As Father said, after forty years of terrible persecution alone, Father has now gone beyond the realm of indemnity. We were chosen for this special time. God is right behind us, so we should be bold as the re-creators.

I have given many sermons, lectures, much guidance, and so on, ever since arriving in Japan. Many members who joined several years ago, as well as newcomers, have not yet met our True Parents. Father asked Rev. Kamiyama to revive the Japanese Unification Church centering on true love. So this is our task—how soon we can establish a firm foundation for our mission of tribal messiahship by following

the worldwide, cosmic-level victory of our True Parents.

Thinking about the past 19 years' experiences in America, it is not true that I had only good experiences and nothing bad. Sometimes, I had terrible, painful experiences, yet on the whole I can say that it was a good and valuable time. Already I am missing you very much, especially when I am asked by Japanese members about America, my American experience(s), church life in America, etc.

I appreciate and am thankful to God and True Parents that I could work and dedicate myself for God's will in America. May God bless all of you!



Mr. Ito (4th from left) at the dedication of the Dallas church in 1989.

ant it is to restore established Christianity to God's side through the Unification Church activities. I appreciate Dr. David S.C. Kim, President of U.T.S., who gave me an opportunity to learn in the academic field.

After graduating U.T.S., I joined CARP on the West Coast with Rev. Hiroshi Matsuzaki. I still clearly remember CARP brothers and sisters who worked at the Berkeley campus. Then I was asked to lead American members in MFT activities. When I received this mission, my region was almost last, and together we challenged and focused to bring victory for God; after three years the region became

and the present leader there, Rev. Chae Hee Lee (72 couples).

I learned many internal points of leadership from each of them. All our Korean leaders learned directly from our True Parents. So I was very lucky to inherit the Heavenly tradition, education and practice through my Korean elders. Until I met them, I did not know that even Father's closest disciples have their personal headaches and difficulties, but they are overcoming and uniting in the public mission for God. In that sense, they are great. This is a reason they can show such unchanging faith, deep heart and tradition to Western and Japanese members.

DIVINE PRINCIPLE STUDY

How, Where and When Christ is to Return

Volume Six • Part 4

In the same way that esoteric, apocalyptic imagery and symbolism has proved enigmatic, the issue of the historical moment of the Parousia has also been a question for believers throughout the centuries. As we have indicated, the occasions of hope—and subsequent periods of dismay—have been many. The Gospel of Matthew's warning that "of that day and hour no one knows" (Mt 24:36) perhaps should have been given more heed than it has.

On the other hand, there is reason to believe that the climactic time can be known. In Amos 3:7, for example, we are told that "Surely the Lord God does nothing without revealing his secret to his servants the prophets." Consistent with such a reassurance, instances of Yahweh's revelation of His purposes and plans to Old Testament figures abound: God revealed the coming of the Great Flood to Noah; He told Lot of the imminent destruction of Sodom and Gomorrah; He indicated to the family of John the Baptist and others that Jesus would be born.

In like manner, although two thousand years ago no one did know the "day or the hour," Divine Principle affirms that at the appropriate time God will make known the moment of the Second Advent. Indeed, given the importance of such an event to the Lord's own purposes, it is virtually inconceivable that He would not.

In a discussion of Israelite history, *Judaism, Christianity and Islam* by Janet O'Dea *et alia*, we are reminded of the special relationship between God and man, because of which God is given to communicating His intentions and activities: "Yahweh had revealed himself in history to his people and had determined their historical destiny. The Israelites...were partners with Yahweh in carrying out his plan for mankind."

The Hebrews' relationship with God thus centered around a concept not only of law but also of covenant. Such a covenant is at the basis of Yahweh's revealing His will to Noah, Lot, and the family of John the Baptist. As He announced His ways to them prior to significant Old Testament events, in a similar way God will communicate His purposes today. After all, the cooperation of partners requires it.

Before we proceed to discuss the present day, those historical patterns which suggest the significance of the twentieth century should be noted. While Divine Principle affirms that we are living today in a time of unparalleled importance, it nevertheless recognizes that this is possible only on the basis of prior spiritual developments. Let us examine them.

Patterns in History

Since the restoration of God's creation is to be consummated through the Messiah, we may imagine that this person is the center of God's hopes. Accordingly, God's work in human society has focused on preparing a foundation for his coming. The foundation was originally established through the Israelite people and their Jewish faith. As we know it, it is in Hebrew culture that the idea of a universal messianic figure first emerged.

When the Hebrew people failed to recognize the Anointed One when he came, however, they missed their chance to serve as the soil for the new messianic civilization. As Jesus indicated, their privilege was passed to a new nation (Mt 21:41-43). History would subsequently show that this was to be the multi-racial Second Israel, consisting of the devout of the Christian faith.

As we will demonstrate, in studying the histories of Israel and Christianity a certain parallelism in the developments of these two Israels can be detected. For Divine Principle the reason is clear. Since God is a God of principle and law, the history of the Second Israel, Christianity, must both follow the same pattern for preparing for the Messiah.

The history of the two societies differ in terms of their historical eras, specific events, geographical settings and cultural backgrounds. Nevertheless, as both of these dispensations were to prepare for the foundation for the Messiah, the purpose underlying them was one and the same.

The history of Israel from Jacob to Jesus was divided into six major sub-periods—those of slavery in Egypt, of Judges, of the United Kingdom, of the Divided Kingdoms of North and South, of Jewish Captivity and Return, and of Preparation for the Messiah. These six sub-periods actually comprise one dispensational age of 1930 years, a period in which God sought to consummate

His salvific efforts. When through the crucifixion of Jesus the goal remained unattained, however, the time was unavoidably extended—into what we now know as the Christian era.

This era, from Jesus to the Second Coming, may also be divided into six major frames—the periods of Persecution in the Roman Empire, of the Patriarchs, of the United Christian Kingdom, of the Divided Kingdoms of East and West, of Papal Captivity and Return, and of Preparation for the Second Coming. These six sub-periods also span a time totaling 1930 years.

Let us look at these stages in greater detail, both in order that the specific parallelism of these two histories may be made evident and so that the probable timing of the Second Advent may be substantially identified. We will begin with Israel's period of bondage.

Egypt and Rome

Divine Principle points out that the periods of suffering by the Jews in Egypt and the Christians under the Roman Empire are distinctly comparable. After the spiritual accomplishments of Abraham, Isaac and Jacob, Jacob's twelve sons and

Egypt had ended, the Book of Exodus tells us that God chose Moses to subjugate Pharaoh and lead the Israelites to the new land of Canaan. In a parallel development, at the end of the period of martyrdom in the Roman Empire, Jesus influenced the Emperor Constantine to recognize Christianity publicly, which he did officially in 313. In 392, approximately 400 years after its inception Christianity became the state religion.

Having led the Israelites out of slavery in Egypt, Moses brought them the Ten Commandments. Similarly, after the period of oppression by the Roman Empire, the early Christian Church developed a stable core of doctrine to guide its faithful. The New Testament was canonized and certain affirmations of faith, such as the Apostles' Creed, were formulated. Both accomplishments were possible only on the basis of the 400 years' indemnity paid by persecution, first in Egypt for the Hebrews and later in the Roman Empire for the Christians.

Judges and Patriarchs

A comparison between the Old Testament judges and the patriarchs of the early Christian Church is also evident. During the age of the judges, which began after Joshua had led the Israelites into Canaan, the tribes of Israel were governed by a series of administrators and military heroes known as Judges.

Just as the period of Egyptian domination lasted a reported 400 years, so—we are told by the Hebrew scripture—the period of rule by the Israelite Judges lasted an identical period. While both numerical figures may be symbolic, for Divine Principle they nevertheless indicate distinct phases of God's dispensation.

Leadership functions for the early Christian Church were fulfilled by Patriarchs. A patriarch was the bishop of one of the chief cities of the Roman Empire, primarily Rome, Constantinople, Alexandria, Antioch or Jerusalem.

In some cases a patriarch's influence extended well beyond his immediate domain. At the height of his power, for example, the patriarch of Antioch governed the Christians of Syria, Lebanon, southern Asia Minor, Cyprus, Palestine, Iraq, Iran, Georgia, and South India. In general, just as the Jews were governed by judges, Christians looked to patriarchs who represented for them wisdom and authority.

"The timing of the Second Advent may be identified"

seventy kinsmen entered Egypt. Here their descendants were enslaved by the Egyptians.

Even in the midst of their suffering and deprivation, however, the Hebrews maintained their faith. They performed the rites of circumcision, offered sacrifices and kept the Sabbath. Similarly in the centuries immediately following Jesus' death, the Christians were persecuted by the Roman Empire. It is said that Nero's palace grounds were once lit by the burning bodies of crucified Christians. Regardless of such atrocities, the Christians also preserved their faith.

After the 400-year period of slavery in



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	Schenectady	11	Wed 9:30p
	Staten Island	CTV 24	Sun 9:30p
TX	Austin	32	Fri 8:30p
	Austin	32	Sun 6:00p
	Dallas	15	Wed 4:00p
	Dallas	15	Thurs midnt
	Dallas	15	Fri 10:30a
	Fort Worth	44	Mon 8:30a
	Fort Worth	44	Wed 1:30p
	San Antonio	34	Wed 11:00a
VA	Arlington	33	Wed 6:00p

★ FAMILY LIFE EDUCATION ★

Heartwing: The Shimjung Way of the Family

By Victoria Clevenger

I was asked to help put together a *Unification News* family-life education section as a natural extension of my work with the newsletter *HeartWing*.

You may remember from my article in the July '91 *Unification News* that I began *HeartWing* last year because I was seeking new ideas and encouragement to essentially help me make each moment something I was proud of, and I wanted a medium through which we could pool insights—heavenly gossip in our extended Unificationist village.

Through sharing our efforts to nourish and elevate ourselves and those around us, we can not only help both others and ourselves but also experience a kind of *shimjung*—a feeling of being more connected to and supported by each other.

I invite you to submit anything—experiences, examples, words, etc.—that

has meaning for you.

Since the 10-year anniversary of the 8000 Couple Blessing is approaching, some things you could consider are sharing how your marital relationship has developed, or testifying to another couple you admire, or to your spouse, or to how you've allowed God to help you unify with your mate.

Never before have so many sought to unite beyond our numerous differences to create exemplary—and happy—families!

successes, and out of both many lessons are learned. Let's claim and proclaim them! I'd also like to have your questions and your responses. Perhaps you wonder how others teach their children heavenly tradition or deepen their relationship with God or deal with a spouse's difficulties. With your help God can teach us much through each other. As Eugene Harnett said in the May 91 *HeartWing*, "God touches us in so many ways, it's a shame

city in the *Unification News* unless you advise me otherwise. If you would like to receive the complete *HeartWing*, which I now publish quarterly, please send a self-addressed, stamped (52 cents) envelope along with your item so that I can return the next *HeartWing* to you.

Your feedback and suggestions are also welcomed—I want this section to be valuable for you.

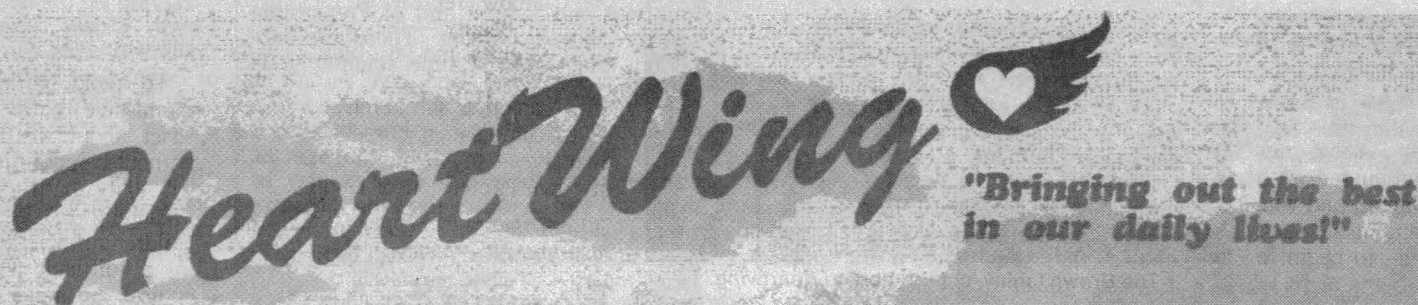
For more information you can call me at

(206) 821-0807. If you would like a past issue of *HeartWing* (May '91, Autumn '91, or Winter '92), or if you want to receive future issues, please remember to send self-addressed envelopes. Do-

nations to cover the costs of publishing and distributing *HeartWing* are very gratefully accepted.

I look forward to hearing from you and, Thank you for sharing.

This section kicks off with some selections from the Winter '92 issue of *HeartWing*.



How are you doing it? The emergence of the now popular concept of our inner child, and its need for healing and reparenting is amazingly timely, since finally there are True Parents and people who are learning a lot through our struggles to mature/heal ourselves.

Yes, there are failures, but there are more

we don't communicate more than we do."

Please send your item(s) to: Victoria Clevenger, 14270 122nd Avenue NE, Kirkland, WA 98034, fax (206) 820-6865, and indicate if you want it in the *Unification News*, or *HeartWing*, or if it's okay to put it in both and if I may print your name and address. I will only publish your name and

Parenthood

I was greatly helped by many things I read in *HeartWing*—thanks for all the tidbits! I cringe when I think of how many times I tell my son I don't have time to do such and such or to hurry up or otherwise speak to him in a far too irritated and impatient manner. I have cried over him in his sleep so many times, repenting for my shortness of temper and such. I feel like the Queen of Hearts in Disney's Alice in Wonderland sometimes: "Off with their heads!! Off with their heads!!"

We have found the family bed to be wonderful. We have three children, ages 4, 2, and 10 months. They all sleep with us on a kingsize futon with a single futon on either side of it—wall-to-wall bed. We call our bedroom the Cambodian flophouse. The negatives (one wakes, they all wake, someone's leaky diaper, or such things) are trifles compared to the warmth and coziness of our children cuddling next to us all night. If one of the children wakes with a bad dream, we are right there to comfort them. My husband started a tradition that when we wake up in the morning we all say good morning to each other and have a morning kiss and hug. It makes a nice pattern of constancy every day.

Also, if we find him idolizing Ninja Turtles, we might point out that they don't really behave with true love, whereas Winnie the Pooh or Teddy Ruxpin or David the Gnome behave in a way that more expresses sincere love and that makes Heavenly Father and Daddy and Mommy happy.

My husband usually starts out by saying something like, "You like true love, right?" Then he will explain how to behave in a way that will make himself and others happy. This is especially effective if he and his 2-year-old sister fight and he has to apologize to her. We ask that he does more than say sorry, but that he also pursue her until she forgives him, by saying sorry very sincerely, accompanied by a kiss and hug. This nearly always works and after he apologizes we say, "Don't you feel better now?" and he invariably does feel better. Then we say, "Heavenly Father is happy now, too."

If he throws a tantrum and says, "I don't like true love, I don't like Heavenly Father, I don't like you," etc., then Peter usually says something like, "Oh, now I am so sad. But anyway, I love you." Then he tries to win Tymon's heart by talking to him about true love some more. If Tymon is really angry and screaming and kicking or something, then we usually say to him, "Uh

oh, we have to operate! Do you have the ugly muglies?" and we tickle him until he laughs and breaks the ugly frame of mind. This works 99% of the time.

If we still aren't getting anywhere, then we might send him to his room until he wants to say sorry and then he can come back. We certainly don't feel like we have all the answers, but we are trying. I am very interested in what other people do.

I walk around the house in my socks and can't believe it when I peel them off at night to find spaghetti or something sort of silkscreened into them from my kitchen floor.

I have also made up for my lack of inclination towards sports by learning to throw a 10-lb. diaper across the room and having it land in the waste basket.

I can't forget the day I gave up my ideas about nutrition and foods I would never feed my children and started buying things like hot dogs, canned spaghetti (e.g., sharks, dinosaurs, Ninja Turtles). I even started buying bologna (turkey) because my kids like it and it's all they want! Anyway, hot dogs are a good food for kids because they can drop it on the floor and you can wash it off and give it back to them—unlike many other foods!

Contributed by Kim Brown, Richmond, Virginia

From the fear of being despised,
From the fear of suffering rebukes,
From the fear of being calumniated,
From the fear of being forgotten,
From the fear of being wronged,
From the fear of being ridiculed,
From the fear of being suspected,
That others may be loved more than I,
Jesus, grant me the grace to desire it
That others may be esteemed more than I,
That in the opinion of the world, others
may increase and I may decrease,
That others may be chosen and I set aside,
That others may be praised and I un-
noticed.

Contributed by Leslie Ebata, Mukilteo, Washington State

Outline for Health and Wholeness

Being one of those who works in that mysterious field known as "spiritual healing," I have dealt with surgeries, broken bones, cancers, depressions—and a few conditions in between.

People often ask me to list, from my viewpoint, a few "Steps to Health." It is clear to me that the interaction between our spiritual selves and our physical bodies is so great and so continuous—they are literally enmeshed with each other—that nothing so serves our physical well-being as our spiritual well-being.

Let's try to get a foothold on the most sacred journey of all: becoming whole.

1) Search out your "blueprint" and get a clear vision of it. Also known as the Higher Self or the Original Self, it is that being inside you that dwells in perfection. It possesses its own divinity and it lives consciously from a standpoint of unceasing, unconditional love—because it is simply an extension of the Original Love and the Original Divinity, which we know as God. Yes, you have this inside you. You can find it through prayer and deep meditation. (I use "prayer" and "meditation" in the broad sense—i.e., reaching out, and receiving back.)

continues

Litany of Humility

Since Mother Teresa has been in the news lately because of her illness, she has been on my mind. I find her "Litany of Humility" deeply moving, profound and "heart-provoking"—and wanted to share this excerpt of it with *HeartWing*. O Jesus, meek and humble of heart, Make our hearts like Yours,
From the desire of being esteemed,
DELIVER ME, O JESUS,
From the desire of being loved,
From the desire of being extolled,
From the desire of being honored,
From the desire of being praised,
From the desire of being preferred,
From the desire of being consulted,
From the desire of being approved,
From the desire of being popular,
From the fear of being humiliated,

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★ FAMILY LIFE EDUCATION ★

from previous page

2) An active spiritual pursuit. Once you have begun to get a vision of the Original Self inside you, a continuing life of prayer, meditation and spiritual study are required to keep it in sight. Complacency, laziness and "small-mindedness"—in my opinion—tend to bury the blueprint more than anything else.

3) Your "physical self" needs to come to match that inner spiritual blueprint in order that they may give each other LIFE. This is what is meant by rebirth. Transform your physical manifestation to reflect the vision of your Original Self—this includes what you eat, what you wear, how you sleep, and—as the Native Americans say—how you walk in the world: your bearing, your demeanor, and how you interact with everyone and everything around you. This is the most challenging step and the most powerful one—to begin to live your divinity.

4) Outreach. As you transform (it is a process) your inner and outer selves towards becoming your united Whole Self, you begin to get in touch with your "purpose of life" or your "gift": every healthy, active blueprint has a wonderful, vital Gift to take to the world.

5) Sanctuary. This process is work. And it's not without pain and frustration. Still, with each step you take, the scope and value of transforming yourself will become more evident to you, until you see how priceless you truly are. You need Sanctuary time—time to reflect and make new strategies, a place (if only in your mind) to open up, to listen, to be vulnerable, to heal,

to attune yourself again.

6) Empowering relationships. As you



The Brown family, contributors to Heartwing.

expand and grow, don't cling to old relationships that no longer have real value and purpose in your life: they'll drag you back into selfish or self-destructive patterns.

Let's go with a sense of blessing the past, and open up to new relationships that can nurture your newborn self, heal you sometimes, certainly challenge you. These could come through a spiritual assembly of some sort, or through someone you see as just ahead of you on the path—through a homeless person, or someone in a nursing home. Your Original Self knows where to connect—trust it.

7) Reassessment. Finally, as you move upward in your "alignment" with the rest of the universe, your perspective will change and expand continually—sometimes gradually, sometimes in great leaps. Take time to clarify and reassess your goals—change them as you need to. Your Original Self will be growing and changing too, ad infinitum, as God and the universe also grow. Remember: true freedom, based on true heart, is the ultimate goal. Celebrate your progress. Then map your way to your next horizon.

The Native Americans say that the rainbow represents the "great circle of beauty"—the path of harmony, dignity and love that we walk in the world. God gave us only half of it. The other half is for each one of us to complete in ourselves, in our own lives—my own Rainbow Path, my own expression of Godliness.

Contributed by Pepper Parker, Succasunna, New Jersey

Loving Is Not Enough

I was introduced to the book *Loving Your Children Is Not Enough (Positive Discipline That Works)*, by Nancy Samalin, at a time when I was at the end of my rope with raising our children, Yusun, 7, and Jason, 4. My husband was gone on business for months at a time and I had to be both mom and dad. All my adult life I had only one desire: to be a mother. But now I found myself often defeated, incapable of "controlling" two

young children who brought up emotions in me and anger I had never known before. I had doubts in myself and felt guilty about words I used, even though I had all good intentions to be a good mother. In this book, I read about conversations and confrontations in other families that sounded like my daily life.

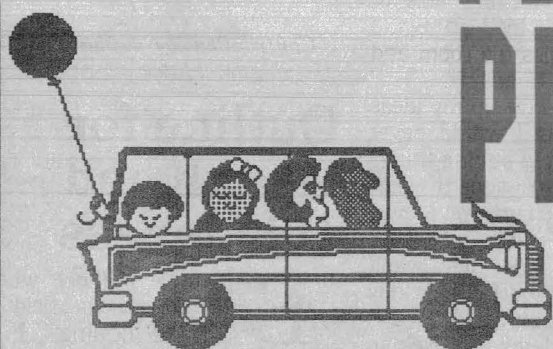
Without lecturing to children and telling them what to do and not do, Nancy Samalin tries to empathize with their feelings and see their points of view, needs and desires. By giving children choices and letting them make decisions on their own, they feel better about themselves and become motivated and cooperative.

Here I only mention some of the subjects she talks about:

To avoid battles it is important to be permissive with children's feelings but strict about their behavior, authoritative without being authoritarian. We can diminish daily battles by using new words. Preaching or lecturing will only cause children to tune out and threats may put us in a difficult spot; consequences and choices are better. Give short descriptions of *what needs to be done* rather than commands or long explanations. Let the child be a problem solver; it will enhance their self-confidence. Certain words such as "if", "why" and "you" are like a red flag for kids and sound accusing. "As soon as" or "when" sounds less provocative. Children want to feel important and to maintain their dignity. It's up to us to give it to them. Sometimes we have to be creative and fantasize in our responses; let's not react "automatically".

Contributed by Jutta Tobkin, Falls Church, Virginia

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BFA Services



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★ RELIGIOUS YOUTH SERVICE ★

RYS Builds Dispensary in Bangladesh

By the IRFF staff

Young people from four religious traditions—Buddhism, Christianity, Islam and Hinduism—joined together this January to construct a dispensary in a needy area of Dhaka in Bangladesh's first national RYS project.

The site chosen was the Janesheba

also provide training opportunities for the center's health-care workers.

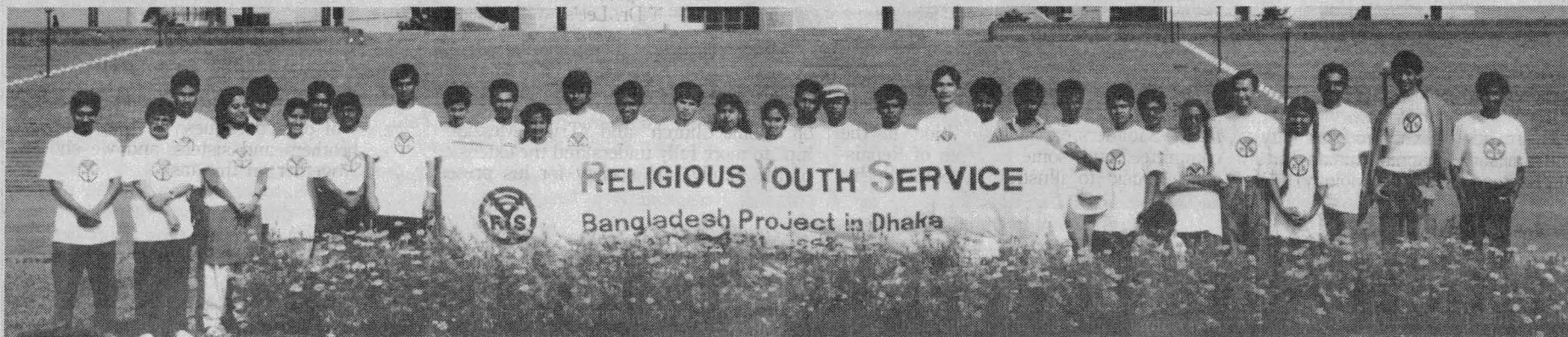
The forty-three participants arrived in Dhaka on January 23, 1992 to begin the week of working, sharing and learning together. A hundred people attended the opening ceremony and heard scholars, from each faith represented, speak on the theme of interreligious harmony, followed by an introduction to RYS.

a single, central candle.

Although the work was hard—thousands of bricks had to be carried by hand and broken with hammers—the RYS volunteers worked with good will and enthusiasm. Besides the construction work, a field of vegetables was planted in what was previously uncultivated land, behind the institution. The project was coordinated by Mr. Kali Pranana Das, an alumnus of

The people of Bangladesh still cherish Tagore's songs, poems and musical dramas. Once known as "Golden Bengal" because of the abundance of its harvest, the rapid growth in population, political unrest, and natural disasters like floods and cyclones have gradually transformed the area into one of the neediest in the world.

To reverse this decline will require the united efforts of all the faiths present in the



The RYS volunteers and, below, Dr. Nurul Islam planting one of the commemorative trees and the worksite.

health center, which gives training in primary health care to rural teachers and religious leaders at the Islamic Medical Mission in Mirpur, a small suburb of Dhaka. The dispensary will serve some of the over 70,000 inhabitants of the city's scattered slum area—people who otherwise receive virtually no health care at all. It will

Dr. Nurul Islam, the founder of the health education center, strongly encouraged the participants. The official opening ceremony was followed by a special internal ceremony for the participants: a separate candle was lit for each of the four faiths participating in the project; the flames were then brought together to light

the RYS international program.

Daily schedule

The schedule included morning devotions that emphasized a different spiritual tradition each day: "In the interfaith morning service, we forgot the differences among us and felt that we are the creation of one creator," commented participant Kazi Islam. Field trips were also organized to various holy places, including: a tour of Dhaka's central mosque, the largest in the country, guided by the senior staff of the Islamic Foundation; a warm reception at

area. The RYS program was one small but meaningful step in this direction.

On the final day of the project, a memorial stone was installed at the worksite and four trees were planted. Participants were awarded certificates and a cultural program was presented. Everything was rounded off with a farewell dinner at a Chinese restaurant.

When it came time to say good-bye, the RYS volunteers were teary-eyed. In their reflection notes, all the participants reported very positively about their RYS experience and expressed their desire for

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the Ramakrishna Mission; visits to a Buddhist temple and a Christian church; and a trip to the memorial tower dedicated to Bangladesh's independence. In the evenings, the participants heard lectures from local academics who explained the attitude toward other religions taught by their respective faiths.

Bengal has a rich cultural heritage. It was the birthplace of Rabindranath Tagore, the first Asian to receive the Nobel Prize

further programs in Bangladesh in the future.

Mr. Abdur Rahim, a college student, explained that: "The interfaith meditation, religious tolerance and interreligious brotherhood of RYS helped me to abandon my narrowness. I felt that RYS is a self-rectification project for the participants."

The overall attitude was best summed up by Nazma Sarowar: "RYS is needed for 68,000 villages in Bangladesh," she wrote.

Unification Thought Seminar & Pre-ICUS Meeting

By Dr. Jennifer P. Tanabe

The pre-ICUS meeting for three committees was held in Clark, New Jersey on March 27-29, 1992. In addition, a Unification Thought Seminar was held for the members of Committee III (Theory and Practice in Unification Thought), at the request of Dr. Sang Hun Lee, Honorary Chairman of the committee.

Ten Unificationists participated in this seminar, of which seven are currently either full-time or part-time faculty at Unification Theological Seminary.

For the Unification Thought Seminar, the Unificationists were asked to present papers on the application of Unification Thought, each focusing on a different chapter: Dr. Andrew Wilson (Original Image), Dr. Theodore Shimmyo (Ontology), Dr. David Carlson (Original Human Nature), Dr. Thomas Ward (Axiology), Dr.

Dietrich Seidel (Education), Dr. Thomas Walsh (Ethics), Dr. Brian Saunders (Art), Dr. Michael Mickler (History), Dr. Jennifer Tanabe (Epistemology), and Dr. Frank Kaufmann (Logic).

A spirited discussion followed each presentation!

For the pre-ICUS sessions, the roles were reversed and the ICUS paper writers presented drafts of their papers on the same topics for discussion by the committee. Since our meeting lasted three days in total, in which we heard 17 presentations—each followed by discussion—it was a formidable task for our chairman, Dr. Richard Rubenstein, to guide us, a task which he accomplished admirably.

Two of the presentations, those on art, provided some relief from the intensity of philosophical and theological debate. Dr. Brian Saunders, a new addition to the committee, sang some excerpts of Renaissance music to illustrate a point in his

paper, and Dr. Betty Rubenstein treated us to a slide show in which she included samples of art by the Unificationist painter Watanabe.

During the meeting it became clear that those scholars who participated in the previous ICUS committee on Unification Thought have developed in their understanding, and now stand firmly with us in their efforts to apply Unification Thought to find solutions to problems in the world. Dr. Gene James and his wife, Dr. Nona Bolin, have been associated with the Unification movement for 17 years, and while they argued forcefully that they find difficulties in the presentation of Unification Thought in Dr. Lee's writings, they suggested that they would like to study Rev. Moon's words on the subject directly.

Similarly, Dr. John Kelsey is looking forward to reading Rev. Moon's speeches on "Home Church" and "Tribal Messiahship" to more fully understand the extension of the family into society for his presen-

tation on Unification Ethics. I felt that Dr. Lee would be gratified to find that his great effort to bring Unification Thought to Western scholars is resulting in their desire to study Father's speeches directly.

Finally, I must mention that while our discussions were extremely spirited, even heated at times, there was a deep feeling that we are one "family" working together to solve such problems as AIDS, homosexuality, the role of women, etc., in the world. And, more importantly, that each person in the group is firmly committed to the value of Unification Thought and Father's teachings as the way to solve these problems.

In prayer one evening I had a clear vision that God had sent truth (through True Parents) and that we were all striving to make it substantial here on earth. I felt that we Unificationists should take the hands of our colleagues, for they are our true brothers and sisters, and we should work together on this task.

SOUL OF RUSSIA

Practical Advice on Moving to the Former USSR

By Erin Bouma

I am beginning my 10th month of living in Moscow, so I have experienced every season's weather. In addition, this past year has seen tremendous growth and evolution in our movement here as the devolution of the Soviet Union, republics and Commonwealth continues. This is an unprecedented period in history—and we know why—with unprecedented opportunities for front-line spiritual work.

To work in the present Commonwealth of Independent States is, without a doubt, a personal calling and not for everyone. Conditions are often rudimentary, unsophisticated and sometimes difficult. At the same time, the Russian people boast much culture, education and a precious purity of heart. So the beginning point, I believe, must be a genuine desire to come and work in this part of the world, despite the hardships.

At this point, even living in Moscow requires of a Westerner a pioneer spirit, not to mention the founding of church centers in cities throughout the CIS. As pioneers, individuals (and families) need to be healthy, well-equipped, and resourceful. Not only is the language here different (try to start studying the Cyrillic alphabet), but the entire way of life is different. Therefore, along with faith and determination, members here need flexibility and an openness to learn. Although many people will come as teachers of Divine Principle and church traditions, we are in a servant's position to educate, particularly the young people.

Of course, the internal preparation for any mission on this worldwide level calls for prayer and personal cleansing. Any additional study of Father's words, Principle, or social, political and spiritual history here is also valuable. I began collecting church literature, a library on the Bible and Christianity and Russian spirituality, to bring here with me. Since many Russians do have some English ability, they can be nourished until we can translate more inspiration for them.

Simplify

I strongly suggest that anything you can do to simplify your life while still in America will be especially beneficial: learn to cook from scratch—without a microwave (especially potatoes, cabbage, chicken, eggs, etc.); try walking more and lifting bags of groceries more often; learn the fine art of hand washing your clothes and bedding; learn some basic skills of

mending and household repairs; and begin selling or giving away things you will not be bringing with you.

At the same time, you need to begin (if possible) some serious dental work and any medical attention you have been putting off. I also advise that you begin purchasing first-aid and everyday drug and hygienic items you will need for six months to a year. Think about basics and cut out the frills. If you are desperate, you can get things here for dollars, or try and ask your Russian friends to locate something for you. However, this still remains a land of "deficits" and the wise will anticipate as much of this as they can.

I was surprised by how many people come here without a very good Russian-English dictionary (or two), or an extra pair of glasses. I'm very glad I brought some silverware, a few pots and other kitchen items, including large seasoning shakers. But each person's needs are unique.

I suggest that you think very practically about clothing, as well. Especially if you are a hard-to-fit size (as I am in shoes), prepare ahead for what you might need. Most essential is that you prepare for the extended (six-month) "winter": warm undershirts and leggings, heavy socks and non-skid boots, heavier coats (that need a minimum of dry cleaning), scarves, hats, gloves and socks. Most church work does not require a high-fashion wardrobe, so try to keep things simple, basic and easy to clean/iron. Russians are wearing more colorful clothes than you might think and young people especially have adopted informal Western styles and tastes.

Practical details

Another area of some importance is the electrical difference between Russia and America. Adapter plugs are a must, as well as appropriate transformers from 120 volts (American) to the Russian 220. If necessary, think about a supply of batteries for your tape player/radio or other electronics. Be warned also that American system videos don't play on Russian TVs and VCRs and vice versa—unless they are multi-systemed.

Communications back home by phone, fax and mail are still very difficult and unreliable. You should especially warn

your family that you may sometimes be a little out of touch and that their calls to you may take many tries (my sister just got through to me in Moscow after two months of trying) and mail takes from three weeks to six (and, occasionally, never arrives).

If you might need to earn money in the Commonwealth while working with the

with you.

Many things here remind me of America in the 1940s and '50s: home-canned vegetables and jams, wallpapered walls and rotary-dial telephones. Life is much simpler and slower, with people trying to spend more time with each other. The cost of going out is high, so most people gather in homes to share a meal and evening together.

A group of very capable and sincere people and families are now involved with our church activities and provide invaluable services, support and practical aid to those of us foreigners who have come to "help" them. They are so inspired and grateful for our church missionaries and the humble lives we lead that they readily take us into their lives and assist us eagerly, even while their own situations are quite difficult.

Be assured, then, brothers and sisters, if you are coming to the Commonwealth to join in the great harvest taking place here, that you already have a wonderful family here, native church and older brothers and sisters, and that God is providing special protection for us all in order to accomplish His will. Please bring your families, your hearts and your spirit to liberate and educate the awaking Soul of Russia.



Revs. Won Pil Kim and Zin Moon Kim with Erin and friends in Moscow this winter.

church, you might think ahead: what skill can I offer? Teaching English, I can guarantee, is very popular (especially among college-educated young adults), but you will need some basic grammars, exercise books or materials. Then there are sewing and mending, auto mechanics, plumbing, electrical work and gardening. These can also be useful for yourself or as home church services to your neighbors, so the tools of the trade are very good to bring

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★ COMMUNITY SERVICE ★ REGION 2 ★

Community Involvement, One Simple Way

By Alois Seidl

I live in a typical New Jersey town, close to New York. As with most of us, I was for a long time just not sure how to really do something substantial in my tribal area. It is so hard to start something. So, since my children go to the local school, I went sometimes to the PTA meetings, but nothing ever happened there. My wife tries to volunteer a bit for different activities.

Through my involvement in the ACC, about six months ago I got the idea to go to the school-board meetings, and I was surprised how intense and well-attended these meetings were. And some people came up to me, basically to find out who this new face is. I never said much, but it was just the time for the new school-board election, so I decided to help one person by going a little bit door-to-door for her campaign.

She was surprised I did that, and she won, and also she is vice chairman of the Republican Party in our town. Still I did not

know what to do with it; she is very busy, too, so I kept attending the schoolboard meetings every two weeks, had sometimes little conversations, but not much happened. Just that people, especially the leaders from both political parties, got to know my face. Then, through my volun-

Getting out there!

My wife and I just went for an hour outside our Shop-Rite and K-Mart and gave out his fliers, maybe 4 or 5 days in his final campaign weeks. Then I decided to go to our town hall meetings; they are also every two weeks. And I liked it there, too; usually

church we are usually very good in understanding the situation and be some kind of good influence. I usually talk with our ACC brother about good ideas for action and speaking.

About one month ago, I thought it is time to go public, so in our town hall



Los Angeles: Dr. Don Sills presenting a Diamond Award, and a local school band playing at the USA celebration.

teering for ACC, I supported one candidate for senate; he did not seem to have much of a chance, but surprisingly—he won!—as part of the general Republican surge against Governor Florio's tax-hikes.

30 to 60 people attend, and it is often a little circus. Usually the mayor and his council members get attacked by the same people; about 8 to 10 come up to the microphone to speak or complain.

They often behave like little children, mostly discussing spending issues. Like the school meetings, I just sit there quietly. Afterwards, some people come up to me to check me out, from both political parties. No deeper conversations. Then I started buying our weekly town newspaper. I wrote a letter about the AIDS issue, and they printed it twice in a row. Because in the town paper you also have always the same 8 to 10 people who write in the letters column. I realized the paper was just happy to have somebody new.

I still did not know exactly what to do, but things started to develop. I got the idea to write to all our churches and ask them why they don't send anybody, maybe even the pastor sometimes, to these actually important meetings. I have not had any response yet, but I sense some of them are talking about me.

Also I connected with one of the groups who came to the USA rally in New York, and when I came there the first time (Newark) they were so happy that I was there, a white person from the neighboring town coming and helping in their work to keep youngsters free from drugs, etc.

They immediately gave me a position, to help raise money—\$3 million in 2 years! It is interesting, and I would suggest to all of us to connect to the USA groups; it's a different, new experience to work with people who live in so-called "bad" neighborhoods and fight to make them better. And isn't it boring to see always the same old faces in our meetings, talking about how to restore things?

It is so refreshing to go to other people, just to sit there, and as members of our

meeting, I got up and spoke. It is like a congressional hearing—not so easy, in front of the mayor and his council members—in the middle: me and the microphone/podium, and about 60 people watching.

First I realized that I really have to practice speaking; I am not native-born American, and even what I said—about helping our troubled neighboring town, etc.—I think many did not really understand because it was so different from the usual small-minded complaining that goes on there. Nothing so special was the result, but two council members spoke to me afterwards a little bit, still not really understanding that I had wanted to help our neighboring town.

I am still not sure what to do next. I have some plans, but I see it is easy to get involved in our area just by going to different meetings and sitting there, and think now how to connect it to USA. Actually USA and the anti-drug group I help gives me a lot of confidence, because whenever I talk about what I am volunteering some of my time for, people respect it very much—politicians and Christians, too. I know when I eventually go back to my hometown, this is the way I will start; there are everywhere school and town meetings, so I will just go there and wait to see what happens.

Things will develop; I have no doubt about it. It's just one simple way, besides many others, to start something.

Please note that organizations mentioned in testimonies of community service are not necessarily affiliated with the Unification Church and that the mention of any political party does not imply the official support of the church; such information is included for identification purposes only.

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★ COMMUNITY SERVICE ★ REGION 6 ★

Serving America in Minnesota

By Glenn Willis

The founding of America was attended by fervent religious principles. As one observer, Alexis de Tocqueville, explained, the greatness of America was to be found in her churches aflame with righteousness. "America is great because America is good; when America ceases to be good, she will cease to be great." We must wonder what de Tocqueville would say today. Today, we need the spirit of seriousness and determination to win this country back for God.

We started a tornado of activity when we joined in the U.S.A. project—a joint project of the American Freedom Coalition and the American Freedom Foundation, in conjunction with a variety of churches, businesses, and community, cultural and grassroots organizations.

Minnesota is blessed with a significant population of Native Americans, Southeast Asians, African Americans, as well as Caucasoid Americans. Leaders from all these races came together in support of U.S.A.

In six short weeks, we were involved in four breakfast meetings and three major events. The major U.S.A. events were held in a range of Christian churches crossing ethnic and cultural lines. Two more events are planned to accomplish the original goal of five cities—then on to 50!

Dr. Donald Sills spoke at the Annual Benefit Luncheon at St. Stefan's Romanian Orthodox Church, South St. Paul, on Feb. 9, to a gathering of 200 plus. On the morning of March 8, Dr. Sills was the keynote speaker for major U.S.A. events at the Mt. Carmel Lutheran Church in East St. Paul and in the afternoon at North Central Baptist Church, City of St. Paul. The crowd of 400 overflowed the main sanctuary.

A.C.C. President Michael Smith, who also addressed the afternoon meeting, said in his remarks that we are to inherit the character of our Parent, God. "Diamonds" are examples of those striving to reflect God's character. A total of eighteen Diamond Awards were presented to a wide variety of individuals and organizations.

Heart of restoration

The heart of restoration that beats through the United to Serve America project is captured in the role played by the pastor of North Central Baptist, the Rev. LeRoy Gardner. Author of a book entitled *Prophet Without Honor*, Rev. Gardner is a man of God who throughout his life has sought to heal the sins of racism that have scarred his own life so deeply. After agreeing to host the program at North

Central Baptist, there were a number of occasions at the church offices where Rev. Gardner shared his life experiences of racial oppression with the white Americans who were the coordinators of U.S.A. He had even been unjustly imprisoned as a young man.

He explained that the very church building in which we would be gathering featured cornices that were originally part of a small store which had stood where the church now stands. The owner of that store was a white man who used to vilify Rev. Gardner when he was a youth and a young man. The man had become blind and sold the building to Rev. Gardner, not knowing that he was black. Now that building is being used by God through U.S.A. to bring all the races together in God's love.

That physical transformation was paralleled by an even more exciting transformation of heart. At the U.S.A. event, Dr. Sills spoke eloquently of the need for healing between the races. He and Rev. Gardner embraced each other as the crowd of 400 applauded.



Howard Self presenting Diamond Awards to Dr. Delores Henderson and Womeng Yong.

Also, the Asian community, which is growing strongly in the immediate business district, instead of being distanced and fearful, played a major role in the U.S.A. event. Members of the Pacific-Asian community were presented Diamond Awards for their service to the community in Minnesota. All families face the same challenges in this society that is so often socially, economically and politically omitting God as the central reference point.

Just a start

Under the leadership of Rev. Katsuo Murayama, there has begun a tying together of the leadership in the Asian community. Newspaper editors, civic leaders, activists, and leaders in business and social service programs are being drawn by the goals of United to Serve America as to a magnet. Rev. Murayama's organization of the Japanese contribution to the upcoming Asian Heritage Celebration is one of the threads bringing leaders of the Asian community together. Such participation has grown out of the United to Serve America project.

United to Serve America is a vital, vibrant process. It is bringing together directors of the Chambers of Commerce, educators concerned about ethics in education, leaders in all immigrant communities who are facing strong challenges to their traditional family structures, and those who are battling on all manner of fronts to save our youth and our families. Neighborhood activists who are eliminating crack-houses are meeting those engaged in lobbying; those involved in criminal re-

habilitation are meeting the moms who are taking care of "crack" babies; the youth activists are meeting the concerned businessmen; the churches are meeting the people and—more importantly—those in different churches are meeting each other and looking together at what they can do.

On May 16, we will have the first follow-up program—a large symposium on Youth and the Family also to be held at Rev. Gardner's church. The following four committees have been formed in preparation for the symposium: 1) Family, 2) Church, 3) School, and 4) Community. Rev. Gardner's church will also provide the venue for a weekly prayer meeting for all those involved in U.S.A., 7 PM Tuesdays.

Where will it lead? It's up to us, but as we strive truly to serve America together, a resurrected de Tocqueville should be able to see those flames of righteousness fairly licking at the bases of the walls which stood between one denomination and another, between one race and another—shedding a warmth and brightness together over this beloved America.



Dr. Sills encouraging community service at the USA celebration in Minnesota.

Church Convenes Cross Cultural Chorale

By Rev. Marian Flew

The kick-off event for *United to Serve America* in Minnesota, held at the North Central Baptist Church, served as the environment for a melding of Africa and the Far East on America's northern plains.

Situated at a cultural crossroads of Asian, European and African communities, this church was an ideal location. The pastor, Rev. LeRoy Gardner, completely supported this program as a program that God wished to have happen at God's house.

During one of the planning meetings the week before the event, Rev. Gardner suggested that there be an Asian choir as part of the program. Under Rev. Ki Hun Kim's guidance, there came into being a beautiful female Japanese choir.

With professional finesse and a willing heart Tokiko Richardson directed the choir. The choir was composed of Hiromi Murayama, Eri Pehling, Satchiko Johnson, Hitomi Sakamaki, Midori Bard, Kayoko Shibata and Yoshiko Miller.

The main program, scheduled for two hours but stretching to three under the influence of the Baptist spirit to praise God,

had an unexpected beautiful high moment. The Kokuri Choir gave a beautiful rendition of *Let's Join Our Hands, Friends of the Earth*.

As the clear, bell-like voices rose in unison filling the wooden rafted church, Dr. Don Sills, the keynote speaker, rose from his seat and took the hands of the ministers on either side of him. The whole assembly followed suit.

How beautiful to God the sight of this



gathering! In the brilliant and splendid multi color Korean dresses, the small choir gave through their offering an opportunity for black, white and yellow to stand together in the spirit of one family under God.

It was unscheduled, yet it was an unforgettable moment in an historical new chapter in American life.

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Teleportation and the Coming Kingdom

By Richard L. Lewis

Down poured the March rain as I, along with thousands of other dispirited commuters, sloshed my way towards Grand Central terminal and the train to Westchester. Not for the first time, my thoughts turned to how much time is wasted just getting from one place to another—all those billions of hours the human race spends sitting in cars and trains and boats and planes just to get from one place to someplace else.

Fearing the onset of a depression to match the weather, I quickly comforted myself with the thought that, even though it would not emerge in my lifetime, yet another step towards teleportation had recently been accomplished in the laboratory.

Of course, teleportation—the travel from one place to another without the bother of having to traverse all the intervening places—has been around for some time in the fertile imaginations of science-fiction writers—"Beam me up, Scotty" being just the most famous of the genre.

Indubitably, the scientist's task of creating a real teleportation device is a lot more complicated than the author's, who can offhandedly scribble "and the multiphasic neutronium plexitron hummed and her living room was replaced by the IRS office on Mars"—but an honest-to-goodness real step in the right direction just recently happened. Mind you, it was just one atom and the distance was only millimeters, but it was real matter and it was the second step towards real teleportation.

It is not something you learn in highschool (but then, what is, these days), but the first step happened decades ago and now features in commercially-available devices. The step up from no teleportation to a microscopic amount of it involved electrons, just bits of atoms, in the phenomenon known as tunneling.

Tunneling

Schematically, this remarkable phenomenon—which is totally impossible according to the old-science view of matter—involves an electron zipping around in area A appearing in area C without ever being in area B.

It is clearly very difficult to explain such phenomena with classical 'billiard-ball' type physics. Such quantum tunneling occurs because, while the electron has a probability of being in A and a probability of being in C, it has a zero probability of being in B.

Unfortunately for the reluctant commuter, such 'teleportation' tendencies of electrons usually cancel each other—tunneling devices have to be designed very craftily to bring out this side of the electron's character.

This is why, even though we are basically just a mass of electrons (along with some nuclear matter to keep it all together), we can only move from one place to another by sequentially traversing all the intervening space. Thus the slosh

through the rain. Overall, however, I must admit that this cancellation is a Good Thing, as otherwise our electrons would be bopping about all over the cosmos instead of sticking around and giving us a body to commute with in the first place.

The modern explanation for such odd behavior is that the electron is ruled by what is called its wavefunction, an abstract aspect internal to the electron that decides (on a very primitive level, to be sure) what the electron will do. This inherent directive aspect of the electron—call it its mind, if you must—creates the probability of finding the electron somewhere. And mind is master: if the wavefunction says be in area A and area C but never in area B, the 'body' of the electron obeys.

Measuring the mind

One of the great triumphs of the new physics is that it has a highly accurate mathematical description of the mindlike wavefunction as a set of "probability amplitudes," one for each of the possible things the electron might do (such as go from area A to area B).

The measurement of a probability amplitude is complex—not in the sense of not being simple, but in the mathematical sense of needing a sophisticated kind of number called complex.

The key characteristic of the regular numbers we use every day (the real numbers, to a math major) is that they have a magnitude, a 2 is bigger than 1, 4 is bigger than 2, etc. The complex numbers, on the other hand, have an imaginary side to them as well as a real one (see previous column on imaginary numbers, or any math book) which gives them another characteristic—they have a direction as well as a size—think of them as little arrows and you'll do fine.

Now if you were ever bored in school by the monotony of $2 + 2 = 4$, you will love the diversity of complex numbers, where $2 + 2$ can be any number of a variety of answers—the direction has to be taken into account as well as the size.

A very simple and widely used technique used to calculate with probability amplitudes in QED uses this representation of the complex numbers in a method, technically known as 'Feynman diagrams,' but often called "adding little arrows."

The mindlike wavefunction of the electron is measured by a set of little arrows. These arrows, of course, are not pointing anywhere in regular space, they are pointing in abstract dimensions, the so-called

internal spaces of the electron.

This is how tunneling makes sense. All the little arrows combine to give a big probability of going from area A to area C and back again—like $2 + 2 = 4$. But all the little arrows for going from A or C into B cancel out—like $2 + 2 = 0$ —and the electron never goes there. The electron, unlike others I know, does not have a problem with mind-body unity.

This behavior of the electron has been around for decades. Now matter is made of atoms, and atoms

are made up of electrons and quarks (particles that can teleport just like the electron but are a lot more reclusive.) So, while it is obvious that in regular matter the teleportation tendencies of electrons and quarks cancel out—the $2 + 2 = 0$ type situation—there is, in principle, no reason why, given the right set-up, these teleportation-tendencies can not be encouraged to emerge—just as it took careful design to get the electron to reveal its tunneling propensities.

This has happened, the second step towards real teleportation I mentioned in the beginning. Just recently they got atoms in the lab to interfere with each other, to exhibit the $2 + 2 = 0$ type of behavior that underlies teleportation.

The next step is just one of scale, how to get a quintillion, quintillion atoms to do it all at the same time. Once that's done, Sony, no doubt, will be ready to bring out its portable teleportation device—the No-Walkman, perhaps.

Extension

The new-physics understanding of the electron's internal aspects has some profound implications for philosophers as well as for commuters hoping to avoid the rain.

The chance-and-accident perspective of evolution founded by Darwin is built upon the mechanistic perspective of matter developed by Newton and, as he was the first to admit, "If I have seen further it is by standing on the shoulders of giants." One of those upon whom Newton clambered was Rene Descartes.

Before Descartes, there was little impetus to explore the world through the methods of science because the world of material was inextricably mixed in with the realm of

the mind. Descartes, however, separated them; he divided the world into two sets of the *res extensa* (extended things) and *res cogitans* (thinking things). To him, the great difference between mind and material was that matter has extension while mind does not.

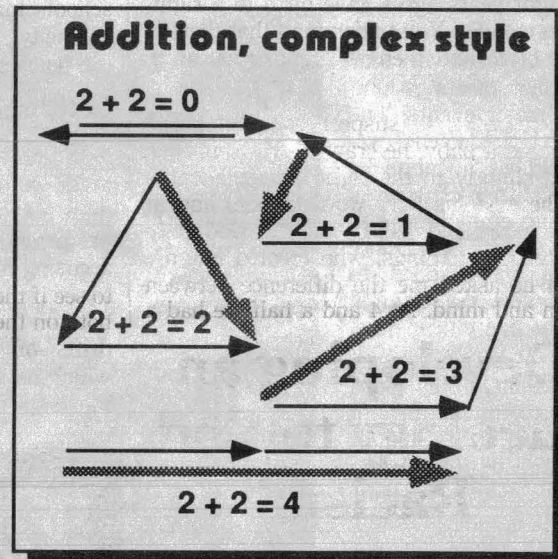
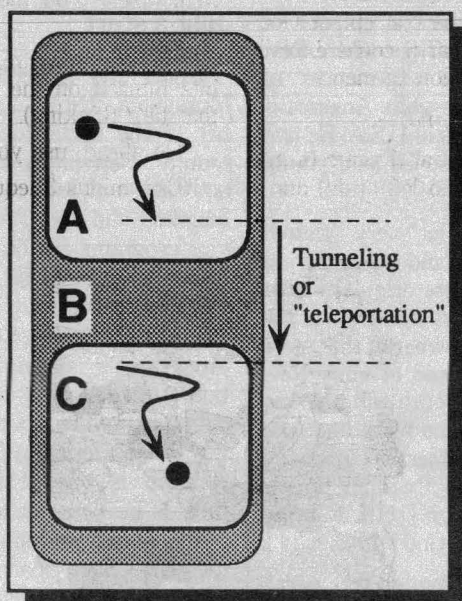
With mind and matter dissociated, Newton was free to explore the workings of the material world without reference to the realm of the mind—and, in the process, gave birth to modern science.

Later, Darwin would articulate his vision of the chance-and-accident origin of species based on the mechanistic concepts of Newton and the mind-less matter of Descartes.

But, as we have just seen, Descartes was wrong. You cannot differentiate between mind and matter using extension.

The mind—the inherent directive aspect of the electron measured by the little arrows—also has extension; it's just that it's in an internal dimension rather than an external one.

Just as it took Einstein to reveal that the belief in the absolute reality of physical extension was mistaken—it is an artifact of the fact that we habitually travel around at speeds significantly slower than that of light—quantum physics says that the

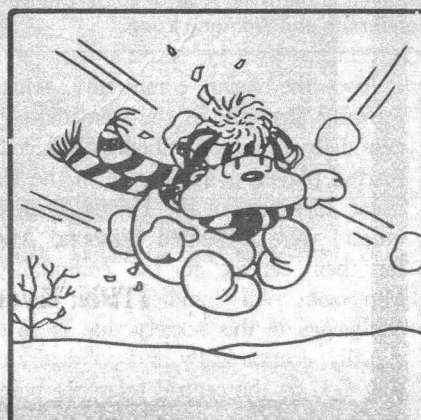
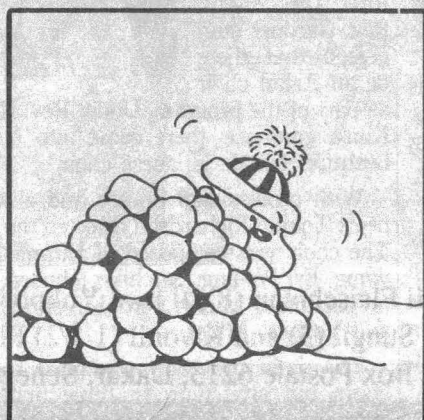
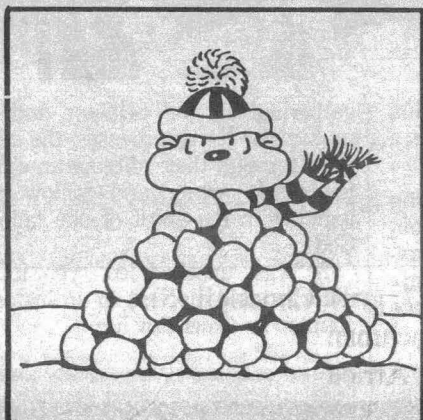


division into mind and body is also mistaken—it is an artifact of a limitation of our senses as we cannot directly perceive extension in an internal dimension—just its projection as probability.

So teleportation takes another tiny step out of the pages of science fiction into everyday life. How wonderful to think that the Kingdom of Heaven will not just be a place where the major ills of our age will seem as a nightmare—even the minor nuisances will be gone. Step into the booth, dial home—or Seoul, or the Andromeda galaxy—step out: simple. As for sloshing about in the rain, I'm sure people will still do it, but only when they want to.

Well, those thoughts cheered me up no end—here's the station. Now for the slosh to the car, the slosh from car to front door, and I'm home. Primitive!! Tell me about it!

DARWIN
by Sue Exler



Home-School and the Right-Brain Wonder

By Claire Bowles

There's been much discussion recently on left- and right-brain function and which kinds of people are left- and which are right-brain oriented.

The left, they say, controls a person's understanding and abilities in such things as math, handwriting, number and letter symbols for abstract concepts, and tries to keep a lid on the right brain.

The right side, on the other hand, is supposed to be in charge of your artistic abilities. Pictures and stories, humor, language skills and philosophical concepts are picked up on this side of the gray matter.

A good example is this: my father is a "right-brain" person. Three times a week he would go to the store and pick up milk for my children and me. Every time he went I'd say, "Two percent milk, Dad," and every time he'd bring me regular whole milk. After a few weeks of drinking the wrong milk, I figured it out. The next time he went to the store I said, "Purple-capped milk, Dad," and he never brought the wrong milk again. That's the difference between left- and right-brain.

Eight years ago I gave birth to a right-brain wonder. You understand that there is right-brain and there is *Right-Brain*...as in "the left side of his head is empty."

We started to suspect something odd when, as a baby, he crawled with his head tilted slightly to the right. At ten months old he said his first word (Amen) and at three years old asked me, "If God only created good things, who created Satan?" At 4 he asked me the difference between brain and mind. At 4 and a half we had a

Developing an Ideology to End Racism

By Edric Dubos

The African Evangelical Association will be holding an informal conference/dialogue entitled *Unificationism: A Solution to Racism?* on Saturday, May 16 at the World Mission Center in New York City.

Four major areas will be defined and discussed:

1.) *Towards a Definition and Dismantling of Racism*—an historical overview of racism in the United States as well as an attempt to more specifically define the principles and practices of this false ideology.

2.) *A Unificationist Response to Racism*—a broad comparison of the two ideologies dealing with issues such as the View of Humankind and racism as a deviation from the Unificationist ideal.

3.) *Unificationists and Racism: An Assessment*—taking a look at racism in the United States and how this has affected racial relations within the Unification Community.

4.) *Strategies Toward Reconciliation*—with an appreciation of the Principles of restoration through indemnity, suggestions will be offered for practical and practicable actions towards resolution.


The meeting will take the form of a dialogue and there will be plenty of time for a sharing of thoughts, opinions and reflections.

Anyone interested in further information, please write to:

AEA, 115 W. 116th St., NY, NY 10026 or call (212) 678-9509.

discourse on How Fear Turns Good People Evil. At 5 he wanted to know how subject and object relates to the planets. At 5 and a half he understood the concept of God-inspired evolution and at 6 could explain the spirit world in relation to man.

I'm not bragging. Oh, no!

I handed him a pencil at 5 years of age (before I knew he had no left-brain) and I wrote ABC on a paper, asking him to copy it. He wrote / !, screamed something like "HELP", threw the pencil down as if it was Cleopatra's asp and ran from the room. He didn't touch a pencil willingly again until he discovered he could draw a fish.

At 8 years old he can't tie his shoe, read a clock, or do five math problems without getting one of his "left-brain headaches." I home-school him out of necessity (he drove the teachers crazy).

Left-brain stuff

When doing his left-brain studies, like math, he suddenly becomes more monkey than boy. Standing on the table, dropping his pencil 16 times every minute, crying, accusing me of torture, looking at the clock to see if the big hand and the little hand are both on the 12 yet, and doodling wildly. He drifts off into space between numbers, which he writes backwards. I hold him to the page through mind-meld, feeding him

the answers telepathically.

"Come on, Kiddo...it's easy. 8 minus 3. Remember? You did this ten times already."

"Um...8...mmmmm...I know, I know" (he hits himself on the forehead to show me that he's thinking).

"Go ahead, use your fingers," I urge.

"Um...minus 3...equals..."

"Hello, your mind is wandering."

"Oh, yes. Let's see...8...uh...minus 3."

"OK, OK, how about this? There were eight huge dinosaurs, lumbering along in a hazy swamp munching on ferns and other prehistoric, now-extinct plants. Suddenly three of them were completely buried in a glowing stream of molten lava seething from a nearby volcano. How many dinosaurs are there left?"

"Well, the three that were buried are left. Because, getting buried by lava so suddenly, they probably made great fossils. Scientists and archaeologists probably could find the whole dinosaur skeletons and reconstruct them. That is, if there weren't any earthquakes on that place."

By this time, I'm ready to throttle him, so we go on to history.

His face lightens up. I ask him questions about the biography we read last month. He remembers where Paul Revere's father

was born and his grandfather's French name. He knows what the Sons of Liberty changed their name to and what was accomplished by the Boston Tea Party. He remembers how many children Paul Revere had from each of his two wives and which one of the kids had smallpox. He knows where the all-important ammunition was hidden and why Paul Revere changed churches. He even knows some rudimentary, if theoretical, silversmithing. I could go on...he seems to have a photographic memory all of a sudden.

Back to left-brain work: handwriting and keeping his journal. More tears, spacing out, climbing all over his chair, etc. He moans, "You're trying to kill me!"

Right-brain stuff

Then to art: he designs 10 new toys for his toy company (he asked me not to reveal the name of the company until he has a copyright) while listening to his favorite tapes, Bette Midler's "Beaches" (I erased the bawdy songs) and J.C. Chen.

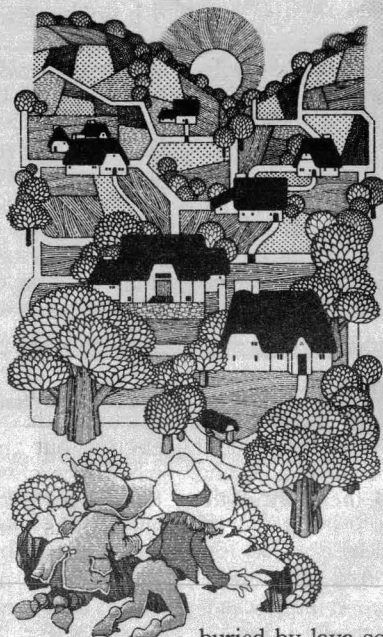
And science: he draws a perfect dodo bird in his natural habitat from a book, without tracing, and reads several chapters of "The Great Animal Kingdom Book."

I'm exhausted by one o'clock so I call a halt to school. My son is so happy that he does his latest stand-up routine and cracks himself up.

I wearily make him a snack and wonder if I should start a "Parents of Right-Brain Children" support group.

On reflecting about this accident of nature, I often ponder where I went wrong. But my husband reminds me that our children are each representatives of all the different characters of people on earth. God needs all kinds of people in what will be the lovely Garden of Eden someday.

And in that Garden, my son will be the one lecturing on paleontology and running a million-dollar toy company on the side...just don't ask him what time it is.



Dear Blessed Children in America

In Senegal, we learn about True Parents, we go to the beach, we pray, we go to the zoo. We have a lot of fun. And you, what do you do? Do you want to write to us? We will send you a picture of us and some of our drawings. We love you all.



ITPN: Kyungil Fleischman (8), Il hwa Yokporé (7, girl), Choongil (5), Sungil (3) and Kwonil (1 1/2) Fleischman
Box Postale 6213, Dakar, Senegal, Africa

Restoration of the Art World

By Cheryl Roth

A couple of months ago my husband and I put an ad in the Unification News about an international artists' network. We just wanted to see what kind of response we would get. The response was good, but we thought it could be even better if we wrote an article explaining this idea more fully.

Our purpose is simple: to create a network through which Unification artists can communicate with each other and support each other in our mutual goal of restoration. If we share our hearts, visions, successes and failures, we can learn a lot. If we build heartistic relationships, we will multiply the pathways through which God can work.

Both my husband and I have a background in the visual arts. We have always felt that our ultimate mission must somehow be involved with art. We came to my

hometown in 1988 and have been gradually building a foundation in the art world, and learning a lot.

We began by trying to start an art business. It was not easy, due to our naivete and some unforeseen health problems. However, my husband was finally able to put together a portfolio which led to several private commissions, and other paintings which are carried by about five local galleries. He has been able to earn his income this way for about a year now.

During the past few years, we have often wished we could have give and take with other Unification artists because the world as it is can be very negative and depressing. Through hard work, indemnity, perseverance and the grace of God, we have been able to make some breakthroughs. We know there must be many others like us and that is what led me to write this article. I don't feel it is the time to give a full testimony about our course, but I would like to share one experience that partially

led us to this networking idea.

New foundation

Last summer we were introduced to an English/Japanese blessed couple who have created a business doing specialized art seminars on an international level. They were planning to introduce these seminars in southern Florida, so we did our best to offer whatever foundation we had as well as encouragement and ideas. We wished we could have offered much more.

It was very inspiring for us just to have give and take with them. After about four months my husband finally found time to attend one of their seminars. We had an amazing experience and felt his work could go to a whole new level because of it. God answered many prayers for him. Many wonderful things have happened directly and indirectly through our relationship with this blessed couple. This is just one small example of how God can support us if we support each other.

So how can we get a network going? Our

idea is to start by writing to one another. Send us your comments, ideas, experiences, whatever, even pictures of your work, and we will respond in the same manner. If there is enough response, we can start a newsletter. At the very least, by knowing of others who are working in the art field, we can pray for one another and encourage each other. However, I believe God can take this idea much further than that.

Experiencing God through art, witnessing through art, educating through art, raising up the world through art, making a living through art, expressing truth, beauty, love and goodness through art, raising up each person to appreciate art. There is so much to restore. We have much to share with each other. Let's give it a try and see how God can work.

Write to: Kim & Cheryl Roth

421 N.E. 11 St., #4

Ft. Lauderdale, FL 33304

or call: (305) 779-7067.

The Money Joke

With all the talk about the struggling economy and practically everybody worrying about their money, I'm reminded of a conversation I had with my niece, Karina, a blessed child, when she was only four years old. There's an old joke for children that I thought I'd pull on her to see how smart she was.

The joke goes like this: What would you rather have—a beautiful shiny new penny or a dirty old nickel?

Most people I know would say, "I want the nickel, of course!"

Personally, I've always had trouble with the question. I can hear you all saying, "What a dummy! He's going to pick the

penny! Every fool knows a penny isn't worth anything!" But I keep being drawn back to that little coin of "lesser" value. It's so pretty and it shines? And it's new! I know it's not the right answer but I can't make up my mind. What should I do?

One answer is that I should see the value in both coins, as we value the sun, the moon, the stars, and the sky, and all the other parts of God's creation as well as all the grownups, children, and even the grownups who behave like children. How much are these things worth? How much is the sky worth? I know what I'll do. The next time I go fundraising, I'll try to sell somebody the sky! Some people are so miserable that they can't even look up. "What good is the sky? I've got big

problems!" they say.

Those people desperately need to find the Truth. Fortunately, we have found True Parents and because of their love for us we can truly appreciate our blessings. We have the most valuable thing in the universe. How can we ever be poor?

The marvelous thing is we don't even have to "sell" the Truth. The Truth is the Truth, and it never changes. All we have to do is

educate. (Although a little salesmanship might speed the process along!)

But back to Karina and the joke. So here I was, trying to decide which of the two

monetary units was "better" and I thought I'd try it on this little blessed girl. (I didn't even know if she had any concept of money at all.)

"Karina, which would you rather have—a beautiful shiny new penny or a dirty old smelly nickel?" Here's the punchline:

Karina, this princess, this four-year-old genius answered without hesitation and with a big smile, "I'd like a beautiful shiny new dime!"

Brilliant! Absolutely brilliant! Not only did she prove herself to be a master of economics and aesthetics, but in that split second she managed to go beyond what she saw on the table and dream up an Answer where there Was No Answer.

I realize this isn't exactly the solution for all our financial struggles but I do know that thanks to her parents, family, and good friends, by the time this blessed child is seven, she'll know more about True Value and True Love than I ever did.



True Love

Many have said that they loved me
From time to time
Some its true meaning
Seemed to escape my mind
In all of my searching I find
There is no love on this earth as great and
deep as thine
Unselfishly you died upon the cross
So that our souls might not be lost
When I searched my heart
I have to agree that your precious blood
was shed for me
By this act on your part
Without a shadow of a doubt
Taught the meaning of true love to me.

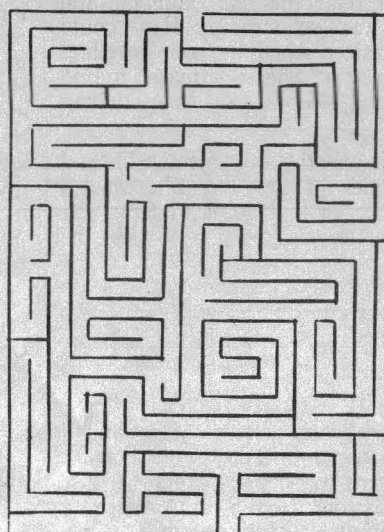
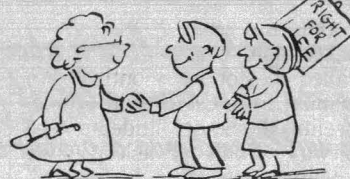
Bunny McCall

FOR KIDS

by Françoise



Find the seven differences between these two drawings of community service.



Show them the way to work together

★ INTERNATIONAL LEADERSHIP SEMINARS ★

Heartistic Relationships with the Students

By Colette Bobrycki

Last summer I had the opportunity, along with my mother, to work with CARP and the International Leadership Seminar which took place in the Soviet Union.

Since Father's meeting with Gorbachev last year, CARP was able to begin bringing Soviet students to America to study Divine Principle. The workshops in the Soviet Union were designed to reach more students and to give them in-depth teaching of the Principle. There were 5-day, 10-day, 21-day workshops, as well as a 40-day actionizing program going on simultaneously at four different workshop sites in Latvia and Lithuania.

Before leaving for the Soviet Union I was excited and anxious; I was thinking about doing something dramatic for God and at the same time I felt a lot of anxiety about leaving my children; leaving my husband with the responsibility of our business, the children, and our A.C.C. mission. I was also anxious not knowing what to expect in the Soviet Union and if I would be able to take care of the Soviet students.

When we arrived, we had a few days of orientation which gave us some background about the ILS and working with the Soviet students. This was a wonderful time to prepare internally and to connect with brothers and sisters. When we received our assignments and were departing for the different workshop sites, it felt again like we were missionaries being sent out.

I participated in four 21-day workshops as an assistant group leader and then ended with a 5-day parents workshop. Once the students arrived and the workshops began, it was non-stop throughout the whole summer. The students would depart on the morning of the 11th day and new students would arrive that same afternoon. It was so exciting to see so many bright, intelligent young people coming to hear Divine Principle. Over 2,000 students and professors passed through these workshops this summer.

Powerful renewal

This Soviet ILS turned out to be far more significant and historical than any of us expected. It was a powerful renewal for me. Many times I had to pinch myself to see if it was really true that we were teaching about God and True Parents to students in the Soviet Union. Father always said that we would come here but I never envisioned it to be like this.

My best experiences were making relationships with the students: it was so clearly the coming together of Jacob and Esau. In the last 10-day workshop, there was one sister in my group who was an outright proclaimed atheist—very skeptical, and questioned everything. She was, in my mind, definitely the "Cain of Cains" of the group and would be the most difficult for me to love. One afternoon, several days after the workshop began, she seemed to be following me around—it was obvious she wanted to talk.

We took a walk together and she wanted to know all about me—all about my life. I shared quite openly with her. After that it seemed like God was always finding ways for us to spend time together. I had many opportunities to share deeply with her about Principle and my relationship with God. She became the most attentive in the lectures and never missed anything. On the last day of the workshop she said that even though she didn't believe in God or the Principle, she was moved that we would continue giving to her, patiently explaining the Principle to her, answering all her questions.

I think she experienced a depth of love that she never experienced before in her life. I asked her if after all her experiences

at the workshop, if it might be possible that God does exist? She said maybe. This small change of her heart made me so happy. My "Cain" had become the person who was closest to my heart.

It was also a wonderful experience to participate in this extraordinary event: but it became twice as wonderful by having my mother, Marilyn Pierre, with me. She was so excited about us both going together that it helped in my decision to go. She and my father joined the church about a year ago. My parents participated in many church activities and then went to a 7-day workshop. We had never been in a workshop together nor have we been able to spend so much time together since I've been in the church. Our relationship moved to a whole new level during this time.

My father also encouraged her to go. He said this was their way to participate in the 40-day pioneering condition. They had never been away from each other for so long in their entire 40 years of marriage. She left him with 60 cans of soup, a can-opener, "God's Will and the World" and he said he was "just fine."

Mom and I were roommates and often talked late into the night—like sisters often do. It was wonderful to share freely with her about my relationship with True Parents and to see the depth of her faith and love for Father. There was a time when she opposed the church and could not understand what I was doing. My heart suffered so much knowing the worry and pain I was causing her. I prayed there would come a time when she would understand and encourage me to go this way and work even harder. Now here we were praying together in the Soviet Union...

The schedule was also very intense, going from early morning to late at night every day. After a few weeks, we would try sharing but we would just fall asleep. One day she said, "I can see now why you never called me for six months." We received a manual from CARP with guidelines in counseling the Soviet students. One of the points was, "Don't fall asleep while someone is telling you their life story." When Mom read this she laughed and thought it was so strange. How could anyone fall asleep when someone is telling you their life story? She was amazed to find herself fighting sleep at odd times during the day.

I know this was the most memorable and tearful summer of her life. She was a natural mother for the Soviet students; she truly feels for their suffering. Years ago she would pray in tears asking God how she could do something more significant in her life. Joining the church and working on this project has been an answer to her prayers.

Parents

The last workshop that Mom and I participated in was a 5-day workshop for parents. There were 50 parents whose children had gone to ILS in America or were participating in the summer workshops in the Baltics. There were several who had a son or daughter in the 40-day actionizing program in California. The lectures were presented in Russian as most of them didn't speak English. These parents came out of interest in what their children were involved in. Upon hearing a few lectures they became so interested in the Principle they wanted to know when the next seminars would be held so they could hear more themselves. The question and answer sessions were always lively

with everyone talking at once.

One evening Mom shared her testimony with the group. She concluded by saying although I am her daughter I am also her spiritual mother because I introduced her to the Unification Movement and Divine Principle. When she was finished, several parents spontaneously got up and boasted proudly, "...and as Marilyn said, my son is also my spiritual parent for bringing me here." They were sincerely moved by the love and generosity of our members. Even through the obvious language barrier, it was amazing the bond of heart that developed in 5 days together.

At the closing banquet, the spiritual atmosphere was high. It was the largest one we had all summer, with students, professors, parents, and 40-day actionizers all there together. Some of the actionizers I had met when they were in the 10-day workshop earlier in the summer. They had gone on to 21-day workshop and then 40-day actionizing. The challenge with the Soviet students is for them to understand the Principle in their heart. They understand it intellectually quite easily. They do surprisingly well on exams after hearing the lectures once. But they don't know it in their heart and they don't know what it



Russian students at an ILS lecture.

means applied in their own life.

After seeing the actionizer's bright and shining faces and hearing their tearful testimonies, there was no doubt they had reached a whole new level of understanding. They (mostly Russian students) went out fundraising every day in Latvia. There is a bitter mistrust of Latvians toward Russians. They had the same experiences as we did of challenging their limitations by trying to love and be kind to people who were nasty to them. They worked hard giving all day long. They found much hope in seeing themselves change. It was beautiful to see this fundraising experience happening in the Soviet Union.

They presented the 50,000 rubles they raised to the Director of the Latvian Children's Fund who was present at the closing banquet. This woman was overwhelmed by the testimonies and the offering that was made.

Harvest help

Another victorious note: one day, much to the astonishment of some local Latvian farmers, some Russian students volunteered to help them bring in the harvest. This was clearly an example of what Father continues to do—bring unity through service.

The next day after our victorious closing banquet we heard about the coup attempt on the radio. The entire summer had been such an obvious battle between God and Satan over these young people. I could feel God rejoicing about us being there teaching

Divine Principle in the center of Satan's territory. I could feel His tremendous love for these people and their country. I knew God's rejoicing when they would find a glimmer of hope in their eyes and determination to make a difference. It was hard for me to imagine how such a terrible thing as a coup could happen now.

We all continued with our normal plans, not knowing what situation we would encounter in the days to come. Mom and I went to Leningrad to meet some friends before going on to Moscow for our flight to Helsinki. Many people went straight to Moscow to be where the action was.

In Leningrad, we had a student who toured us around. The first thing we wanted to do was to go see the rally that was being held in opposition to the coup. She was surprised that we wanted to go there and I think she may have been a little afraid herself. When we got there and she saw the thousands of people who showed up and responded to President Yeltsin's plea to strike, she was so happy. I could see she was nearly moved to tears. Later she told us she had a relative who was killed because he was caught listening to the BBC radio. I know now about the courage it took for the people to stand up and fight for their freedom.

The night before we went to Moscow the tanks and military had just pulled out. We arrived in the early morning with just enough time to visit Red Square and Lenin's tomb before we had to catch our flight. It is so amazing that we were able to be so much a part of history in the making...to stand on Red Square during the final days of communism. It became clear that this was Satan's attempt to hang on.

This summer has been a time of spiritual rebirth for me. God clearly showed me that as I teach others about Father, true love and Principled life, God teaches me. Everything that I was trying so hard to convey to the Soviet students, God is wanting me to understand the very same things more deeply in my own life. I will try to maintain a higher standard of unselfishness and be more committed to giving inspiration to others. I am more determined to overcome sin and evil within myself.

I was serious before leaving: I didn't want to just have a good experience for two months and leave it at that. I had the same hope we had for the students—that they could have an experience that could transform their life—ditto! I know it is God's desire for older members to experience resurrection and new life—to regain our passion and enthusiasm about who we are as sons and daughters of True Parents. I know that God gave this workshop for me.

I am grateful to director Bento Leal for supporting me to go and to my husband for encouraging me and willingly carrying all the responsibility of our mission, business, and children while I was away.

I am especially thankful to Dr. Seuk, Tony Devine and all the CARP brothers and sisters for their dedication to this project and inviting me to be a part of it. For all those who read this testimony, please keep in your thoughts and prayers the many CARP brothers and sisters who (with little compensation) have been working continuously on these ILS tours. They have helped make these a great success for Father but the cost has also been great in personal and family sacrifice.

Recent Happenings in the World of Religion

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

Bush gets standing ovations from evangelicals

CHICAGO—If two standing ovations during President Bush's March 3 address to the National Association of Evangelicals weren't clear enough, a new poll released shortly after Bush's speech sends the message loud and clear: the association's members are Bush supporters.

The poll of more than 150 top evangelical leaders indicates that if all of the association's constituency were to vote Republican, 88 percent would vote this year for the president as opposed to 12 percent for Patrick Buchanan.

The poll also shows that the biggest election year issue among the association's members is a perceived "moral decline" in the United States and a concern for preserving traditional values.

Bush's noon speech pushed all the rhetorical buttons sure to score points at a conservative Christian gathering. To more than 800 delegates who turned out for the organization's 50th anniversary meeting here, the president, who has been striving to mend relationships with evangelicals in recent weeks, stressed his belief in the importance of prayer and gloated over his part in helping to end the Cold War.

"And now, in the free countries of the former communist bloc, your work continues to ensure that the vacuum left by communism's demise is filled by faith," Bush said.

"You and I know there is more to do in the cause of religious freedom, and you have my full support in that effort," he said, alluding to the vast array of missionary and Bible distribution efforts evangelical groups are conducting in former communist countries.

Bush also emphasized his support of religious liberty, including voluntary school prayer and vouchers for religious as well as public schools.

The president also stressed a concern for other "traditional values," stating his desire "to preserve the institution that nurtures faith—the family."

Despite Bush's insistence that "families must come first," evangelical leaders were disappointed that he failed to distance himself from perceptions that he supports homosexual lobbies. A top official of the Bush re-election campaign recently met with several gay-rights activists, arousing concerns of evangelical leaders and officials of the Southern Baptist Convention.

Robert Dugan, director of the evangelical association's Washington office, said leaders had hoped that Bush would "affirm that God ordained marriage" as the ideal place for sexual relations.

Evangelicals have voiced dismay over a Feb. 13 meeting between staff members of the National Gay and Lesbian Task Force and Robert Mosbacher, the president's campaign chairman. The meeting marked the first time representatives of the task force had met with the campaign staff of a major presidential candidate, according to Robert Bray, a spokesperson for the task force.

In a Feb. 19 letter to Bush, two Baptist officials—Rev. Morris Chapman of Wichita Falls, Texas, president of the Southern Baptist Convention, and the Rev. Richard Land, executive director of the Southern Baptist Christian Life Commission—told the president the meeting with gay rights activists had been "a direct contradiction" to his attempt to portray his administration as pro-family.

On March 1, in an apparent attempt to undo the damage, the president worshipped at the First Baptist Church in Atlanta instead of the Peachtree Presbyterian Church there, where he had originally been scheduled to appear.

Nation's hope is morality, Bennett tells Baptists

WASHINGTON—William J. Bennett, a leading conservative Republican, called on evangelical Christians here to help shift voters' attention away from the economy and toward morality and religion.

Speaking to leaders of the Southern Baptist Convention, the former U.S. education secretary acknowledged that the nation "is now fixed on the economy."

But he said that even with the recession, conservative Christians have an opportunity to place their agenda at the forefront of the 1992 election debate. "The nation's problems are moral and spiritual," Bennett told about 300 Southern Baptists during a three-day meeting that ended March 4.

His remarks reflected efforts by the Republican Party's conservative wing to focus attention on such issues as abortion, school prayer and pornography. President Bush, in talks to religious groups leading up to presidential primaries on March 3, also focused on those issues.

Bennett, who referred to his Roman Catholic faith at several points in his talk, was received warmly by Southern Baptist leaders. They were attending the 25th

annual meeting of the Christian Life Commission, the Southern Baptist social-action arm.

"You can talk about anything in public schools—Marxism, drugs, New Age spirituality, homosexuality. But you can't talk about traditional Christian faith," said Bennett, often mentioned as a possible candidate for national office in 1996.

Survey ranks homosexuality top Methodist issue

Delegates to the United Methodist Church's General Conference in May believe the most critical issue they will face is homosexuality, even though a number confess to being tired of the subject. That is one of the findings of a delegate survey reported in the March 6 edition of the United Methodist Reporter, a national weekly newspaper based in Dallas. According to the survey, delegates in all five of the 8.8-million-member church's five jurisdictions, or regional bodies, rated the denomination's comprehensive report on homosexuality the major item of business they will face when they meet May 5-15 in Louisville, Ky.

Baptist church approves union of two gay men

A Southern Baptist congregation in Raleigh, N.C., has voted to approve a union of two homosexual men, despite a warning from the Southern Baptist Convention's executive committee. The results of a secret mail ballot of members of the congregation, Pullen Memorial Baptist Church, indicated that two-thirds of those voting approved allowing the pastor, the Rev. Mahan Siler, to bless the homosexual relationship. Last month the Southern Baptist executive committee recommended an amendment to the denomination's constitution and bylaws that would exclude from membership congregations affirming the active practice of homosexuality.

Three fastest-growing U.S. churches are black

The three fastest-growing Protestant churches in the United States are black congregations, according to the latest survey by the Rev. John N. Vaughan, a church-growth specialist on the faculty of Southwest Baptist University in Bolivar, Mo. His new report lists the World Changers ministry in the Atlanta suburb of College Park, Ga., as the fastest-growing Protestant church in the country. According to Vaughan's report, the church gained 3,250 members in 1990, reaching a total of 4,500 that year.

Hopeful signs for Episcopalians, sociologist says

MILWAUKEE—For the first time in more than a decade, the Episcopal Church has registered a modest gain in membership, suggesting that better times may be around the corner for the denomination, and perhaps for mainline churches overall.

In a report presented at a four-day meeting of the church's executive council that ended March 6 in Milwaukee, sociologist Kirk Hadaway said the 2.4 million-member denomination broke the downward cycle in 1990 with a net membership gain of 3,084.

Among his positive findings:

—The number of child baptisms and people transferring to the Episcopal Church are up, while the number of deaths and people transferring out are down.

—The number of individuals affiliated with the church is increasing faster than the number of families. That is important, Hadaway said, because it shows the church is able to attract persons in one of the fastest-growing segments of the population.

—There are as many people outside the church who call themselves Episcopalians as there are Episcopalians in the pews.

In reporting a gain in 1990, the Episcopal Church joined

another mainline denomination that experienced a modest increase in 1990—the 5.2-million-member Evangelical Lutheran Church in America, which had a net gain of 1,959.

The gain in 1990 followed on the heels of a membership loss of 13,000 in 1989 for the New York-based church. All of the major liberal mainline denominations have suffered enormous membership losses since the mid-1960s.

Hasidic Jews ponder future of their movement

NEW YORK—While the 89-year-old Rabbi Menachem Mendel Schneerson convalesces in his Brooklyn home following a stroke he suffered March 2, his followers around the world are praying for his recovery and pondering the future of the movement he has headed for more than 40 years.

Known as Chabad Lubavitch, the movement has stirred admiration from many outside its fold who credit it with helping bring secular Jews back to a knowledge and appreciation of their religious heritage. In New York and other major cities, young men in the Lubavitcher movement drive through neighborhoods in vans known as "mitzvah tanks," distributing information on Judaism and demonstrating Jewish rituals. "Mitzvah" is the Hebrew word for good deed.

The Hasidim—the Hebrew word for "pious ones"—dress in the traditional Hasidic style: black suits and black flat-topped felt hats. Beards and curled sideburns are other hallmarks of their unmistakable appearance.

Whatever kudos the movement has drawn have been more than offset by strong criticism from liberal Jews who charge that Schneerson has manipulated his followers in an effort to make ultra-Orthodox Judaism a dominant political force in Israel.

Schneerson has never set foot inside the Jewish state. This has been still another source of controversy, as is the belief among many of his followers that he is the Messiah—a belief that Schneerson has declined to address in public.

Matthew Fox gets final extension before ouster

Controversial Roman Catholic theologian Matthew Fox may have run out of appeals in his attempt to remain a Dominican priest while refusing to obey a series of orders from his religious superiors in the United States. The master general of the Dominican Order, the Rev. Damian Byrne, announced from his headquarters in Rome March 18 that he would give Fox until April 30 to "comply with the assignment given him by his provincial" in Chicago or face expulsion from the order. Fox, founder and director of the Institute of Culture and Creation Spirituality in Oakland, Calif., has been directed to return to his home Province of St. Albert the Great in Chicago.

Churches in East Germany linked to secret police

BERLIN—In the aftermath of German unity, church leaders from former East Germany are facing ugly accusations and tough questions about their dealings with the despised secret police during years of communist rule. The controversy, played out here for months in the popular press and in two recent books, is not likely to disappear soon. The charges that church figures in the East cooperated with the secret police go to the heart of the church's position of "critical cooperation" with the Marxist government during the past 20 years.

Catholic bishops urge simpler lives, more giving

WASHINGTON—A panel of Roman Catholic bishops has called on U.S. Catholics, an increasingly affluent group in society, to lead simpler lifestyles and "give more to the church."

The appeal by a nine-member committee of bishops comes in the first draft of a pastoral letter on "stewardship." The full U.S. Catholic hierarchy will decide whether to adopt the statement later this year.

Religious leaders frequently invoke the term stewardship when they ask the faithful to give more time, talent and money to religious institutions.

In their six-page draft, the bishops take a slightly different tack. They look at stewardship more in terms of devotion than dollars, although the committee does raise the matter of Sunday collections.

Titled "Stewardship: A Disciple's Response," the letter says good stewardship means a "truly radical" commitment to Jesus Christ and Judaeo-Christian values that often collide with the broader culture.

The document points to the widely documented movement of Catholics into the middle and upper-middle classes from their status in the past as an overwhelmingly immigrant group in the United States.

Ad campaign promotes teen sexual abstinence

(RNS)—"I THINK ABSTINENCE IS A growing market," says advertising executive Hal Donofrio. And with the help of funds from both the public and private sectors, he's developed a campaign to get teen-agers to avoid pregnancy through the only error-free method: abstinence from sex.

Donofrio's Baltimore agency—Richardson, Myers & Donofrio—has designed posters and billboards with the word "VIRGIN" painted in large pink letters, followed by the sentence, "Teach your kid it's not a dirty word."

For the print media, the campaign has come up with ads directed at teen-agers.

One version shows either a black or white male teen holding a baby. It says, "A baby costs \$474 a month. How much do

you have in your pocket?"

Another shows a close-up of a baby's face. Its message: "It's amazing how many guys disappear when one of these shows up."

Radio commercials offer similar messages, and T-shirts designed for the campaign proclaim, "I Don't Mess Around."

The idea for the campaign came six years ago, when members of the Maryland legislature on both sides of the abortion debate approached Donofrio with a common concern. Whether they favored abortion rights or opposed abortion altogether, the legislators were concerned about the growth of teen pregnancies in the state.

The legislators knew Donofrio's agency from previous public service campaigns. They asked him to develop one based on abstinence.

FILM REVIEW

Good vs. Evil: The Power of One

By Cynthia Edwards

If you have ever doubted the existence of Satan, *The Power of One*, will refresh your memory and elaborate on your experience.

More powerful and telling than a made-up movie about weird spirits or farm-implement slaying, *The Power of One* is a fairly systematic exposure of the way Satan works in the hearts of men.

The movie, rated R, is about the Republic of South Africa (RSA): about apartheid, about Afrikaner ignorance, fear, and hatred of Africans and English-speaking whites. It is also about a brave English lad, with the odd moniker of P.K., who is orphaned at the age of 7, and grows up with a sense of mission about uniting all the tribes and races of his homeland.

This is a political movie *nonpareil*. Each character symbolizes one of the various types of inimical thought and behavior making up the schizophrenic personality of the RSA. Case in point: Jaape Botha is a young Nazi in the Afrikaans boarding school where parentless P.K. goes. Big Jaape leads the offense against pint-sized P.K., whose only sin is being English. Jaape is finally chucked out of school when he oversteps the line between torment and torture.

This bully is P.K.'s nemesis, reappearing twelve years later, not surprisingly in the uniform of the South African police (closest thing to the Nazi Party for a frustrated Jaape). His resentment against P.K. has fed on his heart and become a mania for destruction of anything P.K. loves. His rage gathers power like a firestorm in the prevailing atmosphere of license to oppress blacks and liberal whites.

New generation

"Apartheid"—separateness—is the official name of this atmosphere. It is brought into law by another character, a powerful cabinet minister named Marais. In an ironic

twist, P.K. falls in love with the daughter of this laager-mentality ruling-class Afrikaner.

Her name is Maria, and she is truly the bravest person in the film. She is the only one who transforms her attitude towards the *swart man*. Brought up to fear Africans, sheltered from knowing anything real about them, she is challenged by P.K. to defy her father and visit the black township (read: slum) Alexandra. She goes, she sees, she changes. Henceforward Maria's honest heart prompts her to defy her father repeatedly by secretly helping with a school P.K. sets up to prepare black people to teach English.

P.K. himself is an oddity. He represents the Messiah to the Africans, seeming to fulfill a persistent myth about one who will come to unite the nations (read: tribes). Without parents, he is raised by Doc, a German concert pianist who gets stuck in South Africa when the Second World War breaks out. Doc is interned as an enemy alien in a prison camp with thousands of Africans. In this strange environment, P.K. learns boxing from an old African convict, Geel Piet, who is responsible for the rumor that P.K. is the Messiah, or "rainman": the one who cools things down when they are hot.

The myth catches up with him again when he is on the verge of matriculating from an English prep school in Johannesburg. P.K. agrees to participate in an illegal mixed-race boxing match against a young African man in the township. He wins the bout and is declared the "rainman" to the tribes for the sake of helping them to unite enough to break off the chains of apartheid. P.K. speaks Zulu, Afrikaans and English. He is white but united with the young black boxer, who has serious plans for the advancement of his people. He is therefore the natural spiritual focus for the hopes of the blacks, the admiration of the liberal whites who don't hate blacks but don't have the guts to take any affirmative action, and for the hatred of the Afrikaners.

Make a difference

The main message of the movie is spelled out on the screen at the end for the benefit of the spiritually blind, that in unity is true power—the power of one.

There are many more messages: that intolerance breeds degradation (Geel Piet is forced to eat dung from the toe of a prison guard's boot). That innocence is often the tragic victim in a crossfire of resentment



(Maria receives the truncheon blow that was aimed at P.K.) That those who digest the wrongs done to them will live to fight again another day (the black boxer, whose eye is whipped to a pulp by a frenzied policeman, philosophizes that one works as well as two).

I've thought hard about this movie, since seeing it on its opening night. Normally I dislike political movies, and I hate violence, but I can't really fault the stance this one takes. With one major exception: the African is *always* portrayed as a kind of noble innocent. We are subjected to graphic displays of inhumanity whenever an Afri-

kaner in uniform appears, but we are sheltered from the inter-tribal violence that is part of P.K.'s mission to solve. This is manipulative and unrealistic.

I spent seven years of my youth in South Africa, and when I think of those times I always think of an African friend named Angelina. She worked as a live-in maid in our home. By law, Angelina couldn't have her husband with her at night on our property. By law, she couldn't have her children with her. By law, she saw them once a year in the faraway homelands. When she came home, they would greet her shyly, dimly remembering her only by name.

When Father was in Danbury prison, and when at times I am away from my family, Angelina's life often came to my mind. Because she was separated from her loved ones all the time, not out of conviction for a higher cause, nor with any hope of reuniting in the near future. She did it for the high cause of scrubbing my toilet.

The Power of One strikes me as being true in showing the attitudes of the different types of people struggling for power and recognition in South Africa. I hope in some way it helps the honest, farsighted people who put being unified above being English, or Jewish, or Afrikaans, or Zulu, or Xhosa, or Shona, or whatever.

South Africa is a country rich in minerals, natural beauty, and in diverse human traditions. Surely it is time for the races and tribes to learn from each other, and accept the best they each have to offer.

Note: Three excellent books on the same subject and era, from different angles: Alan Paton's classic *Cry, the Beloved Country*, Trevor Huddleston's *Naught For Your Comfort*, and Olive Schreiner's *The Story of an African Farm*.

Religious Foundation of the First Amendment

By Haven Bradford Gow

The fashionable view accepted and promulgated by scholars, jurists and government leaders today is that the Founding Fathers intended the First Amendment to erect an impenetrable wall of separation between Church and State; the Founding Fathers, according to this view, feared religious zealotry and fanaticism and, therefore, wanted to keep religion a private matter that would have little or no influence on American public life.

However, as historian Robert Cord points out in his trenchant contribution to *The Freedom of Religion Clauses of the First Amendment: What Do They Mean Today?* (Pennsylvania Catholic Conference, Box 2835, Harrisburg, Pa.), "If Jefferson and Madison were absolute separationists, why would Jefferson author a Virginia 'Bill of Punishing Disturbers of Religious Worship & Sabbath Breakers,' sponsored by Madison in the Virginia Assembly and which...became Virginia law in 1786 along with Jefferson's Bill for Establishing Religious Freedom."

Moreover, "If Madison were an absolute separationist, why did he serve as one of six members of a joint congressional committee which, without recorded dis-

sent, recommended the establishment of a Congressional Chaplain System? If absolutist, why would the First Congress—which authored the Establishment Clause—adopt that committee's recommendation and vote a \$500 annual salary each for a Senate Chaplain and House Chaplain to offer paid public prayers in Congress?...And if the Establishment Clause was understood to be an absolute injunction, why did Presidents George Washington, John Adams and James Madison issue *discretionary* proclamations of 'Thanksgiving, prayer and fasting'?"

Thomas Jefferson is the Founding Father who first used the phrase "wall of separation between Church and State." But in what sense did Jefferson mean "separation of Church and State?"

If Jefferson believed in an absolute separation of Church and State, why did he sign a tax exemption bill for the churches in Alexandria County in 1802? If he were an absolutist, why would Jefferson—2 years after he wrote his "wall of separation" letter to Connecticut Baptists—conclude a treaty with the Kaskaskia Indians which, in part, called for the United States to build them a Catholic Church and pay their priest? Why would Jefferson further urge Congress to appropriate the public funds to execute the terms of that treaty if he believed in the absolute

separation of Church and State?

According to the Plymouth Rock Foundation in Marlborough, New Hampshire, this nation was founded on these Judaic-Christian principles: (1) The sovereignty of God; one nation under God, (2) Personal freedom under God, (3) The sacredness of human life, (4) Political equality of all people, (5) The right to own property assured and protected, (6) The people's power to elect civil officials, (7) The people's right to authorize civil laws, (8) Checks and balances & Division of powers, (9) Inexpensive, speedy and impartial justice, (10) The sanctity of the family as the foundation of civilized society, and (11) Universal education based on the teachings of the Bible.

Patrick Henry once observed that "It cannot be emphasized too strongly or too often that this great nation was founded, not by religionists, but by Christians, not on religions, but on the Gospel of Jesus Christ."

Daniel Webster pointed out that "Whatever makes men good Christians, makes them good citizens."

U.S. Supreme Court Justice Joseph Story said: "The real object of the (First) Amendment was not to countenance, much less to advocate, ... infidelity by prostrating Christianity; but to exclude all rivalry

among Christian sects, and to prevent any ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government."

Was this nation built upon a Judaic-Christian moral and religious foundation? To that question, our Founding Fathers provided a clear and convincing answer; the answer is a clear and resounding Yes.

Mr. Gow is contributing editor for the *Catholic League for Religious and Civil Rights*.

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★ OPINION AND COMMENTARY ★

So This is Politically Correct America

By Paul Carlson

We live in a world of shifting and evolving ideas. Sometimes old ideas appear in "modernized" forms, while occasionally there are genuinely new ideas and viewpoints.

In this article, we'll take a brief look at some current events in our society, and some much discussed trends and ideas. America in the 1990s is getting to be a pretty interesting place, and perhaps we can throw a little new light on things. We'll give special attention to the "latest thing"—the "Political Correctness" movement.

I have been back in my hometown, the San Francisco Bay area, for two years now. My family moved here over 70 years ago, and this has always been a rather curious place to live. From the Gold Rush and the Chinese influx (remember "Kung Fu"?), to Jack London and his brief, fiery career, the Bay Area has always been a hotbed of amazing new trends and currents. Let's look at some famous and not-so-famous recent events.

I work in the seafood industry, which is—not surprisingly—a rather "male-dominated" business. One finds many of the seafood plants rather liberally decorated with "pinups"—which range from company-sponsored "swimsuit calendars" to Playboy-type "centerfolds". I do not comment—I merely report! Recently, the national media has been reporting intensively about "sexual harassment." Time magazine made sure to list (and illustrate!) "pinups" as a form of this harassment.

Art and the beholder

Last year, the FBI raided the studios of a local photographer. They publicly accused him of being a "child pornographer," and seized hundreds of his photos to prove it. One of his best-known series is on the subject of "Mothers and Daughters at the Nudist Beaches." He vehemently denied the charges, claiming that he is an artist. You know, free expression, the First Amendment, and all that. He instantly became a local hero, and the case a "cause celebre". Many people rallied to his defense out here. Eventually, the case was dropped without any charges.

Therefore, if my fishmonger buddies wish to avoid charges of "harassment", all they need to do is substitute their old "pinups" with posters of this man's nudist prints!

The Bay Area is a center of "gay activism." (One out of twenty people in San Francisco is already HIV-positive.) The "ACT UP" people have been in the forefront of this. Until recently, when the local group disbanded over disagreements

about tactics and behavior. During a recent anti-state government demonstration, some beautiful stained-glass windows were smashed at S.F.'s Old State Building. A few days later, it was mentioned that a "gay" artist had made those windows. Virtually everyone believes that they hurt their own cause.

A few weeks back, a South Bay area school administrator made a speech to a civic group. Apparently he is not "with it" when it comes to '90s-style correctness. He made some stupid and unoriginal jokes about two Bay Area towns, using redneck-type descriptions for their black and "gay" populations. He even threw in a dumb remark about "female joggers." The local activists crowd screamed for this guy's head, to say the least. He finally had to apologize and attend "sensitivity training" (whatever the heck that is). Some still called for his firing anyway.

Meanwhile, some inner-city "rap" groups have been pulling out all the stops with their lyrics. One group called explicitly for arson and harassment for Korean grocers, to drive them out of black-populated ghetto areas. Another group, due to the lack of a PAID Martin Luther King day holiday in Arizona, called for the assassination of various government officials. The same "protest crowd" leaped to the rapper's defense! They are Artists, remember?? The poor administrator had the misfortune of NOT being "politically correct," it seems. Welcome to the '90s!

Even the library

Last year there were three fascinating stories, all involving "public areas"—two of them at libraries. Each one has resulted in a public furor. The three are actually touching upon the same issues. I think I might be able to bring them together, and solve all of their problems.

Our cast of characters includes three hapless, smaller-sized municipal agencies, a group of "sensitive" anti-perfume people, a stinking unwashed homeless man, and a group of heavy-coat-wearing child molesters—leavened by a host of activist, publicity-hound lawyers.

Up north of my home, in Marin County, there is a dedicated group of people who are—they claim—"allergic to civilization" and to all of its synthetic horrors. They picketed Elizabeth Taylor, when she stopped in to promote her new perfume. "Murderer!" they called her—for inflicting her noxious chemicals upon an unaware public. They are moving towards banning the wearing of all perfumes, colognes, etc., at any public functions in Marin County.

Meanwhile, over in New Jersey, a small local library was rousting out one homeless man. He was, it seems, unwashed and stinking and virtually living in the place. But those lawyers helped him sue for "discrimination", and he's won a quarter of

a million dollars, so far.

And, last, in San Francisco, it was discovered that a group called NAMBLA had been meeting regularly in a library meeting room. It was the "Man Boy Love Association," which advocates legalization of sex between men and children. Many "gay" groups have always pushed for (at least) lowering the "age of consent." But this was TOO much, and even they disavowed these guys. A local TV station

"The local activists crowd screamed"

burst in on them, cameras rolling. They literally pulled up their coats, and ran from the room!

Straighten out

Well, as I said, I can straighten this all out, in short order. First, we send our homeless friend to spend his quarter-million in hot-tub land, Marin County. He

Practicing Moral Responsibility

By Haven Bradford Gow

Paul Krouse, publisher of *Who's Who Among American High School Students*, recently conducted a survey of this nation's top 1,150 high school seniors concerning their attitudes and particularly their practices in the area of sexuality. Even though the vast majority of these outstanding students acknowledged knowing about AIDS and how it is contracted, relatively few said they used a condom or altered their sexual behavior to avoid contracting the deadly disease.

Twenty eight percent of these top high school students confessed to engaging in sexual activities; however, of these students 42 percent said they would continue to engage in sexual intercourse without protection if the condoms were not available.

What, then, is the solution to the nationwide epidemic of teen pregnancies and STDs? According to Dan Lowy, a dedicated family man in Park Ridge, Illinois, "Abstinence is the only acceptable way to deal with all the promiscuity and teen pregnancies and STDs. We have to teach young people what people of my generation (World War II) readily knew and practiced, that is, to practice personal and moral responsibility. When schools and government agencies give out birth control pills and devices to the kids, they are promoting irresponsible conduct."

Dr. James Dobson, president of Focus on the Family and co-author of *Children at Risk*, tells us that "No other approach (other than abstinence) to the epidemic of sexually transmitted diseases will work. The so-called 'safe sex' approach is a disaster in the making. Condoms fail 15.7 percent of the time in preventing pregnancy among married couples. They fail 36.3 percent of the time in preventing pregnancy among young, unmarried, minority women."

He adds: "The process of recommending condom usage to teens inevitably conveys five dangerous ideas: (1) that 'safe sex' is achievable; (2) that everyone is doing it; (3) that responsible adults expect them to do it; (4) that it's a good thing; and (5) that their

can thank the local leaders, driving them off to New Jersey. There, they can constitutionally wear all the perfume they want! They can lease that library, and pay off that legal debt for them.

See? Wasn't that easy?? And, if we are "politically correct" enough, all of our other social ills will also fall by the wayside.

If you read the news magazines, you can find some more, for yourself. Radio talk shows will discuss many other as well.

Knowing the Principle, and making an effort to live by it, makes a huge difference in our outlook on life. Foolish people call it "puritanical and restrictive," but I say that it can really cut through a lot of this modern confusion. And there is plenty of it, too.

Many college ladies are now demanding to be described as "womyn" instead of "women". They want unrestrained fun, but never to be taken advantage of. They want "respect". Perhaps they really are getting tired of the fallen world.

We are now proclaiming the "Age of True Mother"—also, the public "Declaration of True Parents." I must say, it looks like it's just in time, too.

peers know they know these things, breeding promiscuity."

Thomas O'Connell, executive director of the Chicago chapter of the Catholic League for Religious and Civil Rights, says our media should exercise more responsibility in promoting the concept of abstinence. The concept of "safe sex" is dangerous and unworkable, and so it is time for influential people in the media to forward the concepts



of sexual purity and abstinence and make these concepts more attractive to young people.

Certainly, the solutions to teen pregnancies and STDs are not amoral, secular humanist "safe sex" programs and birth control clinics in the schools. Rather, our families, churches, schools and social organizations need to re-emphasize the teaching, learning and practice of moral values like courtesy and kindness, honesty and decency, moral courage, justice, integrity, fair play, self-respect and respect for others.

When young people develop nobility of mind, spirit and character, they will understand how to conduct themselves not only in the sexual realm but also in all other important areas of life.

Mr. Gow is contributing editor for the Catholic League for Religious and Civil Rights, and a columnist for The Chicago Defender and Christian News and Chinatown News.

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The Religious and Social Significance of the Family

By Dr. Thomas G. Walsh

This is the second in series of excerpts from a paper presented in the "Marriage and Family" seminar sponsored by the International Religious Foundation in Seoul, August 1991.

Thomas Aquinas and other late medieval thinkers offered a positive interpretation of marriage and family, but it was not until the Protestant Reformation that marriage and family achieved a new status, both theologically and socially, that previously it had not had. Luther, himself a former Augustinian monk, argued in "The Estate of Marriage" that "priests, monks, and nuns are duty-bound to forsake their vows whenever they find that God's ordinance to produce seed and to multiply is powerful and strong within them." Moreover, "The estate of marriage, however, redounds to the benefit not alone of the body, property, honor, and soul of an individual, but also to the benefit of whole cities and countries, in that they remain exempt from the plagues imposed by God." Again Luther believed that celibacy violated nature, and like fornication, would only bring on various plagues.

For political philosophers there has always been an awareness of a link between familial ordering and political ordering. Hence, patriarchal theories of family structure go well with monarchical political theory, for example, in Sir Robert Filmore's work, *Patriarcha*, where parental authority and political authority were understood as analogous. John Locke's *Two Treatises on Government* is a critique of Sir Robert Filmore's theory of parental authority and monarchy.

In liberal democratic societies, there is developed a theory of family analogous to the theory of politics; that is, marriage and family come to be understood as more voluntary, impermanent contractual relations, and authority is limited to consent. In the move from traditional society to modern society, the romantic and choice model of marriage replaces arranged marriage.

Marxism

Hegel and Marx-Engels were perhaps the last philosophers to place a very significant importance on marriage and family in their grand social visions. Hegel viewed the family as a pre-ethical realm characterized by love relationships, evidenced in the tragic tale of Antigone. According to Jeffrey Blustein, "[in Hegel] the family imposes demands on the individual that conflict with demands of citizenship [cf. Plato and Antigone], it also fosters and reinforces in children a sense of their own particularity, prevents them from being totally absorbed in the public life of the wider society, and thereby lays the foundation for that 'subjective freedom' and interiority characteristic of a moral agent." (Jeffrey Blustein, *Parents and Children—The Ethics of Family*, Oxford University Press: New York, 1982, p. 94)

Marx, following Plato, saw the bourgeois family as a fundamental obstacle to socialist revolution. *The Communist Manifesto* calls for the abolition of the family; in general, utopian socialists advocated either the end of the monogamous ideal of marriage and family or a radical relaxation of standards meant to support it as an institution. Clearly the family can be an institution that perpetuates inequality, especially with inheritance laws that allow

wealth and property to be passed on intergenerationally. Also there is no lack of evidence that two-parent families which are stable and loving tend to socialize children who are well-adapted to education, social interaction and professional achievement, thereby creating conditions of inequality as compared with dysfunctional family units and their human products.

At any rate, Marxists tended to side with views not unlike those of Plato and Paul, views which understood the family as essentially incompatible with radical world transformation.

This brief survey of attitudes towards marriage and family in Western civilization at least locates our discussion within a larger tradition of inquiry, and indicates that we need make no apology for our interest in this subject. But, having established the legitimacy of our inquiry, we can also assert more forthrightly the primacy of the subject of our inquiry, that is, that the family is not only worth discussing, but that the family is the basis for creating a world worth living in. I would like to develop several theses in order to lend support to Unificationism's claim as to the primacy of the family in the formation of individual character, cultural ethos, and social system.

Psychologically decisive

Thesis #1: The individual's experience of marriage and family—as child, sibling, spouse and parent—is psychologically de-

RAISING

"Mom, I know why Satan is mad. It's because we're winning. And he's losing his temperature."

Regis Hanna Jr., 4

If you have an anecdote about raising the second generation that you would like to share with the Unification Community—try to keep it under 100 words—send it to: Unification News: Raising Abel, 4 West 43rd Street, NY NY 10036.

ABEL

cisive. Family experience (nurture) shapes our fundamental orientation and responsiveness to reality at large (metaphysics and religion), to society at large (home or homelessness), to all extrafamilial relationships, and to our given genetic nature (our given gifts and sex), and to nature or environment at large. Everyone is born into an already existing world, and much of our self, including our personality, is a living response to the world we meet. We know that somehow people born in Hindu countries often turn out to be Hindus, and this is true of most religious cultures.

Shaping of character occurs on two levels, universal and particular. According to Freud, human beings undergo a universal kind of primal experience in the familial matrix; the paradigm is the Oedipus story. We also have particular experiences in the family: an alcoholic father, loving parents who are ignorant, the death of our mother, no siblings, one sibling, several siblings, a divorce during adolescence, an unsuccessful marriage, the death of a spouse, the death of a child, a wayward child, etc. In any narrative account of who we are, any accurate autobiography, we tell the story of our family life. Without this dimension of our story no account is adequate or

truthful.

There really is no individual who is not both a familial product and a being moving toward family (either creating a new family or coming to terms with an existing family matrix). The idea of an individual unrelated to family experience is an unintelligible concept. Who I am, is what I have become through undergoing the experience of one kind of family or another. According to Urie Bronfenbrenner, "In order to develop—intellectually, emotionally, socially, and morally—a child requires participation in progressively more complex reciprocal activity, on a regular basis over an extended period in the child's life, with one or more persons with whom the child develops a strong, mutual, irrational, emotional attachment, and who is committed to the child's well-being and development, preferably for life." ("Discovering What Families Do," in *Rebuilding the Nest*, p. 29)

The religious import of this thesis is that family serves as the mediator of God or ultimate reality. For the child the family, and particularly the mother, provides the most primal and indelible introduction to the cosmos. Whether the child feels welcomed or not will make all the difference. Whether God is good or whether the cosmic law is benevolent, it will be the early childhood experience that will answer most profoundly. The power of religion must flow through the family. This means the power of religion must order and infuse sexuality, both horizontally in terms of the unity and companionship of spouses and vertically in terms of procreation. The family moreover is the center point for the transmission of the heritage. If religion is not in the home, it will only exist in weakened form in the temple.

Social significance

Thesis #2: The family is of decisive social significance and, in the effort to reform society and create a good society, exceeds in import both educational projects and social welfare projects. Moreover, family structure and experience is more determinative of human behavior and achievement in society than either ethnic or racial inheritance. In America we often view political conditions and, as a subsidiary of politics, educational conditions as paramount for social development. This is largely because government cannot address the family question, political minefield that it is.

Social science, however, does reveal a relationship between family structure and social well-being. According to Jack Goody,

a Marxist anthropologist who seeks to establish the cause of family structure in material conditions such as climate and geography, there is a striking correlation between monogamous family patterns and "advanced societies." (Jack Goody, *Production and Reproduction*, Cambridge University Press, p. 51)

Goody makes a point he wished not to make, linking prosperity to family structure. Immanuel Todd has argued that there is a distinct correlation between a certain kind of authoritarian family structure and a culture's general receptivity to Marxist-Leninist political structures. Likewise a more egalitarian, nuclear family structure provided the conditions for liberal individualism to emerge and flourish.

In addition to the basic reality of procreation, family is the basis for socialization. The family is the intergenerational bearer of tradition and values. Christopher Lasch says, "If the reproduction of culture were simply a matter of formal instruction and discipline, it could be left to the schools. But it also requires that culture be embedded in personality. Socialization makes the individual want to do what he has to do; the family is the agency to which society entrusts this complex and delicate task." (*Haven in a Heartless World: The Family Besieged*, Harper: New York, 1977 p. 4)

George Gilder has argued a direct link between family and economic prosperity: "Indeed, after work the second principle of upward mobility is the maintenance of monogamous marriage and family.... Civilized society is dependent upon the submission of the short-term sexuality of young men to the extended maternal horizons of women. This is what happens in monogamous marriage; the man disciplines his sexuality and extends it into the future through the womb of the woman." (George Gilder, *Wealth and Poverty*, Basic Books, New York, 1981, p. 69-70) Gilder sees evidence for a direct link between familial anarchy and poverty.

I would add to this the problem that justice, when defined as equality, is very difficult to achieve intergenerationally, that is, over time, and one reason perhaps that socialism has often been averse to the nuclear-family model. That is, if the cultural conditions for achieving prosperity are rooted in significant ways in family love and order, then wherever such conditions obtain, there will be a natural excess of achievement in contrast to disordered or alternatively ordered family systems. Thus good families risk becoming classified as unfair, the root of social injustice.

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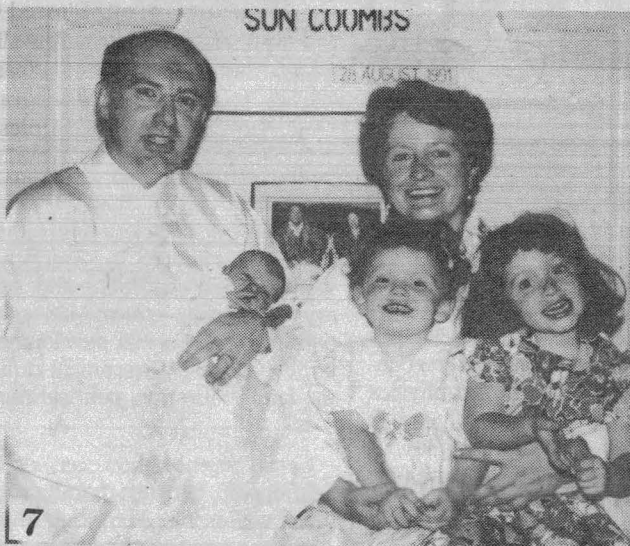
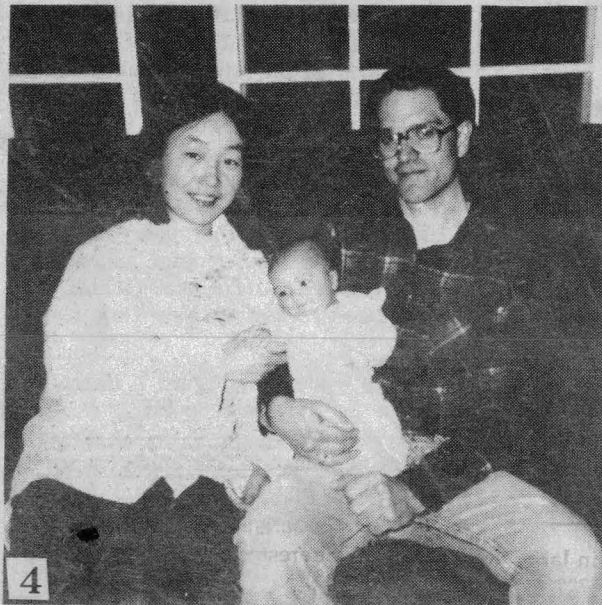
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New Arrivals

To be included, just send us a photo of your family (with optional donation; color is fine except for those indoors-without-flash orange-colored prints which will look like mud) with all your names plus the birthdate of the new arrival to: **Unification News Arrivals, 4 West 43rd Street, New York NY 10036.** (Returns with SASE only.) This month we are proud to present:

● 1. Daryl & Philippa Clarke (Harlem, NY) with Zaneta Chun Ja, Xaver Chong Han, Pakstan Bokman & Hyoshin Isaac (2/28/92) ● 2. Edwin & Tomiyo Pierson (Falls Church, VA) with Owin Gibbuda (2/7/92) ● 3. Andrea & Antonietta Mundula (Greensboro, NC) with Eliana Ae Soon (10/7/91) ● 4. James & Hong-Yu Kovic (Barrytown, NY) with Yumi (12/12/91) ● 5. Fritz & Hilda Piepenburg (Yemen) with Hanna Amina, Johann Friedrich & Joachim Gottfried (11/30/91) ● 6. Paul & Reinhild Frank (Luxembourg) with Pierre-Jacques, Jacqueline, Victoria & Marierose (6/19/90) ● 7. David & Tina Coombes (London, UK) with Rebecca Melinda JongWon, Stephanie Rowena JongOk & Isabel Anwen Ye Sun (8/17/91) ● 8. Josef & Monique Derf (Belleville, NJ) with Kayo Ye-Young, Chris Alan Hyo-Chon, Aurelia Yenan & Johann Yo-Han (10/31/90) ● 9. Fridolin & Maureen Kathan (Germany) with Konrad, Andrea & Olivia (6/27/91) ● 10. Dennis & Noriko Pearson (Minneapolis, MN) with Yeshim, Denise, Derik, Jan & Youngil (11/14/90) ● 11. Donald & Leslie Holliday's (Newton, MA) Dara Liane (12/24/92).



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