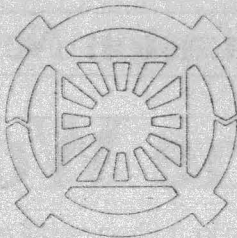


**OCEAN:** The Third Annual Ocean Perspectives Symposium on the Future of the Oceans ● p. 6

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**NEW YORK:** The Manhattan Church Sets a Precedent With the Installation of Church Elders and Deacons ● p. 9

**CHILDREN:** Stories for Children: The Rough Road to Saint-hood Taken Successfully by a Boy Called Yoda ● p. 12

# Unification News

Volume 7, No. 11

The Newspaper of the Unification Movement

November 1988

## New York City Symphony Returns From Their Successful Tour of the Orient

By Richard B. Vaughn

The New York City Symphony returned last month from its first tour of Japan and Korea. There were eleven performances in all, four in Japan to full or near-full audiences in Osaka, Nagoya, and Tokyo, one at Seoul Arts Center and six performances for the ballet "Shim Chung" at the Little Angels Performing Arts Center. All of the performances in Korea were part of the Olympic Arts Festival, and each one was sold out.

### Highlights from Japan

With maestro David Eaton conducting, the orchestra gave beautiful performances of Rosinni's "Overture to Serenade", Anton Dvorak's "New World Symphony", and Chopin's "First Piano Concerto" which featured the young Korean pianist Yang Sook Lee, eldest daughter of Mr. and Mrs. Yo Han Lee. Miss Lee's performances were both emotionally and technically satisfying. The audience applauded enthusiastically after each one of her performances. This was her second tour, and it appears that if she continues to perform in this manner she will have a great many more in the future.

Mr. and Mrs. Hayase of Beato Music, who were the presenters, took the utmost care in preparing for the Japanese portion of the tour and were very successful in making the orchestra feel they had arrived

memorable experience.

### Seoul

Arriving in Seoul was the most heart-warming episode of the trip. Many athletes

welcoming banners and even the security guards.

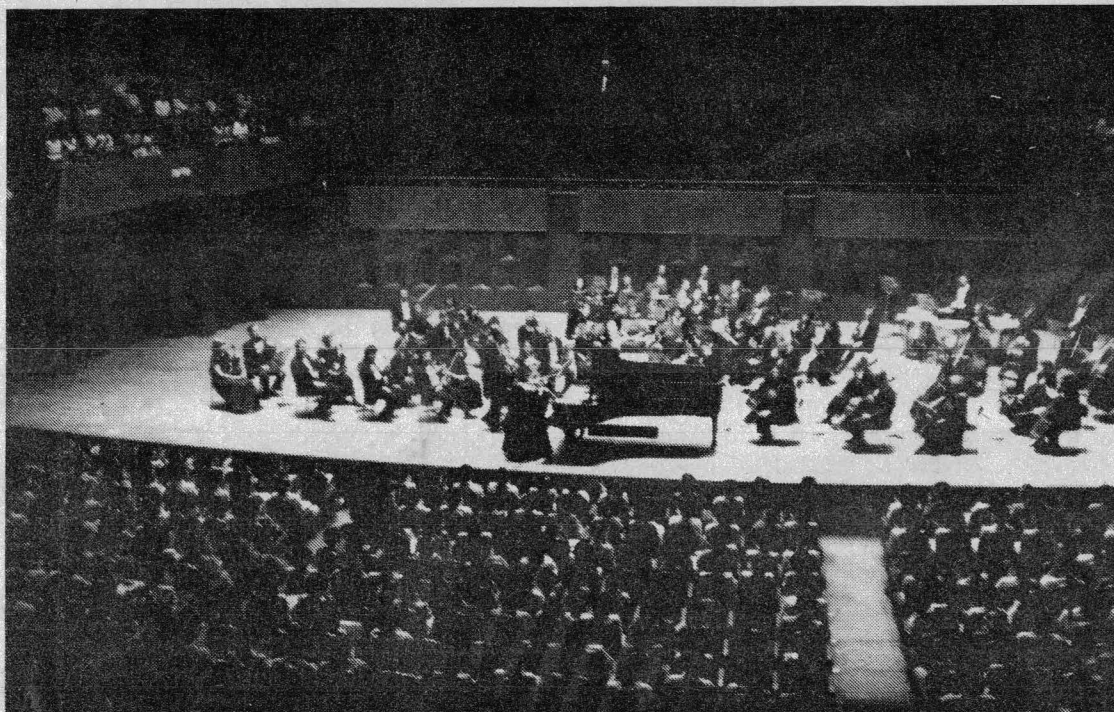
The first big event for the symphony in Seoul was the Olympic Gala Concert held in the concert hall at the Seoul Arts Center.

The program which included Mozart's Overture to the Marriage of Figaro, Haydn's Symphony No. 104 and Beethoven's Violin Concerto, featured the young Israeli virtuoso Shlomo Mintz appearing as both conductor and soloist.

The concert began with David Eaton conducting the Korean National Anthem and a new Olympic Fanfare March composed by the orchestra's composer-in-residence, Kevin Barber Pickard. Shlomo Mintz then conducted the main portion of the program. Though Mr. Mintz is noted primarily as a violin virtuoso he demonstrated a keen sensibility as a conductor.

The Korean Herald gave the following review in its September 24th issue, "The highlight of the evening however, was the Beethoven Violin Concerto in D. Mr. Mintz's playing was of the highest caliber, with near flawless intonation and a sense of phrasing which could only be described as sublime. The fact that he performed this concerto without a conductor is a further tribute to his great musicianship. His

see SYMPHONY on page 4



The New York City Symphony at the Osaka Symphony Hall.

to their home-away-from-home. The schedule was rigorous but allowed us some free time to visit the tourist attractions such as the temples in Kyoto or the Ginza shopping area in Tokyo. All in all, it was a very

were arriving also and there seemed to be a welcoming committee at the airport for all foreigners coming to Seoul for the Olympics. All were smiling, the ladies in traditional Korean dress, men holding

as sublime. The fact that he performed this concerto without a conductor is a further tribute to his great musicianship. His



Dr. Bo Hi Pak congratulating Schlomo Mintz as he receives an award from Yang Joong Yoon, President of the Seoul Arts Center.



Julia Hoon Seuk Moon and Ross Stretton performing in 'The Blindman's Daughter.'



# Recent Events in the World of Religion

*This material is compiled from the weekly reports of the Religious News Service.*

## Monastery's 900th Anniversary Draw's World's Orthodox Leaders

PATMOS, Greece - Greek Orthodox leaders from around the world traveled to this tiny Aegean island Sept. 25-26 to celebrate the 900th anniversary of the famous Monastery of Saint John.

Patmos, referred to by Greek Orthodox as the "Jerusalem of the Aegean", is central to that church's monastic tradition. It also is revered by Christianity at large as the place where St. John, in exile after being banished in Ephesus, dictated the book of Revelation to his young disciple, Prochoros.

More than 200 clergy, including the patriarchs of Alexandria, Greece, Rumania, Czechoslovakia and Crete, began the journey to Patmos Sept. 23, when they sailed from Athens. The group, which also included Cardinal Jerome Hamer, the Vatican official who oversees Catholic religious orders, Greek notables, friends of the monastery and reporters, traveled first to Istanbul, Turkey, where they were joined by Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America, and where the ecumenical patriarch of Constantinople, Demetrios I, received an emotional welcome as he boarded the ship.

## Papal Letter Supports Rights of Women But Opposes Ordination

VATICAN CITY - A new apostolic letter issued by Pope John Paul II Sept. 30 takes up the language and sentiments of the struggle of women's rights but reaffirms Roman Catholicism's centuries-old ban against women priests.

In the 120-page document, entitled "Mulieris Dignitatem" (On the Dignity and Vocation of Women) issued on the occasion of the Marian Year, John Paul calls for the end to all discrimination against women in every day life, going so far as to link prejudicial attitudes against women to sin.

The document has the authority of a church teaching but not the infallibility of a papal encyclical. Observers said it marks the most passionate espousal of women's equality ever made by the hierarchy of the Catholic Church. But the pontiff's reiteration of the long-standing prohibition against the ordination of women is expected to be controversial.

The apostolic letter, which one Vatican official described as a "very personal" statement by the Pope, warns women that their struggle for equality "must not under any condition lead to the masculinization of women."

## Benson Brings Message of Impending Doom to Mormon Conference

SALT LAKE CITY - The president of the Church of Jesus Christ of Latter-day Saints brought a message of impending doom to the church's 158th semiannual General Conference here Oct. 2.

"God's wrath will soon shake the nations of the earth and will be poured out on the wicked without measure," said President Ezra Taft Benson, who was U.S. agriculture secretary during the Eisenhower administration. "But God will provide strength for the righteous and the means of escape and eventually and finally truth will triumph."

The 89-year-old church leader, whose failing eyesight appeared to slow his delivery considerably, declared, "I testify that not many years hence, the earth will be cleansed. Jesus the Christ will come again, this time in power and great glory to vanquish his foes and to rule and reign on the earth."

## Church World Service Cuts Budget Proposal by \$1.2 Million

NEW YORK - The National Council of Churches' relief and development agency has cut its proposed 1989 "basic services" budget by \$1.2 million after hearing reports of dwindling donations from disenchanted member denominations.

Members of the unit committee of Church World Service, by far the largest NCC agency, met Sept. 22 and voted to cut the agency's 1989 basic services budget to \$5.1 million, a move which is expected to eliminate one program and force reductions in some other areas.

Church World Service, with an overall annual budget of \$47 million in 1987, has for several years encountered steadily rising costs at a time when support from member denominations and related organizations has slightly declined.

## Lutheran Parish Discusses Possibility of Homosexual Marriage

A Lutheran church in Milwaukee is considering the possibility of allowing its pastor to perform marriages for homosexual couples despite the fact that the area bishop says it would not be permissible.

The Rev. James Bartos, pastor of the Village Church, said he asked for feedback from parishioners after being asked to perform marriages for several gay couples. About a dozen of the 180 members of the church are homosexuals,



**The Holy Apostles Episcopal Church's soup kitchen celebrated its millionth meal served to the hungry on Sept. 28. It is the second largest soup kitchen in the nation.**

but Mr. Bartos said none of them had made the requests.

Bishop Peter Rogness of the Southeastern Wisconsin Synod of the Evangelical Lutheran Church in America has commended Mr. Bartos' effort to raise a question that many Lutherans are struggling with. But he said that "in terms of the policy of the church, a congregation would not be sanctioned to perform homosexual marriages."

## Nicaragua Ends Church-Mediated Talks With Rebel Indian Leader

MANAGUA, Nicaragua - The Nicaraguan government has called off church-mediated talks with Indian rebel leader Brooklyn Rivera following the signing of a peace treaty with a large contingent of Mr. Rivera's followers on the country's remote Atlantic coast. The talks had been recessed since May 14, when Mr. Rivera, coordinator of the Indian umbrella group Yatama, was last in Managua to talk with Tomas Borge, the Nicaraguan interior minister. The negotiations were scheduled to resume in June but were delayed by Mr. Borge's hospitalization for surgery.

## Major Exhibition of Hebrew Books Shown at New York Library

NEW YORK - An exhibition titled "A Sign and a Witness", believed to be the broadest range of books in Hebrew ever displayed in one place, is on exhibit at the New York Public Library Oct. 15 through Jan. 14. The exhibition, whose name comes from Isaiah 19:20, is made up of 185 books from 30 libraries, museums and private collections. It was compiled by Leonard Singer Gold, chief librarian of the New York Public Library's Jewish division. After traveling around the world to gather the finest examples of Hebrew illuminated manuscripts, Dr. Gold united parts of works that had been separated for centuries.

## Brooklyn-Born Woman Enthroned as Reincarnate Tibetan Lama

Catharine Burroughs, the daughter of a Jewish grocery store cashier and an Italian truck driver, became the first Western woman to be enthroned as a reincarnate lama in the more than 12 centuries of Tibetan Buddhism in a ceremony at the Buddhist World Prayer Center in Poolesville, Md., Sept. 24.

Unlike the Dalai Lama, who was trained for spiritual

leadership from the time of his birth, Ms. Burroughs came to Buddhism as an adult. She taught herself to meditate when she was in her early 20s, living as a wife and mother in a farmhouse outside Asheville, N.C. Twelve years later she and her prayer partner, who is now her second husband, went to Washington, married, and began teaching a blend of meditation and spiritual discipline.

## Kansas Bishop to Succeed Paul Moore as N.Y. Episcopal Leader

NEW YORK - Bishop Richard F. Grein of Kansas has been chosen to succeed Bishop Paul Moore Jr. as head of the Episcopal Church's influential New York Diocese.

Bishop Grein, 55, a former seminary professor, describes himself as "a practical theologian" who likes to see theology used and who views bishops as signs of unity.

The Diocese of New York encompasses 10 counties in southern New York state, including three New York City boroughs - Manhattan, the Bronx, and Staten Island. The diocese has high visibility within the church and has long been considered a trend-setter in the denomination.

Bishop Moore, who has headed the diocese since 1972, has not set a retirement date but must retire by November 1991 when he turns 72. As bishop coadjutor, Bishop Grein would automatically succeed Bishop Moore upon his retirement.

## New York City Agency Votes Down Jehovah's Witness Building

NEW YORK - After a day-long hearing Sept. 29 that featured testimony by more than 140 people, the New York City Board of Estimate voted down a plan to allow the Jehovah's Witnesses to build a 19-story dormitory for its workers near the waterfront in Brooklyn Heights. Opponents insisted that their stand was not based on religious prejudice against the Witnesses, whose official name is the Watchtower Bible and Tract Society, but on fears that the plan would bring further congestion to the area and open the doortomore development. "We have always had a very cordial relationship with the Watchtower people."

## Massachusetts Episcopal Priests Balk Over Female Bishop

As conservatives throughout the Episcopal Church continue to express dismay at the election of the Rev. Barbara Harris as the first female bishop, some male clergy in the Diocese of Massachusetts say they may refuse to accept her authority.

The most immediate task for Ms. Harris will be to gain the support of a majority of bishops and 120 diocesan standing committees across the country - a prerequisite for her eventual consecration.

Some opponents of female bishops, such as the Rev. Andrew Mead of the Church of the Advent and the Rev. Titus Oates of All Saints Church, both in Boston, are saying they will not recognize Ms. Harris as a bishop.

Ms. Harris' priestly opponents say they do not yet know how their parishes will respond if she is consecrated. But they are worried - not only because Ms. Harris is a female but because she has a reputation for aggressively pushing a left-wing political agenda.

## Detroit Catholics Stunned by Plan to Close 48 City Parishes

The Catholic Archdiocese of Detroit is recommending that more than one third of its 112 inner-city parishes close their doors, leaving many Detroit Catholics stunned just one year after their spirits were lifted with Pope John Paul II's visit to their city.

The recommendation of the archdiocese's Task Force on the Church in the City to close 48 financially ailing parishes, announced Sept. 28 in a closed-circuit telebriefing, could lead to what church observers believe would be the largest wave of church closings ever to hit a single metropolitan area in the United States.

Instead of maintaining 112 parishes, the panel is recommending that Detroit and two small metropolitan areas within its boundaries - Highland Park and Hamtramck - operate just two-thirds of the parishes, along with four missions and two shrines.

Cardinal Edmund Szoka, archbishop of Detroit, is scheduled to make final decisions on which parishes would finally close by the first week of January, following diocesan hearings in October and November.



## FOUNDER'S SERMON

## America, It's Time to Wake Up

By Reverend Moon

*This is an excerpt from a sermon given at Belvedere, New York, on June 12, 1988 translated by Dr. Bo Hi Pak.*

## Part 1

**T**he dispensation of God involves the entire universe; it is a total dispensation. The ideal of creation includes men and women, as well as the rest of the universe. Therefore, the realization of the ideal of creation is centered upon men and women. What should men and women be centered upon? The original purpose of God's creation of man and women is not for their own sake, but rather for the sake of true love. True love is the central purpose of God's creation.

Individually, both men and women search after true love. Together, they must also search for and obtain true love. That is their goal for which they were created. Then, God and human beings should be united centered upon true love. God and human beings are meant to be united. That is the beginning point of the ideal of God.

We must clearly understand the purpose of creation: to fulfill the ideal of true love. How is that to be done? It is by accomplishing the four-position foundation centered upon God. That is the way you must view it—very clearly. This is the clear point at which God's ideal and true love must be fulfilled.

## Adam and Eve

A problem arose when Adam and Eve failed to fulfill that ideal of true love. They did not accomplish that four-position foundation centered upon God. All of the problems and calamities that have befallen humanity are directly attributable to this one failure of the first human beings. All things went wrong because God's original purpose of creation was not realized.

God created Adam and Eve for the purpose of the fulfillment of true love. Then Adam and Eve were meant to consummate that true love by giving birth to children of God. Adam and Eve also have to achieve unity between their mind and body, becoming a wholesome man and woman of completion. Then they must be united at the central point of love. This is very important. Otherwise, God could not connect with them and their four position foundation could not be perfected.

The most essential point we must clarify and grasp this morning is centered upon this question: Why did God make all things? It was not for the sake of the creation itself, but rather for the sake of the fulfillment of true love. This is our most fundamental understanding.

## Affection and Love

Adam has his mind at the center, surrounded by his body. Eve, too, has her mind at the center, surrounded by her body. All these elements—Adam's mind and body, Eve's mind and body—are meant to resound with the same vibration.

They share the same wavelength and resonate together.

We experience this particular phenomenon when we are growing up. As teenagers, there is a certain affection and love to be developed. That has to be communicated through the mind. The mind travels and seeks to communicate before the body; our minds meet on a certain wavelength or vibration. Therefore, the mind of a young person must be connected to true love in order to form a correct, normal relationships.

Nobody gets married thinking, "We will

If they had achieved the perfection of their true love, then everything in the Garden would have automatically been controlled and dominated by them. They would have automatically become the central figures of their surroundings because they would have become the personification of true love.

By the pulling power of true love, man and woman were meant to become united. Then they would automatically attract God's presence. Great effort to achieve unity between God and man was not supposed to be necessary. Once man and

What power can achieve the restoration of fallen men and women all the way to the level of perfection? It is none other than true love—certainly not knowledge, wealth, or worldly power.

We might go one step further. Once the love relationship is formed between a man and woman, say President Reagan and his wife, then he is the one who follows her, going after and trying to receive her inheritance, the same level of treatment. So this applies both ways. The Principle of Creation states that God created all things not just for Adam or just Eve, but for both.

Both belong to God and come under God's domain. Therefore, neither men nor women can claim sole dominion over the universe. Only both together can make that claim.

## Ambition for Love

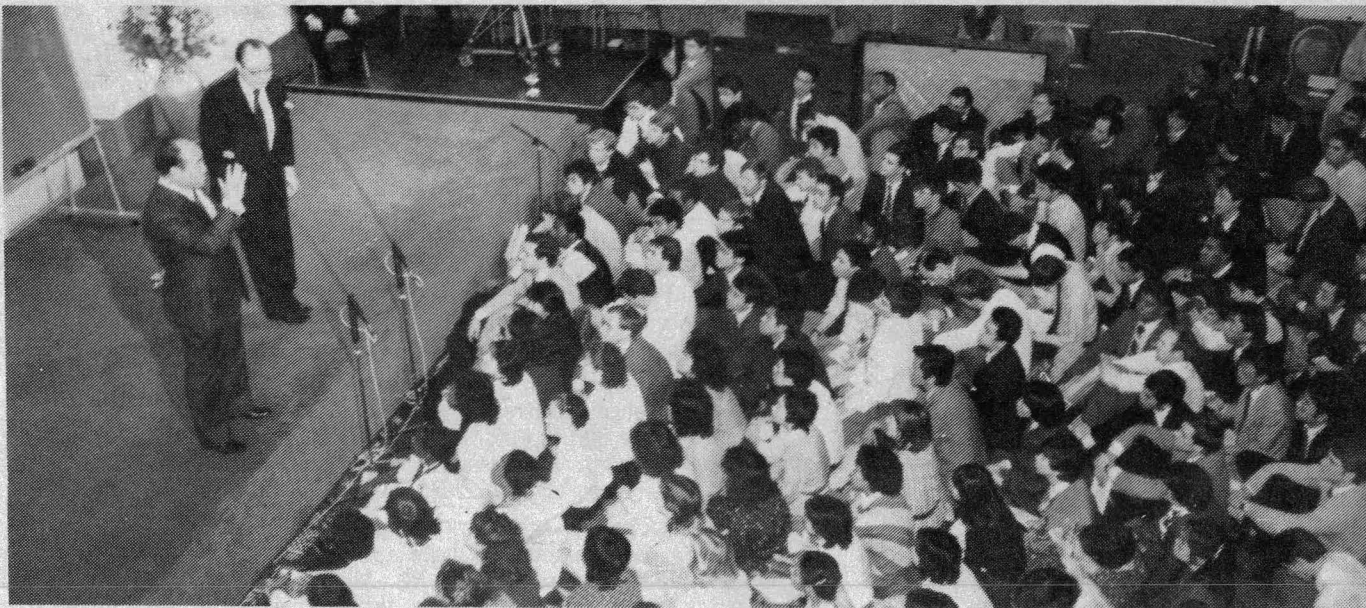
In the realm of true love, you can even climb up to God's shoulders and push Him down, saying to the world, "Look at me! I'm even higher than Heavenly Father." God would not resent that but would welcome and enjoy such intimacy. This is all due to the

power of love. First of all, you need to have that ambition: to climb the ladder all the way up to the top of the head of God. Do you have such an ambition? Every person is born with ambition, wanting to be number one, to climb higher than his dad and mom. God imbedded this ambition in the hearts of men and women. Therefore, ambition is not necessarily evil but was implanted in us for the purpose of attaining God's true love.

If Adam and Eve had attained true love and were lying together in bed, would God observe two happy faces or sad, desperate faces? Every part of Adam and Eve would be filled with the joy of love. Therefore, every expression represents joy and happiness. Have you women thought, "I am the happiest woman in the world because I am lying next to my husband in the fulfillment of true love." Do you men feel the same way when you lie beside your wife? If husband and wife are so fulfilled and joyful in love, do you think God will want to be somewhere else, or right there with you?

Think about it. Everyone becomes a prisoner of true love. You cannot go away from it. If human history had started from that point, can you imagine how it might have been? Wherever the woman goes, the man will want to follow and she will be happy to have him. The same is true—where the man goes, the woman will want to go, too. Wherever they go together, God also goes.

This is a simplified version, but it is the most fundamental point of my teaching. So please have open arms—go out and try to embrace true love wherever you go. Embrace not the universe but true love. When you grab and squeeze true love, don't let go; just make it stay with you. Once you are united in true love, no foreign elements can invade; they have no power or influence over you.



Reverend Moon speaking in the Grand Ballroom of the World Mission Center.

only live together for ten years or so." People marry pledging their love, "until death do us part." The standard of eternity arises from this formula. Adam and Eve, representing plus and minus, become one. The mind represents plus and the body minus; that plus and minus should become one as well. Each individual—Adam and Eve—are supposed to achieve unity between mind and body, and then become united as a couple. What is the rallying point of that unity? It is true love, in both cases—in all cases.

When Adam and Eve achieve that unity of true love as a couple, then the overall plus is God and they are in the minus position. That is the point of fulfillment of God's ideal. This is the basic, fundamental formula of the Divine Principle, the bedrock foundation.

## Growth of Love

The unity between mind and body, plus and minus, represents the formation stage; the unity between Adam and Eve represents the growth stage; and the unity between man and God represents completion. This is the way true love follows the three stages of growth to perfection. "True love" is a vague concept which is difficult to understand, so I am trying to explain it in basic terms, showing you how it develops.

The foundation of all levels of unity is true love; that is the fundamental base. Our mind is always attracted to true love; the mind automatically moves in that direction. Therefore, each person has that "homing device" which is moving his body toward true love. Isn't that true? It is because of this that we can have hope for fallen man to be restored. Without this human trait, there would be no possibility for restoration.

The Principle of Creation tells us that whoever harbors true love becomes the center of the universe. Everything follows such a person because everything in the universe wants to be near true love. Adam and Eve were placed in the Garden of Eden.

women personify true love, God's love flows to them as automatically as if by magnetism.

## Controlled by Love

Adam and Eve were created as the son and daughter of God. When they are perfected in true love, God doesn't even have to look for some way to get close to them. He simply goes there automatically, pulled by true love. Around man's united realm of true love, all things of creation are attracted and united. Furthermore, the entire spirit realm is also attracted and affected by such a loving man and woman. Therefore, when you become a perfected couple of true love, you will be welcomed and embraced anywhere you approach. Every door will be thrown wide open to usher you in.

You need to clarify your understanding of the Divine Principle and organize it around this one point, because this is the bedrock foundation of everything else in the Principle.

Let's use an example. The President of the United States is the most prestigious office in the land. Let's imagine that the current President was married to a homely, uneducated and rough-looking woman. Regardless of these things, the wife of the President shares the same level of prestige as her husband. Their love relationship elevates her instantly to the position of First Lady. Even in the fallen world, this is true. Wherever the President may go—perhaps to a Summit Conference, where he stands in a receiving line and greets other world leaders—his wife also goes. So she is enjoying participation on the same level. Furthermore, she automatically receives whatever inheritance her husband may receive. Whatever belongs to the President also belongs to the First Lady. Isn't that true?

If this principle of love works in the fallen world, how much more must it apply in the perfected, unfallen world? The purpose of God's work is for restoration.



## SYMPHONY

from page 1

rapport with the orchestra made it seem that he had been conducting this particular ensemble for years. Throughout the concert the New York City Symphony's playing was of the highest order. It was clear to see and hear why this orchestra is gaining a reputation as a new and important American Symphony Orchestra."

### The Ballet "Shim Chung"

The orchestra was also involved in the Universal Ballet Company's production of "Shim Chung, the Blindman's Daughter" written also by Kevin Pickard. This awe-inspiring ancient Korean folk tale about the filial love of a daughter for her

blind father was performed with heart-rendering ability by UBC's Hoon Sook Moon playing the role of Shim Chung. The other principal dancers included Ross Stretton and Gregory Osborne.

Under the baton of Paul Connelly, the New York City Symphony performed sensitively and with much fervor. There were six performances in all including one video taping by KBS.

### Olympic Return Concert

New York music critic, Bill Zachariasen, attended New York City Symphony's season debut at Lincoln Center and gave the following review in the October 12th edition of the New York Daily News:

"Just last week, the NYCS returned from its first international tour, which included an appearance at the Seoul Olympics.



Schlomo Mintz

Monday night in Alice Tully Hall, the orchestra gave its first concert since returning." Of the orchestra he said, "...rest assured it's a very good one-as proved Monday under music director David Eaton ... tone was solid, intonation right on the button and virtuosity no problem ... Ned Rorem, who'll be 65 this year, was represented by his brief orchestral essay, 'Pilgrims'... (it was) most eloquent, and beautifully performed."

Of tenor Robert White's performance of Britten's "Les Illuminations" and 5 of Stephen Foster's songs Mr. Zachariasen wrote that it was, "...most affecting ... just the right sentiment, caressing-tone and exemplary diction ... delicious ..."

The concert attracted a vibrant full house anxious to hear the orchestra's 1988-89 season opener. Ms. Alice Tully, a long time friend of Robert White, attended

the concert with friends and relatives also. There was music for all tastes in this concert and none went away without being touched by the warm production.

### NYC Symphony's New Season

NYC Symphony's subscription series will begin on December 5th when RCA recording artist Michala Petri performs at Lincoln Center's Alice Tully Hall for her only New York appearance this season. The program will include works by Beethoven, Haydn, Jacob and Vivaldi (for details see below). Anyone interested in obtaining more information about New York City Symphony's 1988-89 season or for general correspondence write to:

The New York City Symphony  
401 Fifth Avenue  
New York, NY 10016



Michala Petri

## Express Yourself!

The *Unification News* welcomes contributions from our readers for publication.

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Please call HSA Legal Affairs at 212-719-4980

## NEW YORK CITY SYMPHONY

David Eaton, Music Director  
1988-89 Season

### Monday, December 5th at Tully Hall, 8PM

David Eaton, conducting  
Michala Petri, recorder

Butterworth: On the Banks of the Green Willow  
Babell: Concerto for Recorder  
Jacob: Suite for Treble Recorder and Strings (New York Premiere)  
Haydn: Symphony No. 104 'London'

### Saturday, February 18th at Tully Hall, 8PM

Chiu-sen Chen, guest conductor  
Alexander Paley, piano (Winner of the First Annual Artist Association International Debut Award)

Wagner: Overture to 'Rienzi'  
Prokofiev: Piano Concerto No. 3  
Moussorgsky: Pictures at an Exhibition

### Tuesday, March 28th at Tully Hall, 8PM

David Eaton, conducting  
Robert Chen, violin (Winner of the First Annula Taipei City Symphony International Violin Competition)

Dvorak: Four Slavonic Dances, Op. 46  
Sibelius: Violin Concerto  
Mendelssohn: Symphony No. 5 'Reformation'

### Tuesday, May 9th at Carnegie Hall, 8PM

David Eaton, conducting  
Benal Tannrisever, piano

Bernstein: Overture to 'Candide'  
Bartok: Piano Concerto No. 3  
Erkin: Kockege (U. S. Premiere)  
Janacek: Sinfonietta for Orchestra

Save 25% on the New York City Symphony's 1988-89 season, including the orchestra's Carnegie Hall concert on May 9th, 1989. Order Now! Call 212-889-8511 or send this order form to:  
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# International Christians for Unity and Social Action Briefs

By Jim Garland

## Connecticut

People Helping People discount card program is being organized block-by-block by thirty ICC ministers in New Haven. This is creating a viable neighborhood network to share concerns and develop programs to meet the needs of each neighborhood.

In November, ICUSA will sponsor sem-

inars for these ICC ministers to improve their skills at counseling, making proper referrals and organizational skills thus helping to build a substantial grassroots organization.

## Denver

ICUSA in the Rocky Mountains distributed 153,000 pounds of food in September as well as shipping two truck loads of clothing to an Indian reservation in New Mexico. Progress is being made in finding

other non-profit organizations who want to lease trucks.

## Project Vounteer

This month PV distributed 200,000 lbs of food and signed up 20 new groups for distribution. Working with an ICC alumni, PV sent 5,000 lbs of food to hurricane stricken Jamaica.

## Go Trucks!

Five IRFF trucks are now in residence at

Go Tours awaiting placement in the commercial sector. More trucks will be made available as this venture proves successful.

## Contribute

Depressed ...feel left out?

Just repent! ...and send in your social action briefs c/o ICUSA 481 8th Ave. New York, NY 10001 or call them in on our 24 hour social action hotline (212) 777-3733.

# ICUSA Helping Churches Help People

By Go Ezaki

Here in New Haven, Connecticut we are witnesses of all sorts of social ills as probably many of our brothers and sisters are in their own communities. Though we profess to have the solution to these ills, we have not yet demonstrated the said capacity. It is due to the lack of practical and tangible strategies to implement our ideological perspectives in objective realities.

Let's take, for example, the case of a single mother who is on state welfare, receiving AFDC (Aid for Families with Dependent Children) and Food Stamps. She is 21 years old and belongs to ethnic minority. Tonight she has no food to put on the dining table but just macaroni and cheese with no ingredients. On top of that she has only one box of it to share with her three children. She keeps shouting at her children with hate-filled passion for behaving childishly. She began to hate her children some time ago since she lost a number of boyfriends who did not marry her because of them. The kitchen is dark and filled with trash and garbage permeating odor.

What's wrong with this family? Of course this story does not exemplify all cases of families in poverty yet certainly represents some of the thousands of low income female-headed households in the nation one way or other.

The problem is not that she does not have some carrots and ham to put in her macaroni cheese!! Neither can mere preaching of a theology be responsible for delivering millions of families like this one out of their misery.

Therefore ideological penetration of divine perspectives into society is essential. However, it is not a means but a goal, even if the single mother described in the example accepts a Christian faith and begins to understand meanings and values in her life and her children, still the world continues to confront her and her children.

So how can that goal be achieved? How must such collective conversion of the entire society occur? It must occur through religious institutions. Especially Christian churches are the only viable institutions in society that can raise wholistic consciousness of the entire society as one body with one destiny. No other institutions in the

nation have the ideological coherence to strengthen its moral fiber.

So far, public policies are determined by limited or even self-centered perspectives and interests, which do not have any comprehensive understanding of human reality. No wonder our society is collapsing! Especially if we are to solve various

**"The churches must take an active role in identifying the issues that their neighborhoods need to tackle and help them to build local leadership and viable neighborhood organization to accomplish its tasks."**

"

problems of poverty, we must restructure areas of economics and education in order to destroy the vicious circle of everlasting generations of welfare dependency. Upon that foundation we can succeed in the restoration of the family structure within low income strata of the population of American society.

The churches must take an active role in identifying the issues that their neighborhoods need to tackle and help them to build local leadership and viable neighborhood organization to accomplish its tasks. The churches should not function to bring mere temporal relief to the problems of the neighborhood, but function to bring dignity and pride in people's lives by helping them become responsible and capable members of the community, not creating more dependent recipients of given services. It may be organizing a small day care or baby sitting program among single parent families in the neighborhood. It may be organizing surveillance teams in the neighborhood in cooperation with the Police Department to kick out drug pushers. It

may be helping low income voter registrations, so that the voice of the people can be heard. It may be helping tenants of public housing to establish tenant organizations. Ideas can keep flowing as much as one can assess the needs of the community.

If churches are to regain their leadership in the community, they must serve it and demonstrate their genuineness, sincerity, and capability. Upon that foundation the churches can represent God's authority in this society. None can become a leader with a mere lip service in this country.

I believe that this is the very function of ICUSA. ICUSA must be a supporting organization to provide technical assistance for churches to fulfill their responsibility in the community. To identify and assess needs of their neighborhoods, to conduct feasibility studies of desired projects, to allocate necessary human and financial resources, to provide ongoing support for

the operation of projects, to provide seminars and training for effective public relations and lobbying activities, to create access to different private and public sectors and legislators, etc.—these are just a few examples of what ICUSA must do for many churches especially for ICC Alumni Associations.

Local ICUSA representatives are responsible to serve in this capacity according to in-depth understanding of their community. Otherwise the ICC movement becomes another good example of pie-in-the-sky sort of religious hypocrisy, which we have had enough of already.

God needs ICUSA as an instrument to transform His ideals into reality. Social action is not a propaganda tool but a real integral part in transforming man and his society. We must be united now and stand to complete an incomplete revolution which started some 200 years ago in this nation.

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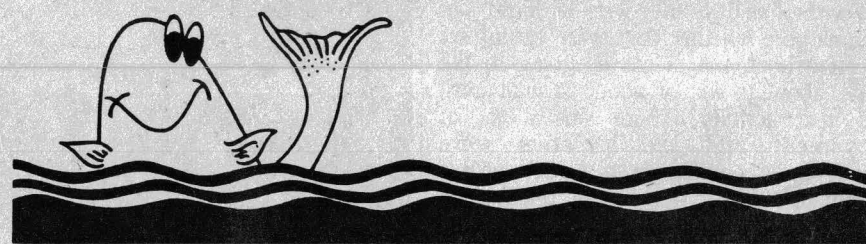
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# Third Annual Ocean Perspectives Symposium on the Future of the World Ocean

By Karen Smith

The heat of the summer day made such places as airports and air-conditioned vehicles quite welcome. Travel for the eight participants was not an unfamiliar experience. However, the purpose of their journey to Boston as sponsored participants of Ocean Church was definitely unclear to some.

This was made most evident by Mr. Willard Bascom soon after his arrival in Boston airport. I met him in the lobby, exchanged simple greetings and then indicated that someone was waiting outside with a car for us. His unabashed response was, "Oh, do you have one of your cohorts waiting? I read some of your propaganda on the way here. Who else is coming?" I think I would have been surprised if none of the participants had raised some questions as to the purpose and nature of our gathering. Mr. Bascom, one of this century's great explorers of the planet's last frontier, had after all, only received his invitation about ten days prior to his arrival.

Still I ask myself, "Why did these eminent men find the time to come?" Perhaps it was curiosity that drew them here, for it certainly was not Ivy League names that could ensure their time well spent. By the time they are ready to leave, each one considered it had been a time well spent. The interesting thing is that I can't help but think that their time spent with us gave them a taste of the lifestyle many Unification Church members are more used to. Upon their arrival, they weren't handed an itinerary, and if they had, their actual schedule would have differed greatly.

For the five days they were with us, they weren't sure whether they were getting on or off a boat, into a car or going to the hotel, about to eat, or about to wait until the next activity. There was a lot of movement and the logistics were surprisingly complex given the few people involved. Add to this a few unexpected changes in plans due to changes in boat captains and by the end of the first day of the symposium, I realized that I wasn't sure what would be next either. Nevertheless, boats and the ocean always manage to attract added activity and adventure.

## What is Ocean Perspectives?

"So what do you really want to achieve through this Ocean Perspectives?" A question I still ask myself because it is one thing to have ideas and goals, it is another to actualize them. Nevertheless, Ocean Perspectives looks carefully at the two participants in the relationship we entitle "stewardship": the ocean in its entirety—biologically and oceanographically, and its steward—humankind. To speak of stewardship of the world ocean necessarily requires scientific understanding as well as a global ethic to guide the judgments and decisions of those who are its stewards. Our scientific knowledge is still limited, but it is growing.

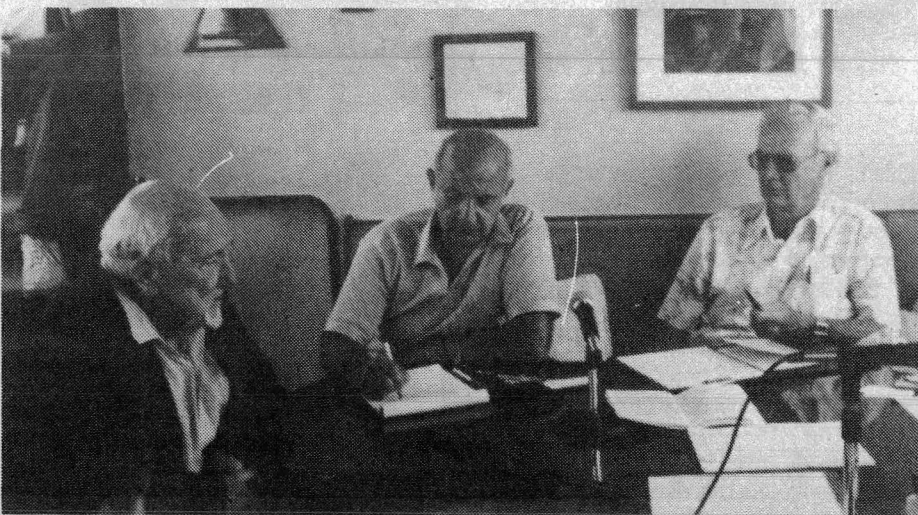
Ocean Perspectives was founded because there seems to be a lack of effort to advance our level of moral expertise in step with our scientific advancement. Therefore Ocean Perspectives seeks to address this by taking an educational role and being concerned with concerns of the good, and not only concerns of fact. This activity cannot be done by people who have little or no concern for the oceans. Indeed, it must be sea people themselves who take on this task of establishing traditions of use and interaction with the ocean that are healthy and generative—not exploitive in the nega-

tive sense.

It takes little to observe the multitude of ideas, interests, concerns and values present in our society's and in our world's use of the oceans. However, observation is not adequate to provide simple yet good guidelines for our course of action whether it be as individuals, families, communities, nations or as a world. It is with this in mind, Ocean Perspectives is setting out to find some way of utilizing the good that is present in the world, bring it together and give it strength and potency. The good 'out there' lies in the good of individuals . . .

72' motor sailing vessel, *M/V Hathor*, the location for two days of discussions regarding the future of the world ocean. What better place to discuss the ocean than aboard a vessel at sea!

The two days of discussions held August 11th and 12th, were lively, sometimes surprising, and covered a very broad range of issues. The participants were themselves, diverse in background and experience, lively, prodigiously witty, some also bearing pearls of wisdom polished by years of experience and colored by the depth of their heart and spirit. They were:



good intention, good thinking and good action. It is perhaps more simple to harness the good energy in the wind and waves than it is to harness the good energies in people, yet that is what is needed.

Ocean Perspectives is educational for members of Ocean Church, participants in Ocean Challenge and others interested in the future of the oceans. It is also educational for those we consult and bring together as speakers and participants in our seminars and symposiums. Ocean Perspectives speakers and contacts have a chance to interact with us, teach us, and get to know us. They learn, as did Mr. Bascom, that a sincere concern for the future world is what moves us. We are not the greatest oceanographers, marine biologists nor mariners (yet), but that is not enough to stop us from beginning to address and encourage others to address the urgent issues and problems that we have to deal with as the emerging leaders of this nation.

## Men of the Sea

Eight 'men of the sea' from around the nation came together as the participants in the 1988 Annual Ocean Perspectives Symposium. They arrived in Boston on the evening of August 10 and were roused early the next morning to climb aboard a

Dr. Robert Abel, President of the New Jersey Marine Sciences Consortium and the chairman of the symposium; Mr. Willard Bascom, a pioneering oceanographer, explorer, scientist, author and poet; Mr. August Felando, President of the American Tunaboat Owners Association; Dr. Richard Glenn, shellfish specialist, teacher, bluewater diver and farmer of the sea; Mr. Ian Koblick, President of Marine Resources, Key Largo; Dr. William Royce, author, educator and consultant regarding fisheries and fishery development especially in America; Dr. Athelstan Spilhaus, a great geophysicist and one of the first oceanographers, a bearer of thirteen Ph.D.'s, an inventor and incisive thinker; and Dr. Kurt Stehling, NOAA's (National Oceanographic and Atmospheric Administration) only Professor Emeritus.

Short of transcribing the two days of discussions (which will appear in the 1988 *Ocean Perspectives Journal*), I will summarize with the following remarks and quotes.

## People the Problem

Many topics were discussed in the course of the two day meeting. During the discussions, one recurring point was that the resources (the ocean, fresh water, fish,

food, and so on) and the technology involved with their use was not the "sticky wicket". Rather, the problem lay with the government, the users, the public, the media . . . people. As the eight participants pursued each topic of interest, the discussion somehow brought them back to the murky waters of "ungovernable humanity". It was to this fact that Dr. Athelstan Spilhaus made the following remarks about governing the ungovernable.

"The ungovernable are things like manners and ethics. Unfortunately the erosion of family and church influence are such that the responsibility for these ungovernable things (which were once governed by family and church—and can only be governed by those kinds of entities) has been pushed onto our schools. Schools have nothing to do with these things. Schools are purely and simply for the training of the mind. . . . .

" . . . most of the obstacles that we've discussed in all of our discussions have been what I would call social problems and I have blanketed them as governmental problems, political problems, or problems of people. . . . Now the beginning of learning how to pay attention to ethics and manners has to begin like all education, at a very early age and instilled in people in the family setting. . . .

" . . . I'm trying to bring this whole discussion back to what things a group can accomplish, and I don't care whether you call it a family or a church, they are the same thing. A church is an extended family. I think of this group of yours Karen as an extended family. I don't know whether you accept this or not, but that's what it seems to be. I think these kinds of groups, not only this group, but others too are the way to get back to the governing of the ungovernable. The problem of drugs, for instance, is ungovernable. We've proved that. It's the kind of thing that you have to go way back to the family and the extended family to deal with by imbuing in people that it is not only a stupid thing to do, but an ethically wrong thing to do. The taking of drugs is slow suicide and is just as immoral and unethical as suicide.

"I think that if we could get back to the churches, (and I don't care what church it is because all good churches are more or less trying to do the same things, they do them under different guises but the differences are nowhere near as great as the similarities), if we can bring back these ungovernable factors into the family, the extended family, society and the village, the churches—local and national churches, I think we can deal with this abrogation of responsibility of parents thinking that their children will be taken care by those institutions e call schools. Schools should be solely concerned with the training of kids minds, and they are not training the minds of the children because the poor teachers are preoccupied with searching the kids for knives, drugs, and for preventing violence in the schools. They're trying to do all these things and have no time to teach the kids to read and write. . . .

" . . . I think that the churches can carry in an evangelical fashion the message of returning the ungovernable to the families so that they can instill self-governance in the children on these matters of ethics, self-control, and responsibility from a very early age."

## Chairman's Remarks

I would like to highlight a few points from a summary made by the chairman Dr. Robert Abel:

1. We appear to be heading for an era of



## UNIFICATION THEOLOGICAL SEMINARY

## President David S. C. Kim Awarded Ph. D.

By Sara Witt

On September 16, 1988 President David S. C. Kim received his Ph.D. degree from Columbia Pacific University in San Rafael, California, thus completing the many years of study that took him through five universities and two seminaries.

Dr. Kim completed his B.A. degree in English Literature at Chosun Christian College (now Yonsei University) in 1939. In 1954 he was sent to England as the first missionary from the Unification Church of Korea.

While there, he attended the University of Wales - College of Swansea, in South Wales, United Kingdom, for two years as part of the program for UN Scholars, specializing in Sozial Policy and Welfare.

In 1959 Dr. Kim was sent to America. For two years he attended Western Conservative Baptist Seminary in Portland,

Oregon and completed the Religious Education program, but due to severe controversy over the Unification Principle he was not allowed to graduate and instead transferred to the University of Portland.

After moving to Eugene, Oregon he was able to graduate with an M.A. degree from the University of Oregon - School of Education with a specialty in Rehabilitation Counseling, in 1965. He did post-graduate work at the Pacific School of Religion in Berkeley, California, with an emphasis in Pastoral Counseling.

On September 20, 1975 Dr. Kim became the first President of the Unification Theological Seminary.

After serving in this capacity for eleven years he made the decision to complete his Ph.D. both to further qualify himself for advanced work in his field and to enhance the academic standard of UTS.

On September 26, 1986, at the age of 70, he enrolled at Columbia Pacific University and began his Ph.D. studies.



President and Mrs. David S. C. Kim of the Unification Theological Seminary.

## THE INTERNATIONAL KITCHEN

## 1. America: Granola

By Paulette

Heat oven to 450 degrees  
Cover 2 cups raisins with very hot water - set aside  
In a large bowl, mix  
1 large box Old Fashioned Rolled Oats (not Quick)  
3 cups mixed nuts, unsalted  
1 cup millet  
1-2 cups of whatever you like, ie: pieces of dates,  
thin slices of apple, a few sesame seeds or sunflower seeds.

## MIX WELL

In a medium size bowl, mix well

1½ Cup salad oil

1½ Cup honey

the raisins with the water

2 Tbs. almond extract

## MIX WELL

Add to the grains and nuts and mix it all together very well  
Spread evenly on cookie sheets, not too deep.

Bake for about 10 minutes then turn it all over with a metal spatula and bake 7-10 minutes longer. I usually bake until some of the raisins puff up.

Allow to cool before packaging

Should be served with milk or as a snack

Paulette is currently cooking at National Headquarters in New York City.

Next Month: Bulkogi

## Russia

Here are the steppes of sadness, the turgid shining of  
your frozen populations in this expanse of tears of  
waste my heart  
wants to free you  
haste is never enough for this shattering of icons  
My hands want to break  
this seamless barrier around the universe and you.

Angela Salcedo

He completed his dissertation entitled, "Towards a Wholistic Approach to Education: A Comparison of Representative Theories of West and East" in August of 1988 and it was officially accepted by the Dean's Council of CPU on August 31, 1988.

## Celebrating

Dr. and Mrs. Kim have been married 46 years and have one daughter, four sons and 10 grandchildren. Mrs. Kim's 70th birthday, on September 28, was celebrated at the Seminary's Morning Service on September 23rd.

Dr. Kim, during his traditional Morning Briefing after the Sermon, given by a Senior Seminary student, remarked that behind every providential man in history, there is a woman, and he thereby humbly

acknowledged his wife as the deciding factor in his ability to fulfill the numerous missions given him. She was lauded as a virtuous, faithful wife and devoted mother and grandmother.

## Congratulations

On behalf of the Unification Theological Seminary, the Continuing Education Students and the Outreach Centers of UTS we wish to offer our heartfelt congratulations to President Dr. David S. C. Kim for this hard won and much deserved accomplishment. He has been, and will continue to be, our inspiration for he has truly set the standard in academic excellence for us all.

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# Denver UC Targets Drug Abuse at Rally

**O**n September 17, 1988 the Unification Church of Denver made a statement to the city "We care!" The pastor, Rev. Robert Beebe, and many key members of the congregation planned a motorcade through downtown Denver letting people know that drugs are still an issue and that they are destroying the future of the nation and the world through the destruction and corruption of our youth.

The motorcade was over 20 vehicles long, and began at the local Unification Church in Denver, traveling first through the surrounding neighborhood, then on to

downtown and ending up in City Park. The drivers and participants received a warm support all along the way from other cars and pedestrians on the street.

At the Park, all the participants gathered together to pray and offer gratitude to God for the blessings He gives and determined themselves to fight the good fight with God's heart. After the prayer everyone fanned out into the Park to share with the people and distribute a flyer which identified the problem of drug abuse as a spiritual problem that God has a solution for, if He only has people to implement it.

When all the flyers had been distributed, everyone gathered back at the church for a picnic and reflection.



## OCEAN from page 6

environmental terrorism. The environmental movement appears to be overstepping its bounds. Several prominent environmentalists and environmental organizations fail to differentiate between the broad ocean and semi-enclosed areas; only the latter represent a problem, environmentally speaking. If these groups are not trammled, they will bring all future development to a halt. In other words, there appears to be an erosion of ethics. In order to counteract this trend, help is needed to encourage the inclusion of courses in environmental ethics in environmental science curricula, in American

institutions.

2. The United States has long since lost its dominance of marine transportation in the world, and it is now losing its prominence. It is now prominent in neither building nor operating ships. American companies now resort to convenience flags, mainly to circumvent the power of the maritime unions. This is to be deplored; the United States should have its own merchant marine.

3. The world catch of fish (in the wild) appears to be leveling off at about seventy-five million tons per year. In order to handle the world's increasing population, it is now necessary, and will be even more necessary in the future, to resort to

aquaculture. Most aquaculture of today takes place in ponds and lakes or in semi-enclosed brackish water areas. The future of aquaculture, however, ought to include the use of open sea, requiring more sophisticated engineering in order to avoid

Attention should be given to disposition of waste at all levels. Every possible opportunity should be explored for separation at the source, in order that wherever possible, waste can be used for fish food, fertilizer, beach nourishment, etc.



loss through storm action.

4. There appears to be very little in life to equal the power of the ocean to stimulate youthful curiosity. Accordingly, many more attempts should be made in the United States at all level of society to inaugurate youth rehabilitation and youth education programs, or to expand existing ones. All types of indoctrination should be tried, with particular reference to the underprivileged. These program should include sports and music as well as the traditional indoctrination programs, such as marine science. Existing pre-college education projects of all kinds should be examined for possible upgrading or expansion. Community and business organizations should be asked to participate.

5. Expanding on the previous paragraph, there appears to be a striking paradox between ocean and space indoctrination programs. While NASA sponsors a sophisticated program of space cadet training for children, none of whom will ever become astronauts, NOAA, on the other hand sponsors nothing of this type for children, almost all of whom should at one time or another have the opportunity to visit and play in the ocean.

6. It has rapidly become necessary for society to become a recycling society.

7. There appears to be special opportunity in the South Pacific atolls which appear to be shaped highly favorably for aquaculture. In some cases there may even be an engineering opportunity to acquire power through the use of ocean thermal energy conversion (OTEC). This needs further consideration, however. Another special opportunity relates to the use of oil rigs which have out-lived their usefulness for their original purposes. These rigs can now be extremely useful as artificial reefs and for use in intensive aquaculture. It will be necessary, however, to amend the body of laws which control these rigs, normally requiring severing them from their mounts and disposing of them under certain regulations.

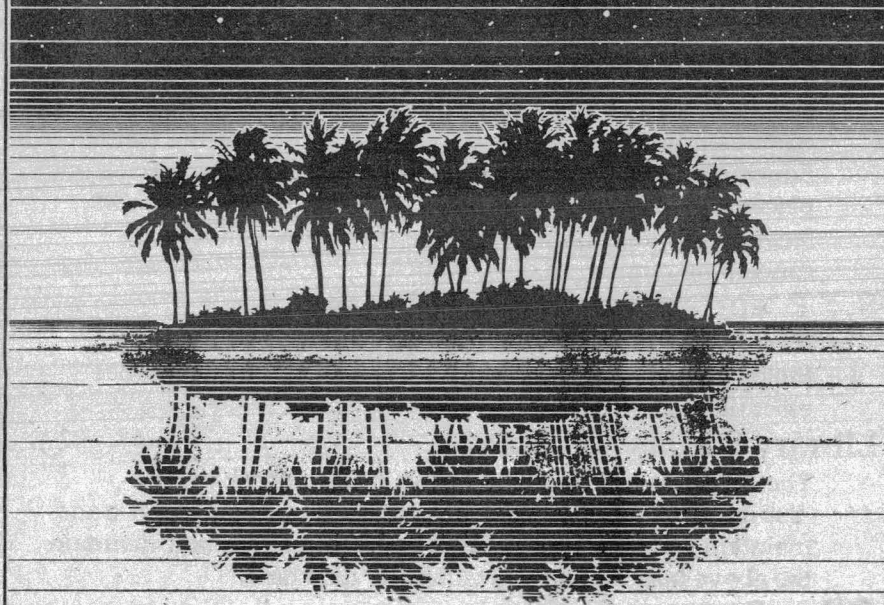
### Next Seminar

Ocean Perspectives is an ongoing project of Ocean Church, and is having the next seminar at the University of Washington, Seattle, 16th November. The topic is "Taking a Look at the Transition from Fish Catcher to Fish Farmer". This seminar will be sponsored on campus by CARP.

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# NY Church Installs Elders and Deacons

By James Baughman

On October 30th, the Unification Church of Manhattan held its inaugural installation of elders and deacons. This historic event was marked by a sermon entitled "Nomads, No More!" given by the pastor, Rev. James A. Baughman. Rev. Baughman addressed the topic of settlement in Canaan as it applies to the present state of the Unification Church of America. Special emphasis was placed upon the precedents of establishing elders and deacons in the Israelite and Christian communities during the early phases of their settlement.

The service was highlighted by congratulatory remarks given by Dr. Mose Durst, President of the Unification Church of America, and Rev. Joong Hyun Pak, Regional Director of New York City. The elders include Dr. William and Nina Bergman, and Michael and Maria Kiely. Nine members of the congregation were also installed as deacons: Manfred Berger, Kevin Brabazon, Michael Colucio, Bohdan Faryma, Therese Guevara, Lorman Lykes, Randolph Rimmel, Lourdes Swarts, and

Stephen Wright.

Due to the increasing size of the New York congregation, Rev. Pak was inspired to form the elders and deacons in order to serve the community more adequately. The system designed for the Manhattan congregation takes its inspiration from that used in the churches of Korea, Japan and, most recently,

Washington D.C. Rev. Pak plans to encourage the establishment of elders in the various



(front) Mrs. Chaumont, Mrs. Wright, Mr. Wright, Mrs. Baughman, Mrs. Pak, Rev. Pak, Dr. Durst, Dr. Bergman, Mr. Kiely, Mr. Lykes, Rev. Chaumont; (rear) Mr. Swarts, Ms. Guevara, Rev. Baughman, Mr. Rimmel, Mr. Faryma, Mr. Berger, Mr. Brabazon; (Mrs. Kiely, Mrs. Bergman, Mrs. Swarts and Mr. Colucio were not present for the photo).

boroughs and districts of New York City in order to increase the church's service and outreach to the congregations in those parts of the city.

## Cooking up a Homemembers Association

By Donna Avey

What happens when you take a visionary, parental Unification Church leader wanting to serve his church community and add eager-to-serve, but busy, home members at a testimonial meeting?

Answer: The Holy Spirit moves to cook up a Home Members Association.

That's exactly what happened this July in the New England Region, under the leadership of Rev. Sang San Lee, regional director, Dr. Tyler Hendricks, regional coordinator, and Kathy Heney, regional secretary.

Rick (Richard A.) Dumont of Manchester, New Hampshire, was selected as the Regional President of the Unification Church Home Members Association of New England. Mrs. Roxanne Lewko, New Hampshire, was chosen as regional HMA secretary-treasurer, and Jayne Wood, Connecticut, regional HMA vice-president.

### Officers

As a result of this meeting, the regional officers and the state center leaders continued to organize state Home Member Associations. Each state selected their officers as follow:

New Hampshire HMA: president, Rick Dumont, secretary-treasurer, Mrs. Roxanne Lewko, vice-president, Bob Rouelette.

Connecticut HMA: president, Mrs. Jayne Wood, secretary-treasurer, Mrs. Jennifer Trench, and vice-president, Mrs. Donna Avey.

Maine HMA: president, Tom Cox.

Massachusetts HMA: president, Jim Edgerly, secretary-treasurer, Mrs. Elke Polard, vice-president, Mrs. Jean Breen.

Vermont HMA: president, Patty Steffen, vice-president, Patty Macijeskei.

### Getting Going

After the July meeting, the state Home Member Associations and the state centers put together family and friend banquets in the New England Region states. Unification Church Members from these hometown states invited their family and friends to the co-sponsored HMA banquets.

Also, the state HMA's supported the New England Region ICUSA Humanitarian and Social Action Awards Banquet held Sept. 17, 1988, Montvale Plaza, Stoneham, Massachusetts.

The next meeting, Sept. 25, chaired by Rick Dumont, was hosted by Dr. Tyler Hendricks and the Boston Unification

and mission of the Unification Church."

Although the structure of the HMA is still taking shape, the draft includes regional, state, and local levels with each major church department or project whose members live outside a church center having an HMA representative. Organizing trinities or branches and recognizing and

establishing church elders and deacons will be discussed in the drafted by-laws.

### Regular Activities

Regular activities will be encouraged that build an active spiritual family and community. Included in the general list of activities, for example, are interacting with the Blessed Family Association's activities, Unification Student Association, Local and State HMA meetings with Divine Principle lecture and discussion and Bible study, Sunday Services, and developing newsletters and communication networks. As well, supportive and active participation in all activities of the Unification Church and Movement in New England (in consultation with the State Leader) will be encouraged.

The New England Region Home Members Association next scheduled meeting is Sunday, November 13, 1988. The meeting will be an information gathering about different church related organizations such as ICUSA and ICC. The purpose is to educate the HMA about what the organizations are doing and what the HMA can do, also, for more details regarding the upcoming meeting, contact Rick Dumont, or any of the New England church centers.



Some of the founder members of the Home Members Association of New England. Top, Norio Oka, Rick Dumont, Joseph, Donna, Gunnard Johnston, Tony Politella. Second row, Emily Kyarematens, Gloria Paradise, Michael & Cynthia Myers, Florio & Leonardo Campus, Bob Ovellette, Satiuko Johnston.

Church Center. At this meeting, HMA Membership Forms were drafted for use. Roxanne Lewko offered to compile the lists submitted by the state HMA's into a regional HMA directory.

A draft form of by-laws was discussed covering the following topics: statement of purpose, qualification for membership, structure, regular HMA activities, working with the center activities, and tithing.

### Statement of Purpose

The draft statement of purpose begins: "The Home Members Association (HMA) is for individuals and families who accept the vision and goals of the Holy Spirit Association for the Unification of World Christianity (Unification Church), understand the fundamentals of the Divine Principle teachings, and on that basis desire to involve themselves with the life

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## SOUL OF RUSSIA

## The Timely Rehabilitation of a Czech Martyr

By Rostislav Cuhel

Recent upheavals in Eastern Europe and the Soviet Union are, not surprisingly, drawing a lot of attention. Probably somehow, subconsciously, the world's people feel very clearly, that if attempts to restore political and social democracy are successful, then mankind will be relieved of a heavy burden. Were human rights, economic and religious freedoms to be restored in that part of the world which, for several decades, has been viewed with worrisome anxiety, then it could become a powerful witness to human hope for righteousness and goodness on this earth. As we near the year 2000, our expectations for global peace and prosperity may well hinge on progressive developments in the Slavic world.

## The "First Glasnost"

One historical event that occurred centuries ago deserves our attention. In theological circles, the role and example of Bohemian religious reformer John Huss is becoming a widely-discussed phenomenon.

But first, in the wake of Gorbachev's "perestroika" and "glasnost" campaigns, scholars and political theoreticians unanimously recalled one event: Prague Spring of 1968. Alexander Dubcek's leadership of Czechoslovakia's peaceful quest for freedom and reconstruction, was crushed the same year by Soviet (Warsaw Pact) military forces. According to many observers, this liberalization was a 20-year early precedent of Gorbachev's reforms.

Then, commentators bring up an additional parallel: in 1415, John Huss' calls for spiritual reformation were condemned by the Supreme German clergy who sided with the Pope in Rome, predating Martin Luther's 1517 "Ninety-five Thesis" on the Wittenburg Church.

As M. Uhlig states in his recent article in "The New York Times Magazine": "Preaching defiance of Rome a hundred years before Martin Luther, Huss sparked a rebellion against papal authority -- before a crusade of German-speaking Catholics burned him at the stake for heresy in 1416. But the story did not end there. In the next century, the Germans returned, spreading their own Lutheran Reformation across the Czechoslovakia countryside, with the same zeal they had once shown in defending the Pope. In the Gorbachev era, parallels between Czechoslovakia's religious history and its political future have become more than a matter of academic interest."

## Portrait of a Reformer

John Huss, born in 1372, to peasants in the village of Husinec, in Southern Bohemia, became a preacher of the Gospel and, later, a teacher at Prague University. He became highly critical of corrupt clergy, the buying and selling of priesthoods, and the selling of indulgences. His concern for the purity of Christianity and the Church, led him to finally strike at the two exceptionally sensitive points of the Church: he maintained that the true head of the Church is Jesus Christ and not the Pope and that the government of the Church should not rest exclusively in the hands of cannon lawyers connected with the Roman curia.

John Huss was condemned as a heretic by the Church and consequently tried by the Council of Constance in a small German town. There, in 1415, he was sentenced to death by burning at the stake. On May 30, 1916 he was martyred, loyal to the Church as the body of Christ and faithful to his oft-asserted conviction that "Truth conquers all!"

When Martin Luther received a copy of Huss' "De Ecclesia" in 1519, he wrote: "Without being aware of it, I have until now taught and held the whole doctrine of John Huss... In short, we are all Hussites without knowing it." Thus, John Huss was recognized a hundred years later by a great

given up on the possible restoration of Huss. The late professor S. Harrison Thomson of the University of Colorado once wrote, "Czech scholars, both Catholic and Protestant, French, English, Dutch and American [scholars] have shown that Huss was a very competent philosopher and theologian, a dynamic preacher, and an effective leader of his nation in times of stress. His conduct at Constance, with malice toward none and charity for his enemies, is indeed enough to place him among the heroes of the nations."

The efforts of scholars have finally yielded partial results. A renowned Catholic scholar, Dom Paul de Vooght writes:

present-day events. Some of them suggest that the "amnesty" of John Huss would greatly benefit the relationship between Central European Catholic and Protestant traditions which, through this new "reconciliation", would serve to release a tremendous spiritual power for Christianity in that part of the world.

The Vatican may not be ready for this breakthrough just yet, just as the Kremlin may not change its party line on Dubcek overnight.

However, both Huss and Dubcek established models for "peaceful (but dramatic) change" in times crucial to their nation's history. When Czechs and Slovaks have been oppressed by foreign powers, an eloquent, ethical leader has risen in their midst, seeking to change conditions by raising the consciousness of the nation. Through this they sought to generate peaceful reform based on a universal standard of righteousness.

Huss was the original pioneer, followed by T.G. Masaryk (a philosophy professor and politician) who lifted the nation from the rubble of the Austro-Hungarian Empire in 1918 and created a free democratic republic. Dubcek made a similar attempt in 1968.

Thus, those "notorious Hussites" keep trying to make spiritual progress and pioneer mental expansion, seeking their place among advanced nations through self-determination and peaceful change. The Czechoslovaks have been condemned to repeat their martyrdom, while they long for rehabilitation, as the patterns they originated are implemented by their former masters.

## The Ultimate Rehabilitation

The latest developments in Eastern and Central Europe prove the point that support for human rights and religious freedoms against inhuman Communism is far more effective than thousands of bombs. The rehabilitation of John Huss would, therefore, most probably release a vital spiritual power through reconciliation of trust and unity between two Western streams of Christianity.

The forces of righteousness are on the ascendancy and, after centuries of condemnation, are seeking recognition and validation. This is parallel to the quest for worldwide Unificationism.

Through a new understanding of spiritual laws, God's providential dispensation, and restoration, for which Unificationism provides the global base, the ultimate rehabilitation of all persecuted righteous figures and movements of history will take their proper place in the world.

The religious world should clearly lead the way: Pope John Paul II should vindicate John Huss and the National Council of Churches should welcome Unificationism into the Christian fold. Then, and only then, can we expect the secular and atheistic world to bestow recognition on the pioneers of peaceful reformation.

If you are interested in knowing more about The Soul of Russia Group, which is committed to supporting and advancing the spiritual revival behind the Iron Curtain, please contact us at

Soul of Russia  
10 Dock Road  
Barrytown, NY 12507



John Huss preaching.

church reformer coming from the very people who tried Huss, and espousing the same ideas which cost him his life.

## Comparisons

Contemporary political historians draw comparisons between the situation in the 15th century and the course Czechoslovakia has experienced these past two decades. In both periods, Czechoslovakia was/is dominated by a foreign power imposing ideological-political pressures on a resisting people. Today Gorbachev is beginning to reproduce Prague's 1968 "Socialism with a human face" in the Soviet Union, much as Luther recognized Huss.

In both cases, Prague attempted to bring needed reforms and was suppressed by the very power that later sought to copy its attempts. Even Gorbachev has expressed recognition of Dubcek's efforts. Alexander Dubcek, in turn, spoke of the destiny of the Prague Spring in an interview last year with an Italian Communist newspaper. "Perestroika is indispensable and I support it because I find in it a profound connection with what presented itself to us 20 years ago." He said, "had there been a political leadership in the USSR at that time similar to the one today, the military intervention... in Czechoslovakia would have been unthinkable."

Gorbachev's perestroika, thus, became an unofficial rehabilitation for Dubcek's efforts. Nonetheless, an official statement from a leading Kremlin ideologist is still wanting. Similarly, Luther recognized Huss, although the Vatican is still pondering whether to grant him historical amnesty or not.

## Defense for Huss

Outspoken scholars and theologians from within the ranks of the Roman Catholic Church throughout history have never

"Those Catholics, unfortunately there were very few who had the occasion to become acquainted with his [Huss'] thought..., while they followed the progress of the Second Vatican Council, could not help making a discovery which startled them at first... the profound ideas of Hussite thought... Today, without renewing his trial, even without speaking about it, the Second Vatican Council condemned entirely Huss' judges, because, following John XXII's Encyclical, "Pacem in Terris", it maintains that nobody can be condemned or executed because of his beliefs and convictions. The martyr of Constance is therefore well-avenge, and this took place within and through the Church herself, in which he never ceased to believe."

## Why Rehabilitate Huss?

Rev. Blahoslav Hruby, the executive director of the ecumenical and educational organization, Religion in Communist-Dominated Areas (RCDA) gives good reasons for the reinstatement of Huss. He writes in his 1986 newsletter: "The rehabilitation of Jan Huss [by Pope John Paul II] would have an extraordinary impact on Czechoslovakia and Central Europe where the deep religious and political divisions and wounds stemming from his execution in the city of Constance in 1415 have never been completely healed. The religious life and ecumenical movement would certainly be strengthened by such a gesture. Last, but not least, the rehabilitation of Jan Huss would undoubtedly have a strong impact upon the Communist system in Czechoslovakia. Communist propaganda is exploiting the tragedy of Jan Huss as an argument against the Catholic Church and presents the Hussite reform as a primarily social, even socialist, movement."

Many voices echo similar ideas about the vitality of this issue and its relationship to



# DIVINE PRINCIPLE STUDY

## Nature of God and Man; The Purpose of Life

Volume One • Part Nine

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

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

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

### Heaven and Hell

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

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

The attitude that causes a drift toward heaven is in the feeling that there is a

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

### Love and Beauty

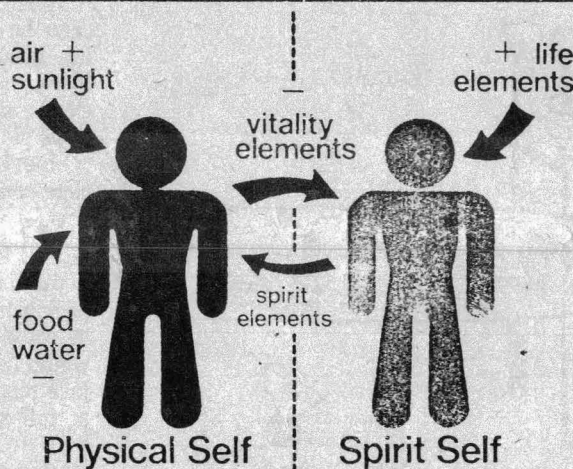
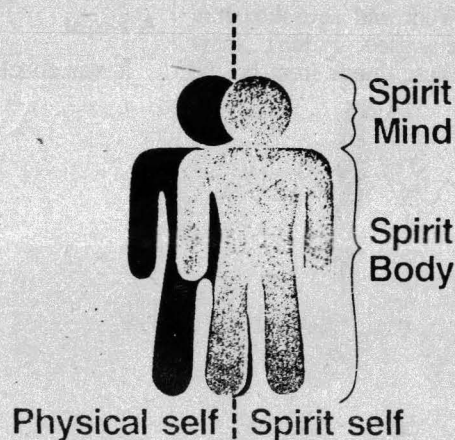
Since our spirit selves grow in conjunction with our physical bodies, our experience of love, beauty, and joy on earth conditions our ability to experience them in the spirit world. Life in the spirit world is initially determined by whatever degree of love we have experienced on earth. Since, as we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

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

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

### Judge or Lover

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



What then must be the experience of God, Hosea asked, whose love for us is so much deeper and more sensitive? In the most profound and revealing of man's relationships, Hosea found a metaphor for the relationship between a faithful God and a faithless nation. For the prophet,

his own experience became a living parable of the suffering heart of God.

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

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

fall, God has been seeking His lost family with a grieving heart. Reflecting the difficulties of this search, Isaiah writes:

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

And Hosea describes a similar situation:

The more I called them, the more they went from me; they kept sacrificing to the Baals, and burning incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. (Hos 11:2)

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

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

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

### Spiritual Death

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

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

For Divine Principle, then, the central goal of the person who would be a mature son or daughter of God is the alleviating of the divine sorrow and the comforting of God's heart. This can be done as we realize God's hope for us, step by step fulfilling the three Blessings and doing our part toward realizing the Kingdom of God on earth. God has been longing for His children and they, like orphans, long for Him. Only when the meeting between this eager Father and these suffering children is sealed can restoration begin. The Lord is looking with great longing to the time of reunion, the day He and man can at last become one, as was the original intention. Then the great suffering of God, man and the universe will come to an end.

### 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 comes in the six sections that are being reprinted here in the Unification News. Section one is, "The Nature of God and Man, and the Purpose of Life." The complete set of Home Study volumes are available for \$19.95 from HSA Publications, 4 West 43rd Street, New York, New York 10036.

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## FICTION FOR CHILDREN

## Yodi and the Rough Road to Sainthood

By George Robertson

*This story is taken from the book "Yodi and Other Stories" written by George Robertson and illustrated by Joanna Nietatschker. The stories were first broadcast on BBC Radio Scotland.*

Grown ups are always asking what you want to be when you grow up and one day our teacher Mrs. Swanston asked us. "I want to be a Fireman," said Trevor Bone. "I'm going to be a pilot," said Scott Mitchell. Sheila Inglis said she was going to be a nurse and when it came to Yodi's turn he said, "I'm going to be a saint."

We all laughed but Yodi was dead serious and he couldn't understand why we were all laughing. Mrs. Swanston said that being a saint was quite difficult but it was a good thing to be.

So from that time on Yodi started to do all kinds of good things. I suppose since he'd told everyone he was going to be a saint he thought he'd better try and do it.

I couldn't believe it at first but when the morning break came at 11 o'clock and we were playing football, I saw Yodi walking about the playground picking up bits of paper.

"Hey, Yodi," I said. "What are you going to do with all that paper?" I'd forgotten about him becoming a saint and he walked over to the rubbish bin and put it all inside where it should have been in the first place. "That's what saints do," he said.

Because he was my friend I used to see him nearly all the time and I could see this 'saint thing' was getting serious. If there wasn't enough rubbish to pick up in the playground Yodi used to start rubbing the chalk marks off the walls of the school and one day I found him breaking up a fight like the teachers do.

He started to become the first back in the classroom after break, sitting up quietly waiting for Mrs. Swanston and he used to do his homework as soon as he went home.

## School Bully

So Yodi was doing all these good things when Jake Sangster came to our school. Jake was dead big. You would have thought he was at least fourteen and not ten. When you ran against him playing football it was like hitting a wall.

Everyone in the school got to know Jake and he became quite famous. The reason was simple. You see, up until Jake came, our school didn't have a bully. Of course there were fights like anywhere else but mostly it was a rule that you fought kids of your own age.

Jake changed everything. He fought

everyone, big or small - even little ones and the girls and if he was feeling like it, and you sort of looked at him in the wrong way he'd come over, pull your hair and twist your ear.

You always knew what was coming because he would press you against a wall or the school railings and say in this funny voice: "Jake Sangster's got you, you'd better run".

One day at the break, Jake Sangster grabbed hold of Yodi and squashed him against the bicycle shed. I don't know where he got all these things from but he

was Yodi wrestling with some old bed that he'd pulled out from the garden shed. He didn't see me come in and I stood watching him for a moment.

"What are you doing?" I asked him. "I'm getting ready," he said. "For what?" "For Jake Sangster" and before I could say anything else he was back at the old bed again, "Ugh ...Aaahhhh ..." and I gave him a hand for a while until his mum came out and said, "Enough!" and we stopped.

## A Fight

It was about a week later that the news spread through the school that there was going to be a fight at lunch time.

When the bell rang we all went round behind the bicycle sheds where you can't be seen and by the time I got there there was already a crowd.

Of course everybody was on Yodi's side and Yodi took off his school blazer and rolled up his sleeves like you see people doing in films.

When Jake Sangster came he didn't even take off his blazer. He just stood there in the middle of this circle with Yodi on the other side and kept saying, "Come on then, come on. Here comes Jake Sangster."

Yodi started to circle around keeping his fists up in the air like you see on the television but I don't think he could have known what would happen next because Jake just suddenly ran over at full speed and knocked him to the ground. He started to punch him but some of the other boys

stopped him and it was all over. Yodi had lost. I went round to his house that night and just as I came up the path I could hear it again; "Aaaagghhhh...Uuuugghhhh..." and there was Yodi only this time there was an old log of a tree as well as the bed.

"What's up, Yodi?" I asked and he looked at me with that look in his eye and said, "Tomorrow at lunch break."

Even some of the girls came at lunch break because everyone knew what was going on and Yodi asked someone to hold his blazer, rolled up his sleeves and Jake Sangster was there again, laughing and sneering. He started his chant of "Come on then, Come on" and I noticed that this time he'd taken off his blazer, too.

They circled around each other until they were close. I could see Yodi was being very careful to avoid a direct charge. Suddenly Jake lunged forward to punch, Yodi swerved and as Jake tried to get his hands up again Yodi struck him with his fist on the side of the head.

I don't suppose Jake was used to getting hit because he seemed to go mad, lashing out everywhere. For a while it looked as if Yodi might just manage to keep dodging and land a few punches but a fierce right hook of a punch almost knocked Yodi off his feet and as he struggled to regain his balance Jake was on him, thrashing punch after punch. It didn't last long and me and Dougie Bryce had to hold him back when it was finished.

The crowd broke up just as the Janitor

came out of his house shouting. I grabbed Yodi's blazer and walked with him to the toilet.

## No Hiding

This time there could be no way of hiding it from Mrs. Swanston and sure enough as soon as we were all sitting at our desks she called Yodi outside of the room for what she called her "private discussion".

We were all very quiet when she came back after what seemed ages and Yodi looked very serious. But nothing happened. She just stood in front of the class and said, "Take out your books..." and that was that.

On the way home Yodi said to me. "Roy, I want you to go over there and run at me as fast as you can." "Why, Yodi?" I asked him. "I just want to try something" he said. So I did what he asked and everytime I reached him he just fell to the ground at my feet, nearly knocking me over the first time until I realized what he was up to.

"What's all this for, Yodi?" I asked, but even as I asked I realized what it was for. You see one thing about Yodi is that he can get to his feet faster than anyone I know. He's like a spring. One minute he's down and the next he's up.

This time nearly half the school was behind the bicycle sheds. It was like the morning assembly.

Yodi did the same as before. He took off his jacket, rolled up his sleeves and even before Jake Sangster came he made the onlookers keep well away so that there was a large space.

## End of Fighting

I didn't realize till later that this was part of his plan to get Jake to charge and that was exactly what happened.

Jake stepped into the circle and he started doing all these movements like you see boxers doing. Yodi pretended not to be paying attention and Jake sprang into the trap. He bolted at top speed across the space heading straight for Yodi and Yodi seemed to wait doing nothing until he was almost on top of him and suddenly he fell down straight over Jake's feet. Jake went flying and landed with a thud on the ground. You could see he was stunned but he stood up and he was mad.

He did the same thing again, running crazily across the space and this time Yodi only crouched down and Jake went flying over his back. Again he landed with an oomph and Yodi was straight over beside him.

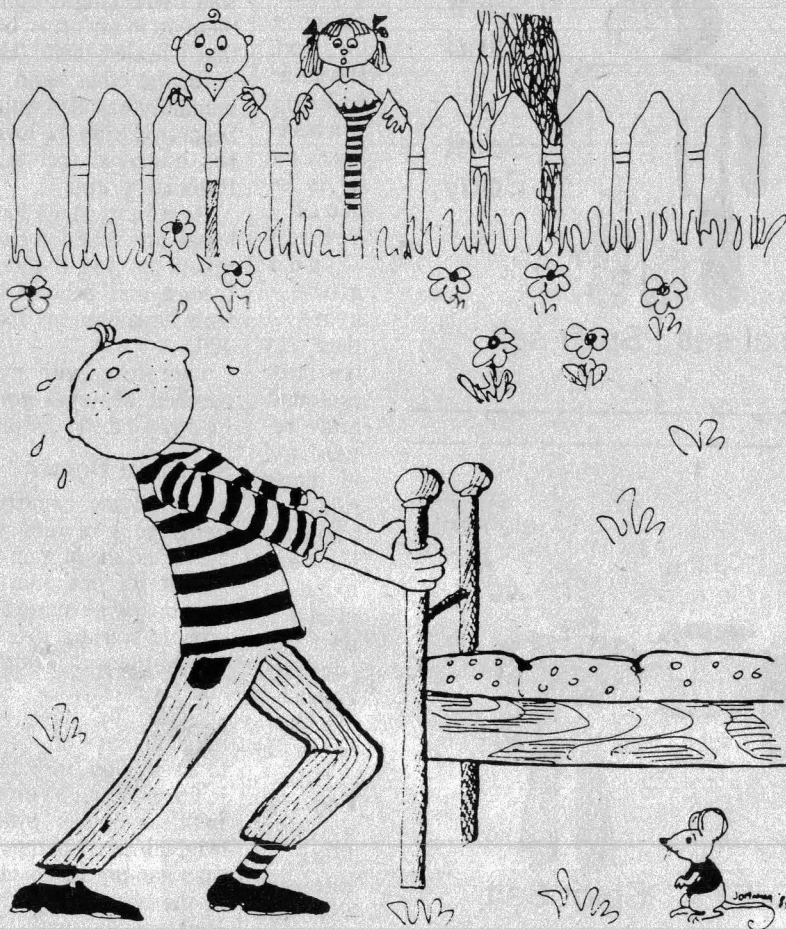
He didn't hit him though. He put one arm around his neck and fitted the other one into it at the side and he pulled tight. "Give up, Sangster?" he asked, sitting on his back, "Give up?"

Jake cried, "Yes. Yes." and then the crowd were cheering and everyone was around Yodi and the fight was over.

There weren't many fights at our school after that and certainly Jake Sangster didn't do anything. If someone did start something then Yodi would always be there to stop it and he carried on doing his paper collecting again.

It was funny really, because not long after that Jake and Yodi became friends and when Jake began to help Yodi stop the fights then I don't think anyone fought for a whole year in our school after that.

I still don't know if saints are supposed to fight, but Yodi did, and he won.





# The Denver Circus: Religion on Trial



**JOHN  
BIERMANS**

**L**ife is full of ironies. One is unfortunately playing itself out in Denver at the moment in a legal case against two faithbreakers who kidnapped and imprisoned one of our members, Britta Adolfsson, for seven days in the spring of 1987.

I refer to this case as ironic because the people who are supposed to be on trial are those who committed the criminal acts. Instead, the judge has allowed the faithbreakers to argue that their actions were justified because the Unification Church was so bad, so destructive, that they had to take Britta out by resorting to the vigilante action known as "deprogramming". Thus, we have a heresy trial against our church instead of the criminal trial against deprogrammers that the Denver District Attorney envisioned when he brought an indictment against them in November of last year.

## Background on the Case

To give some background on the events of the case, I would like to quote a few paragraphs from an October 16, 1988 article in the Denver Post:

"Britta first met members of the church in San Francisco in 1979, and about a year later decided to become a member of the organization. She maintains that she has 'freely and voluntarily remained' a Moonie ever since.

"The woman said she was terrified by the 1987 abduction. 'At the time I believed I was going to be raped,' she told Judge Hyatt. 'When I began screaming and yelling immediately after being forced into the van, I was dragged down to the floor at which time they threatened to use some kind of napkin that was wet in an attempt to keep me quiet. I thought they were going to make me unconscious.'

"During the next several days, Adolfsson said she was forcibly transported to several different locations against her will and 'subjected to extreme mental pain and anguish during the attempts to 'deprogram'

me. I feel throughout my ordeal I was treated exactly like a prisoner.' The Denver district attorney's office agrees that she was a victim, not a beneficiary, of the episode.

"Prosecutors have asserted that Adolfsson 'was tortured by deprogramming techniques' and the seven-day torture ended only because Adolfsson escaped from the Lyons, Kan., house by jumping from a second floor window.

"As with many legal scholars and judges, the local district attorney's office believes such abductions violate a church member's basic constitutional rights. 'Britta's abductors deprived her of personal liberty in order to subject her to involuntary deprogramming,' said prosecutor Diane Balkin. 'Such conduct is a gross concerted interference with Britta's fundamental right to choose her religion.'"

## Stout Defense

What has happened in the trial thus far has been an intensive questioning of Britta on the witness stand. In the opinion of everyone I have talked to, she has performed tremendously. She has obviously impressed the media as well. The Denver Post credits her with "keeping her poise" and "stoutly defend[ing] the church, Rev. Moon, and her allegiance to both." (Oct. 22, 1988) One lawyer told me last week that he couldn't imagine a better representative of the Unification Church under these circumstances.

The ruling which has allowed the church to be put on trial has been called unprecedented. Britta has been forced to answer relentless cross-examination about her religious beliefs and practices. Constitutional scholars and clergymen are shocked and outraged that this has been allowed to take place. The Denver District Attorney has pledged to appeal the "choice of evils" ruling regardless of the outcome of the case.

## Margaret Singer Testifies

One of the key defense witnesses in the case was Margaret Singer, a notorious psychologist who makes a living out of testifying against a variety of new movements ranging from the Unification Church and the Local Church to Lifespring, Est, Scientology and TM. According to one theologian, she has served as a witness in at least 30-40 cases, always on the side of the anti-cult movement.

In her testimony in the Denver trial, Singer defended the practice of deprogramming because the Unification Church allegedly "brainwashes" its members. A Nov. 1st Denver Post article adds: "Singer claimed that there is nothing 'injurious' about deprogramming because those abducted suffer no psychological or physical harm. In fact, said Singer, it is better for a member to be deprogrammed than to just walk away from the organization."

## Deprogrammers Called "Terrorists"

In a press conference on the same day as the Singer testimony, Assembly of God minister James Nicholls asserted that kidnapping and deprogramming people in religious groups is nothing short of a

**"She was forcibly transported to several different locations against her will and 'subjected to extreme mental pain and anguish during the attempts to 'deprogram' me. I feel throughout my ordeal I was treated exactly like a prisoner.' The Denver district attorney's office agrees that she was a victim, not a beneficiary, of the episode."**

"terrorist" activity. He added that deprogrammers "are criminals for hire and will take anybody who can pay the price.... When it comes to taking someone's freedom away, it may be tomorrow that they'll try to take mine away." (Denver Post, Nov. 1, 1988)

One interesting (and ironic) aspect of the case was the testimony of the two deprogrammers, Dennis Whelan and Robert Brandyberry. Whelan had the

audacity to testify that he did not know that it was illegal to kidnap Britta. (Denver Post, Oct. 29, 1988) As for Brandyberry, the Denver Post reported as follows: "Brandyberry acknowledged he was 'rather upset' when Adolfsson refused to listen to him and pulled a piece of paper out of her pocket and composed lyrics that made fun of her captors. He said he was upset that she wasn't taking the whole deprogramming effort 'more seriously' and told her that 'you are treating this as though it has no significance.' The deprogrammer said he later apologized to Adolfsson and asked for her forgiveness." (Denver Post, Nov. 2, 1988)

The lyrics that enraged Brandyberry so much were composed by Britta in an effort to keep her mind off of Brandyberry and the dozens of video tapes he forced her to watch. The lyrics were written as a rap song: "I was walking down a Denver street / Walking along on my own two feet / They call it a rescue, I call it kidnapping / I mean for sure, isn't this snappy?" Britta said she never finished writing because Brandyberry exploded in rage when he discovered it.

## Editorial Supports Britta

As of this writing, the jury has not yet handed down a verdict. However, a partial vindication has already been received through an editorial in the Denver Post entitled, "Religious freedom on trial". The following is a brief excerpt from this editorial: "[A] Denver jury hasn't decided yet whether Dennis Whelan and Robert Brandyberry are guilty of kidnapping Britta Adolfsson. So we won't speak to the particular facts of that case. But if the jury finds it truly was a kidnapping, the offense is not lessened because the motive was to change the victim's religious beliefs. Such a mockery of the Constitution only makes such a crime doubly heinous.

"The First Amendment simply states that the government 'shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' It doesn't add the phrase: 'except, of course, for the Moonies.'

"Unless the Constitution protects despised minorities, it protects no one. If 'Moonies' can be forced to change their beliefs, then why can't Baptists be seized and brainwashed into humanism? Why not lock up atheist Bill Talley until he accepts Oral Roberts?" (Nov. 2, 1988)



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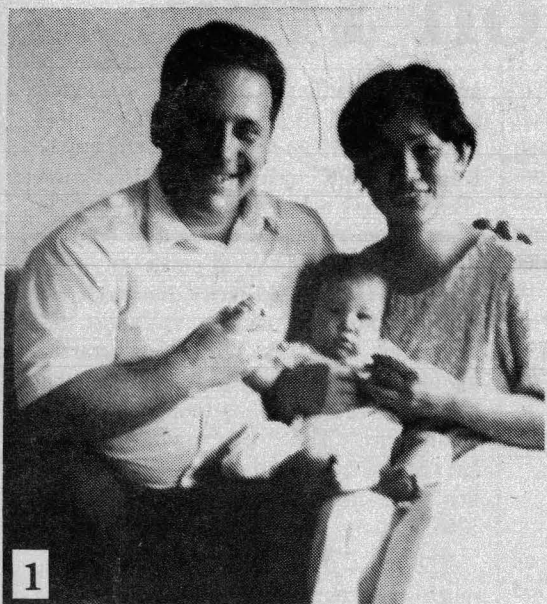
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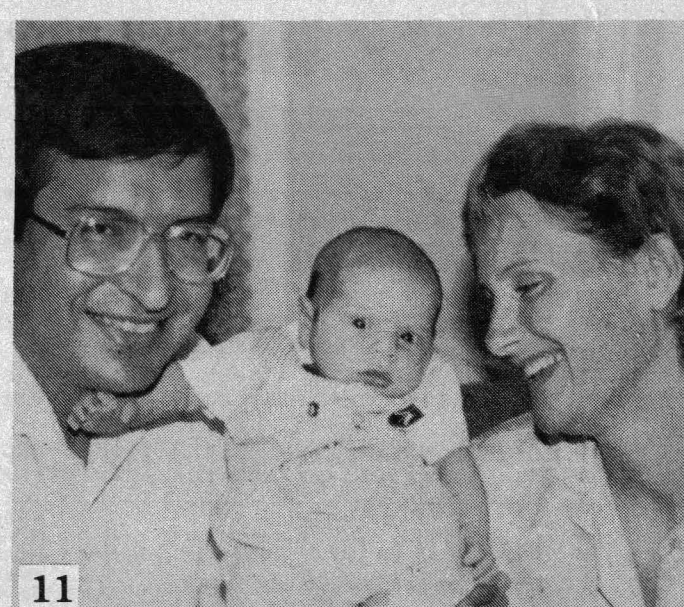
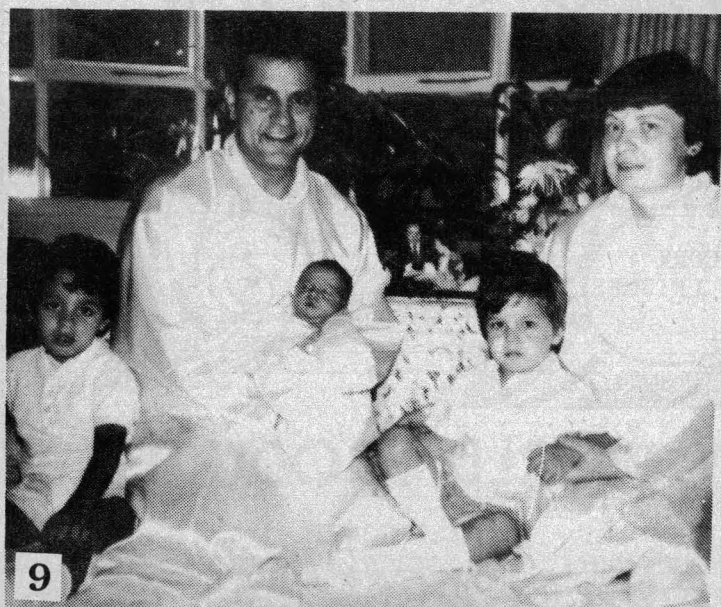




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● 1. Frank & Kaeko LaGrotteria (Albany, NY) with William Hwa Jin (4/15/88) ● 2. William & Susan Starr (St. Louis, MO) with Marlo Akongjoo (11/8/85), Pattie Lincoln (12/9/86), Will Sung Nam (8/29/88) & Jennie Jung (3/29/84) ● 3. Jeremy & Chikako Jordon (Hong Kong) with Nan Hyang, Nan Yeun & Nan Hwa ● 4. Alain & Carol Rengnez (Paris, France) with Madison Paul (8/21/87) ● 5. John & Louise Dixon's (Portland, OR) Megan (9/23/88) & brother ● 6. Alan & Ritsuko Davidson (Chicago, IL) with Mihwa Ina (8/4/88) ● 7. Ed & Mona Heinz (Dallas, TX) with Hyo Sun Edmon (10/13/88), Christel (8/12/86), Danwing Paul (1/7/85), & Joyna Erika (8/24/83) ● 8. Michael & Mary Johnson (Chad, Africa) with Yun-A Lisa (7/21/87) ● 9. Mehrdad & Anna Mizani (Silver Spring, MD) with Mehran (2/28/84), Arman (5/22/85) & Anya (9/14/88) ● 10. Charles & Misako Kannal (Chicago, IL) with Joshua Dong Kwon (9/8/88) ● 11. Steve & Jerry Tamays (Barrytown, NY) with Sung Min Miguel (9/16/88)





Founded 1982

# Unification News

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**4 West 43rd Street**  
**New York, NY 10036**

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

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The Unification News accepts short announcements for publication while reserving the right to return any that are deemed unsuitable by the editor. **Rates are 25¢ / word / month.** Text **plus payment** received by the 27th of a month will be included in the next month's edition unless otherwise instructed.

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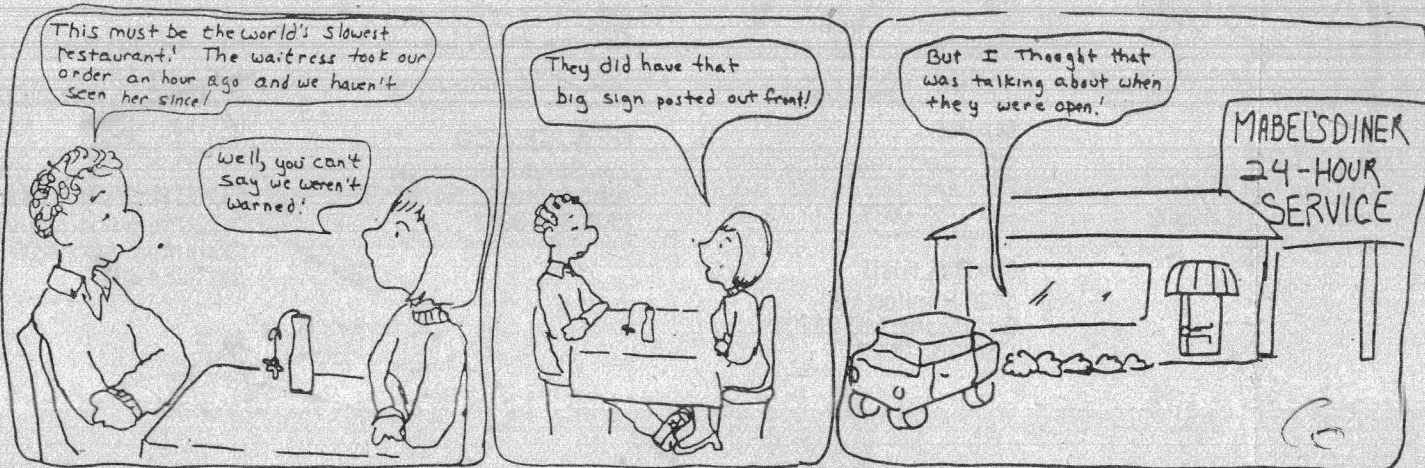
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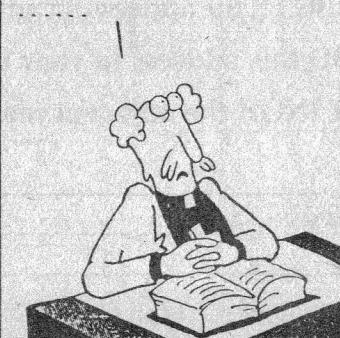
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