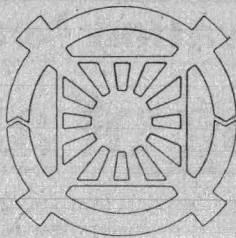


Reverend Moon:
God's Day speech
on the central
point of love
between God and
man • p.3

Arts Workshop:
European church
gets together to
discuss the com-
ing new age of
art • p.6



**HSA Publica-
tions:** A special
4-page Spring
Supplement with
all the books now
available • p.9

Resurrection:
The coming of
Christ and going
from spiritual
death to spiritual
life • p.16

Unification News

Volume 5, No. 3

The Newspaper of the Unification Movement

March 1986

Renovation of the National Headquarters

By Richard L. Lewis

Ruin, decay and neglect was the state of the old Columbia Club on 43rd Street in Manhattan when the church purchased it in 1975 to be the new headquarters of the church in America. Over the years, there has been much renovation and repair to make it functional and beautiful (see Louise Strait's article on page 4 about the first arrival) — but nothing quite on the scale of what is now transforming this venerable old building into a modern center of religious activity.

This project began when Reverend Moon asked church leaders to spearhead a new outreach program in America. As a foundation to accomplish this, the restoration of the national headquarters building has been initiated in order to create a center of outreach activity that could become a model for the rest of America. Rev. Kamiyama's assistant, Mr. Nakamura, has already started a witnessing program with twenty church members.

The plan for the building is to create an educational center, with dormitories and lecture rooms as well as upgrade all the basic facilities. A team of forty volunteers has been at work for two months, so there are already dramatic changes in the building.

Some of the changes are visible from the outside. One is the replacement of 560 wooden window frames — now showing their age dramatically — with new aluminum, doubled-paned frames. Another very obvious sign of the changes have been

the twenty-three massive, 30-cubic-yard dumpsters that have arrived, been filled with junk and debris, and groaningly departed one by one. Plans are also being drawn up for the renovation of the storefronts and for a complete overhall of the outside of the building.

The basement kitchen was totally gutted: new ceilings, tile floors and walls, and cold and freezer storage have been installed along with new ranges and ovens. A new laundry facility is also in construction.

On the first floor, the ballroom has been transfigured into a chapel with pews and pulpit. A new heating and air-conditioning system will soon be installed which will make the arctic and tropical Sunday Services a thing of the past. The New York Room has been completely restructured into a conference and banquet room.

On the second floor, in the west wing the dining area and introductory lecture room have been beautifully redecorated and the California Room changed into a film and lecture room. The large old cafeteria along the front of the building is now the Garden Room, a lounge and reception area with a lavish display of original paintings by Jan Parker. In the east wing a two room Video Library was created with 10 video modules for guests to study the Divine Principle. The most secluded and quiet room — the Madison Room — has been redecorated and elegantly furnished as a reception room for special guests.

The third and fourth floors with the

see 43rd STREET pg 4



Richard Lewis

The National Headquarters on 43rd Street in Manhattan is being totally renovated from the top to the bottom.

ICUSA developing a social ministry in NY

By Jean Michel Brejard

On Hausman Street, part of a huge industrial complex in northern Brooklyn, every warehouse exudes gloom and callousness. But over the door with the number 119, a small hand-painted sign announces in red that a bit of spirituality and hope had settled in the midst of drab commercialism. Here are the headquarters of I.C.U.S.A. (International Clergy and Laity United in Shared Action), of New York City.

ICUSA was initiated in April 1985, by the Unification Church, to promote cooperative action between laity and religious organizations in the social, cultural and economic fields.

Mr Bob Wagner, its director, said that "ICUSA wants to bring together ministers from various denominations, so that they can pool resources and

understand how to meet the needs of the community at-large, instead of just serving their congregations." ICUSA is working to develop programs to help fight family breakdown, moral decay, racial discrimination and crime.

The major impetus came when the Unification Church donated 250 trucks, nationwide, in order to facilitate food distribution programs.

"As we get more and more involved with different aspects of society: business, art, academia, I believe that, at some point, our ideals have to be translated into concrete action in order to have some impact," said Mr Wagner. "As a result of our work, people have come to know that the Unification Church is seriously concerned with the social problems of New York City."

Bread and tomatoes

Concretely, ICUSA in New York City, is represented by a warehouse, 6

see ICUSA pg 5



ICUSA has developed an extensive food distribution network in New York.

History and the making of an historical person

This is an excerpt from a sermon given by Rev. David Hose, Brooklyn, New York, December 8, 1985

By Reverend David Hose

Looking back in history there are two kinds of lives that we might call historical. There are the very good — Moses, Jesus Christ, Saint Francis, Helen Keller, Mother Teresa; and the very evil — Queen Jezebel, Adolf Hitler, Joseph Stalin, Idi Amin, Charles Manson. Those people all had historical impact. But the kind of impact they made is important. Adolf Hitler had a profound impact on people's lives: He was a genocidal murderer. On the other hand, Jesus Christ gave rebirth to hundreds of millions of people down through the years — billions. So the impact for good or evil on history is ultimately the impact for good or evil on people.

And it's not just after one is gone. It's every day of one's life. Every moment I am on this earth, I am having an effect on the world around me. And what is that effect? What direction it is taking? I was touched very powerfully by God when I was 22 years old, and joined this movement. And I thank God for it. So I could say, "Yes, I've been living for God for the last 18-and-a-half years of my life." But what does that mean — living for God? You can equate it with living for history, or living for people. It all equates out to the same thing, or it should. But does my living for God really equate with living for history or living for people?

Living for God is indeed a moment by moment activity. Person by person. Event by event.

People make history

Does history make the person or do people make history? I think we all know the answer. It's true — people make history.

I'm the father of a number of children, and sometimes I hear the children discussing what they want to be when they grow up. There's always someone who says he wants to be a great person, who thinks that, sooner or later, time and events are going to roll something up to his doorstep that is going to give him the opportunity for greatness. Particularly following someone like Reverend Moon, we do not usually adjust ourselves to small aspirations. We have big aspirations. But we have to be careful that we don't get caught in what little kids do — that is, having this dream that somehow the aspiration is going to come true when history presents us with the right opportunities.

Things very seldom work that way. Maybe with Lotto but not much else in this life, especially the important things. Sometimes we tend to wait for these moments, and we can wait ourselves into the grave. The short years of our lives demand that we be initiators. The world needs godly people who can seek out opportunities to inject goodness, or make, as someone once said, lemonade out of lemon situations.

This is especially true of people who profess a faith, people who say they are living for God. People in this category are constantly faced with one problem: How do we bring the divine together with the daily? The person who is waiting for the divine to enter his life goes through thousands of days and doesn't realize that he could be making it happen, and while he is waiting he is get-

ting old and grey-haired and fat bellied. Nothing happens.

That's the way it is with the majority of the people in this world. And it could happen to you and me because there is no magic "I've made it" formula that guarantees it won't happen. Our planet is cursed with a tragic unconsciousness — sleeping with the eyes open and the tongue wagging. It's a terrible thing to think about. Early in the twentieth century a man named Gurdjieff said, "People are more awake when they're asleep than when they're awake." Because then at least their deeper minds are active. Just think, you and I live in a world where people are generally asleep, dreaming. In the

When she got halfway into her story, I just blew up and unloaded my burdens on her. She just didn't know how to react to me, so at the end she just said, "Thank you very much, Rev. Hose." And I said, "Well, thank you very much. You gave me an opportunity to air some things out." But she was shocked, I'm sure, because she came for my ear, and instead probably walked out more distraught than when she'd come in. I too was shocked at the amount of junk inside of me.

I had to deal with myself shortly after this situation, because I recognized that I had some real bad feelings in me. While supposedly helping others deal with their problems I myself couldn't

vironment around us.

So the question is, how can I build and maintain a true inner spiritual subjectivity? How can I bring the quality of what I have built in my relationship with God out to the world, no matter what the situation, and never withdraw into uncontrolled passions?

He never withdraws

I think the one who does this more than anyone else is Reverend Moon himself. He has to hear it all every morning, but he never withdraws. He is able to walk into the stormiest places, see the wrongs, the inequities, the hypocrisies, the emptiness, and the ugliness, and then invests everything in his hope for the future. That takes a tremendous inner strength. That takes a virtuous and a powerful type of person.

It's so easy to justify oneself by the ugliness of the world around us, to justify inaction, to justify resentment, to walk away disappointed. And Reverend Moon has had more reason to be disappointed than anybody. But he refuses to succumb to disappointment; and that's his victory — the victory of love. He is not controlled by outside events but motivated by the love of God, living out of the heart of a father, the redemptive, loving parent.

How much I see a need for that real core, that gravity, the confidence that comes through a relationship with God, to be able to stand out and speak from my heart in any situation instead of getting into a defensive posture. Did you ever have that happen? You win the battle but you lose your heart. You get the final word but you lose yourself — such an emptiness accompanies that "victory."

The historical person is not suddenly going to emerge in the teeth of a great, once-in-a-lifetime historical moment. The true historical person may never make it to Who's Who, may never make it to the newspapers. He or she may be completely unheard of. But that person's life is going to have a powerful impact on the lives of others. Maybe it's a family member. Maybe it's a crippled old woman who can't even leave her house, but because of her inner attitude, because of her relationship with God, she is contributing to a situation that no one else wants to touch. That person is having an historical impact, and those who now hide their heads in their closets will someday come out and applaud her.

Perhaps the biggest challenge we have every day in becoming that kind of person is learning how to control this machine called the mind. One of the biggest challenges in my life is to develop a truly centered and awakened mind — a mind that is not pulled off by the "traffic" around me every day, by a million juke boxes, by chatter, by sudden senseless impulses. The mind is really the most holy place within ourselves. One who has developed a mind that is disciplined, quiet, concentrated, centered — that's the person who can make a powerful contribution. If you're letting your mind get away from you every day, what kind of a contribution can you make? You can't even gather your forces! That's our common challenge.

The only time to deal with that is now. You can't do it tomorrow, you can't do it yesterday, only now. If you have been having that struggle recently, take up the cause and don't give up; you might drop it a million times but don't give up. We are in a historical position by the nature of those we follow and the time we are living in. Whether we can become historical individuals is up to you and me. □



History is made when we go beyond the inability to love.

moment, in the now, there is very little happening. "I'm hungry, I'm sleepy, I feel sexual desire, I'm angry, I'm happy, I'm this kind of person, I'm that kind of person."

What do we bring to the moments of our lives? It's such an important point. That makes a historical person — a person who has found a way to fill those moments with an inner richness. It doesn't come from outside of yourself, it comes from within oneself.

We don't deal with this moment, this person, this event. And it can be fatal, because it really means we don't deal with ourselves. The person who does not feel with the moment and bring a deep resource to the moment will find himself with an increasing burden of his own unresolved reactions.

It is very easy to get really stuck with certain things going on around you — things that make you mad. But once you see the problem, the next question is, what will you invest at this point? It's easier to get upset, to withdraw into oneself than to stand toe to toe with the situation and to call forth through your own quiet self-reflection and prayer the things that can really help you cut through the situation.

Store that stuff up

Three or four years ago, when I was involved in the Education Department, we had a lot of forty-day workshops. Day after day, in and out of the door, came one problem after another. I got pretty burdened at that time, but not in a healthy sense. I began to store that stuff up inside without realizing what I was doing.

One day somebody came to me with a gripe that she really wanted to share.

I got completely affected by them. I got completely affected by them. For all my "righteous indignation" at others' shortcomings I had to admit the fact that my own spiritual life was going downhill. I was losing a sense of wanting to invest in the situation, and I was beginning to derive a certain pleasure out of chewing on the ugly situations that I had heard about. It's one thing to see the unrighteousness, to see the problems, but it's another thing to rise above them and add something godly to the situation; to not withdraw into a critical stance but to go forward.

This is the question — do I live from the outside in, or from the inside out? What we've just been talking about is "outside in" — being so affected by the outer situation as to lose yourself and wind up bouncing like a rubber ball off of people, situations, and events. The other way is living from the inside out. Once we have seen the problem, can we, through the process of self-reflection, self-study, sincere prayer, often through agony, be able to bring something better to the situation, something beyond the predictable?

Most people in the world are controlled by outside events. In other words, if I'm accepted I feel good, if I'm rejected I feel bad. If they're mad at me, I'm mad at them. If you love me, I'll love you. If you give me bad looks, I'll give you bad looks right back. We say we don't believe in the communist worldview because they believe a man is a product of his environment. We have learned that the environment is a product of the individual. But many times, without seeing ourselves clearly, we are actually becoming an emotional product of the emotional en-

FOUNDER'S SERMON

Finding the central point of absolute love

By Rev. Sun Myung Moon

This is the first of two excerpts from the sermon given by Reverend Moon on January 1, 1986 at the Unification Church Headquarters, ChungPa Dong, Seoul, Korea. The translation from Korean to English was by Claire Cotter.

The reason God's providence started on this earth was because man fell. Therefore, God's providence has been to restore what was lost. In Unification terms it is called the providence of restoration. It is God's regret, creation's regret and mankind's regret that the ideal living environment was not realized. In Romans 8 it is written that the creation has been groaning in travail. Not just the world of creation groans, but also the Creator. If God's ideal of creation had been realized then the Kingdom of Heaven would have been automatically established. No one would have to ask about the establishment of the Kingdom of Heaven; it would have been automatically realized centering on love.

In order to form the Kingdom of Heaven there has to be original true parents centered on God. Those true parents would become God's eldest son and eldest daughter. The eldest son and daughter, as is explained in the Principle, do not reach perfection as soon as being created but have to go through a growth period until they reach maturity. So originally, Adam and Eve, who were born as God's children, were to have developed their intellect gradually as they grew within God's protection. As their intellect developed, they would realize why God created the world, and through the world of creation they would experience the secrets of nature. All creation is the teaching material for Adam and Eve, who were to be the original ancestors. We should know that the creation was the example and the textbook for Adam and Eve in order to learn about and to practice ideal life. Because of that, all things of creation — whether in the mineral world, the plant world, or the animal world — come in pairs.

All the facts

In the mineral world molecules cannot escape from having give and take with each other. It is the same for the plant world and the animal world. Adam and Eve, as they looked at this created world and as their intelligence developed, would have formed an axis centering on God and would have originated a global ideal. In other words, as they gradually grew, the level of their intellect would be raised up and they would come to know all the facts of heaven and earth. In the heavenly world there were angels, and through them, they would have found out the facts of the spiritual world and they could also realize their relationship with God.

All creation was created so that there is a growth period to maturity. In this process of growth Adam and Eve fell. If Adam and Eve had grown up in the right way, they could have received their education from the creation and formed a true love relationship naturally.

When you look at the insect world or the animal world, you see that everything comes in pairs. Adam and Eve in the beginning did not have much understanding, but as their intelligence developed they could have seen that, in nature, everything lives for the sake of others. Gradually they would

have understood the laws of the world. The more you mature, the more your senses draw near to the awareness of love. When you know love, everything awakens within you. You not only come to know the physical world more deeply but your spiritual eyes open and you can know the multi-dimensional world and can reach the state of facing God directly. But before their sense of love developed, Adam and Eve had an immoral relationship and fell.

God's object of love

God is formless. Even when you go to the spirit world, you cannot see God. You can hear God and you can feel God, but you cannot see God. The reason

Adam and Eve's natural tendency is to love God first. God is the parent and Adam and Eve are His children, and so in their deepest hearts the starting point of their love is not love for each other but love for the parent. Also in God's heart, the starting point of His love is not Adam and Eve's conjugal love but His heart of love towards His children. On the foundation of vertical love the horizontal love line should be drawn. In that way, the love of God is being connected to the earth.

Passing through the center point God can go anywhere. Through that center children's love can also go anywhere. Man's love and woman's love can also go anywhere when they pass



Reverend and Mrs. Moon.

Passing through the center point God can go anywhere. Through that center children's love can also go anywhere. Man's love and woman's love can also go anywhere when they pass through that central point. The central point is the focal point of all action and is connected to the whole.

why man was created was for God to feel stimulated and happy. God lacks nothing except one thing — He needs love. God cannot feel love by Himself. Even though He has all of nature around Him for love He cannot feel love alone. Love is made to be felt through an object. Because of the principle that love comes through an object, if God wants to be able to love, then He needs an object. So He has to create an objective being.

God created man as his objective being in the center of the universe. Man is the medium to unite the invisible world and the substantial world. The position of the matured man and the position of the matured woman make an absolutely straight horizontal subject-object line and meet the vertical parent-child line at a precise 90 degree angle. If the subject and object go into the center point and meet, what happens? During a storm when there is lightning, you will hear thunder. It is the phenomenon of a positive charge and a negative charge running into each other. All the laws of nature symbolize love. A positive charge and a negative charge running into each other symbolize nature's invisible love. Has anyone seen love? Like electrical charges, you can feel love but no one has seen love.

through that central point. The central point is the focal point of all action and is connected to the whole.

The center point is where God and man join, in the conjunction of the vertical axis and the horizontal axis. The husband-wife relationship becomes the absolute foundation for this point of connection and cannot be moved at will. This focal point is the meeting place for God and man. This is also the common focal point where a man can meet a woman and where a woman can meet a man. When you go into this place and run into love, then you can form a complete global unity and go anywhere.

The focal point is the meeting point of God's ideal love and also the point where children can contact the ideal love of parents. God wants this point to be the stopping place for the ideal love of a husband and wife, where they can establish an ideal place of love. In mankind's history, has there ever been such a stopping place for love? Because of the fall there is no such place. If such a stopping place came into being, then we would want to pass through that center point wherever we wanted to go.

God's favorite thing

In your heart, you have this power of love as part of your original nature. Everyone wishes for the highest and the deepest thing as well as the best thing.

God's favorite thing is the place of love. He wants to build a place of love and rest in the middle. No one has ever known that. Some theologies conclude that only the absolute God as Creator is holy and the things of creation are dirty, but that is only because they do not know God's love.

If Rev. Moon talked out loud and there were nobody around except himself then people would call him crazy. An object has absolute value. Absolute God needs an absolute object. However powerful a God He is, if God has no object He cannot find love. Even though He created the idea of love He cannot receive the stimulus of love. Love does not come from God Himself. It is the law that love comes from the object.

If Adam and Eve had united horizontally at a 90 degree angle to the vertical line and reached the center point, then there would be no way they could have gone off the track. They would have collided in love, exploding like a flash of lightning, and there would never have been such a thing as the fall.

All things that are complete, good, and valuable require and are based on love. You cannot find the concept of love alone. When you look at love, man stands as an object in front of the absolute subject, God; so we can conclude that man also has to be eternal like God. You cannot enter the Kingdom of Heaven if you do not find the completion of your love. You can look at it this way — God cannot be in the Kingdom of Heaven because He did not realize the kingdom of love that He wanted. When you look at God you can understand that God also stands on an uncompleted place, because Adam and Eve, who were to become His objects of love, fell. Until the day man finds the standard of God's long-cherished ideal and God can say, "You are my eternal object and so you can be happy with me eternally," the Kingdom of Heaven remains empty.

God wants to feel the love of Adam and Eve one hundred percent, and His children want to feel God's love one hundred percent. A son and daughter want to feel their parent's love one hundred percent, a wife wants to feel her children's love and her husband's love one hundred percent, and a husband wants to feel his wife's love and his children's love one hundred percent. Is there any man on earth who has experienced one hundred percent love from his parents, his children, his spouse, or his brothers and sisters? The Kingdom of Heaven is the place where people go whose eyes, ears, and mouth are intoxicated and dance with God's love.

God lives for the sake of man. Can man live merely for the sake of himself? When man becomes mature, he will enter into the center of God's love and explode. That power will reach every cell in his body. On the center line of God's love, sons and daughters will be born. God wants to spread seeds and harvest on the center line of love. Until now there were no seeds of God's love, so no life could be harvested.

What kind of being am I? I am the result of a father's and a mother's love together. God's love should have reached the center point and be received by humankind, but it did not reach us, so our life cannot be eternal. So we need to receive a new injection. Therefore, we need rebirth. The place where this can happen is the Unification Church. □

**Next Month • Part Two
World Love**

Rev. Kamiyama urges renewal at celebration

By John Biermans

Rev. Takeru Kamiyama gave all of us a sense of renewal and rebirth in his sermon on Reverend and Mrs. Moon's Birthday, February 14, 1986. It was a dull, dreary, rainy day but the words of inspiration we received changed the whole complexion of the day.

As he began, Reverend Kamiyama reminded us of how significant this day is for members of our movement. He expressed deep sorrow that more people had not come to understand the significance of this time in history and he urged everyone to recommit themselves to more serious and urgent efforts to bring the message of our movement to others.

In this context, Rev. Kamiyama outlined the key elements to successful witnessing. He laid particular emphasis

on the importance of maintaining Heavenly tradition throughout our daily lives as a foundation to receive the support of the spiritual world. For instance, he stressed the importance of prayer — to begin and end everything we do with strong prayer. He said that Reverend Moon has expressed concern that we must be careful not to place too much focus on our external work because without a strong internal focus, we can lose the spiritual assistance.

A second important element in witnessing is "practice" or our action in reaching out to others. This, of course, can only happen when we make our sincerest effort to extend and share with others. In Reverend Kamiyama's words, it is now a "hard working time for us".

The third and final point Reverend Kamiyama described was our ability to teach the truth. He explained the importance of continual study so that we are always capable of teaching the Di-



Reverend Kamiyama (left) speaking through an interpreter at the celebration of Reverend and Mrs. Moon's birthday at the World Mission Center in New York.

vine Principle to others.

Since it was also Valentine's Day, Reverend Kamiyama pointed out the difference between sharing the true love of God with others and the horizontal, seductive love that is so prevalent on Valentine's Day.

Finally, Reverend Kamiyama described Korea on December 8, Reverend Moon had asked him to spearhead a "revival of spiritual fire and religious tradition" in America. He then ex-

plained that Reverend Moon had asked him to begin this renewal with the National Headquarters in New York as a central focus of the church in America. He said that the investment that is being made at headquarters reflects the seriousness that Reverend Moon and our entire movement places on this revival of spirit within the movement and across America. This is just the beginning, he added, of similar efforts in major centers throughout the country. □

The church purchased the headquarters building at 4 West 43rd Street, New York City, on May 5, 1975. This is an excerpt from an article about the purchase in New Hope News that appeared in the May 24, 1975 issue.

By Louise Strait

They just don't build anything like this anymore. There isn't a stronger building in Manhattan, says Bobby Gonzalez. Bobby, past executive manager of the Columbia University Club, speaks from his experience of over thirty years spent at 4 West 43rd Street.

Our neighbors are office buildings and, across the street, the exclusive Century Club and the Princeton Club. We are next to the corner building at 43rd Street and Fifth Avenue, on the south side of 43rd Street.

Inside the arched vestibule through the swinging doors, is a view of the lobby, extending the length of the front of the building, and the centrally-located ballroom. At each end of the lobby are marble spiral stairways ascending to all floors.

The building dates back from the 1870's when it was a French hotel. At the center was a courtyard with gardens and fountains. The building forms a C-shape around the center, interrupted in the rear by a gap originally used by carriages for access to 42nd Street. The courtyard was made into a two-story ballroom by the Columbia University Club after it acquired the building in 1901. The ballroom, used by the club as its main dining room, is supposed to hold about 200 people.

The first encounter in the basement is with the enormous kitchen, begin-

1975: Moving into 43rd Street HQ.

ning at the foot of the steps from the first floor kitchen. Extending to the east are refrigerator, storage, and dishwashing areas.

The second floor, like the first, surrounds the ballroom in a rectangle. Windows, once overlooking the courtyard, now face the ballroom. Around the other three sides are a series of rooms used by the club for a variety of purposes: a bar and grill, a library, lounges, and card rooms.

Across the front of the third floor above the lobby, is a large panelled room. The rest of the section consists of a panelled bar and a three-room suite with an adjoining kitchen used formerly as a dining room. Offices occupy the rest of the floor.

The fourth, fifth and sixth floors have similar patterns. The corridors are lined with small rooms, some having baths. Here the club housed residents, temporary and permanent. (One man lived there for 54 years).

On the seventh and eighth floors the club provided a variety of services for its members: on the seventh floor a barber shop, exercise room, masseur, lounge and locker area. Four squash courts, a small valet shop, and a portion of the room formerly used as a roof garden are one flight up.

Not so long ago, the building was filled with activities dedicated to its users, Columbia University alumni. Cocktails, lunches and dinners were served, rooms were provided and cleaned, suits pressed, hair cut, parties catered, and squash tournaments organized by the often over 100 staff mem-

bers, many of whom worked there for decades.

But interest flagged, costs went up, and the university needed money. So they rented out space, especially the desirable end-suites, for offices. Then came the decision to sell, but at the restrictive price of eight million. For two years it awaited our purchase, on May 5, 1975, for \$1.2 million.

First came the shock. Unmade beds, from two years ago. Frying pans filled with grease. Fly paper with two-year dead flies. Paintchips scattering the floor from overhead leaks. And everywhere, dirt ranging from a film to inches. Then come the challenges. How to remove layers of rust, hardened grease, mud, or other forms of dirt measurable in inches? Where to put the old rugs, mattresses, trash, furniture, etc? How could bathroom walls be covered with mud except through conscious design?

And so we came up with solutions. First a hammer and chisel, then oven cleaner and a razor blade worked best on cleaning hardened grease out of ovens. Naval Jelly, we discovered after using boxes of scouring pads, lifts off rust. And Lysol Bathroom Cleaner, about three dozen cans of it, did the nearly impossible job of cleaning the bathroom tiles and fixtures. Area stores soon became depleted of our favorite products.

As for the junk, we soon filled two thirty-foot dumpsters and started on a third. Usable beds, chairs, chests, lamps, etc, were stored in the second

floor front room, floor to ceiling.

There were some surprises. The ballroom floor, uniformly dark, was freed from dirt by sanding to reveal its original nature, a bold and beautiful design. One room, untouched for several decades, had World War II newsclippings tacked to its walls.

Several painting projects progressed simultaneously. The front lobby, originally a dusky pink coordinating badly with a red rug, green stuffed sofas and blue tables, became a warm off-white. The immense room required over 100 man-days to paint.

The Progress

The initial small crew made progress in the first several days on the first and third floor kitchens. With reinforcements, work could begin on the basement kitchen, the ballroom floor, the third floor foyer, bathrooms, and the front lobby. On Tuesday, May 13 the Barrytown trainees assisted in clearing out most of the rooms and hallways. A group of mothers spent all day in the basement kitchen washing the hundreds of dishes formerly used by the club.

As additional New York members came, the second floor kitchen was tackled and work on the fourth floor west wing progressed.

After over a week of steady work, all of the New York members came for Sunday service in the ballroom. There Mr. Salonen spoke to an audience of several hundred. Afterwards, many stayed to help with the continuing restoration projects. □

43rd STREET from page 1

New York Church and National Headquarters offices have been repainted and recarpeted along with the sleeping quarters on the fifth and sixth floors. Another major effort was the painting of the two main and two fire escape stairwells.

It is on the seventh floor that the most fundamental restructuring is taking place. It is clear that something is happening there because, at this time, all the eye can see is that everything has been removed — walls, floors, bathrooms — everything.

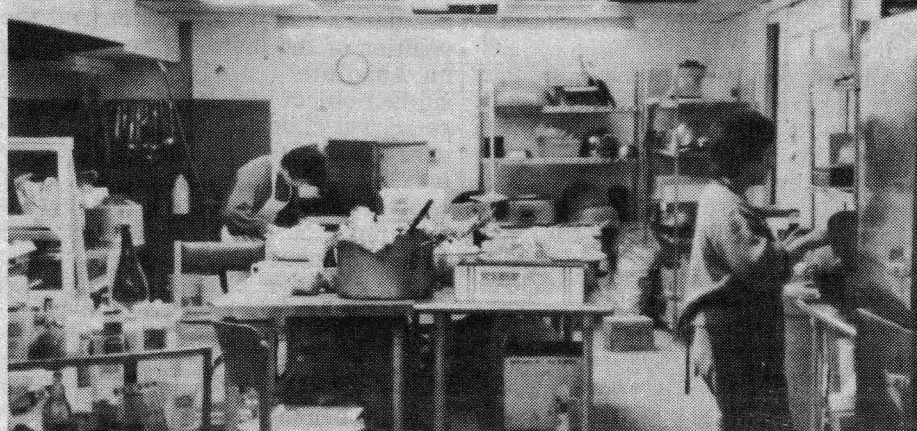
This desolation is, however, only a

temporary stage on the way to the new education facility. Eventually there will be sleeping quarters with showers and all the amenities for 80 guests and workshop staff. Eventually this seventh floor will be dedicated to 3-day and 7-day workshops on the Divine Principle.

The contractors declare that this first stage of re-creation will be complete by mid-April (this year.)

Later plans are for the replacement of the chapel (the old ballroom) ceiling and the remodeling of the walls; and for a suite of public lecture and meeting rooms on the third floor.

But, for now, they have plenty to be getting on with. □



The totally renovated basement kitchen at National Headquarters.

Unification Theological Seminary international student recruitment

By Erin Bouma

The Unification Theological Seminary is now recruiting a new junior class of students to begin classes in September 1986. All church members now in America who hold university degrees will be contacted and be encouraged to submit an application to the Seminary. All students enrolled at the Seminary receive the Unification Church scholarship to cover basic expenses. (Take courses in one of two diploma programs in Religious Education and Divinity studies.)

In the past, the Seminary has not been able to recruit as many educated and capable international church members in America because there was no way for the Seminary to screen for their English proficiency. Last year, the Seminary initiated the use of a standardized English language examination (including vocabulary, grammar and structure), sometimes supplemented by a composition test. This test has been helpful in screening potential students with a high intermediate/advanced level of proficiency in English who, with additional English study, could begin the Seminary's graduate level classes in the Fall.

An intensive, preparatory English language program at the Seminary is being planned for the months of July and August. In addition to training and academic skills and American theological studies, the program will focus on revising basic English skills and on cultural orientation.

All international members who are interested in qualifying for scholarship and study at the Seminary should write or phone the Admissions Office (Unification Theological Seminary, 10 Dock Road, Barrytown, New York 12507 — (914) 758-6881) as soon as possible. At the same time, the members who earned their university undergraduate degrees abroad need to send for their transcripts (records) from their college and have them mailed directly to the Admissions Office address (not to the graduate themselves). It is urgent that these records arrive at the Seminary as early as possible, so that the equivalents to an American BA can be determined.

Since the seminary is preparing Unification Church leaders for future worldwide missions, it is very important that all qualified international members apply to Unification Theological Seminary for academic and spiritual training, thus fulfilling Reverend Moon's desire for them to do so. □

Home Church Theme Song 1986

Myrna Lapres

Several years ago, President David S.C. Kim of the Unification Theological Seminary at Barrytown, New York, initiated an Annual Home Church Theme Song Contest centered on the ideal of Home Church Ministry.

President Kim would like to have the annual contest for several years and gather the songs to collate finally in a home church song book. This is the 4th annual contest.

The guidelines for the contest are as follows:

1. Required: Include the theme and actual words of Home Church in the lyrics.
2. The melody should be "singable"

by a congregation (not just a soloist). Remember that our congregations are very international. Beauty, lyricism and simplicity are good beginnings.

3. Required: Send a tape and written words. Optional but preferable: Send a transcript of the notes in addition to the tape and the words.

4. Include current address.

5. Deadline: The end of May, 1986.

6. \$50 prize to this year's winner.

7. Send to:

**UTS HOME CHURCH
SONG CONTEST
10 DOCK ROAD
BARRYTOWN, NY 12507**

This contest is worldwide. Last year's winner was a father and his two sons from Norway. Maybe this year it will be you!

Looking forward to hearing your songs. □

ICUSA

from page 1

trucks, a director, an assistant-director, a distribution-coordinator, 8 drivers, a cat and a lizard living in a glass jar. "All our staff are full-time volunteers," said Sally Karjalainen, the assistant-director, "and we manage to be self-sufficient thanks to donations that we receive."

At the moment, ICUSA is mainly living on a diet of bread and tomatoes, and then some, given by two major companies: the 'S.B. Thomas' bakery in New Jersey and the 'Tomatoes Inc' from the Bronx. Every day, ICUSA trucks are distributing food throughout the five boroughs of New York and also to New Jersey.

Once a week, 'ICUSA-New York' serves Boston, Rhode Island, Westchester county, upstate New York, Trenton, Philadelphia, Delaware and Pennsylvania. Altogether, more than 300 organizations have benefited from ICUSA actions.

Mr Wagner is planning a new campaign to solicit food from companies receiving, in return, tax-exemption on their gifts. If ever you know of such

potential companies, your mediation would be greatly appreciated. Sally or Bob would be glad to answer your calls at (718) 963-2444.

But, for the ICUSA director, "giving food is not enough! We have to go beyond and help people in a more personal way. Just giving things away without helping the recipients to plan their future or develop their character is not really helping. We have to promote education, job training and personal responsibility. Moreover, we have something important to teach! Each person has to know that God has given us great value and potential and that He is always seeking to bring those qualities out. ICUSA wants to set an example for people to follow, so that we can create together a community of love."

Helping to help

The ideals of ICUSA are best served when they help people to help each other. For instance, they are transporting senior citizens from their homes to the hospitals or nursing homes where they are volunteering time. Otherwise, they could not have done so without the convenience of a door-to-door service pro-

see ICUSA pg 6

GROW YOUR MIND Do Great Things Equip Yourself For The Future

The Unification Theological Seminary is accepting applications for the 1986 Fall Term. A Seminary Candidate Workshop will be held at Barrytown for those who meet general requirements. This Workshop is for those wishing graduate study and who are full time members of the Unification Church, Home Church members or associates holding bachelor degree.

The purpose of the Workshop is to provide an opportunity for the Staff to better assess the candidates and their qualifications as part of the scholarly process. It allows the applicants the opportunity to learn more about the seminary and ask questions about its goals, programs and requirements.

Following the Workshop the students selected to attend the seminary will be announced.

Nothing is lost by trying!

"International Community" and "World Center of Learning" . . . These are the hopes for the Unification Theological Seminary. In our world today it has become necessary to equip ourselves for the future, and for life in our Global Community. Our seminary is trying to prepare leaders who will be able to work interdenominationally as well as internationally in many fields.

UTS is an academic institution dedicated to interreligious dialogue and discovery. It offers unique opportunities to both faculty and students for extensive study from a variety of religious perspectives complemented by the unifying insights of Unification Theology.

The seminary offers courses such as World Religions, Church History, Biblical Studies (Christian and Judaic), Philosophy, Psychology, Counseling, Management (of Non-Profit Organizations), Languages, Homiletics, and Journalism, as well as practical experience in lecturing, speaking and debating issues, martial arts, Home Church, Conference organization and Field Study.

Prepare yourself to do great things!

The Unification Theological Seminary is now accepting applications for the Fall 1986 Junior Class

----- Clip or copy -----

☐ Please send me an application for entrance to UTS this Fall

☐ Please send me an application and information on the Pre-Seminary program.

Mail to:

**Office of Admissions, UTS
10 Dock Road
Barrytown NY 12507
(914) 758-6881**



By Christopher V. Davies.

This year's motto is "The Creation and Building of the Kingdom of Heaven". Can you imagine the Kingdom of Heaven without art?

With these uplifting words President Young Whi Kim related the first European Arts Workshop directly to Reverend Moon's vision for 1986. Before Pres. Kim spoke, Karl Leonhardtsberger, National Leader of the German Unification Church, opened the workshop with some remarks. Karl first proclaimed that God is the greatest artist, and then, speaking with passion and energy, he asserted that the artist is the true adventurer opening our senses to new lands; but first he must himself pioneer the way. Art must be rooted in love, then it can have eternal value, then it can fulfill its purpose, which is to communicate joy and give praise to God.

These two introductions seemed to all workshop participants to be powerful proclamations, trumpet calls to action, and filled us with an incredibly optimistic and determined spirit which stayed with us throughout the whole workshop.

Daily lectures

Every day there was one major lecture as follows:

"Theory of Art", as explained in Unification Thought, was presented by Ulrich Tuente. In his clear and heartistic lecture, he expressed that the Theory of Art, in relation to art itself, could be likened to theology and religion:

1st Arts Workshop held in Germany

while it might not give inspiration, it does systematize theory, and thus gives a basis for evaluating art.

Hans Campman divided his talk "Music and Our Way to Canaan" into two parts: 'Art as Prayer' and 'Music and God's Kingdom'. He thought music should express God's sorrow, longing, and hope, leading to the breakthrough, the joy of victory. Music criticism, while it should not ignore details, should be mainly concerned with the whole experience.

Karl Leonhardtsberger, in his Thursday morning lecture "God, Art and Creativity", related how art had been his main source of inspiration before the Church. God created the physical world, but man must make a substantial contribution in creating the contents of the spiritual world.

In his lecture "Value of Art Today" Otto Waldner presented a slide show of fine art from the 9th to the 15th century, showing the transition from high religious consciousness to a more humanistic approach in the Renaissance. In a second slide show he explained how he tries to express spiritual values in his sculpture. His current project, the Tree of Life, will eventually be 21 meters high and will be erected in Seoul, Korea.

Couldn't leave

Altogether 36 brothers and sisters attended the workshop, although some were unable to stay for the whole week. Some had only intended to observe for a couple of days; they were still there for the farewell banquet!

In addition to the main lectures

there were shorter presentations from other participants. Wolfgang Zewe reported on the activities of the Viennese Youth Choir and played some of their recordings. Michael Waldenmeier recounted how he became a member of the opera choir in Wiesbaden, following his studies started as a result of a comment from Reverend Moon to him. Go World Brass Band gave an audio-visual presentation of their work, as did Blue Tuna, a rock band attached to CARP. Siegfried Pracher talked of the establishment and successful development of the GWBB Sound and Video Studio in London.

Throughout the week various discussion group meetings were held and there was also plenty of time for informal discussion and reflection. Sepp Wandl's coordination kept the program flowing smoothly and calmly and Peter May's artistic abilities were to the fore in his much praised preparation of the cuisine of different countries. The workshop was memorable for the natural cooperation between participants and staff in all the various activities.

Friday night's Talent Show flew by, but it was well after midnight when we finished singing and dancing to innumerable choruses of "We Are The World".

Gerhard Bessell's Sunday sermon expressed movingly the need to connect a life of art with the life of faith and mission. The participants decided to appoint a committee to plan future activities. There are plans for a newsletter, and a firm commitment to future workshops. □



Participants at the Arts Workshop held in Camberg, W. Germany.

By Young Whi Kim

Young Whi Kim is president of the church in Europe. This is an excerpt from his speech at the First European Arts Workshop, held in Camberg, Germany February 1, 1986.

When we say "art" there can be many different expressions: music, dancing, drama, painting, sculpture or architecture, writing, movies, many things. They form the modern culture and we know man cannot live without culture. Art is part of the culture and we could say that it is like the flower of our culture. Art is directly connected to man's creativity. Without creativity, there would be no art. This is the field in which we can express the creativity which man received from God.

Right and left brain

We know too that the human brain has two main parts: the right brain and the left brain. The right brain deals with creativity, beauty and appreciation of beauty and the left brain deals with knowledge and facts. However, when we consider the purpose of man the right brain is closer to God.

We can claim that art is the substantialization of God's love. God gave His love to the world and to man. And all of the creation is God's art work. We can see how beautiful and in balance everything is. There is nothing which God created that is not art. Everything that He created is a masterpiece. Therefore we can say that without God there would be no art. There cannot be true art.

In the Communist world they claim to have art, but if we look deeply we see that this is not really art. Also if we look at the development of art throughout history we can see that art always developed in relation to religion. Many composers aimed to glorify God through their music and songs. And if you go to art museums you will discover

The Flower of Culture

that most of the famous paintings were inspired by religion. These old classical paintings were inspired by some religious belief.

To glorify God

In the case of architecture, we now have very wonderful historical buildings and very wonderful churches, but most of them were built because of God or in connection to God's providence. They were built to glorify God.

The essence of God is love, true love. To manifest God's love and to express true joy and happiness we need art. Therefore true art can only come from true men, true people. If man is corrupt he cannot produce true art. The restoration of man must take place in order to have true art.

This year Reverend Moon gave us the motto: The Creation and Building of the Kingdom of Heaven, but can you imagine the Kingdom of Heaven without art?

In order to make true art we have to understand God, His heart and His love. So we should be able to perceive God's love. By understanding God's heart and receiving His love we can make new art, true art.

True man and true art

Without true man there cannot be any Kingdom of Heaven, and without true man there cannot be true art. True people must come before we can have true art. This is the purpose of our church, we want to restore all people back to God that they can be His true children.

You are now doing the preparatory work for this. We have to do two things at one time. We have to make ourselves God's children, so that we can feel God's heart, feel God's joy and we can have our own joy which is connected to God's joy. And we have to express this through our art. Therefore we can say that art contains the essence of the Kingdom of Heaven.

I am not an artist, but in the Kingdom of Heaven, everyone will become an artist. God created man as His masterpiece and He wanted to receive joy through His children, therefore man must give joy to God. When man returns joy to God he will become a masterpiece of art. Everyone will become God's masterpiece and whatever they do, whatever they make will be works of art.

Unification art

You are the forerunners of these artists. We understand that we have to produce new art which can be called "Unification art". You are the creators of the new Unification art which will constitute the main art of the future world where we can live together with God.

I hope therefore that you can gain much inspiration through this workshop. We do not have many artists in our church now, but when we work together we can make a good foundation for future development. □

ICUSA

from page 5

vided by ICUSA.

They also shuttle, once a week, children from the Harlem public schools to a Baptist church, so that they can receive religious education under the 'Release Time Program' of the New York City schools.

Gwendolyn Jones, of the 'Harlem Interagency Council' said that she found ICUSA very reliable and helpful because "you don't have to beg them to get things going. There is a great need for all kinds of transportation in Harlem, and we are very grateful for the kind of service they provide."

ICUSA works with the 'Coalition for the Homeless' in bringing toiletries to men's shelters. They transport food for the 'New York City Needy Family Food

Program' and the 'Brooklyn Coalition against Hunger.' They cooperate also with the NCCSA (National Council for the Church and Social Action) and the Salvation Army.

ICUSA-New York is part of a national network with chapters in major cities, that will ultimately cover every state. ICUSA has benefited from the 'cross-fertilization' of agencies within the Unification Church. Mr Wagner, himself, was associated with 'Project Volunteer' in California before coming to New York City.

Recently, Linda Lucero, executive-director of the 'United Native American Council', created by the Unification Church, recommended ICUSA-New York to the 'Native American Clothing Bank' for helping them to transport donated clothing from the east coast to Indian reserva-

tions.

ICUSA wants to share its experience and means with other organizations or individuals. In March, ICUSA-New York will seek to enlarge its scope by including in its board of directors, ministers of various denominations and social workers. It will also sponsor a dinner in April 86 to bring together those interested in making New York City a better place. If it can be done here, then, it can be done everywhere else!

Ultimately, ICUSA hopes to invigorate and unify the efforts of all churches and men of good will, and in the process, to build understanding and tolerance between them. □

For more information on

ICUSA-New York write to:
119 Hausman St
Brooklyn, NY 11222
or call (718) 963-2444.

AULA promotes vision of a united S. America

By Antonio Betancourt

In 1983 Reverend Moon was the inspiration behind the creation of an organization called AULA, the Association for the Unity of Latin America, to bring about Latin American unity and to work towards creating a constitution for the future United States of Latin America. These ideals were first championed by Simon Bolivar in the early 19th century.

In May 1984 an inaugural AULA conference was held in Paris. It was a very successful conference, with one former head of state attending — former president Rodrigo Crazo from Costa Rica.

On December 3-5, 1985, another conference was held at the Excelsior Hotel in Rome, Italy. This conference was a total success. Twelve former presidents and three former prime ministers attended. The conference was divided into eight commissions, each headed by one former head of state.

One reason it was so successful was due to the quality of the participants, respected men like former president Luis Herrera Campins from Venezuela, and former president Julio Cesar Turbay Ayala of Colombia. All the presidents that came, by the way, were constitutional presidents from long-time democratic nations like Colombia, Costa Rica, Venezuela, and Peru.

President Herrera Campins became the permanent president for the Commission on the Constitution for Latin America. He worked together with Dr. Cleon Skousen, the foremost expert on constitutional studies in the United States, to begin the study and discussion of a workable constitution for Latin America.

On the final day of the conference, December 5, 1985, AULA visited the Vatican and heard the Pope give a beautiful speech in Spanish addressed to the people of South America.

By the end of the conference all the participants were very excited about AULA. They realized that there is no other organization that can bring about the unity of Latin America but AULA, and that there is no other individual besides Rev. Moon who could have supported this incredible endeavor as he did. So nine former heads of state and several other leaders agreed to come and honor Rev. Moon in his victorious return to Korea after 13 years in the United States.

At the Korean Rally

I would like to share an interesting experience at the rally involving one of the former presidents. When one of the former presidents got up to speak he said, "I would like to make a request to the entire audience, and to the people of Korea, to allow me to humble myself before Mrs. Moon and to kiss her hand in gratitude for what she has done for this great world leader, the Reverend Sun Myung Moon."

This was a very unusual request, because in Korea a man doesn't kiss a woman's hand. Men don't humble themselves to women or bow to women; it's the other way around. But when he said that, the entire Chamshil Gymnasium — 40,000 people — rose in tumultuous applause. It was beautiful. The Koreans loved it. The act was entirely spontaneous. This was a tremendous honor given to the accomplishments of Mrs. Moon and of course this inspired Reverend Moon very much.

One former president from Colombia, who during the Korean War was a naval commander, praised the Korean



At the head table of the 2nd AULA conference: Dr. V. M. Chaux, former president of Colombia; Gen. L. E. Ordonez, former president of Colombia; Dr. M. Echandi, former president of Costa Rica; Dr. L. H. Campins, former president of Venezuela; Dr. A. Frondizi, former president of Argentina; Dr. J. C. T. Ayala (at podium), former president of Colombia; Dr. J. M. Chaves, president of AULA; Dr. R. Carazo, former president of Costa Rica; Gen. F. M. Bermudez, former president of Peru; Dr. L. A. S. Salinas, former president of Bolivia; Dr. J. J. Trejos, former president of Costa Rica; and Gen. R. N. Pardo, former president of Colombia.

people. He said, "If you ever forget about the blood that was shed for the freedom and prosperity that you possess right now, you will be sorry. And if the North ever attacks, and because of your complacency you don't listen to Rev. Moon's message, those Colombians who died in Korea will rise up from their tombs, get their weapons, and fight once more. We will come and fight for this country again." This also brought the people to their feet in an incredible standing ovation.

True Purpose of Power

Some of the former presidents had heard only negative stories about Reverend Moon. However, they trust Amb. Jose Chaves, president of AULA, very much, and they wanted to come to Korea to have the opportunity to see Rev. Moon and form their opinions about him firsthand.

When I tried to explain to one of them about the deep religious convictions behind our movement, he replied, "Don't talk to me about God or religion. At our level, the only reality is power, the exercise of power, and propaganda. These are not necessarily evil. But Rev. Moon has a lot of power, and I want to find out what his purpose is."

The morning after the rally Reverend Moon agreed to meet with him. He gave this man a one-hour lecture. He said, "The world needs a teacher of true love. All the problems of the world — political, economic, or social — derive from the fact that there is no true love in this world. I am the one who is to come to teach the world about true love. Everything you see our movement doing is only to teach the world about true love."

The president was in tears. He said to Rev. Moon, "Now I know you are truly a religious leader, and behind all this economic and political and media power that you have, there is a strong religious foundation and a strong principle at work. I never heard anything so beautiful as true love." At that moment he pledged that he would do everything he could to fulfill the goal of Latin American unity.

Reverend Moon told him, "My mission is to bring peace and harmony to the world through the teaching of true love. In North America our movement has been very active in working with the Christian churches. Protestantism in America now understands that my message is good for America, and that without my message there is no hope for America. But my heart grieves, because in Latin America, unless people listen to my message and understand

that they need this teacher of true love, there will be no hope for Latin America, war will break out, and millions of people will be killed."

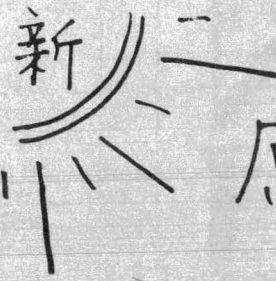
This is a man who is not emotional or passionate, but a man of cold intellect. But when we came back to the hotel, he said to me, "In all my life, nobody ever aroused emotions in me before as Rev. Moon has done. No one could ever do that, but Rev. Moon did. It is because of the message he is preaching — the message of true love." And then he said, "The world had better watch out. The world may ignore religion and God, but it can never ignore the prophets. Every time the world ig-

nores them, we are in trouble. So we'd better listen to the message of Reverend Moon."

The banquet and rally in Korea were very significant. We all have to be grateful to God for helping us so much in our crusade to inspire the Christian ministers, and now these former heads of state. We look forward to 1986 with great expectation. □

AULA is an independent organization and is not a part of the Unification Church. AULA was founded based on the inspiration of Reverend Moon and this article is presented for the information of our readers.

ANNOUNCING



原理講論

第四級

中文演講錄影帶

New Chinese Videotapes of
Level 4 Divine Principle
in Mandarin

Produced by the
International Chinese Association
and filmed by New Future Films

18 hrs * 9 tapes * \$90 + shipping

For advanced orders call or write:

Erin Bouma or H. C. Chin

10 Dock Rd., Barrytown NY 12507, USA

(914) 758-6881 ext. 234/235

Kasia Kopacz is the leader of the church in Puerto Rico.

By Kasia Kopacz

If I could catch the blue of the sky lining the ocean, or grasp the eternal rhythm of the waves meeting the shore, or draw the faces of the beautiful women, or paint the thousand different greens in the Puerto Rican hills, perhaps I could explain to you the love that God breathed into this island of Puerto Rico. I would have to explain the roosters crowing in the morning, the chorus of tree frogs soothing one to sleep at night like songbirds, and the light through the trees in the early morning rain forest. I couldn't forget to mention the taste of fresh bananas, orange juice, and cold coconut water that almost can't help but spill out when the machete reaches the core. Is there a way to explain the uncomplicatedness, innocence and personal kindness which still grows here? Could I hope to describe a Puerto Rican smile and who but God could name all the colors of the ocean fish?

I cried for Puerto Rica

When I first came to Boriquen (Puerto Rico's Indian name), I prayed at a special place near the ocean and told God that I wanted to bring the whole island and the ocean into the dominion of His endless love. I cried there for the Puerto Ricans who had loved God throughout the centuries and also for those who couldn't find Him. Once one comes to know our Heavenly Father, how do we introduce Him to others? Reverend Moon has often said we must be "little messiahs"; that is, we must show others God's parental and sacrificial love as Jesus did. It was over a year before I realized the enormity of

Puerto Rico: Isla del Encanto

this task.

Luckily, I remembered what St. Paul had said to the Corinthians (I Cor. 9:19-23) "I have become all things to all men, that I might by all means save some". I decided to be all things to all men, too. I listened to dominican music "merengue" and Puerto Rican "salsa" and tried to dance to both. I learned Puerto Rican Spanish and to greet people with a kiss on the cheek. I ate plantains cooked in every way possible and I went to the beaches. I followed every

inspiration to meet and give to others.

Instructor of Won Hwa Do

First, I became an instructor of Won Hwa Do at the University of Puerto Rico. I also became a student there. Through these classes I made many friends. Won Hwa Do is a perfect medium because I could give a lot without having to speak in my bad Spanish. I also became a volunteer at an international drug rehabilitation center called "Hogar Crea". I taught Won Hwa Do there and gave sermons including

the Divine Principle. I was humbled by the strength in the faces of these men to face their limitations and overcome them.

Looking for solutions

Every week I became a witness to CARP, the student branch of our movement. On Tuesdays I would share our ideals, hopes and beliefs with students at the University of Puerto Rico. Through giving a survey I found out what they are thinking about, the problems they face and their hopes. Unemployment, skyrocketing crime rate and political instability are the most pressing problems for Puerto Rican college students. Many look to their education for solutions wondering if they will find any.

I must add that sometimes I became very lonely. I missed my loved ones so much tears would come to my eyes just imagining their faces. Only God's love comforted me and sustained me. I found myself longing for Him as the earth must long for the spring under the winter snow and as I longed for my mother on the first day of school. As never before I realized that God had made me (and you) to have someone with whom He can share His experience, His life, His hopes and His eternal heart. As I for Him, God had longed for me, too. He longs for all His loved ones. I think He must also cry out just thinking of their faces. So I gratefully offer Him my efforts. I have planted some seeds here in Puerto Rico which I pray will grow into royal palm trees of God's truth and love. I have so much more to become; which I will become because, "I can do all things in Him who strengthens me." (Phil. 4:13) □

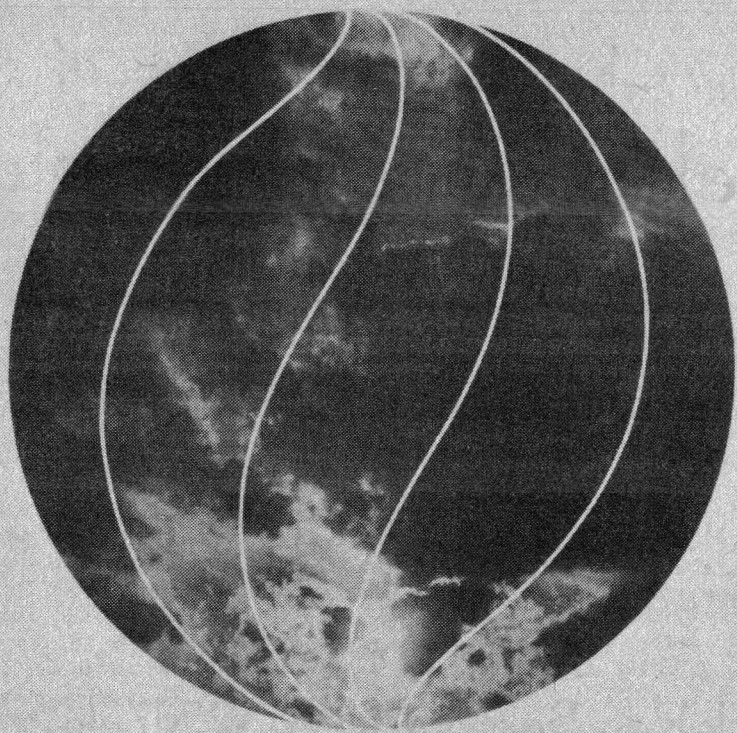


Kasia Kopacz, director of the church in Puerto Rico, witnessing to students (above) and with a Catholic youth group (below).



HEAVEN DOWN TO EARTH

PAUL WERNER



HEAVEN DOWN TO EARTH

by Rev. Paul Werner

A book of spiritual inspiration and guidance

This is the first in a series of three books.

The other two

"In Harmony with the Eternal" and
"Tapping the Unlimited Reservoir"
will soon be available.

AVAILABLE NOW

Send \$7.95 + \$1.55 p.p. to

HSA Publications
4 West 43rd Street
New York, NY 10036

**NEW
RELEASE**

HSA PUBLICATIONS SPRING 1986 CATALOG

Anti-Cult Movements in America

Directory and Bibliography

Garland Press, 168 pp. \$19.95

This book examines the most significant and influential religious counter-movement of the twentieth century—the anti-cult movement. It focuses on and studies the opposition that nearly every major new religious movement in American history has encountered. An invaluable study resource.

Constitutional Issues in the Case of Reverend Moon

Amicus Briefs Submitted to the United States Supreme Court

Herbert Richardson, Ed.

Edwin Mellin Press, 700 pp. \$19.95

Through this volume which brings together both the amici briefs and the submissions to the appeal court, the full record of Reverend Moon's case can be studied in detail. The amici were not animated by a special concern for Reverend Moon himself, but rather they saw a fundamental attack on the Constitution.

God and Global Justice

Religion and Poverty in an Unequal World

Ferre and Rita Matarangon, Ed.

Paragon House, 224 pp. \$12.95

New contributions by scholars of various backgrounds from rich and poor nations, these papers deal with the possibility of attaining global justice and adjusting global inequalities through religion.



God and Temporality

Bowman L. Clarke and Eugene T. Long, Ed.

New ERA Books, 189 pp. \$11.95

A more organic understanding of the relationship between God and his creatures seems to be at the forefront of recent discussions concerning the concept of God. Such is the concern of this group of essays. This conference in the God, The Contemporary Discussion series was held in Fort Lauderdale, Florida, in 1983.



God's Warning to the World

Reverend Moon's Message from Prison

HSA, 163 pp. \$1.95

Book II, 166 pp. \$1.95

This book is prepared for Christian Clergy by Reverend Moon, emphasizing God's concern for this present age. Reverend Moon conveys his feelings on the future of mankind and the need for religious dialogue and harmony for the sake of world peace.

God: Ultimate Reality and Spiritual Discipline

James Duerlinger, Ed.

New ERA Books, 239 pp. \$11.95

This latest book in the Contemporary Discussion series offers twelve richly textured essays on the nature of ultimate reality and spiritual discipline in the world's religions. With extensive scholars' notes.

God's Will and The World

Reverend Sun Myung Moon

HSA, 677 pp. \$21.00

The collection of speeches which Reverend Moon instructed to be read each week during his time at Danbury Prison. Leatherette binding, gilt edged.

Heaven Down to Earth

Paul Werner

HSA (Canada), 378 pp. \$7.95

This volume of inspired guidance offers selections from Rev. Werner's talks from '83 to '85. He covers a surprisingly wide range of topics, and presents clear, practical suggestions. The book includes a thorough index.



Holy Family of Father Moon, The

Joseph Fichter

Leaven Press, 155 pp. \$7.95

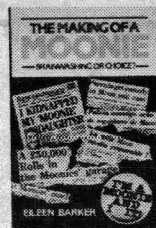
History provides some sad examples of bigotry, hatred and discrimination against religious minorities, and we are now witnessing a renewal of such mindless antagonism against the Unification Church. We generally pride ourselves on American fairness and religious tolerance which seems, however, to be applicable only among the more conventional mainline religions. The author is Professor of Sociology at Loyola University of the South, New Orleans.

Images of Heaven

Poster Book

HSA, \$10.95

Compiled from the files of New Future Photos, the book contains 14 full color photographs of Reverend and Mrs. Moon. They are suitable for framing in 8" x 10" frames.



Making of a Moonie, The: Brainwashing or Choice

Eileen Barker

Basil Blackwell Ltd, 305 pp. (cloth) \$19.95

Eileen Barker, Dean of Undergraduate Studies at the London School of Economics and Political Studies, made statistical and sociological observations on who joins the church and why. Through numerous interviews and questionnaires she examines the influence of the family, education and previous religious experience.

Questions and Answers

Christian Tradition and Unification Theology

John Sonneborn

HSA, 80 pp. \$4.95

Considers in the context of Christianity the theology called the Principle of the Unification movement. The questions asked here are most often asked by Christians who are familiar with the Principle. It stimulates serious discussion of theological issues.

The Defense of God

John Roth and Frederick Sontag, Ed.

Paragon House, 196 pp. \$12.95

God is not readily defended in a world of radical evil, and says little in his own defense. In that light, these essays seek to illustrate how God might be better understood.

The End of Communism

Sang Hun Lee

Unification Thought Institute, 459 pp. \$13.95

Lee deals with the roots and fruits of communism; Marx's theory of alienation and the reality of the present-day sociologist economy. He quotes as much as possible from original sources. The book offers a complete and systematic critique and counter-proposal to communistic thought.

The Many Faces of Religion and Society

Darrol Bryant and Rita Matarangon, Ed.

Paragon House, 208 pp. \$12.95

From the distinctive insights and commitments of their traditions and religions, the authors of these essays seek to relate religion and matters Divine to the realities of today's world. The views provided of different religions in different social cultural contexts are particularly valuable.

BACKLIST

Act of Marriage: Christian Guide to Sexual Love, The

Tim and Beverly La Haye.

Bantam Books, 300 pp. \$3.95

Alternatives to Mainline American Churches

Joseph H. Fichter, Ed.

UTS, 200 pp. \$11.95

A series of sociological discussions on new religious movements, Alternatives to Mainline Churches is a companion to The Social Impact of New Religious Movements.

Art of Loving: An Inquiry into the Nature of Love, The

Erich Fromm.

Harper & Row, 147 pp. \$4.50

This is a book by the great psychologist on one of the fundamental themes of the Christian religion.

America in God's Providence

Reverend Sun Myung Moon

HSA, 26 pp. \$1.00

These 1973 and 1975 speeches by Reverend Moon outline the Unification Church's attitude towards God's hopes and plans for America.

Baby and Child Care

Dr. Benjamin Spock

Pocket Books, 668 pp. \$4.95

Dr. Spock's best seller, updated, expanded and completely revised, for today's parents. With notes and index.

Harper Study Bible: The Holy Bible

(Revised Standard Version).

Zondervan Bible Publishers. \$53.95

Reference edition with Concordance and Maps. Introductions, annotations, topical headings, marginal references, and index. Bonded Leather, gold leaf.

Holy Bible

(Revised Standard Version) 2nd ed.

Thomas Nelson Publishers. \$9.95

Illustrated with Dictionary Concordance; Readers' Guide to the Bible. Presentation page, Holy Land photos in color, Bible study maps in color.

Jerusalem Bible

Reader's Edition.

Doubleday & Co., 358 pp. \$9.95

With Maps, Chronological Tables, Scholars' Notes and an Introduction. Text and interpretation adopted by the French scholars in the light of recent research in the fields of history, archaeology and literary criticisms.

Unless otherwise indicated, titles in our catalog are published either by HSA Publications or houses affiliated with the Unification Church. Many, however, come from publishing houses with no affiliation to the Unification Church and are included because they have proven to be of particular interest. Publishers are identified directly below the author or editor. Inclusion in this catalog, therefore, in no way means that the publisher is any part of, or is in any way affiliated or associated with the Unification Church.

Divine Principle

Sun Myung Moon

Translated from the original Korean, this is the basic text explaining the theology of the Unification Church. The Divine Principle encompasses the profound thought of the Oriental tradition, yet it is based upon Christian beliefs and ideology. It consists of three parts: the Principles of Creation, the Fall of Man, and the Principles of Restoration (man's destiny of return to God). The Biblical quotes and references throughout are from the Revised Standard Version.

536 pages cloth (6" x 9") \$10.95

536 pages, cloth (5" x 7") \$7.95

536 pages, paper \$5.95

Japanese Divine Principle (large) \$24.00

Japanese Divine Principle (small) \$16.00

Korean Divine Principle \$12.00

Spanish Divine Principle \$5.95

Divine Principle Study Guides

Rev. Chung Hwan Kwak, ed.

214 pp.

The study guide facilitates comprehension and understanding of the Divine Principle. It presents the contents of each chapter using color diagrams, charts and maps to clarify the most important concepts.

Level Four Series

The pocketbooks are a study guide to the Divine Principle illustrated throughout.

English pocketbook \$1.95

French pocketbook \$1.95

Spanish pocketbook \$1.95

Home Study Course

(set of six books) \$24.95

1. The Principle of Creation.

The nature of God and man and the purpose of life. Color diagrams and large type face facilitate home study.

2. The Fall of Man.

The origin of suffering and conflict in the human experience. Discusses the root of evil and the emergence of sin.

3. The Mission of the Messiah.

Why Christ came and why he must come again. Presents the Divine Principle viewpoint on the life of Jesus.

4. The consummation of Human History.

God's goal throughout history; biblical prophecy and its relationship to the present day.

5. Resurrection.

Man's transformation from death to life. Examines and reassesses traditional views of resurrection.

6. The Second Advent.

How, when and where Christ is to return. The advance of history does not guarantee automatic redemption. The coming kingdom requires a messianic catalyst.

Brainwashing/Deprogramming Controversy

Sociological, Psychological, Legal and Historical Perspectives

David Bromley & Herbert Richardson, Ed.

Edwin Mellin, 367 pp. \$19.95

This third volume in the Studies in Religion and Society series examines the phenomenon of young people joining and subsequently being abducted from the Unification Church. The brainwashing syndrome is discussed by more than 20 scholars. Extensive notes and a bibliography.



CAUSA Lecture Manual

CAUSA Institute, 264 pp. \$12.00

The text presents an examination and critique of Marxist-Leninist ideology, a critique of confusion in the Western system of values and a new worldview based on the affirmation of God. The manual offers a powerful, logical and philosophical affirmation of God's existence.

Central America in Crisis

Washington Institute, Ed. (revised edition)

Washington Institute, 295 pp. \$7.95

A task force report on Central America. An objective, analytical and concise reference work.

Childbirth Without Fear:

The Original Approach to Natural Childbirth

Grantly Dick-Reed, M.D.

Harper & Row, 420 pp. \$5.95

Step-by-step guide for expectant parents, their teachers and attendants. Includes seventy illustrations of recent obstetric patients and their husbands during the course of their pregnancy and birth experience.

Christianity in Crisis

Sun Myung Moon

HSA, 125 pp. \$3.00

The text of three speeches from Reverend Moon's 21 day city speaking tour in 1973.

Coming Out of the Ice: An Unexpected Life

Victor Herman

Freedom Press Ltd., 370 pp. \$6.95

Victor Herman is an American who became a political prisoner in Soviet Russia. This is his remarkable memoir.

Communism, A Critique and Counter-Proposal

FLF, 240 pp. \$5.95

A critique of the shortcomings of Marxist theory. Unificationism is shown as a possible alternative, proposing cooperation and harmony as the motivating forces of human progress.

Communist Exploitation of Religion

Rev. Richard Wurmbrand

Diane Books, 92 pp. \$1.75

Rev. Wurmbrand testifies before the Committee on the Judiciary. This took place at the Hearing before the Subcommittee to Investigate the Administration of the Internal Security Act.

Communism, Promise and Practice

FLF, 143 pp. \$4.00

Examines the practice of communism through its history and its successes and failures. Shows how an alternative must be sought if the needs of mankind are to be met.

Cult Experience, The

J. Gordon Melton & Robert L. Moore

Pilgrim, 160 pp. \$8.95

An unbiased look at the people who join new religious movements, their reasons for joining and the nature of their conversion. Offers an agenda for action to families and traditional churches in the face of our new religious pluralism.

Evangelical-Unification Dialogue

Richard Quebedeaux and Rodney Sawatsky, Ed.

UTS, 374 pp. \$7.95

Theological dialogue covering such topics as Jesus, salvation, heresy and cooperation among churches.

The Family and the Unification Church

Gene G. James, Ed.

UTS, 278 pp. \$11.95

Scholars from a variety of backgrounds as well as Unification Church members explore the Unification vision of the centrality of the family from their various perspectives.

Explaining Unification Thought

Sang Han Lee

Unification Thought Institute, 356 pp. \$9.95

A philosophic expression of the Unification Church's teachings, epistemology, logic and the theories of art and education.

Exploring Unification Theology

Darrol Bryant and Susan Hodges, Ed.

UTS, 168 pp. \$7.95

A discussion between students at the Unification Theological Seminary and ten other participants.

Father's Course and Our Life of Faith

Won Pil Kim

149 pp. \$5.00

Reverend Kim, Reverend Moon's first disciple, gave these talks as part of a leadership seminar in London in 1979 (published in England).

First Guidebook to the USSR

(to Prisons and Concentration Camps of the Soviet Union, The)

Abraham Shifriin

Stephanus, 378 pp. \$6.95

This remarkably honest book documents the location and conditions of Soviet penal facilities. The materials used to prepare it were smuggled to the west through underground channels. Many maps and remarkable photographs.

For God's Sake

Young Oon Kim

34 pp. \$0.50

Three talks by Dr. Kim on prayer, God and her own life.

Gandhi, An Autobiography:

The Story of My Experiments with Truth

Mohandas K. Gandhi

Beacon Press, 528 pp. \$8.95

Gandhi, recounts the story of his first fifty years and how, almost against his will, he led the Indian people in their struggle for independence.

Global Policy—Challenge of the 80s

Morton A. Kaplan

Washington Institute, 281 pp. \$9.95

These essays offer a wide variety of viewpoints surveying the Reagan Administration's early foreign policies.

God in Contemporary Thought

Sebastian A. Matczak, Ph.D., Th.D., Ed.

Lowain, 1119 pp. Cloth, \$40.00

An encyclopedia of philosophical viewpoints on God, including all the major religious and some non-religious traditions.

God, The Contemporary Discussion

Frederick Sontag and Darrol Bryant, Ed.

UTS, 419 pp. \$13.95

These essays are from addresses at the first New Ecumenical Research Association (New ERA) conference in Hawaii, 1981. The book is representative of a variety of approaches to a contemporary discussion on God.

Government Intervention in Religious Affairs

Dean Kelley, Ed.

Pilgrim, 216 pp. \$9.95

An aid to churches and religious groups, and to lawyers and civil libertarians interested in preserving the traditional separation of church and state.

Greatest Salesman in the World, The

Og Mandino

Bantam Books, 111 pp. \$2.95

Inspirational, self-help book which encourages a positive outlook on oneself and one's life.

Heaven and Hell

Emanuel Swedenborg

Swedenborg Foundation, 429 pp. \$5.95

Based on his experiences in the spiritual realm, this is a comprehensive and concrete description of life hereafter—the orderly arrangement of heaven into societies, universal speech, the beautiful life there, our entry into the next world, and many other matters enhancing our conceptions of life here and hereafter.

Hermeneutics and Horizons:

The Shape of the Future

Frank Flinn, Ed.

UTS, 445 pp. \$12.95

Covers the topics of hermeneutics in scripture, theology, history, society and eschatology.

Hermeneutics and Unification Theology

Darrol Bryant and Durwood Foster, Ed.

UTS, 154 pp. \$7.00

Conversation among academics discussing the Unification Church's emergence from a cultural and historical perspective.

Hiding Place, The

Corrie Ten Boom

Bantam Books, 241 pp. \$2.95

The triumphant true story of one courageous Christian woman who became a militant heroine of the anti-Nazi underground.

Hinds' Feet on High Places

Hannah Hurnard

Living Books, 254 pp. \$2.95

This parable about Much Afraid who found the Chief Shepherd and his companions, Grace and Glory, Joy and Peace, is inspired by the Bible verse: (Hab. 3:19).

Holy Song Book

HSA, 60 pp. \$5.00

The traditional songs of the Unification Church, with photographs and some historical notes.

Home Church

Rev. C. H. Kwak, Ed.

HSA, 474 pp. \$11.95, \$14.95 cloth

A compilation of Reverend Moon's words and teaching on the significance of Home Church. The necessity of loving and serving people in their own homes is the central theme.

How to Win Friends and Influence People

Dale Carnegie

Pocket Books, 276 pp. \$3.95

This bestseller for more than forty years has now been revised and updated to help readers achieve their maximum potential in the complex and competitive 80's.

Imitation of Christ, The

Thomas A. Kempis

Penguin Books, 217 pp. \$3.95

Thomas A. Kempis (1380-1471) had an extensive knowledge of the Scriptures and possessed a deep understanding of human nature.

In God's Underground

Richard Wurmbrand

Hodder and Stoughton, 253 pp. \$3.95

Richard Wurmbrand, playboy turned turned preacher, was held for 14 years in Communist prisons. In spite of beatings, torture, and drugging, his spirit did not break.

Introduction to the Principle, An Islamic Perspective

198 pp. \$7.00

The Divine Principle is explained in relationship to the Koran, Mohammed and the Islamic faith. Numerous quotes from both books.

Introduction to Theology, An

Young Oon Kim

HSA, 190 pp. \$7.50

Presenting the Christian position with a vibrant faith, Dr. Kim explains the changes needed in our world view made necessary by the intellectual moral and spiritual upheavals of our time.

Korean Studies

Easy Way to Korean Conversation

Hollym, 78 pp. \$14.95

A 78-page book and 60-minute cassette. Topics include greetings, leave-takings and how to ask questions.

English/Korean Dictionary

Hollym, 385 pp. \$7.95

Korea

(A.P.A.) 376 pp. \$14.95

An extensive guide to Korea, its history, traditions, religions, language, customs and modern lifestyle. Includes a complete guide to the country itself in maps, charts and diagrams. Beautiful color photographs throughout.

English-Korean Practical Conversation Dictionary

B.J. Jones and Gene S. Rhie, Ed.

Hollym, 658 pp. \$12.50

An essential guidebook of Korean conversation. For each entry, the words, synonyms and idiomatic usage, along with the romanized Korean and Hangul are given. It also provides idiomatic examples.

Let's Learn Korean

Hollym, \$14.50

An elementary level book and cassette to learn the Korean language.

Let's Talk in Korean

Hollym, 312 pp. \$5.95

A useful guide book to conversational Korean.

Speaking Korean, Book 1

Francis Y.T. Park.

490 pp. \$29.50

An extensive and thorough guide to grammar and syntax.

Life in the World Unseen

Anthony Borgia

Psychic Press, Ltd, 191 pp. \$5.95

Detailed descriptions of the spirit world or after-life as perceived by Anthony Borgia.

Lifestyles

Richard Quebedeaux, Ed.

UTS, 214 pp. \$10.95

Some very articulate members of the Unification Church speak on important (and sometimes novel) aspects of their lifestyle.

Light and the Glory, The

Peter Marshall and David Manuel

Fleming H. Revell Co. 384 pp. \$7.95

An account of the founding of America told from the point of view of God's plan for this country, and how it dramatically affects the conventional view of our nation's history—and purpose.

Little Prince, The

Antoine de Saint Exupery

Harvest/HBJ, 113 pp. \$2.95

The classic story of the Little Prince, who leaves his tiny planet and prideful flower to come to Earth, and learns the secret of life from a fox.

Markings

Dag Hammarskjöld

Epiphany, 195 pp. \$2.95

A book of meditations and a revealing self-portrait by one of the great peacemakers of modern times.

Mere Christianity

C. S. Lewis

Macmillan Publishing Co., 190 pp. \$2.95

A revised and enlarged edition, with a new introduction of the three books: The Case for Christianity, Christian Behaviour and Beyond Personality.

New Hope 12 Talks

Sun Myung Moon

HSA, 103 pp. \$4.95

Vol. II, 106 pp. \$4.95

The Church's founder delivers sermons on topics such as faith and reality, God, life in today's world, and America. An invaluable guide to understanding the heart behind Reverend Moon's teachings.

New Religions and Mental Health

Herbert Richardson, Ed.

Edwin Mellin, 177 pp. \$9.95

Presents issues relevant to legislative proposals which seek to involve the government in evaluating and regulating religious practices.

New Religious Movements

A Perspective for Understanding Society

Eileen Barker, Ed.

Edwin Mellin Press, 398 pp. \$19.95

These nineteen essays are organized in five parts: New Movements, the Wider Comparative Perspective; Assimilation and Disinterest; New Movements, Social Resources, Indicators and Reflections; Revelation and Control.

Orthodox-Unification Dialogue

Constantine N. Tsirpanlis

UTS, 139 pp. \$7.95

Papers presented by noted theologians Dr. Sebastian Matczak, James Kleon Demetrius and Constantine Cavanos.

Pastor, Church and Law

Richard Hammer

Gospel Publishing House, 447 pp. \$16.95

Makes a significant contribution to the literature of American church law. It is a valuable first step in finding responsible answers to the legal questions related to the trator and ministerial student.

People of the Lie

M. Scott Peck, M.D.

Simon and Schuster, 269 pp. \$7.95

Defining evil as people's unwillingness to confront the truth about their own situation, Scott Peck offers case studies of his patients, through a Christian perspective.

Power of Positive Thinking, The

Norman Vincent Peal

Ballantine Books, 224 pp. \$2.75

Inspirational bestseller, encourages faith in oneself; and how to think the kind of thoughts that lead to a fuller lie and more satisfying success.

Preparation for Childbirth: A Lamaze Guide

Donna and Rodger Ewy

Signet Book, 222 pp. \$3.95

An illustrated, step-by-step guide to easier childbirth. Revised and updated to include the latest massage techniques and a comprehensive listing of parents organizations and audiovisual programs.

Proceedings of the Virgin Islands' Seminar on Unification Theology

Darrol Bryant, Ed.

UTS, 323 pp. \$9.95

A clear, comprehensive statement of Unification theology and thought, with critical responses from theologians of different backgrounds and persuasions.

Public Talks, Vol. I

Sun Myung Moon

87 pp. \$4.00

Three talks given in March 1972 in London (published in England).

Road Less Traveled, The

M. Scott Peck, M.D.

Simon & Schuster, 316 pp. \$9.95

A new psychology of love, traditional values and spiritual growth, M. Scott Peck offers case studies of patients from his own psychiatric practice, whom he sees through the eyes of Christian discipline, love, growth and religion, and grace.

Saint Francis

Nikos Kazantakis

Touchstone, 379 pp. \$8.95

A passionate and highly personal fictional re-creation of the life of Saint Francis of Assisi, by one of the great writers of our time.

Screwtape Letters, The

C. S. Lewis

Macmillan, 172 pp. \$2.95

Clive Staples Lewis is thought to be one of the most original as well as popular Christian writers of this century. Contains the never before published Lewis preface to the Toast.

Science and Absolute Values

Sun Myung Moon

ICF 139 pp. \$10.95 cloth, \$5.95 paper

Contains Reverend Moon's annual Founder's Addresses to the International Conference on the United of the Sciences (ICUS), now in its twelfth year. Includes a photographic section on Reverend Moon's early life and on conference proceedings.

HSA Publications
4 West 43rd Street
New York, NY 10036
(212) 997-0050

Information

TO ORDER, CALL (212) 997-0050

ITEMS ORDERED TOGETHER ARE NOT NECESSARILY SHIPPED THE SAME DAY. DELIVERIES ARE SUBJECT TO AVAILABILITY OF MERCHANDISE.

Shipping

WE SHIP PRIMARILY UPS. WE SHIP SOME PACKAGES VIA PARCEL POST, PARTICULARLY THOSE ORDERS GOING OVERSEAS. PLEASE INQUIRE FOR RATES ON RUSH OR AIR DELIVERIES.

Correspondence

WE ENCOURAGE YOUR SUGGESTIONS, COMMENTS OR QUESTIONS. ONLY WITH YOUR VALUABLE FEEDBACK CAN WE DO A BETTER JOB.

Social Impact of New Religious Movements, The

Bryan Wilson, Ed.
UTS., 236 pp. \$11.95

Important book on the sociology of religion. Sociologists from Britain, Canada, Ireland and the United States speak.



Society and Original Sin

Ecumenical Essays on the Impact of the Fall
Durwood Foster and Paul Mojzes, Ed.

New ERA Books, 193 pp. \$11.95

Presents a much needed interdisciplinary and ecumenical approach to current social problems by exploring the roots of human sinfulness.

Something Beautiful for God:

Mother Teresa of Calcutta

Malcolm Muggeridge

Doubleday, 98 pp. \$3.50

A collection of Mother Teresa's prayers and comments and the transcription of an interview with Muggeridge, this is an overpowering portrait.

Songs of the Banquet

(One tape). \$5.00

A selection of the Church Holy Songs sung in English by the New Hope Singers International.

Strange Gods

David Bromley & Anson Shupe

Beacon, 249 pp. \$6.95

A study of America's new religious movements and the zealous opposition to them.

Strength to Love

Martin Luther King, Jr.

Fortress Press, 160 pp. \$4.50

Forward by Coretta Scott King, 1981. The classic collection of sermons preached by Martin Luther King, Jr.

Sun Myung Moon and the Unification Church

Frederick Sontag

Abingdon, 224 pp. \$5.00

A clear account of the church, its history, theological framework, organization and goals.

Ten Theologians Respond to the Unification Church

Herbert Richardson, Ed.

UTS, 199 pp. \$9.95

Theologians discuss their experience with the church, and how the issues that concern them relate to Unification theology.

The Coming Kingdom:

Essays in American Millennialism and Eschatology

Darrol Bryant & Donald W. Dayton, Ed.

IRF, 247 pp. \$11.95

From the proceedings of a conference on millennial traditions held in Barrytown, New York, here is a range of American examples.

The Tradition

Reverend C. H. Kwak, Ed.

HSA, 225 pp. \$14.95

This important book explains in detail the many procedures and traditions of the Unification Church. It is complete with numerous easy-to-follow diagrams. Available to UC members.

The Types of Modern Theology

Young Oon Kim

HSA, 296 pp. \$9.95

The Types of Modern Theology examines the main teachings of modern schools of theology from the 19th century to the present day.

Time for Consideration

A scholarly appraisal of the Unification Church

Darrol Bryant & Herbert Richardson

Edwin Mellin, 374 pp. \$9.00

Essays by authors who view the Unification Church in relation to the larger history of Christian traditions.

To Bigotry, No Sanction

Mose Durst, Ph.D.

Regnery Gateway, 180 pp. \$6.95

As president of the American church, Dr. Mose Durst describes his own conversion experience; he tells of the church history and the reasons for the controversy surrounding the Church.

Tortured for Christ

Richard Wurmbrand

Diane Books, 144 pp. \$2.95

Wurmbrand witnessed the indomitable courage and continuing faith of hundreds upon hundreds of Christian believers in Russia.

Towards a Global Congress of World Religions

Vol. I

Warren Lewis, Ed.

UTS, 78 pp. \$3.25

Conference proceedings of particular interest to those studying African religions, and Africa as a meeting ground for the world's religions.

Vol. II

63 pp. \$2.95

Presentations on Mohandas K. Gandhi and the Hindu vision of religious co-existence.

Vol. III

78 pp. \$3.25

The role of Islam in global interreligious independence is discussed.

Truth is My Sword

Bo Hi Pak

HSA, 110 pp. \$2.00

An historical testimony clarifying the beliefs of the Unification Church and the 1978 House Subcommittee investigation on Korean-American relations.

Unity in Diversity

Henry O. Thompson, Ed.

UTS, 436 pp. \$12.95

These essays in religion by members of the faculty at Unification Theological Seminary reflect their widely diverse backgrounds, religious leanings and interests, and provide unique first hand observations of the church's practices.

Unificationism, A New Philosophy and Worldview

Sebastian A. Matczak, Ph.D., Th.D.

Louvain, 493 pages, cloth. \$26.50

This noted Catholic priest, a philosopher and graduate of the Sorbonne, surveys Unification teachings about ontology, epistemology, ethics, social policy and other matters.

Unification Theology and Christian Thought

Young Oon Kim

HSA, 302 pp. \$4.00

The first study of the theology of the Unification Church and its relationship to the contemporary Christian world. Illustrates numerous parallels in the writings of other Christian denominations.

World Religions

(note: revised edition, set of 2)

Young Oon Kim

HSA, Vol. I, 275 pp. \$5.75

Near and Middle Eastern Religions

An in depth study of Judaism, Zoroastrianism and Islam, their past and present, their problems and promise.

Vol. II, 415 pp. \$7.75

India's Religious Quest and the Faiths of the Far East

Covers 4,000 years of India's religious history from the ancient vedas to the modern day. The five living faiths of China and Japan are studied by Dr. Kim with an emphasis on their present situations.

Victory Through Persecution

Kurt Koch

Kregel Publications, 62 pp. \$1.95

Forward by Billy Graham. An account of deep spiritual life and development in Korea. Continuous prayer and gatherings have survived and grown in an environment of intense political conflict.

Way of God's Will, The

Sun Myung Moon

HSA, 418 pp. \$6.95

A selection of the words of Reverend Moon taken from public meetings and gatherings in Korea, from the beginning of his ministry to the present day.

Way of Tradition, The

Sun Myung Moon

HSA

Vol. I, 326 pp. \$6.95

Vol. II, 295 pp. \$6.95

Vol. III, 541 pp. \$6.95

Vol. IV, 462 pp. \$8.00

Selections from the words of Reverend Moon on different topics concerning a life of faith and God, from addresses given in America.

Complete set of: The Way of God's Will and The Way of Tradition, Vols. 1-4, \$30.00

When Bad Things Happen to Good People

Harold S. Kushner

Avon Books, 149 pp. \$3.95

Harold Kushner, a distinguished clergyman, in dealing with both the tragedies in his own family as well as with humanity in general, advocates leaving room for the expression of true emotions and humanity...not to hurt oneself... and to forgive.



Wonwha-Do: The Unified Martial Art

The International Wonwha-Do Association

CARP, 120 pp. \$7.00

Wonwha-Do is not meant to be merely a physical training in defensive techniques; but more importantly a way to build character and promote spiritual growth.

Words of Martin Luther King, Jr.

Selected by Coretta Scott King

Newmarket Press, 112 pp. \$9.95

This wonderful anthology includes both selections and reprints of the speeches and thoughts of Martin Luther King, Jr.

Book Title	Quantity	Price

TOTAL PRICE OF ITEMS: _____

Shipping/handling

UP TO \$25.00 ADD 15%

UP TO \$50.00 ADD 12%

UP TO \$100.00 ADD 10%

PLEASE ADD APPROPRIATE SALES TAX IN NY STATE.

TOTAL _____

SOLD TO:

(Please use street address, not box numbers).

Name: _____

Address: _____

Zip _____

THE DIVINE PRINCIPLE

In addition to the Old and New Testament of the Holy Bible, the theology of the Unification Church is the Divine Principle as revealed to Reverend Moon. The Divine Principle is divided into three parts - the Principle of Creation, the Fall of Man, and the Principles of Restoration. The Home Church Study Guide was written as an introduction to the Divine Principle and is in six volumes (available from HSA Publications, 4 West 43rd Street, New York, New York 10036). It is being reprinted here in the Unification News. Volume Four is "God's Goal in History, Biblical Prophecy and the Present Day". If you have questions regarding any of its ideas, please don't hesitate to write in with your questions to: The Editor, Unification News, 4 West 43rd Street, New York, NY 10036.

The Last Days

Volume 4 • Part 2

Some modern sage has observed that life is like an onion: a person unpeels it one layer at a time, and he cries a lot. Such is the life we have come to know in a fallen world, separated from God's love.

In response to this sad reality, the vision of a just and loving society has recurrently emerged at different times and places throughout human history. Even such a figure as Charlemagne, no ingenue in human affairs, is said to have slept with a copy of St. Augustine's City of God under his pillow and to have sought to realize its promise in the vast kingdom he governed. In medieval times the popular legends of the exploits of King Arthur and his Knights of the Round Table, in the idyllic realm of Camelot bespoke this universal human yearning for an ideal. In modern times the Camelot legend has been recalled in descriptions of the hope and vision John F. Kennedy brought to the American presidency in the early 1960's.

Sometimes the vision of an ideal occurs in the unlikely of places. In the eyes of those unacquainted with pre-revolutionary Russian piety, the proclamation by Feodor Dostoyevsky of his country's messianic, historical role comes as a shock or even a cruel joke. But in June of 1880, during the dedication of Pushkin's statue, the literary giant announced a Russian mission to usher in the brotherhood of all humanity, based on religious, not political, ideals. Far from exploding into laughter, his distinguished audience listened with rapt attention. He was greeted with shouts of genius!, saint! and prophet! Something in the deepest layers in the Slavic soul passionately responded not only to Dostoyevsky's love

affair with his native Russia but also to his call for a universal religious, socio-economic order inspired by Russian spirituality and social ideals.

Not off the mark

Although such visionary dreams as those of Charlemagne and Dostoyevsky have not yet been realized, Divine Principle teaches their idealism not far from the mark. Since God originally intended a world of good, sooner or later He must do something to remedy the existing situation. God is absolute, eternal and unchanging. If God is therefore to be God, He must achieve His original ideal. A defeated God is no God at all. Thus God intends to restore man to the uncorrupted state he had before the Fall and finally eradicate evil and suffering from human existence.

Reflecting this determination, Isaiah writes in the spirit of the Lord: "I have spoken and I will bring it to pass; I have purposed, and I will do it." (Is. 46:11)

The process of history then is the process of realizing this original ideal. Since human history began with evil and suffering, it became a history of God's efforts to restore original, but lost purpose. The ultimate goal of history is thus to supplant the chronicle of suffering we have known with the story of goodness which God originally intended.

Universal ideal

In their own way, there are other modern thinkers who also recognize that one day humanity is destined to achieve some type of universal ideal. The eminent Jesuit thinker M.C. D'arcy, for example, suggests that the things that have worked against us can come actually to work for us:

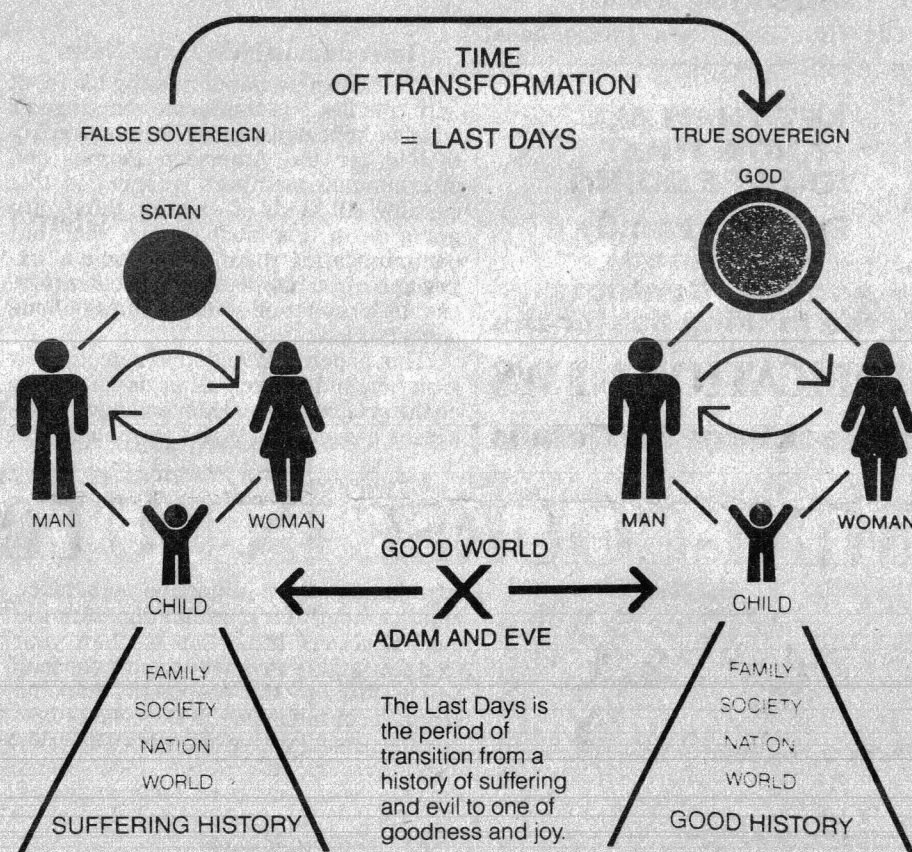
"Historians, for the most part, are prepared to admit a kind of spiral movement ... towards a universal society...without his willing it, man has been forced to unite to form into nations and leagues, through the pressure of events ... and what with economic and social interdependence and the threat of nuclear arms, an international society is in prospect."

In the same vein, well-known Jesuit scientist Pierre Teilhard de Chardin sees the universe being inexorably led to union with God. He foresees a day when humankind will reach what he calls the Omega point. At this point man becomes united with God, each individual is Christlike, and the world becomes divine. Another French scientist, Lecompte duNuoy, has written of a similar process in his book, Human Destiny. He concludes his book by asking all men to remember that the destiny of man is incomparable, but that we must collaborate in the transcendent task.

With Chardin and duNuoy, Divine Principle affirms a historical process of humankind's movement toward God — a movement inspired by God Himself. Goodness marches on toward its goal in spite of numerous obstacles. From Moses to Jesus, from Buddha to Confucius, from the early disciples to our own times, God is working to transform the world according to His dispensation of restoration. Indeed He has been working to spark a fire wherever the heart, mind and soul of man have been so inclined to receive it. Ultimately then, the suffering history we have known will be supplanted by the creative and joyful history God originally planned.

If we think pictorially, we may thus say the line of history is not straight but circular, bringing us at the end to what history should have been at the beginning. The end of history is thus the fulfillment by God of His original ideal. □

Next Month • Part 3 Human Responsibility



There is still time to GO TELL THE WORLD!

The Unification News Testimony Competition of 1986

RULES

The competition is open to all full-time, associate or home members of the Unification Church in any country.

The essay must be in English and it should be typewritten or neatly handwritten, double spaced on one side of the paper only. The length should be between 1200 and 1500 words. By entering the competition, implicit permission is granted the Unification News to publish the essay.

The title page of the essay should contain the following information:
Your name, address (and optional phone number)
Full-time members — your mission and center
Associate/home members — the local church director
The title of your testimony

The essay itself should start on a separate page. The pages should be numbered and must not have your name on them.

There is still time to enter the Unification News Testimony Competition — the deadline for entries is March 31st.

The hope of this competition is to inspire the creation of written essays that capture the heart of our movement as inspired by the life and teaching of Reverend Moon.

The testimonies will be scored by a panel of judges for 1) the sincerity of heart; 2) How well the essence of the movement is captured in words; 3) The potential impact on those — especially non-members with a poor opinion of us — reading the essay; and 4) The literary style, charm, intelligence and wit. The winning essays will probably be richly illustrated with personal experience and convey the essence of our spiritual family to even the most skeptical member of the general public.

The completed essay should be sent to:

Unification News, Competition
4 West 43rd Street
New York, NY 10036

To arrive no later than

Monday, March 31st
Keep a copy for your own records
as we will not return submitted essays.

1974: Do you remember when . . .

These excerpts are taken from the March 1974 issue of the *New Hope News* published during the early years of the church in America.

Sun Myung Moon Christian Crusade

"Celebration of Life" is the theme selected for the upcoming initial leg of the Sun Myung Moon Christian Crusade (SMC), the most spectacular and large scale outreach project ever attempted by the Unification Church.

The Crusade will feature colorful Korean — and later international-folk dances by the Korean Dancing Angels, exciting choral music by the New Hope Singers International, and inspirational messages by evangelist and Crusade-planner Mr. Bo Hi Pak.

The Crusade will open May 13 in the first of the ten cities it will visit, which are Berkeley, Seattle, Minneapolis, St. Louis, Dallas, Miami, Louisville, Columbus, Buffalo and Boston.

Barrytown Opens with Stirring Seminar

The first Barrytown International

Leadership Training Seminar opened Saturday, March 9, with the arrival of 29 students from Columbia University for a nine-day spring recess exposure to Principle, Unification Thought and Critique on Communism.

Until the very last minute it was uncertain whether the seminar could actually be held in Barrytown, and frenzied attempts were made to locate an alternate location. The difficulty arose when the signing over of the property scheduled for earlier in the week, was delayed over a question involving the boundary line. Permission was finally secured from Christian Brothers, still the owners, to begin using the property just hours before the seminar was to begin. The seminar was sponsored by the International Cultural Foundation.

The purpose of the program was to introduce students from top level universities — future national leaders — to the Divine Principle, Unification Thought, and Critique on Communism to provide them with tools they will need in the future as a foundation for wise leadership.

Introducing New Hope News

The little newspaper making its debut with this issue is the formation stage of what we hope will soon grow into a weekly tabloid for the American Family and international members working in this country. All kinds of exciting things are going on in this most crucial year, but communicating them has become a luxury and often happens only accidentally, as a by-product of some business phone conversation.

This paper is intended to remedy that situation and to keep all of us up to date on the progress of our Movement, the successes gained, and plans formulated for

future activities.

A flag on every lapel

Mr. Salonen has purchased American flag lapel for all of the members in this country. The pins will be arriving soon, if you have not already received them, and should be worn on the left lapel.

Mr. Salonen and the Mobile Staff wear them, and if you are asked about the pin you might want to answer as he did when one interviewer sarcastically remarked, "I see you're wearing an American flag — is there some significance to that?"

Mr. Salonen responded, "Yes. We wear them because we love America".

Mr. Vincenz Gives Invocation for KY Senate

On March 11 IOWC team leader Reiner Vincenz had an appointment with Kentucky Lt. Governor Julian Carroll to inform him about our work and to extend to him a personal invitation to our banquet. He asked Mr. Vincenz to return in the afternoon to sit in on the first opening session of the Kentucky State Senate.

While senators were filing into the hall at 2:00 p.m., Mr. Vincenz was escorted to a seat where he could observe the proceedings. Suddenly Lt. Gov. Carroll approached him and asked if he could offer the opening prayer, as the minister scheduled to deliver the invocation could not attend. He ushered Mr. Vincenz to the seat to his right, and formally introduced him as a representative of the Unification Church founded by Rev. Sun Myung Moon.

It was a profound and a historical day for the state of Kentucky. Mr. Vincenz prayed for God's guidance in governmental decisions made by the leaders of the state asking God to reveal to them His will for their state and for the nation. □

Going to Calvary

I would like to take you back with me in time. Don't be afraid; I'll explain everything as we go along.

You're asking, where are we going? We are going to Calvary, of course; it is that time of the year. We'll walk the same path that Jesus took on his way to be crucified.

Try to pretend that we have arrived and are being swept along by the crowd. It is hot, the crowd is noisy, and everyone is trying to see what is going on. What I saw will stay with me as long as I live. And for those of you who couldn't be there, I will tell you how it was.

I saw them nail him to the cross. "Oh, please don't do that", I cried out to no avail.

They just kept hammering on those nails until his flesh was torn.

I just couldn't bare to see all that blood and matted hair.

My heart ached as I turned to go, and then I heard him speak: "Come back to my grave at the end of the week".

I wonder in my heart as I walk away, what it was my Savior was trying to say.

I went back, and I am here to say that the angels were rolling the stone away.

The ground beneath my feet began to shake as I saw my Savior rise high in the sky.

I'm so glad that I did what my Savior said — and went back to his grave that glorious Easter Sunday.

It was the miracle of God's great love for us that He should die on the cross and rise again in order that we might have the right to the Tree of Life. We only need to believe in Him and His love. A happy Easter to all.

Bunny McCall
Long Island City

**LET THEM ALL
KNOW WHAT
YOU ARE DOING**

**Put Your Family
Your Friends
And Your Contacts
On the mailing list for the
UNIFICATION NEWS
See Back Page For Details**

ADVERTISEMENT

MINI-COURSE IN NUTRITION



Sung Bok Hsu

Every disease . . . whether it is arthritis, diabetes, hypertension, obesity, ulcers, or whatever, is a desperate warning signal from our bodies telling us that we are doing something wrong. We need to heed these warning signals immediately, before it is too late.

There definitely are answers to our problems!

To understand how to fix a car, you must first understand how the car runs. To understand how to fix up the body, you must first understand how it functions. In view of this, we at HSU & Co. have compiled the following mini-course in nutrition for those who have a genuine desire to rebuild health once and for all. With that in mind . . . here is the mini-course in nutrition.

1. Digestion begins in the mouth. As we chew our food, our saliva glands are busy

introducing their digestive substance into the mouth for combination with the food. It is very important to chew your food thoroughly. From the mouth, the food passes through the esophagus into the stomach. In the stomach the food is broken down by digestive enzymes. Different enzymes work on different foods. Some enzymes will counteract other enzymes. (For further information on this, ask us about "food combining".)

2. Assuming that proper food combining has been used and your food has been substantially broken down in your stomach, the food then flows into the small intestine to be broken down further. The nutrients in your food now begin to be absorbed through the intestinal walls and into the bloodstream.

3. When the food matter reaches the end of the small intestine, its consistency is that of soupy waste. This matter passes into the large intestine where more liquids are extracted from it. Ideally, at this point, there should be hardly any nutritional value left in the substance.

4. After traveling through the large intestine the stool is formed. If the stool is too slow leaving the body, the waste matter will putrefy within the body and will smell rotten if and when it finally leave the body.

Just as we do not eat spoiled food because it would make us ill, fresh food left to spoil within us will also make us ill. Good food that becomes spoiled either before or after eating will produce the same result — Toxemia. Everything that our digestive tract produces eventually ends up in the bloodstream. If the

bloodstream becomes loaded with toxins, the cells suffocate. Over a period of time, under these conditions, the cells will degenerate and symptoms such as arthritis, high blood pressure, kidney malfunction, and even cancer and tumors might show up in the weakest area of each individual's body. "Life is in the blood!" . . . and when the blood is saturated with toxic matter, life can only suffer from it.

It is clear that we must stop creating toxins in our bodies, but we must also work on cleaning out the toxins that are already there. One of the best ways to clean out the digestive tract is to follow a colon cleansing program using an herbal combination that is specially formulated for this purpose. As you know, our toxin-loaded bloodstream can be benefited by using Ginseng. This is the reason that many people say it is a "cure-all" . . . because once the blood is cleansed of toxins it can once again distribute nourishment to our cells — and we feel strong and well!

As you improve your health, you must also remember that the body is 70 water by weight. I you pay proper attention to all the other aspects of good health, yet neglect to pay attention to the quality of the water you drink, you are undoing some of the good effects of your other efforts.

As another aspect of your health-building program we present: Aloe Vera. This plan has been used for thousands of years in countries round the world for its extraordinary healing properties. It is best known for its benefits through external use, but it is also beneficial when

taken internally as a natural vegetable nectar. Many dedicated Aloe Vera users believe it is the closest thing to a panacea they have found.

(Research done by Dr. Roert Picker, M.D., head of the Berkeley Holistic Clinic in Berkeley, California.)

Another important part of every diet should be plenty of fresh, raw juices. This type of food takes very little energy to be digested, and the fresh, wholesome nutrients are assimilated into the cells via the bloodstream in minutes. Freshly extracted juices give an ample boost especially when trying to recover from an illness. "Why not eat the whole vegetables and fruits instead of extracting the juice and discarding the fibers?"

"Solid food requires many hours of digestive activity before its nourishment is finally available to the cells and tissues of the body. While the fibers in such food have virtually no nourishing value, they do act as an intestinal broom during the peristaltic activity of the intestines, hence the need to eat raw foods in addition to drinking juices. Buy the removal of the fibers in the extraction of the juices, however, such juices are very quickly digested and assimilated, sometimes in a matter of minutes, with a minimum of effort and exertion of the part of the digestive system." (An excerpt from "Raw Vegetable Juices" by N.W. Walker, D.Sci.)

Many of our customers follow a health-rebuilding program which includes proper food combining, high quality ginseng, Internal Cleansing Formula, distilled water, Aloe Vera, fresh juices, dry brushing and regular exercise. After all, good health is a solid foundation on which to enjoy a full and rich life.

Much more information is available when you come in and visit one of our three convenient locations. □

HSU & CO.

"THE GINSENG PEOPLE"



6105 McNaughten
Columbus, Ohio 43232
(614) 861-8108

1965 Morse Road
Fountain Square Shopping Center
Columbus, Ohio 43229
(614) 262-5856

6604 Sawmill Road
NW Sq. Shopping Ctr.
Worthington, Ohio 43085
(614) 889-HSU2

UNIFICATIONISM AND BIBLICAL STUDIES

A theology that is suited to the 20th century

This is the second in a series of excerpts from an article first published in Unity in Diversity, edited by Dr. H. O. Thompson. Dr. Boslooper is Professor of Biblical Studies at the Unification Theological Seminary.

By Dr. Thomas Boslooper

The nature of Unificationism is such that it also produces characteristics of contemporaneity for Biblical Studies. In addition to coming at the right moment in the history of Biblical Studies, when a bridge is needed to span the gap between supernaturalists and naturalists in all their multifarious forms, it provides a special quality for arising out of the needs of the modern world and responding to the aspirations of young adults of today. It possesses a broad-based and far reaching ecumenism related to a profound idealism. Rather than being censorious of diverse traditions it seeks that they become complementary to each other and to Unificationism.

As Unificationists engage in Biblical Studies, the possibility presents itself for resolving the conflict that arises between those who would get back to the Bible and recreate today the community of faith that existed in the first century, and the existentialist whose primary demand is to respond to twentieth century situations.

The contemporaneity of Unificationism is different from the contemporaneity of either Pentecostals or Bultmannians. It casts aside neither the cultural developments of the modern world nor the richness of experience and tradition of the ancient world. It analyzes and examines the traditions of the ancient world being fully aware of the magnificent scientific developments of the modern world.

Not locked in

When theologizing on biblical materials, Unificationists are fully aware of the contributions made to our understanding of scripture by Ignatius and Justin Martyr, Irenaeus and Tertullian, Clement of Alexandria and Origen, Arius and Athanasius, Jerome and Augustine, Abelard and Thomas Aquinas, Luther and Calvin, Wesley and Swedenborg, Wellhausen and Gunkel, Strauss and Schweitzer, C.H. Dodd and Vincent Taylor, Barth and Brunner, Bultmann and Bornkamm, Tillich and Niebuhr, Conzelmann and von Rad. But Unificationists carry on their discipline with an awareness of these traditions without being locked in by any of them.

In addition, they have great respect for councils and decrees and dogmas and confessions but view them as events around which biblical ideas have been summarized at a given time in history, and as reservoirs and resources for future and further developments of faith, rather than as great balls of twine for binding the wrists of those who would put their hands to the

study of the Bible in any other way.

Another even more significant aspect of Unificationism's contemporaneity is that it makes of Biblical Studies a truly religious enterprise. That is, it makes it religious in the most profound and meaningful sense of the word. Religion by definition and in essence is intended to give meaning and wholeness and unity to all of life. Unificationists try to make Biblical Studies a discipline that produces a sense of meaning for all of existence, and an awareness

not a form but a force.

e. Male and female — relating the sexes to each other in such a way as to insure the wholeness of each; looking to the ideals established in the Bible for the proper relationship between the sexes, and seeking to make them patterns for life, rather than taking from the Bible sinful and fallen experiences between the sexes and making them guidelines for male-female relationships. Unificationists expound the lib-

tance of all national, racial, and ethnic groups helps to produce results in Biblical Studies that truly relate to all manner of men. Exegesis is made meaningful to Indians and Africans, Chinese and Indonesians, Japanese and Koreans, Germans and French, Scandinavians and English, Russians and Americans.

g. Politics and sociology — considering the importance of each of these areas of life and their relevance for religion and relating them mutually to each other. Unificationists insist that religion be relevant to the political and social situations and issues of the day. As a result their focus is on the world's foremost enemy of religion, Communism, and seeks to establish and provide a rationale which will effectively combat it and defeat it. At the same time Unificationists insist that positive social patterns and programs must accompany political idealism. They also hold that political expediency should in no way limit social urgency. Redemption is not only from antagonistic spiritual powers but also from political and social systems that are opposed to faith. Christianity is strengthened by pitting itself against the force which oppose it. Unificationists try to prevent the church from being weakened because of its failure to recognize or correctly identify its opposition, and they assist the student of the Bible at all times in making his work relevant.

These are some of the characteristics that give Unificationism its unique contemporaneity and which in turn become an idealistic contextualization for Biblical studies. □

As Unificationists engage in Biblical Studies, the possibility presents itself for resolving the conflict that arises between those who would get back to the Bible . . . and the existentialist whose primary demand is to respond to twentieth century situations.

of the wholeness and unity between all members of the family of humankind.

True religion

The study of the Bible, for Unificationists, is always within the context of the true function of religion — the unifying of the diverse and complex areas of life. This they seek to do in at least seven crucial areas.

a. The religious life — combining revelation with experience, inspiration and effort, the individual and community, meditation and action, piety and politics, the psychic and the scientific.

b. Science and religion — receiving with appreciation the results of scientific investigation in every area of life; using the results of scientific study to meet human needs and to give meaning to life; and considering scientific inquiry in itself to be a religious enterprise.

c. World Religions and Christianity — viewing all the religions of the world not as competitors but as contributors to man's quest for meaning and truth; looking at Christianity in its relationship to the others not as exclusive but as inclusive. This is of importance in Biblical Studies in considering the relationship between Christians and Jews and in evangelism for considering the relationship between Christians and followers of all other religions of the world. The scriptures are searched not for walls but for bridges.

d. The Church and the churches — seeking to discover a basis for unity not only between the church of Protestantism but also between the four major branches of the Christian Church itself: the Eastern Orthodox, the Roman Catholic, the Protestant Churches, and the Anglican Church. Unificationists encourage the student of the Bible to search the scriptures looking more for the force than the form of the Church, since like New Testament Christians, members of the Unification Church know that Christianity is, first of all,

eration of both sexes and assist the student of the Bible in maintaining this by examining biblical materials with a realistic approach.

f. The races — showing how every human being is a child of God, not only dealing with every individual human being as a soteriological prospect, but also as equally qualified as any other to understand God's will and to do God's work. Equal respect for the thought forms and life patterns of Orientals and Occidentals makes possible a bridge between these traditionally opposite and opposing worlds, geographically and spiritually. Openness and accep-



A&S
FLOWER EXCHANGE INC.
V A I L A B I L I T Y
E R V I C E

ON
FRESH-CUT FLOWERS
ALL YEAR ROUND

CALL TOLL FREE
1-(800)321-3203

IN FLORIDA
1-(800)543-1601

Another even more significant aspect of Unificationism's contemporaneity is that it makes of Biblical Studies a truly religious enterprise. Religion by definition and in essence is intended to give meaning and wholeness and unity to all of life.

Resurrection and the hope of universal salvation

By Susan Fegley Osmond

For centuries, theologians and religious thinkers have postulated the necessity for the universal salvation of all mankind. As the fourth-century Saint Gregory of Nyssa said, "His (God's) end is one, and one only; it is this: when the complete whole of our races have been perfected from the first man to the last, to offer every one of us participation in the blessings which are in Him."

Much of orthodox Christianity has believed otherwise. According to this tradition, at the general resurrection of the dead, some will be admitted to heaven and others will be consigned forever to hell.

Unification theology affirms the eventual restoration of all mankind to a state of sinlessness. For Unificationism, a clear understanding of the nature of resurrection and the principles which govern it forms the base for understanding how universal salvation will be achieved.

Meaning of resurrection

What, then, is resurrection? Traditionally, churches have taught that at the Second Coming of Christ the buried and decomposed bodies of all past believers will be restored to fleshly life.

But to most people living in the 20th century this idea is preposterous, and serves only to undermine faith in religion altogether. What, then is a viable interpretation of resurrection?

Put simply, the word resurrection means passing from death to life. Though these words have their literal meaning, in everyday and poetic lan-

guage we use the terms life and death to describe a person's emotional and spiritual state.

The Bible abounds in evidence that in scripture these terms are often intended to be taken symbolically. Luke 9:60 records that, in reply to the request of a disciple to attend his father's funeral, Jesus said "Let the dead bury their own dead."

Jesus obviously intended to convey that the people burying the father were in some way spiritually dead. But what does this really mean?

I John 3:14 declares that "He who does not love abides in death." God's love is the source of life. Forsaking Godly love, which is sacrificial and faithful, and instead letting our lives be ruled by self-centeredness, is death.

This spiritual death is far more to be dreaded than physical death, which is the natural course of all organic bodies. The real terror of death is that the selfishness, anger, fear, and loneliness which we have cultivated in this life will not be miraculously ended with our demise, but will continue unabated in the eternal life of the spirit.

In the Gospel of John 11:25, Jesus says: "He who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." This indicates that whoever is connected with God's dominion of love through Christ is truly alive, regardless of whether his physical body is dead or not.

What we need resurrection from, then, is not physical death, as Christianity has traditionally assumed, but that which, in the eyes of the One who created us as His immortal children, is true death: Isolation from loving communion with Him and with our

fellow men.

Resurrection is therefore the process through which we come from this spiritual death into the unimpeded sovereignty of God's love, as His lineage, His dwelling, and His inheritors.

God created humankind as His children, who share with their Father creativity, freedom, and love. It was through man's misuse of these endowments that spiritual death came about. God cannot make resurrection automatically happen. To do so, He would have to deprive mankind of these inheritances as His children, and transform us into robots instead. His purpose for creation would have ended in eternal failure.

Each individual, then, must responsibly participate in the process of his own resurrection, during his lifetime. Unificationism was not the innovator of this idea. Even a second-century Christian tract — later condemned as heretical by the church — reads: "Those who say they will die first and then rise are in error . . . they must receive the resurrection while they live. It is necessary to rise in this flesh."

Principles governing resurrection

How, then, does one undergo resurrection in this life? The principles of resurrection or recreation are much the same as those which guided the original creating and growth of man before the fall.

First, each person is created to take a responsible part in his own spiritual maturation through believing in and living God's word. In the course of history, as man has gradually developed his spiritual and intellectual sensitivity, God has revealed to his chosen representatives on earth even more profound words of truth to aid man's recreation. As much as man has come to embody the truths revealed, he has progressed in the course of resurrection.

Secondly, each person is created to mature his spirit to oneness with God while he is housed in the physical body. By mastering life in the flesh, each person can become qualified to be a co-creator with God and Lord of Creation. Thus resurrection, or recreation, is accomplished in the physical body.

Third, according to Unificationism, each person grows to full God-consciousness and God-indwelling through three basic stages of growth, which may be described simply as infancy, adolescence, and parenthood. In each stage the person has a basically different way of relating to others and of appreciating his own value. Resurrection, then, is accomplished through these three stages of the development of heart.

Fourth, mankind has been gradually resurrecting throughout the course of history. Each age has contributed to the spiritual growth of the whole, based on the achievements of the past. The level of resurrection that each person can innovate, therefore, depends on the spiritual merit or progress achieved by the time he is born. People in later ages receive greater benefit or inheritance than did their predecessors.

The resurrection of mankind as a whole, taking as its pattern the growth of an individual, has historically taken place in three basic stages. The first stage is commonly referred to as the Old Testament Age. By faithfully keeping the laws of the Torah and active devotion to God, a person in this age could achieve the level of resurrection afforded by the truths of the Old Testament. People of other world religions have likewise been able to progress to some degree of resurrection in the first

stage.

With the advent of Jesus, however, a higher stage of resurrection was initiated. Jesus taught both in words and example that the essential relationship between man and God is that of a loving parent and his children, and the relationship between people is one of brotherhood.

Originally, complete resurrection could have been accomplished at the time of Jesus; however, because Jesus was rejected and crucified by the people of his time, this full process of resurrection was not yet possible. Nevertheless, resurrection through the second stage of development can be achieved through faith in Jesus and endeavoring to live according to the New Testament.

The third and final stage in the resurrection of mankind is to be initiated by the Lord of the Second Advent. Here, completing the mission of Jesus, he will establish a tradition of God-centered love in his physical family, and will pass this lasting inheritance to his disciples. Eventually the family level of God-incarnation achieved by him and his disciples will include all people, on earth and in the spiritual world.

Through believing in and embodying the more expansive vision of truth which the Lord of the Second Advent brings, and through directly attending him with full sincerity of heart, the final level of resurrection can be fulfilled. According to Unificationism, because man's state of spiritual death is primarily due to his inability to love in a Godly manner, the complete resurrection and perfection of the human spirit cannot be achieved by isolated individuals. In other words, there is no individual salvation.

It is families, inseparably bound together in Godly love, who will pioneer complete resurrection and build the Kingdom of Heaven. As this parental love of God spread throughout humanity, one united body of mankind will be formed in the image of God, and thus will accomplish the perfection of the human race.

Universal salvation

How will people who lived in previous eras achieve complete resurrection, so that universal salvation will be a reality?

According to Unificationism, a person's spirit can neither grow nor be resurrected apart from connection to physical life. For those in spirit world to be resurrected, they must return to earth and fulfill the responsibility or mission they left unaccomplished during their lifetimes. They do this by cooperating with people on earth who have similar missions to fulfill.

For those in the spiritual world to progress to a higher level of resurrection they must find someone on earth who is on their spiritual level, and help them achieve the highest resurrection possible in the age. By doing this, the disincarnate person receives the benefit of having achieved the level of resurrection as the person on earth with whom he collaborated.

Each one of us, then, forms a threshold not only for our own salvation, but for the resurrection of countless others in the spiritual realms; and we give our spiritual progress as an incorruptible inheritance to our descendants.

In this way all people who ever lived or are now living participate in the universal salvation of mankind, and, in the era of the Lord of the Second Advent, will wholly incarnate together the Godliness with which they were originally endowed by their Creator. □

Reprinted from World Student Times

To: Eden Floral Farm
May God bless the Company.



188 Mr. Pak
12/5 E EP
August 26 1984

EDEN FLORAL FARM
FOR QUALITY AND SERVICE IN
FRESH CUT FLOWERS & SUPPLIES
CALL
1 (800) 223-3437

What really goes on in a 'Moonie' workshop?



JOHN
BIERMANS

From recent conversations with numerous people, most of whom do not belong to the Unification Church, I have gotten the impression that there is a rather sharp split in public opinion about the Unification Church. There are those who have had at least some contact with the Church who tend to have a positive, favorable opinion. Then there are those who only know about the Church through what they have heard or read in the media. These people tend to have the traditional brainwashed zombie concept of the Church. There is still a rather common belief in some form of mind control or intense indoctrination which makes Moonies stay with Reverend Moon. Fortunately, this belief is not as strong or irrational as in the early days of the Church in America. Usually, a brief conversation offering some basic information about the Church will give them a very different impression and, as a consequence, much more favorable opinion.

Old Stories Repeated

When Dr. Frederick Sontag began research on the Unification movement in 1976 for his book *Sun Myung Moon and the Unification Church*, he marvelled at the volume of newspaper and magazine stories about the Church. However, he was even more amazed that: give or take a few items, all the stories sounded alike, and the substance was really the same. Then, as I visited the centers and began to see a different side of the movement, I puzzled more and more over the uniformity and similarity of the press accounts. No doubt there are many explanations that could be given. *Newsweek* magazine had done extensive research for a comprehensive cover story, and, when I posed this puzzle about the uniformity of the press coverage, one of the editors explained the facts of newspaper and magazine life to me. Few writers and editors have time, he said, for much extensive, on-site investigation, so they borrow from one another's stories. Once an account is printed, it tends to be repeated and believed just because it is in print. (p. 20)

Dr. Sontag added that this was all a part of the difficulty involved in achieving objectivity where anything so subject to bias as Sun Myung Moon is concerned. (P.21).

Concepts About Workshops

Of particular interest to me is the concept people have about Unification Church workshops. A minister recently told me that he honestly thought that our workshops involve intense indoctrination through marathon lectures, limited sleep and poor food. Based on what he had heard through the media, he somehow believed that people only joined the Unification Church because they were forced to. Therefore, according to his understanding, they joined against their will. When I explained to him that Unification theology is deeply rooted in the necessity of free will, it didn't take him long to realize that this made a lot of sense. If our faith was actually based on fear and submission rather than a free response of heart, none of us would last very long at all... you certainly wouldn't find me writing this column if that were the case.

Unification Seminar

Just to clarify some of these concepts, I would like to refer to the Unification Principle Seminar schedule on this page. This schedule is a concept-breaker all by itself. You may wonder why, but if you are

like the minister I was talking to last week, all you know is what you have heard or read in the media — that there are long, long lectures, very little time to sleep, and so on. When I described this program to him, his countenance was visibly lightened and changed. He immediately asked me to send it to him so that he could show it to others.

During the course of a recent appeal to the Appellate Division of the Supreme Court of New York which challenged Unification Church workshops as involving brainwashing, one judge remarked that

Then there are those who only know about the Church through what they have heard or read in the media.

the allegation of brainwashing in Unification Church workshops sounded a whole lot like many religious retreats he had been on. Another judge blurted out that there are ten thousand Jehovah's Witnesses doing the same thing. The presiding judge remarked that he didn't see anything in Unification Church practices that is even remotely close to the allegations of brainwashing during the Korean War.

What else do some people believe about Unification Church indoctrination? One of the best known critics of the so-called cults is Ted Patrick. In a recent research paper presented at the annual meeting of the Society for the Scientific Study of Religion, Professor David Bromley describes Mr. Patrick's mind-set in great detail. The paper entitled *Ted Patrick and the Development of Deprogramming* explains how Patrick perceives entry into a religious group. As Patrick describes it, the first contact involves making eye contact and initiating a conversation on some subject of mutual interest. According to Patrick, the ulterior objective here is to get the individual thinking in a single frame of mind. This corresponds to an unconscious state which, Patrick asserts, most normal individuals are in 30% of the time. One example he uses frequently as an illustration is driving through Los Angeles and not being able to remember stopping at traffic lights because he was in an unconscious state of mind. Then when this eye contact has been made, the cult member can place the individual in a complete hypnotic trance, without, of course, the individual's knowledge or permission. This capacity physically comes from brainwaves which are projected outward through the cult member's eyes and fingertips. The individual's mind then switches from conscious to unconscious and a post-hypnotic suggestion is placed. Patrick asserts that the more "brilliant" individuals are more easily hypnotized. (pp. 9-10).

Cult-Imposed Personality

Patrick apparently believes that this is the beginning of the brainwashing process and that through the subsequent lectures and workshops, a new recruit picks up a cult-imposed personality. In fact, as Bromley explains, Patrick regards members of new religions as quite literally possessed, constantly referring to deprogrammees as mindless robots, vegetables and zombies. He also asserts that brainwashing has reduced them to less than two years old mentally and that they no longer have the capacity to distinguish right from wrong. (p. 10)

In order to understand where this man, known as the father of deprogramming is coming from, here is Prof. Bromley's evaluation: "he [Patrick] uses the concept of mind control so broadly that it would seem to lack any concrete meaning. For example, he states that he was programmed by his parents and that programming children properly is a parental responsibility. He reports that he pro-

grammed himself through over zealously reading the Bible. He contends that Satan used mind control on Eve in the Garden of Eden to induce Eve to eat the forbidden fruit. He asserts that communist states are able to use mind control to totally control their citizenry. In this connection, he observes that if leaders in China want ping pong players, they simply program them from birth. And he refers to China as a whole nation of mindless robots. He alleges that the widespread practice among pentecostal/charismatic Christians of speaking tongues is simply

fully investigate the Church. He spent some ten months visiting Church centers throughout the world, interviewing many leaders at that time (1976) as well as the early members.

In his response to the allegation of improper training and conversion techniques, he wrote: "Let us note first that no member interviewed accepted anything like the brainwashing charge, and most laughed at it. One cannot judge all members, but some certainly engage in intelligent and natural discussion and seem well in charge of their faculties. The first thing to say is that the term brainwashing is probably misleading, and the discussion of the issue would be enhanced if the term were omitted. Its use indicates that offensive and violent tactics were employed, and I discovered no hint of a prison mentality in any training center."

Next, Dr. Sontag dealt with the question of whether pressure is applied to individuals who attended Unification Church seminars. He says that pressure is applied but he adds that "persuasive techniques are a fact of life and one had best learn to deal with them rather than think there is some safe place where no one applies any pressure to gain support. Given this situation, the training sessions of the Moonies have some distinctive features, but essentially, they seem to be little different from the mountain camp retreat settings that have been the stock-in-trade of quite acceptable religions for centuries. Is it the religion then, more than the technique, that really is being questioned?" (p. 181)

There is much more to say about this issue but you have probably heard enough for this month — see you in April. □

John Biermans is an attorney and a member of the HSA Legal Staff.

Seminar education

The Principles of Creation

- * The nature and heart of God
- * God as a Parent and Origin of all existence
- * God's purpose in creating this universe
- * The centrality of the family and its role in the Kingdom of God
- * Models of health for the individual, family and society
- * The reality of eternal spiritual life.

The Fall of Man

- * The story of Adam and Eve; an explanation of the fall in the Garden of Eden
- * What motivated the fall?
- * The breakdown of love; alienation from self and God
- * The reality of Satan, and the historical results of the fall.

The History of God's Restoration (Overview)

- * Restoring the fallen family of Adam
- * The relationship of Cain and Abel
- * Salvation and the Messianic hope
- * History as a foundation to receive Christ
- * The cycles of history and the last days
- * The meeting of Christ and mankind, and the building of the Kingdom

Schedule for the 2-day seminar

First Day

- * Wake up — 8.00 a.m.
- * Orientation and Breakfast — 9.00 - 10.30
- * Presentation * Principle of Creation I — 10.45-12 p.m.
- * Lunch/discussion meeting — 12.15 - 1.30
- * Recreation and Free Time — 1.30 - 3.30
- * Presentation * Principle of Creation II — 3.30 - 4.30
- * Discussion Meeting/Refreshments — 4.30 - 5.00
- * Presentation * Fall of Man — 5.00 - 6.30
- * Dinner/discussion meeting — 6.45 - 7.30
- * Movie or Other Entertainment — 7.30 - 9.30
- * Closing meeting — 9.30 - 10.00

Second Day

- * Wake up — 8.00 a.m.
- * Breakfast — 8.45 - 9.45
- * Presentation * Principle of Restoration — 10.00 - 11.00
- * Discussion meeting/Refreshments — 11.00 - 11.30
- * Videotape * Unification Movement — 11.45 - 12.45
- * Buffet lunch — 1.00 - 2.00
- * Recreation and Free Time — 2.00 - 4.30
- * Presentation * Principle of Restoration II — 4.30 - 5.30
- * Dinner — 5.30 - 6.15
- * Return Home — 6.30 p.m.



1



2



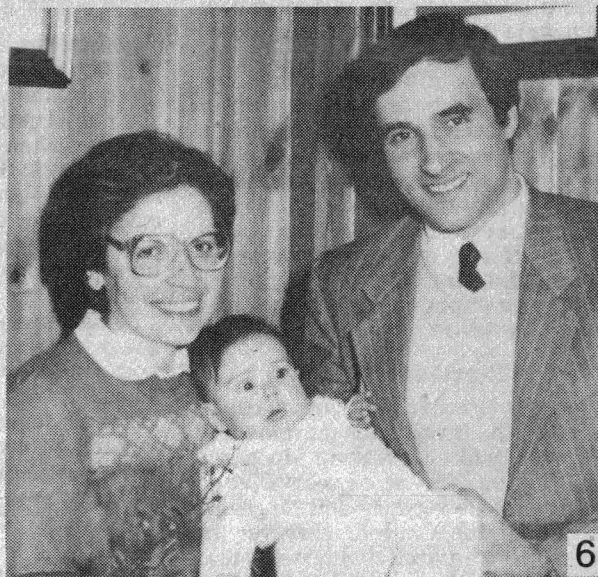
3



4



5



6

I. TRAVEL INC.



TRAVELING BY AIR?

**I. Travel Features Low Fares To
The Orient**

Europe, South America

Australia and New Zealand

Flights On Scheduled Airlines

And Air Charter

OUR SERVICES INCLUDE

*** AIRLINE RESERVATIONS AND TICKETING ***

*** AIR CHARTER ARRANGEMENTS ***

*** RENT-A-CAR ***

*** AMTRAK TICKETS ***

*** HOTEL RESERVATIONS ***

*** VACATION AND TOUR PACKAGES ***

1-800-451-5112

NY State: 212-736-6030

TELEX # 4951455 FAX # 212-947-8153

**WE ACCEPT ALL MAJOR CREDIT CARDS
NO CHARGE FOR OUR SERVICES**

**EMPIRE STATE BUILDING, SUITE 4901
NEW YORK, NY 10118**

GOO GOO GOO

To share your delight with us, send a photo (color is fine except that those indoor-without-flash orange-colored ones will come out black!) of ALL your family, with the names and the birthdate to: Unification News, 4 West 43rd Street, New York NY 10036. This month we are proud to present:

- 1. Michael and Kozue Leone with daughter, Gomada Angela, born 11/5/85
- 2. Ed and Rita Taub with daughter, Erica Rose Ea-ri, born 9/27/85 • 3. Michael and Wendy Stovall with son, Robert Alan, born 7/7/85 • 4. Steve and Linda DeRoy with daughters Lynella Sang Suk, born 5/8/84, and Lenora Ellen, born 5/23/85
- 5. Mario and Edda Grande with sons Terence, born 3/25/83, and Steven, born 5/10/84 • 6. Mario and Aurelia di Bella Sorace with daughter, Veronica, born 6/25/85.

Our Value

Heavenly Father,

teach us the value of our life,

which we, because of sin, don't understand.

And how you cry every day to find one righteous man,
who won't make excuses or run away from your will.

Our will is weak, our faith miniscule,
and yet we are, your hope,

your only hope;

Out of three billion people, your spark of light,
where you can rest your weary soul.

Please teach us what it means to have a heavenly heart.

The reality of being a child of God,

Of having a Father that will love us even when
we are ugly and make mistakes.

If we can learn this point,

and have courage,

and love, the way you love,

seeing beyond our faulty character,

We can blossom, exquisite, aromatic to your senses.

We can become like you,

fearless, determined, victorious in heart,

like you, our Father,

who never gives up.

Edy F. Iversen

Founded 1982

Unification News

Dr. Mose Durst
—PUBLISHER—

Richard L. Lewis
—EDITOR—

Louise Zontek
—TYPESETTING—

**4 West 43rd Street
New York, NY 10036
(212)869-8847**

Unification News is published by the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), 4 West 43rd Street, New York, NY 10036. The term "Unification Church" has frequently been used to denote both the formal corporate entity of HSA-UWC and the informally organized community of faith consisting of HSA-UWC members, its members and other friends and adherents of the Unification faith.

Many of the activities, projects and organizations described in the Unification News as affiliated with or part of the "Unification Church" are in fact entities which are organizationally and/or financially independent of HSA-UWC, but are commonly considered to be "Unification Church" activities because they are fully or partially funded, inspired, or staffed by HSA-UWC, its members, and other adherents of the Unification faith.

Much of the material presented in the Unification News is offered for the information and stimulation of the reader, and not necessarily to present the official views of the Unification Church or related organizations.

© 1986 Holy Spirit Association for the Unification of World Christianity

We hope you enjoy reading the *Unification News*. If you move, please send in the mailing label from the paper with your new address. If you do not wish to receive the paper, let us know and enclose the mailing label.

We want to make our paper available to as many readers as possible so there is no charge for putting a U.S.A. address on the mailing list and only a nominal charge for putting foreign addresses on the list (\$10 to Canada, \$30 for airmail to the rest of the world).

This paper is funded by voluntary donations from church members and friends — you are welcome, encouraged even, to contribute.

A human being is a real work of art

It was almost a year ago when I first visited the National Portrait Gallery in Washington, DC. At that time, I happened into a special exhibit of self-portraits. I was carrying with me one of those little blank books of parchment paper, in the event that I would be inspired to draw.

As I wandered through the labyrinth of rooms, a vague feeling of irony settled on me.

Each of these artists had been so intent on capturing his own essence. One had done a series of paintings in which, time after time, his own face peered out from the figure of a bystander in the painted scene. Another squinted with intensity from the portrait hanging in the corner — his brush and palette clutched in his hand.

Canvas after canvas pulsed with the colors, brushstroke, and technique that were the signature of the artist: the inner being of each was both exemplified and captured by his unique style. However, below each of the masterpieces, lay a little bronze plaque. It noted the artist's name, the year of his birth, and the year of his death.

Those plaques were the source of that sensation of irony. No matter how much effort each painter made to portray himself; no matter how proud he was of his finished work; still, each work was punctuated by those quarter-inch numbers, engraved in the bronze plate, announcing the year of his death. I was trying to sort out my feelings, when, nearly at closing time, a little man with white coveralls and a broom and dustpan drifted through the room, whisking up scraps of paper that had been dropped on the floor during the course of the day. I watched as he disappeared through the doorway. And I found myself shocked by the power of this humble person. For, regardless of the talent, fame, and education of the artists that surrounded me, that little man (oblivious to them) was the one who had life. And so, I took my little blank book, sat on a nearby bench, and composed my Ode to the Janitor.

I hadn't read that poem, or thought of it again, until the same theme struck me once more this week. I had used my lunch hour, braving the winter gusts, to make a quick stop at the National Art Gallery. As I pushed open the heavy glass door and passed through the atrium I noticed a street person who was huddled and sleeping in the corner. My first feeling



COLLETTE
CAPRARA



was one of gratitude that either the guards hadn't noticed him or had decided to let him stay. But that old feeling of irony rose again. Of course a living, flesh and blood being should be kept warm. How strange it seemed, suddenly, that this mammoth monument should be built to house lifeless paintings — how strange that it was just a fortuitous exception that it could also be protecting someone's life from the winter's cold!

I know that Keats and others have thought of this same juxtaposition of life and art. And I know that he, for one, emphasized the value of the latter.

But heart is heart.

Response is response.

And sometimes our true priorities need to be reviewed and renewed. ☐

Real Patience

These are the scores to last month's quiz for those of you who were patient enough to wait a whole month for them! If you ripped up your copy of last month's UNews in frustration at not having the scores right there and then, please deduct 6 points from your score.

SCORE

After checking in the boxes, score yourself: 1 point for every (A), 2 points for every (B), and 3 points for every (C). Then find your rating.

Score of:

- | | | |
|-------|---|--------------------------|
| 1-23 | You need at least a week in the Bahamas — urgent. | <input type="checkbox"/> |
| 23-46 | You are not in need of counselling or vacation — but could lead a more exciting life. | <input type="checkbox"/> |
| 46-69 | Comatose. | <input type="checkbox"/> |

The Oyster and the Pearl "Our Problem Is A Gift"

The oyster lived in the bottom of the sea happy and content. One day, a grain of sand fell into his stomach as he tried to catch a fish. This irritated him so much. For years, the irritating grain of sand would not go away. Finally, the oyster decided to cover the sand with milk. The milk hardened around the sand and made a beautiful pearl. All the friends of the oyster said, "Before you were so miserable, but you changed misery into a handsome pearl".

When we have problems which bother us, we can remain irritated and complain. Yet, if we use troublesome problems to improve our lives, then a problem is only a pearl in disguise.

From "Mother Nature and Father God" by Paul Marc Washington.

Columbia

The idea drew breath,
Rising on hopes and dreams,
Lifting America
On invisible wings.
The Home of the Brave
Proved true once again.
As seven gallant heroes
Traded glory for pain.
Martyrs for the future
Pioneers buried along the way,
Seven bright stars
Forged a new constellation today.

Dale Milne
California

PERSONAL ANNOUNCEMENTS

The Unification News accepts short announcements of a personal nature for publication while reserving the right to return any that are deemed unsuitable by the editor. Rates are \$5 for five lines of type for two months insertion. (\$5 for a box number.) Text plus payment must be received by the 21st of the month for inclusion in the next month's edition. When responding to box numbers, please enclose your sealed letter with the box number written clearly on it.

Unification News Classified, 4 West 43rd, New York NY 10036.

ADVERTISE!!

Lost a friend?

Need assistants?

Vacating an apartment?

Use Unification News
CLASSIFIED ADS

EXPERIENCED SECRETARY and Administrative Assistant needed at Manhattan Center Studios. Send resume and references to 311 W. 34th Street, New York, NY 10001.23

Beautiful, hand made Ceremonial Gowns

are now available

Barbara Beard

108 West 34th St.
Wilmington, DE
19802
(302)764-2863

CHURCH DIRECTORY

This is a listing of the addresses and phone numbers of the church centers in each state. Included is the name of the State Leader and the cities in which there are pioneer centers. The • indicates a change since the last listing.

ALABAMA

JOSHUA COTTER
1108 - 10th Place S.
Birmingham, AL 35205
(205)326-0405

Anniston, Bayou Le Batre, Florence, Huntsville
Mobile, Montgomery, Pensicola, Tuscaloosa

ALASKA

BENJAMIN O'SHEA
200 W. 34th St. #354
Anchorage, AK 99503
(907)272-0220

Fairbanks, Jeneau, Kodiak

ARIZONA

VIRGIL FARLOW
30 West Willetta Street
Phoenix, AZ 85003
(602)253-6387

Flagstaff, Glendale, Prescott
Tempe, Tucson, Yuma

ARKANSAS

STAFFEN BERG
7604 Asher Ave
Little Rock, AR 72204
(501)562-3628

Fort Smith, North Little Rock, Pine Bluff
Texarkana, West Memphis

CALIFORNIA, SOUTH

PATRICK HICKEY
411 S. Gramercy Place
Los Angeles, CA 90020
(213)384-9094

Alhambra, Anaheim, Bakersfield, Claremont, Compton
Ceder Pines Park, Huntington Park, Long Beach
Los Angeles Metro, Norwalk, Pasadena, Palm Springs
San Bernardino, San Diego, Van Nuys

CALIFORNIA, NORTH

JOHN DIDSBURY
1153 Bush Street
San Francisco, CA 94109
(415)673-4040

Berkeley, Concord, Fresno, Hayward, Marin, Napa
Oakland, Palo Alto, Sacramento, San Jose
San Mateo, Santa Rosa

COLORADO

JIM FLYNN
1430 Race Street
Denver, CO 80206
(303)320-0132

Colorado Springs, Durango, Fort Collins
Greeley, Grand Junction, Longmont, Pueblo

CONNECTICUT

ALLAN BALLINGER
750 Elm Street
New Haven, CT 06511
(203)562-8370

Bridgeport, Hartford, New Britain

DISTRICT OF COLUMBIA

TOM MCDEVITT
1610 Columbia Rd. NW
Washington, DC 20009
(202)462-5700

Alexandria, Bowie, Capitol Hill, DC Metro #1-#4
Mt. Ranier, N. Arlington, New Carrollton, NorthWest DC
Reston, S. Arlington, S. Fairfax, Silver Spring

DELAWARE

KIYOSHI NISHI
2600 Baynard Blvd.
Wilmington, DE 19802
(302)652-9180

Dover, Lewis, Newark, Salem
Seaford, West Chester, Wilmington Central

FLORIDA

PAUL YASUTAKE
2175 NW-26th St.
Miami, FL 33142
(305)665-0559

Gainesville, Jacksonville, Orlando, St. Petersburg
Tallahassee, Tampa, West Palm Beach

GEORGIA

TOM CUTTS
494 N. Highland NE
Atlanta, GA 30307
(404)521-0700

Albany, Athens, Augusta
Columbus, Macon, Savannah

HAWAII

YUTAKA WADA
1330 St. Louis Drive
Honolulu, HI 96816
(808)735-3982

Kahului, Kaneohe, Pearl City, Wahiawa

IDAHO

JIM COMEY
1221 N. 15th St.
Boise, ID 83702
(208)343-2301

Burley, Cour D'Alene, Idaho Falls
Lewiston, Nampa, Pocatello, Twin Falls

ILLINOIS

MICHAEL JENKINS
7077 N. Ashland
Chicago, IL 60626
(312)274-3448

Champaign, Decatur, Joliet, Kankakee, Peoria
Rockford, Moline, Springfield, West Side Chicago

INDIANA

ED TAUB
404 E. 38th Street
Indianapolis, IN 46205
(317)283-1358

Evansville, Fort Wayne, Gary
Marion, Muncie, South Bend, Terre Haute

IOWA

NIKLAUS GUBSER
1367 E. 9th Street
Des Moines, IA 50316
(515)262-6753

Ames, Cedar Rapids, Council Bluffs, Davenport
Dubuque, Fort Dodge, Iowa City, Sioux City, Waterloo

KANSAS

JOHN BELLAVANCE
7101 Mission Rd.
Prairie Village, KS 66208
(913)362-7066

Hutchinson, Lawrence, Manhattan
Salina, Topeka, Wichita

KENTUCKY

NICO WEALER
1402 Cherokee Road
Louisville, KY 40204
(502)452-2577

Ashland, Bowling Green, Covington, Frankfort
Hopkinsville, Lexington, Owensboro, Paducah

LOUISIANA

DON BERGANT
4411 Canal Street
New Orleans, LA 70119
(504)486-5804

Alexandria, Baton Rouge, Gretna, Hammond
Lake Charles, Lafayette, Shreveport

MAINE

DAVID RYAN
1871 Congress St
Portland, ME 04102
(207)761-0677

Augusta, Bangor, Lewiston, Waterville

MARYLAND

VIGGO JORGENSEN
3101 N. Calvert
Baltimore, MD 21218
(301)235-7050

Annapolis, Columbia, Cumberland, Essex
Frederick, Hagerstown, Towson

MASSACHUSETTS

RICHARD BUSSING
46 Beacon Street
Boston, MA 02108
(617)227-2305

Fitchburg, Gloucester, New Bedford
Springfield, Worcester

MICHIGAN

SHERI REUTER
21635 Ryan Road
Warren, MI 48091
(313)755-7090/7

Battle Creek, Grand Rapids, Kalamazoo
Lansing, Saginaw

MINNESOTA

REINER VINCENZ
3349 First Avenue South
Minneapolis, MN 55408
(612)824-2621

Albert Lea, Bloomington, Brooklyn Park, Duluth
Hibbing, Mankato, Rochester, St. Cloud, St. Paul

MISSISSIPPI

ENRIQUE LEDESMA
3437 West Capitol St.
Jackson, MS 39209
(601)969-1208

Biloxi, Columbus, Hattiesburg
Meridan, Moss Point, Vicksburg

MISSOURI

CARL SWEARSON
2150 Angelica
St. Louis, MO 63107
(314)231-3941

Cape Girardeau, Columbia, Jefferson City
Kansas City, La Platte, Sedalia, Springfield

MONTANA

JIM BORER
420 East Broadway
Missoula, MT 59801
(406)721-6445

Billings, Bozeman, Butte, Great Falls, Helena, Kalispel

NEBRASKA

HELGI HENTRICH
4915 Cass Street
Omaha, NE 68132
(402)556-4664

Bellevue, Columbus, Fremont, Hastings
Kearney, Lincoln

NEVADA

ERNEST PATTON
105 Woodley Circle
Las Vegas, NV 89106
(702)383-0609

Elko, Henderson, North Las Vegas, Reno
S. Lake Tahoe, Sparks

NEW HAMPSHIRE

ANN NILSON
69 Brook Street
Manchester, NH 03104
(603)669-8577

Concord, Dover, Nashua, Portsmouth

NEW JERSEY

MICHAEL BEARD
556 Mt. Prospect Ave
Newark, NJ 07104
(201)485-7179

Atlantic City, Camden, Dover, Hackensack
Long Branch, New Brunswick, Phillipsburg, Trenton

NEW MEXICO

MARK BOITANO
214 Morningside NE
Albuquerque, NM 87108
(505)268-6063

Alamogordo, Clovis, Farmington, Gallup, Las Cruces
Las Vegas, Roswell, Santa Fe

NEW YORK CITY

KEN SUDO
4 West 43rd Street
New York, NY 10036
(212)997-0050

Brooklyn, Bronx, Flushing, Harlem, Hempstead
Jamaica, Long Island City, Staten Island, Tarrytown

NEW YORK STATE

TIM HENRY
57 Dana Ave. #2
Albany, NY 12208
(518)465-8860

Bingham, Buffalo, Elmira, Ithaca, Kingston, Newburgh
New Paltz, Poughkeepsie, Rochester, Syracuse
Troy, Utica

NORTH CAROLINA

JACK HARFORD
219 Forest Road
Raleigh, NC 27605
(919)821-2246

Charlotte, Durham, Gastonia, Greensboro
Rocky Mount, Wilmington, Winston-Salem

NORTH DAKOTA

CHARLES COOK
1528 - 3rd Ave. S.
Fargo, ND 58103
(701)280-0064

Bismarck, Dickinson, Grand Forks, Jamestown
Minot, West Fargo, Williston

OHIO

LINDA ANDERSON
606 Riddle Road
Cincinnati, OH 45220
(513)281-0428

Akron, Canton, Cleveland, Columbus, Dayton, Toledo

OKLAHOMA

ERIC BOBRYCKI
304 S University Blvd.
Norman, OK 73069
(405)364-8698

Enid, Oklahoma City, Stillwater, Tulsa

OREGON

HELGI HARDARSON
3212 SE. Division
Portland, OR 97202
(503)239-5117

Beverton, Coos Bay, Corvallis, Eugene
Medford, Oregon City, Pendleton, Salem

PENNSYLVANIA

HENRI SCHAUFFLER
3331 Powelton Avenue
Philadelphia, PA 19104
(215)382-0616

Allentown, Altoona, Erie, Harrisburg, Lancaster
Pittsburg, Reading, Scranton
State College, Williamsport

PUERTO RICO

KASIA KOPACZ
Toloy L-20, Villa Andalucia
Rio Piedras, PR 00926
(809)755-3702

RHODE ISLAND

RICHARD PANZER
136 Carr Street
Providence, RI 02905
(401)941-4350

Newport, Pawtucket, Woonsocket, W. Warwick

SOUTH CAROLINA

TIM MURPHY
2120 Rosewood Drive
Columbia, SC 29205
(803)254-4047

Aiken, Anderson, Charleston, Florence, Greenville
Orangeburg, Rock Hill, Spartanburg

SOUTH DAKOTA

DAVID PAYER
329 N. Minnesota Ave.
Sioux Falls, SD 57102
(605)332-2404

Aberdeen, Brookings, Huron, Mitchell
Pierre, Rapid City, Vermillion, Watertown

TENNESSEE

PHILLIP WITHERS
2516 Belmont Blvd.
Nashville, TN 37212
(615)269-4812

Chattanooga, Clarksville, Johnson City
Memphis, Murfreesboro, Knoxville

TEXAS, NORTH •

BRUCE BIGGIN
2910 Coronado
Irving, TX 75062
(214)821-1452

Amarillo, El Paso, Fort Worth, Waco

TEXAS, SOUTH

BENTO LEAL
945 Harvard St
Houston, TX 77008
(713)864-8646

Austin, Bryan, Corpus Christi, Galveston
Harlingen, San Antonio

UTAH

MARGARET MEAD
757 - 7th Ave.
Salt Lake City, UT 84103
(801)539-8431

Logan, Ogden, Provo, Tooele

VERMONT

MICHAEL MACJESKI
489 St. Paul Street
Burlington, VT 05401
(802)658-9148

Brattleboro, Rutland, St. Johnsbury

VIRGINIA

JOHN O'CONNOR
2503 Park Ave.
Richmond, VA 23220
(804)358-8101

Charlottesville, Danville, Fredericksburg
Lynchburg, Newport News, Norfolk
Roanoke, Virginia Beach, Harrisonburg

WASHINGTON

MATTHEW MORRISON
14 W. Comstock Street
Seattle, WA 98119
(206)282-8119

Bellingham, Bellevue, Bremerton, Everett, Kent
Olympia, Spokane, Tacoma, Yakima

WEST VIRGINIA

JIM BOOTHBY
313 Lee Street West
Charleston, WV 25302
(304)342-2688

Beckley, Clarksburg, Huntington, Martinsburg
Morgantown, Parkersburg, Wheeling

WISCONSIN

KAZUYOSHI IKENO
3105 N. New Hall Street
Milwaukee, WI 53211
(414)332-6967

Appleton, Eau Claire, Green Bay, Janesville
La Crosse, Madison, Racine

WYOMING

PETER GIOSSI
3622 Warren Ave
Cheyenne, WY 82001
(307)632-6452

Casper, Gillette, Laramie, Rock Springs

Don't leave them

Wondering

Put your Family,

your Friends

And your Contacts
on the Mailing List for

UNIFICATION
NEWS

Unification News

4 West 43rd St. N.Y. N.Y. 10036

NON-PROFIT ORG.
BULK RATE
U.S. POSTAGE
PAID
PERMIT NO. 6533
NEWARK, N.J.

Clip — including the mailing label — and send to:

Unification News, Subscriptions
4 West 43rd Street • New York NY 10036

☐ DELETE the address on adjacent label from your mailing list.

☐ ADD this new address to your mailing list:

☐ CHANGE the adjacent mailing label to read:

NAME _____

ADDRESS _____

ZIP _____

Be sure to enclose the old mailing label for
CHANGES and DELETIONS to the mailing list.

Enclose \$10 for Canadian, \$30 for overseas mailing.