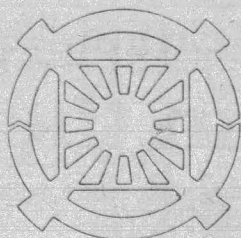


Education: National Headquarters Education Dept. planning a series of 21-day workshops ● p. 6

Revival: New York City Church holds a 'God and Love' festival to revive the Big Apple ● p. 7



Academia: Campus Ministry is active—and sometimes controversial—on many campuses nationwide ● p. 8

Exchange: A group of young Korean students travel to Japan to meet and study with Japanese Christians ● p. 10

Unification News

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May 1989

Two Blessings Held in New York City

By Alice Fleisher

At the core of a Principled life is the blessing of marriage. So it was with gratitude and excitement that we received word that Rev. Moon would give a Blessing this Spring in New York. We received that word on March 31st and the expected day of the Blessing was April 7th. So time was short. In addition, this Blessing would include participants from the world mission field and from Europe. Word went out quickly in order for our international members to get the necessary papers to arrive in New York in time.

From this point, the leadership in New York and representatives from the departments were quite busy. Communication with the mission field was going on day and night. An initial

meeting of the interdepartmental Blessing Committee, headed by Dr. Bo Hi Pak and the new National leaders, Rev. James A. Baughman, Dr. Durst, Dr. Hendricks and

Dr. Spurgin, occurred on April 3rd. From this meeting, the basic organization was formed, but even on April 5th, as participants were already arriving from through-

out the world, final details were being arranged.

Finally, the day of the Blessing, April 7th, dawned. From 5 am participants were already gathering to enter into the Grand Ballroom, where they would receive words of guidance from Rev. Moon and then the Ceremony of Holy Wine. It was so inspiring to see these members, representing 36 nations, gathering. Each had been awaiting this day with great hope and sacrifice. Also many of those being blessed this time were couples and individuals from the generation of Rev. Moon, some were even older than he.

Prior to the Holy Wine Ceremony, Rev. Moon gave an inspiring message to all participants, urging everyone to recognize the great sacrifices

see **BLESSING**
on page 5



Reverend and Mrs. Moon conducting the Blessing ceremony. (New Future Photo)

Exchange Gives Soviets a 'Heartland Tour'

By Erin Bouma

The first half of a Journalist Exchange co-sponsored by World Media Association and Novosti Press Agency, Moscow, was launched March 21-April 5, 1989. The Exchange, first proposed during the November 1988 World Media Association Fact-Finding Tour to the USSR by Novosti Deputy Chief of the North American Department of Novosti, Eugene Pozdnyakov, promised to open East/West doors for media professionals and international goodwill.

Fortunately, World Media was able to initiate the program by inviting a dozen Soviet colleagues to attend the Tenth World Media Conference in Washington, DC April 22-25, where they had a first-hand view of the complexities and challenges facing a "free" press in the West. The Conference also provided a setting for the visitors to gradually break into a new experience and make new friends.

The Soviet delegation was headed by the Deputy Director-General of the TASS News Agency and included representatives from



The delegation of twelve Soviet journalists and guides at an Indian reservation in Montana.

the Novosti Press Agency (Moscow), Izvestia, Soviet National Television, Za Rubezhom Weekly (Moscow), Zaria Vostoka Daily (Georgia), Soviet Moldavia Daily, Novosti (Moldavia), Novosti (East Siberia), Novosti (Armenia), Komuamunimo Tiesha (Lithuania), and Novosti Interpreter.

Vitaly Kobash, political analyst for

Izvestia in Moscow spoke on the final Panel of the Conference which looked at "Media Communications and the Rise of International Democracy." He was asked many tough and pointed questions following the panel and he forthrightly sought to give straight answers. While in Washington, DC, the Soviet delegation met with both

The Washington Post and The Washington Times, participated fully in the World Media Conference and visited both the National Gallery of Art and the Smithsonian Museum of Natural History.

Heartland Tour

Larry Moffit and John Robbins escorted the dozen delegates on to Montana, Seattle and New York City in a "Heartland Tour" of the rest of America. In Montana, they visited Glacier National Park and the Blackfeet Indian and the Flathead Indian Reservations. Former U.S. Amb. Frank Dale hosted the group at the Mike Mansfield Foundation on the University of Montana campus, where they met with a class of senior journalists students.

The delegates stayed in homes in the Kalispell area where they were treated to American hospitality. In Seattle, the delegates visited the home of former governor Dixie Lee Ray on Fox Island, had meetings with local radio, TV and newspapers journalists, met with students and professors from the Soviet Studies Department of the University of Washington, visited a local fish processing factory, and had lunch

see **SOVIETS** on page 4

Recent Happenings in the World of Religion

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

Ecumenical Communion Hailed as Historic Event in Canada

Montreal—More than 500 English-speaking worshippers from Roman Catholic, Anglican and United churches took part in a joint communion service on Good Friday in a town 20 miles north of here, an event that is being heralded as historic in Canadian ecumenical circles.

Ecumenical services in Canada have typically included basic prayers, hymns and sermons.

The Good Friday services, held in a high school in the town of Rosemere, added a communion service—the result of two years of delicate negotiations among representatives of the three traditions.

Communicants received communion separately, and the bread and wine was consecrated independently in each of the three participating local churches.

Still, the taking of communion in a joint worship service was hailed as a “first” in Canada by the Rev. Emmanuel Lapierre of the Canadian Center for Ecumenism here.

Appeals Court Rules Churches Can Sue Government in Sanctuary Case

Churches have legal standing to bring suit against the government on the basis of injuries they claim occurred when government agents infiltrated four Arizona congregations, according to a March 15 ruling by the Ninth Circuit Court of Appeals in San Francisco.

The decision overturns an October 1986 ruling by federal district Judge Charles L. Hardy, who said the churches had no standing to sue the government because they were not injured when federal agents made secret tape recordings at worship services.

Peter Baird, a Phoenix attorney who represented the churches in the suit, told RNS the ruling represents “a religious, as well as a legal victory of great magnitude.”

The four churches and their parent denominations filed suit in January 1986, claiming that the actions of Immigration and Naturalization Service agents created a “chilling effect” on the free exercise of religion.

The INS agents were part of an undercover operation designed to gather information about the sanctuary movement, through which churches and other groups have given assistance to Central American refugees who have entered the United States illegally.

Southern Baptist Cable TV Network in Search of a Buyer

The board chairman of the Southern Baptist's debt-ridden cable television network says he hopes the system can be sold and operated as a multi-denominational venture.

Harold Brundige, chairman of the denomination's Radio-Television Commission, added that until the system is sold, the Southern Baptist Convention will be asked to help with the network's \$8 million debt. “It's imperative that (the debt) be taken care of if we are to continue,” Mr. Brundige said.

A deal between the commission and a group of investors who had planned to buy the denomination's ACTS (American Christian Television System) network for \$34 million fell through March 14. Baptist officials said the investors were unable to raise the purchase money to fulfill a contract signed last summer. The commission's executive committee agreed to continue to operate the network and Mr. Brundige said March 20 it would be “on a tight budget.”

New Loyalty Oath for Catholic theologians stirs confusion in U.S.

A revised profession of faith and a new loyalty oath, recently published in the official Vatican newspaper, appear to be aimed at furthering Pope John Paul II's campaign to ensure orthodoxy in teaching and to cut back on dissent among the ranks of Roman Catholic theologians.

The documents, however, have generated more confusion than conformity in the United States, where news about the latest action by the Congregation for the Doctrine of the Faith has been slow in filtering through the ranks of Catholic academics, the group most likely to be affected.

If the theologians seem confused, they weren't alone, and

their uncertainty may simply reflect the lack of clarity at other levels of the church.

“No one is clear where it came from,” said the Rev. Michael Walsh, a Jesuit who is assistant director of the doctrine office for the United States Catholic Conference. As of March 16, he said, his office had received no official notification of the items which were published Feb. 25, in the official Vatican newspaper, L'Osservatore Romano.

Hong Kong Lutherans seek missionaries in Canada

Chinese Lutherans in Hong Kong are hoping to establish a missionary presence in Canada to minister of Chinese immigrants to Canada in the past five years.

Representatives of Lutheran Church-Hong Kong and the Lutheran Church-Canada met for a week-long consultation in March to discuss a mission partnership proposal, and



In recognition of his communication of religious values in media, Bill Moyers (left) receives the Distinguished Wilbur Award on April 20 from Martin J. Need, chairman of the Religious Public Relations Council.

Lutheran Church-Canada officials are now evaluating the concept, according to Asia Lutheran Press Services.

The Rev. Edwin Lehman, president of the recently formed 60,000-member Lutheran Church-Canada, headed a three-person delegation which traveled to Hong Kong in response to a call by Lutherans there for placement of Hong Kong pastors in Vancouver and Toronto.

After the consultation, Mr. Lehman said, “We have to evaluate the proposals because they involve a long-term financial commitment for us, and we have to ask ourselves whether that is the way to use our resources in preference to other ways.”

The Rev. Benjamin Bun-Wing, president of the Lutheran Church-Hong Kong, said the overture represents the church's first attempt in its 40-year history to establish an overseas outreach mission with a sister church.

Symposium examines anti-Jewish attitudes in Japan

New York—Anti-Semitic writings in Japan are largely based on ignorance of Jews and are similar to attacks on Christianity that were written in Japan in the mid-19th century, a Japanese historian told an international symposium on “Japan and the Jews” here April 10-11.

Miyazawa Masanori, professor of history at Doshisha Women's College, made these points in the keynote address at the gathering, which was sponsored by the Anti-Defamation League of B'nai B'rith, the American Jewish Committee and the University of Hartford's Greenberg Center for Judaic Studies.

During the past 15 years, American Jewish organizations have been increasingly concerned at the popularity of anti-Semitic writings by Japanese author Masami Uno, an economist and fundamentalist Christian, and at Japanese compliance with the Arab boycott of Israel. They have tried, without much success, to persuade Japanese government officials to denounce such attitudes and to be more sensitive to American Jewish attitudes on these matters.

Soviet, U.S. church leaders unveil five-year cooperative plan

Noting that the Soviet Union and United States are undergoing changes that have created a “new situation,” Soviet and American church leaders have outlined a 15-point plan for cooperation. The plan emerged after a series of meetings Feb. 23-24 at the Danilov Monastery in Moscow, according to a report issued by the National Council of Churches, which sponsored the U.S. delegation.

In a joint final statement, the church leaders said, “The Christians of our countries were actually the first people to melt the ice of mistrust between our two nations.”

South Korean churches support minister's visit to North Korea

Church leaders in South Korea have hailed a dissident Presbyterian minister's recent “unauthorized” trip to North Korea and have issued a statement highly critical of the South Korean government's decision to arrest the Rev. Moon Ik Hwan upon his return. In a statement issued April 13, the day the 71-year-old Mr. Moon was taken into custody by South Korean intelligence agents, the National Council of Churches in Korea accused the government of using Mr. Moon's visit as “a pretext for viciously oppressing democratic forces.” Mr. Moon, who is affiliated with the Presbyterian Church in the Republic of Korea, visited North Korea for nine days to promote reunification of the Korean peninsula.

Supreme Court refuses to review clergy malpractice case

The U.S. Supreme Court has refused to review a dispute that has been described as the nation's first clergy malpractice suit. The high court's decision, which was announced in a one-line order April 3, leaves standing a unanimous ruling by the California Supreme Court that individuals who are not licensed as counselors or therapists cannot be held legally liable for failing to provide proper advice or for failing to refer their counselees to licensed therapists. Walter and Maria Nally sued Grace Community Church in Sun Valley, CA, because their son, Kenneth, committed suicide in 1979 after receiving counseling from members of the church's staff.

Deficit forces demise of San Francisco Council of Churches

A mounting deficit has led the San Francisco Council of Churches to close its doors after 86 years of pioneering social ministries. The decision of the agency's board to close the organization was prompted by a \$200,000 deficit. The Rev. Norman Leach, who has been executive director for the past four years, blamed the board for failing to do a better job at raising funds and publicizing the council's work among its church constituency.

Study says Catholic schools may do better than public schools

A study comparing math and science scores of students in Roman Catholic schools has speculated that the Catholic schools “May be educating their students better than public schools.” Findings of the study, which was conducted by Valerie E. Lee and Carolee Stewart of the University of Michigan, were released in Chicago March 28 during the 86th annual convention of the National Catholic Educational Association. Based on scores on standardized tests taken by students in grades 3, 7, and 11, the study found that mathematics proficiency is higher for Catholic than public school students at all three grades for all racial groups and all levels of parental education.

Record half-billion Scriptures distributed in 1988

More than a half-billion Scriptures were distributed around the world last year, making it the biggest yearly total since the United Bible Societies came into being 43 years ago. The total of 692,754,925 was an 11 percent increase above 1987 as reported by the United Bible Societies, which now has work in more than 180 countries. Figures were up for all global regions and all categories of Scripture.

Government rules atheist can run for church post in Sweden

Swedish authorities have ruled that a declared atheist must be allowed to run for election to a church office. According to a report in the European Baptist Press Service (EBPS), the man had left the state (Lutheran) Church of Sweden but applied recently to be readmitted—not because he had become a Christian but because he wanted to run for a position on the church board. The vicar of the congregation rejected the man's application to run in the election on the basis of his avowed atheism, but he appealed to state juridical authorities, who granted him the right to run for church office.

FOUNDER'S SERMON

Liberating God and Mankind

By Reverend Moon

This is an excerpt from the Sunday morning sermon given at Belvedere on June 27, 1982. The translator was Dr. Bo Hi Pak.

Part One

A tree has many branches; if you ask why it needs so many branches and why it cannot be content with just one trunk it would reply that you don't know anything about trees! If you ask the tree why it can't be satisfied with just one leaf, it would tell you that if a bug came and ate its single leaf, it would have none left.

Everyone wants some sense of security. In order to be on the safe side, you need more than one of something. If one item is damaged you want to be able to turn to others. The same applies to children. Do you want only one child, or more than one? Somebody here has 13! Actually, human nature is such that you don't even want to stop at 13. What about 40 or 120? You might have a problem taking care of them and feeding all those mouths, but I have confidence that I can take care of 13.

Fundraising

When somebody has many possessions, it means he has more to worry about, doesn't it? What kind of house do beggars like to call on: rich ones or poor? Are there lots of beggars? What is the next step up from being a beggar? (congregation: Fundraising!) So I must be the king of beggars! Fine; there is nothing wrong with being a beggar. What matters is your purpose: are you doing it just to save yourself, or to save your country, or to save the world and its people? Fundraising activity may appear to be the same as begging, but because of the purpose behind it, it can be your source of pride.

Some people have big ambitions. They may resort to violence, even killing other people, saying that this is the way to save the nation. However, instead of using violence to save our country, we fundraise.

The Unification Church tradition of fundraising is a proud tradition. Actually, I did not initiate the practice of fundraising and I gain nothing from it except perhaps criticism. But as you confront hardship and tribulation, if you can focus every moment on the noble cause, your mission of saving your nation, you become great. The value of an activity is determined by its motivation. The same action may have temporary and trivial value or attain eternal noble value, according to its motivation.

Furthermore, we receive criticism, accusation, and curses but that is not necessarily bad. It depends on what we are criticized for. I am extremely controversial; I have been criticized in every way. But everything I do is for the salvation of the nation and world and for the liberation of God Himself. This is the most sacred and noble purpose.

Liberation

There are two motivations for seeking freedom: one type of person wants liberation just for himself, while the other wants to liberate God from His grief. To which

type do you belong? When you think about it, to liberate even your spouse and children is already quite a challenge and a burden, so how extraordinarily difficult it must be to liberate God!

Whoever is devoted to liberating God from His grief and bondage should be able to reach out to all God's children. Such a person must not focus on helping only white people and disregard black and yellow people.

No matter how many times I may have said that I want to liberate God, God says, "All right. Before you consider liberating

principle of how to express their love. To enable everyone to experience true, lawful love, we need to restore its discipline and order. Also, since people lack a superior philosophy of life, they live from day to day, with no central, guiding principle.

The second worst problem in the world today is communism. Behind communism are the forces of Satan which must be driven out. So we have to reestablish the order of love and restore the eternal, unchanging ideology, the central theme of human life. These are difficult tasks.

The first task facing Reverend Moon and

like, what the nation should be like, how society should function, and how individuals should live. My central, organizing theme is the ideal pattern for individuals, societies, nations, the world, and even the Kingdom of Heaven. Each has a clear-cut formula to follow.

Liberation of God

We are presently trying to banish Satan from this world. Day in and day out, we are waging a "knock out Satan" campaign by restoring the order of love and ideology. Satan is always trying to promote illicit and abnormal love. Things are abnormal when they just float around, following no principle, confusing front and back, right and left. What is abnormal love? It is evident when a man goes with one woman one night and another woman the next night; or when people have sexual relations with their own relatives; or homosexuality. These are examples of abnormal, illicit love.

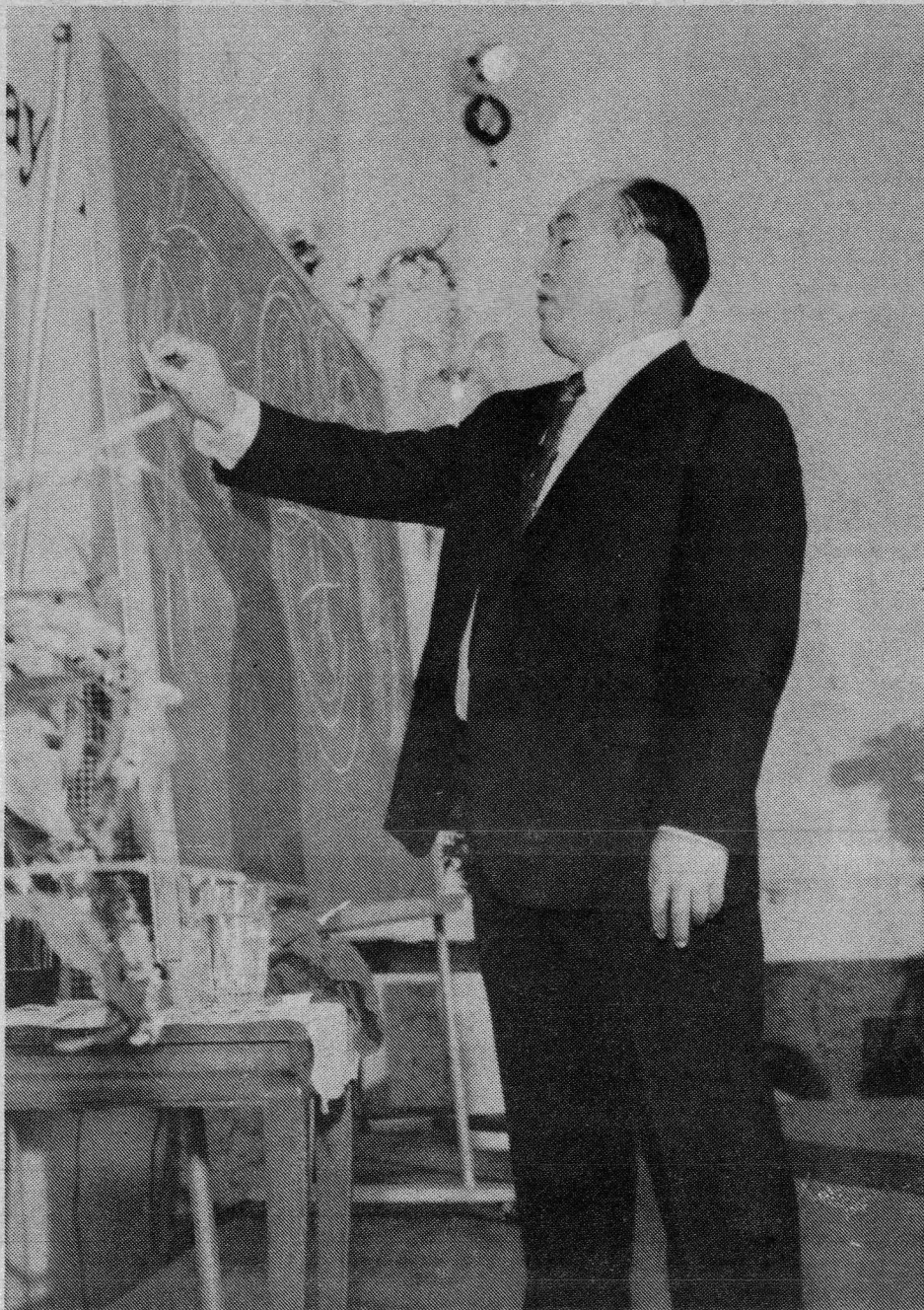
Do you women desire an abnormal type of love or a normal one? Is the kind of life you are living abnormal or normal? Your thinking may be focused on normal love, but Satan will keep following you until you are fully practicing the normal way of love. Only then will he lose hope and give up!

Satan is always right behind anyone who lives for a selfish purpose, but as soon as we start living for the sake of others, Satan will retreat. That is the dividing line. Do you understand? Satan cannot claim anyone who is living for the sake of others, or for the benefit of the whole. I am living for the sake of all the people of the world. Therefore, eventually the entire world will welcome me and Satan will have to go away.

I have been talking about the two principal needs of mankind: liberation from illicit love and liberation from the bondage of false ideology. When mankind is liberated, Satan will leave. Satan's presence has kept even God in bondage because He has been unable to end Satan's power over man. As soon as Satan leaves, God will stand up and slowly walk out to greet us. "Finally I'm free!" He will say. "I have no more worries in the world!"

When every person receives this ideology and puts it into practice, there will be no room for Satan. God will be welcomed everywhere. That is how liberation will take place. So to liberate mankind means to liberate God. The two liberations are simultaneous; they are not separate events. One solution will suffice.

Therefore, why do you go out to witness? It is to accomplish this very task. You witness for the liberation of mankind and the liberation of God. Who in history has taken up this incredible task? Only we—Reverend Moon and the Unification Church—are bringing both the liberation of mankind and the liberation of God. What an important and illustrious position you have!



Reverend Moon giving a sermon in the ballroom of the World Mission Center. (New Future Photo)

Me, please take care of the problems of the world first. Then come and tell Me that you want to liberate Me." This is why I have sought out the most difficult problems of the world and taken them upon my shoulders.

The Task

The first and biggest problem is the loss of the order and discipline of love and the lack of a guiding philosophy of life. Love has become thoroughly degraded in America today. People have no guiding

the Unification Church is restoring the central ideology which will reestablish the order and discipline of love. That will enable people to return to the true, lawful love. Our second task is to overcome out Satan.

Are you restoring the order and discipline of love? You need the Blessing of marriage in order to do that. The Blessing is the pinnacle in your course of restoring love.

The concepts and ideals that I have been teaching explain what the world should be

ADVERTIZE IN THE UNIFICATION NEWS

and reach out to over 30,000 people interested in the Unification Movement

WMA SOVIET TOUR

Unexpected Opportunities to Witness

By Matthew Morrison

While in Seattle, Washington March 29-31, the World Media Association Exchange with Soviet Journalists brought church members and friends a chance to witness to God and the work of Rev. Moon. The dozen visitors from Russia each had their own interests and points of open-heartedness where we could plant new seeds for future harvest in the kingdom.

When we were organizing the final itinerary with local Seattle professors and media professionals, many of them had already seen the World Media Conference on C-Span (TV). They were inspired, curious and respectful of the work that Rev. Moon is doing with the media. Many of our high-level contacts requested copies of conference speeches as well as more information about W.M.A.

One of the Soviets, Vladimir Iordansky, spent most of two days with our good friend, Justice Goodloe, and he explained that he has a great interest in religion. The Judge was able to locate an English-Russian Bible for him and when he gave it to his Russian friend, Vladimir was very excited. Vladimir had worked as a journalist in Ghana and India and told us of witnessing spiritual healing first hand. He also said he was very impressed with Rev. Moon's ability to translate a religious vision into practical projects, like the World Media Association.

Interest in Religion

In the van giving a tour of the Seattle waterfront, I explained Rev. Moon's vision of the future of the sea and how he feels personally responsible to develop new ways to feed the growing population of the

world. They were all very curious about the fact that our church members have taken so many practical steps to develop the seafood industry.

They wanted to know all about our movement, our worldwide membership, our inspirational education which motivates people to work with devotion, how Rev. Moon teaches people to abstain from

technology to harvest several kinds of crabs that live far below the tidal waters.

Warmth of Home

On Friday night everyone gathered at our home in Seattle where we joined in a moving song fest. We got out the guitars and began to ask for a song from every

School. Some depicted a Russian Orthodox Church and an American family home with children playing together. The Russians enjoyed playing and dancing with American children.

One visiting journalist asked me about my marriage and I explained all about our Matching and Blessing. He was fascinated and very impressed. He said that it would be a great idea for the Soviet Union since they have a big problem of divorce.

My wife, Beth, talked with Virgilius Savitskas of Lithuania about spiritual concepts. They had both read all of Krishnamurti's writings. He inquired whether Rev. Moon's ideas had been written down anywhere so Beth arranged for him to receive a copy of the Divine Principle. Together they discussed the Principle of Creation and the Mission of Jesus. He told her that many people in the Soviet Union are reading about spiritual matters. Virgilius was particularly inspired that Rev. Moon is encouraging media to take responsibility in the world.

Jahan Shahi, our member who directs the Middle East Alliance, attended the dinner at our home. He spoke at length with the Soviet National TV and Radio correspondent in the Middle East, Farid Seiful-Mulukov. The fact that Rev. Moon has a deep interest in bringing



The representative from TASS surrounded by Matthew and Beth Morrison & friends in Seattle.

drinking alcohol. We told them that even the shark jerky, which they all liked, was developed directly by Rev. Moon.

The Soviets then wanted to know how Rev. Moon personally organized all these different activities and organizations. I said that only God knows and I was convinced He was really helping Rev. Moon all the way.

Yevgeny Bugaenko went with me to the Shining Ocean Kanami factory. He was very interested to see how artificial crab was made. He would like to pursue a possible joint-venture with the Soviet Far East fishermen. He explained that only fishermen in the U.S. have developed the

Soviet nationality represented and, of course, the U.S. When we Americans sang "America the Beautiful," the Soviets stood up and sang arm-in-arm with us. Then a sister sang several family songs and we danced together. We offered many Holy Songs and the whole evening became a great testimony to Rev. Moon.

The Soviets seemed particularly moved by the song, "A Miracle, America," written by a church member. A local trio of Dayna Kennedy, Mary Ann McClusky and Matt Goldberg sang in harmony for the group.

Our children gave each of our guests paintings that the Blessed Children had painted for them at our Blessed Family

harmony to the Islamic world and has done a great deal concerning the Middle East intrigued the Soviet journalist.

Yevgeny Pozdnyakov, who had initiated the Journalist Exchange in Moscow last year, asked us why we are politically "conservative." At the time, everyone in the van was chatting noisily. When we explained that we are neither right- nor left-wing, but rather "head-wing," Yevgeny turned around and demanded that everyone be quiet. He translated this information to his companions and everyone fell thoughtfully quiet. Yevgeny continued nodding his head with approval and repeating that he liked the concept very much. We told him the idea was from Rev. Moon and he was impressed with our explanation.

WMA SOVIET TOUR

On Practicing the Politics of Inclusion

By Richard White

My friends and acquaintances usually characterize me as conservative. Now I don't claim to be conservative, and I would argue that in the strictest sense of the term I don't qualify. But the current wisdom is that if someone is not liberal then he is, by default, conservative. By the same token, any organization that does not close ranks with those who support a liberal agenda must be conservative (if not "ultra-conservative" or "far-right").

Since the World Media Association was founded by Reverend Sun Myung Moon, whose opposition to communism is well known, and because the Association avers that the flip side of freedom (as in "press freedom") is responsibility (as in "responsible journalism"), then it is often identified in America as a conservative organization. Add to this the fact that identifiable conservatives have generally been more willing to join with WMA in its activities

than liberals, and it's easy to see why the label came about.

Communist Delegations

There were some raised eyebrows, then, when it became known that there would be Soviet and Mainland Chinese participants at the Tenth World Media Conference, held in Washington, DC on March 23-25. Not only were there 12 Soviet and four Chinese journalists, but one Soviet and two Chinese addressed the conference either as panelists or dinner speakers. This was possible because the World Media Association does not fit neatly into any traditional view of Western politics: right- or left-wing or moderate. Of course, we're not, strictly speaking, a political organization, although we are activists.

My own opinion is that if the good Lord had wanted us to have wings, He would have given them to us. What He did give us was a head, located half way between those imaginary wings. So if we are to define the World Media Association's political location, it would have to be "head-wing,"

i.e., political leadership committed to universal truth and based on the common good.

We at World Media Association believe it is not only possible, but also necessary, to understand the horrendous historical record and ideological roots of communism, while embracing those who have lived under those systems. All human beings are deserving of basic respect and an extended hand of good will. We feel that no one needs an experience of the fruits of an open and caring society more than the two great nations now seeking a road out of their Marxist cul de sac.

Also, as we observe dramatic changes taking place in the journalistic profession in both China and the Soviet Union, we want to take leadership by offering brotherly inclusion in the common search for media ethical standards and dialogue about our future world.

As Rev. Moon stated in his Founder's Address at the Conference: "Both the democratic and communist worlds are searching for solutions to the problems of

corruption, greed and exploitation. As I see it, there are fundamental problems with both societies. They are both excluding God from their search for solutions."

SOVIETS
from page 1

at the Space Needle.

On a Sunday in New York City, the delegates visited a local church and mosque in Harlem. They also visited The Wall Street Journal, The New York Times and CBS News. They could not leave without visiting the Empire State Building and the World Trade Centers and buying special electronic gifts to take home. In keeping with the Association's purpose of promoting free and responsible media worldwide, our hope is that through these exchange programs we will enhance the opportunities for the media in the Soviet Union to achieve a free and independent voice. A delegation of 12 U.S. journalists will be visiting the Soviet Union this May as the second half of the exchange.



THE BLESSING

Left, Dr. Mose Durst giving the Congratulatory Address at the Blessing. Right, the start of the ceremony and, below, the celebration banquet. (New Future Photo)



BLESSING

from page 1

and love upon which this Blessing could take place. He urged them all, stressing the importance of purity and a life of sacrifice prior to the Blessing, to maintain this standard in their lives after receiving the Blessing. Then, in an atmosphere of deep seriousness and reverence, the Holy Wine was given to all the blessing candidates.

Two Blessing ceremonies were held. The Grandball Room had been beautifully decorated and a glorious and heavenly atmosphere was felt by all who witnessed these events. The room was circled by flags of all nations and a decor of blue and white was used. Drapes of light blue satin hung the full length of each of the pillars along the wall. The front of the room had a floor length drape of royal blue upon which were two golden phoenix and the symbol of the Unification Church in gold and red.

Wedding Day

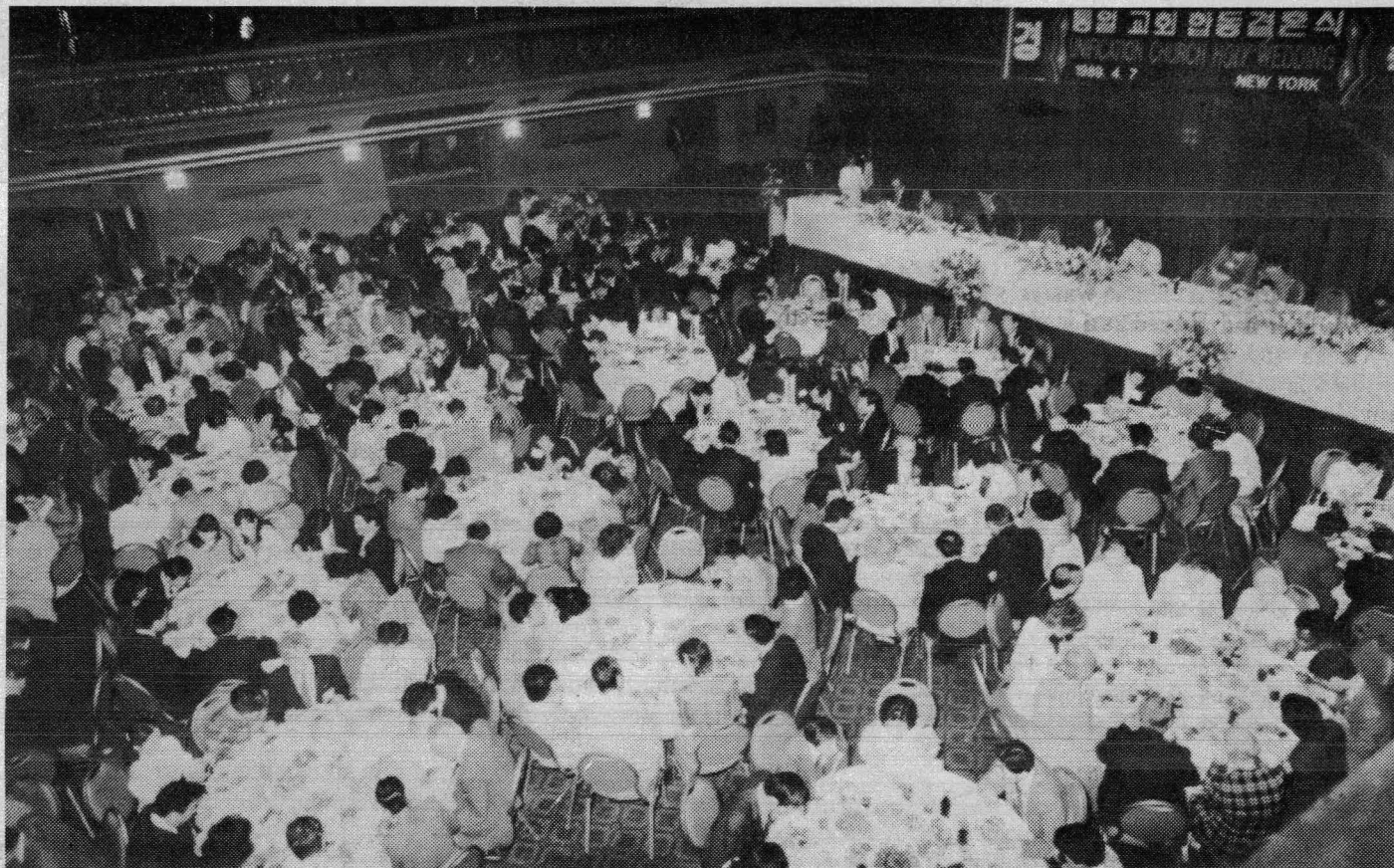
The first Blessing ceremony began with the entrance of Rev. and Mrs. Moon. The couples reverently entered the ballroom and received the blessing of marriage. A congratulatory address was offered by Dr. Mose Durst to that group.

The second ceremony was for previously married couples and for elder members of our church community. With this ceremony a new dimension was added to the ranks of Blessing in our church in America. In this group, many home church members and parents of our members were blessed. Rev. James Baughman offered the congratulatory address. From each blessing group, a beautiful card, gift and bouquets were given to Rev. and Mrs. Moon, representing the appreciation and joy of each of the participants.

Later that evening, all the participants

and their family members and guests were hosted at a wonderful banquet. This was also attended by Rev. and Mrs. Moon and members of their family. Following the dinner, a lively program of entertainment was offered. After a musical revue presented by the Washington DC Performing Arts group, many of the newly blessed couples shared their hearts with song, dance and poetry. This was indeed a memorable day for all.

Alice Fleisher is a staff member with the Blessed Family Department.



NY City Symphony to Perform in Three Festivals

By David Eaton

We are proud to announce that New York City Symphony will be having its most important season since its inception in 1926. This 1989 season includes participation in three separate music festivals. In November of 1989 the orchestra will take part in the "American Music Week Festival" by presenting a concert featuring compositions by American composers. In February of 1990 we are planning to present a concert during Black History Month at the Apollo Theatre in Harlem. And due to the successful "sold out" tour of the Orient last season, the symphony has been invited back to Korea to take part in

the "World Festival of Culture" in August of 1991 and possibly a tour of mainland China just afterwards.

The cost of sustaining a symphony orchestra in today's economic environment is extremely burdensome. The true cost of each concert would be too difficult for the average ticket buyer to bear. Tickets would have to be sold for \$75 to \$100 each to cover expenses. Without public support from patrons of the arts, like yourself, this form of artistic expression would simply cease to exist. We must rely on financial support generously donated by individual and corporate sponsors in order to make this season a dream come true. Therefore we kindly ask for your support for the New York City Symphony's 1989-90 season.

David Eaton is the director of the New York City Symphony.

Please clip and mail

Yes, I would like to contribute to the New York City Symphony's 1989-90 Sustaining Fund Drive as a:

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Anyone donating \$100 or more will receive a "Benefactor" ticket and invitation to the benefit reception following the May 9th concert at Carnegie Hall (\$200 for two tickets and two invitations).

Please fill out and mail to:

New York City Symphony 401 5th Ave. NY, NY 10016

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Education in the 21 Day Workshop

By Linda Shapiro

It is an exciting time of history that we live in now, especially this year of 1989. Many of the married couples have moved out of the church centers into the larger community in order to begin their home church areas, in a similar way that the Israelites moved into Canaan to settle and develop a God-centered community. This is the age of Tribal Messiahship for America.

In conjunction with this new age, there is some exciting news. The National 21 Day Training will be reinstated under the leadership of the Rev. Kevin McCarthy and Mrs. Linda Shapiro. They have been working in education for several years and certainly are qualified to give deep and moving lectures. They anticipate an increased demand for the twenty-one day programs as we all reach out to the

youth, the middle aged and the elderly in our communities.

The coming workshop was set up in accordance with Rev. Moon's latest direction at the April 8th Leaders's Conference.

Rev. Moon spoke of the value of the Formula Course in regards to education for all new members. He stated clearly that everyone should go through the Formula Course of education. In order to qualify as a Unification Church member, one must go through the 2 day, 7 day, 21 day and 40 day workshops. In accordance with Rev. Moon's direction, the National 21 Day Training will begin on May 1, 1989 at the National Headquarters building at 4



Rev. Kevin McCarthy

West 43rd St. in New York City. Candidates for the 21 Day Training should be graduates of the 2 and 7 day programs or ICC Alumni.

The workshop will provide an exciting, challenging and deeply rewarding experience for all those who truly desire to be reborn through Christ and become an active builder of the Kingdom of God on Earth.

When Rev. McCarthy was recently asked about the workshop, he exclaimed, "We want the 21 Day Training to be a challenge, 'a spiritual Outward Bound.' I believe that the greatest unity and team spirit is achieved through a shared victory. When this kind of true unity is achieved, then love flows freely. The common victory we will seek will be to study, assimilate and actualize the Divine Principle over the course of the 21 days."

The material included will cover the Divine Principle thoroughly, tradition such as the meaning of Pledge, the history of the True Family, church holy days, Korean study, and also internal guidance on prayer, the Blessing,

indemnity, repentance, dominion over the spirit world, the formula course and other topics. There will also be outings throughout the city.

This workshop will be an incredible experience of truth and love for those who are oriented towards putting their faith into action. The cost of the 21 Day Training is \$300.00 which includes food, lodging and all events.

The next 21 Day Training will tentatively take place on the West Coast in Aetna Springs, California from June 5-27, 1989. The staff of the workshop sincerely hopes that the establishment of this National 21 Day Training will support your witnessing and educational efforts in



Mrs. Linda Shapiro

your communities. They will do their best to make this training a success.

If you are interested, please contact Rev. Kevin McCarthy or Mrs. Linda Shapiro at (212)-768-0500 for further information.

Miracle in Music: Making the ICC Tape

By Rev. Levy Daugherty

The idea for a recording started at the Interdenominational Conferences for Clergy in Japan at the Youth Rally. It was always one of the highlights for the participants. Ministers would be especially thrilled to see 800 to 1,500 of our young members gathered. They could really witness the spiritual power and future destiny of our movement in our young people.

The White Cloth band would always perform for them and I would sing Gospel songs with the band. The ministers would be so thrilled to see Japanese brothers and sisters singing Gospels, and not just Gospel songs, but in many cases Black Gospel and

Black Spiritual songs. Usually nobody else can perform these songs except Black Gospel groups. But the Japanese have this unique talent to copy just about anything. Many of the ministers could hardly believe their own ears.

Many of the ministers said what a really great thing it would be if at some point White Cloth could come to America to perform. But they are all so busy in Japan, all we could do at this time was plan a recording.

The recording of our song tape was truly a miracle. I went to Japan and in one week this recording was finished. Usually it takes a minimum of one month to produce an album of around 10 songs or more. But we accomplished this recording in one week with the help of the Holy Spirit.

I say it was the Holy Spirit because the Japanese brothers and sisters on this recording can barely

speak English. So we had to go through a big language barrier. Then, after

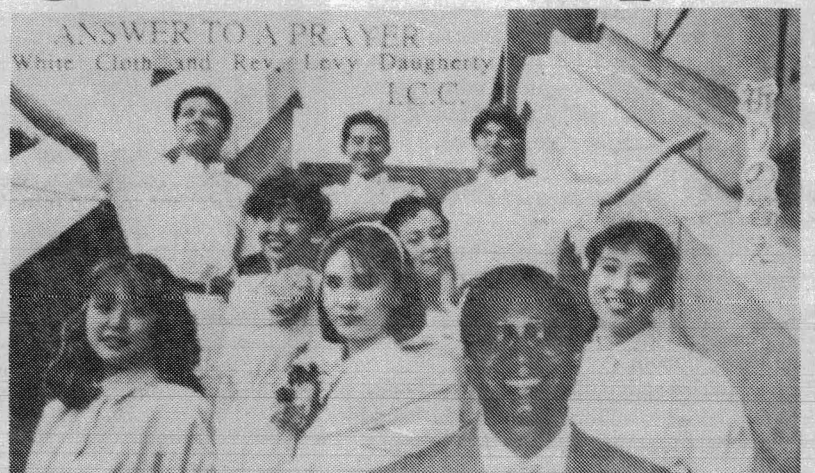
that I had to teach them the songs. Many of the chords had to be changed. Keys had to be changed on some of the songs. On all of the songs the drum parts had to be added. Also bass guitar parts had to be added. And we created other music too. And this all happened so easily.

One very important thing we did every morning before we started recording. That was that we would always have a prayer. And we would pray until we felt the Holy Spirit was with us. We knew that we only had a week's time and we had to have God's help.

At first the Japanese brothers and sisters thought it was impossible. But just to pacify me they would start on the recording each day. They admitted after the recording was over that they knew in their minds for sure it was impossible. They had accomplished many recordings before this one and it takes a minimum of one week just to rehearse the songs and get all the parts down. So to have accomplished this whole recording in just one week, everyone agreed that it truly was a miracle.

So perhaps this tape should be called a "miracle recording" rather than "The Answer to a Prayer". But then I guess you really can say that it was an answer to a prayer because we always prayed in the morning asking God to help us and to make this recording go smoothly.

These songs on the tape are mostly from the ones that we would sing during the I.C.C. conferences. Many very talented ministers attended the I.C.C. We have one



song on there by Sandra Lewis (formerly Sandra Singleton) called "Christ is Here". Also we have one of Dan Fefferman's songs, "All My Brethren". Another favorite we included was "I'll Never Leave You". I'm sure the ministers will be thrilled by these songs as well.

It has really been a pleasure for me to have the opportunity to record with White Cloth and be a part of the making of this tape. All of the group are very wonderful and talented people. Their names are: Teruhisa Tamaki—lead guitar, Masami Yamawaki—piano, Asako Matsumoto—keyboards, Mamohi Takemae—base, Yoshinobu Nishihira—drummer, Michiko Goto—lead singer, and Tomoko Yamazaki—singer.

The recording is already selling so well in Japan that they have requested for me to come back and do another recording with White Cloth. This time they would like to do a video as well. We hope to record all original songs so that the recording can go public instead of just in-house.

All of the proceeds from sales of the tape will go to help finance the I.C.C. activities. Any one wishing to purchase a tape or to obtain more information should contact the I.C.C. office at

4 West 43rd Street,
New York, NY, 10036.
(212) 768-0500

Rev. Levy Daugherty is the Conference Director for the International Conference for Clergy (ICC)

ANNOUNCEMENT

HSA National Headquarters wants to update its mailing list of all Unification Church members. As soon as we have an up-to-date list, we would like to institute a newsletter which would be mailed to all members. If you have not given your current address to the Membership Office recently, please complete the form below:

Name _____
(please print clearly)

Mailing Address _____

_____ (zip)

Telephone _____
(area code)

Please send to : Gary Fleischer
Membership Director
4 West 43rd Street
New York, NY 10036

If you are aware of others who may not be on our mailing list, please print on a separate sheet. Thank you.

NY City Region Holds 'God and Love Festival'

By Wayne B. Miller

On Sunday, April 2, 1989 the Unification Church of New York held an exciting celebration for members and guests, called the "God and Love Festival," at the Church's Manhattan Center on 311 West 34th St. The Manhattan Center was filled to capacity with 1200 people, including over 500 new guests.

The festival was initiated and directed by Reverend Joong Hyun Pak, Regional Director of the Unification New York City Region and was the fourth of a series of monthly revival or inspirational meetings for Unification Church members in New York. What made this event different, however, was that the festival was designed expressly to introduce the public to the Unification Church—both to the teachings and the practice. Therefore, all the various departments and organizations of the Church were invited to create a display of their activities in the hall where the festival took place.

Also, the "God and Love Festival" was one of the many national revivals conducted by President Baughman and his HSA staff, and as such, combined uplifting music with inspiring talks from some of the Church's top leadership. Rev. Levy Daugherty, with considerable experience as the coordinator of Interdenominational Conferences for Clergy in Korea, was a most warm and talented MC. Dr. Mose Durst gave a brief personal testimony entitled "Discovering True Love." Reverend Takeru Kamiyama also gave a testimony on "Experiencing True Love," in which he recounted his experiences in prison with Reverend Moon.

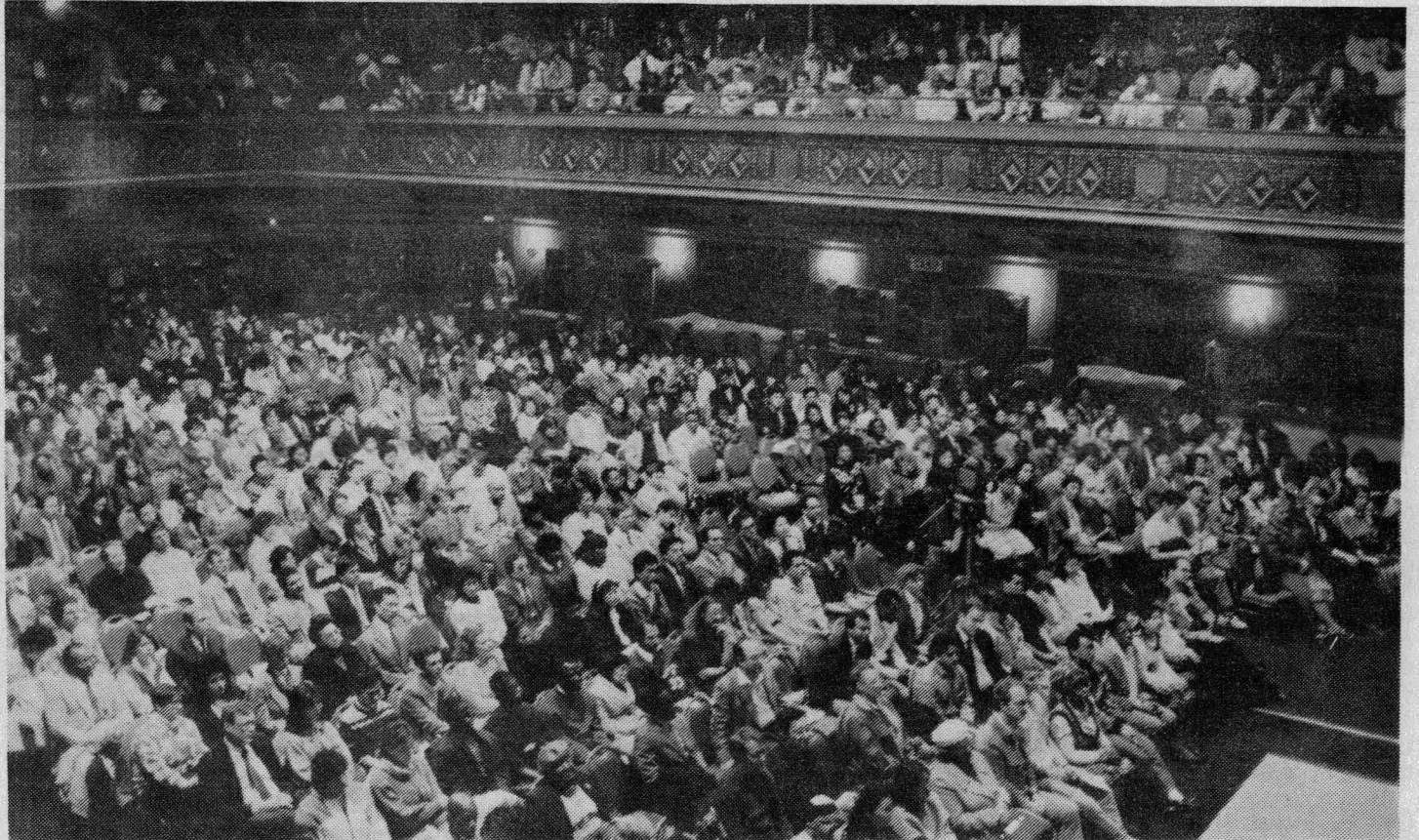
Keynote Speech

The keynote speech of the festival, however, was a talk embracing the theme "True Love in the Big Apple," by Reverend James A. Baughman, the new president of the Unification Church of America. President Baughman spoke passionately of New York's need for True Love, and the need for each person to become a messiah to his family, tribe, and community. His address was warmly received and was interrupted several times by applause.

Deeply inspiring music was provided by Joe and Felicia Longo, Georgia Lewis, Sheila Vaughn, Brian Saunders, Kevin Pickard, and many others from the Manhattan Center staff and the Unification Performing Arts department. Among the many songs they performed, most were written by the artists themselves. Some of the music, in fact, such as "He is Reaching Out to You," by Mrs. Lewis, was written specifically for the Festival.

Tribal Mobilization

One of the things that contributed significantly to the success of the "God and Love Festival" was the mobilization of all



A full house for the festival. (Photos: New Future Photo)

Unification Church members in the New York City area as "tribal messiahs." At a meeting on March 19, Reverend Moon told members of the Church that, from now on, they should be "messiahs" for their communities, their families, and their clans or tribes. Subsequently, he formed fifty teams with twenty members each, and assigned these teams to work in specific areas of New York City, to help bring God back into the daily lives of New Yorkers. One of the first opportunities for these teams to work together, was in support of the God and Love Festival, which they did with great enthusiasm.

Another factor which contributed to the large number of people who attended the Festival was the incredible cooperation and unity among the leaders of all the various departments, businesses, and other organizations of the Church in New York City. At a department leaders' meeting on March 9 at the Headquarters Building, Reverend Kamiyama spoke about the importance of God-centered unity as the basis for the Kingdom of Heaven. He then pledged his full support and the support of all the departments he represented for the Festival. His example moved the hearts of those in attendance, and everyone committed themselves to working together with Rev. Pak and the New York Church for the sake of the Festival's success.

Under Rev. Pak's leadership the "God and Love Festival" was coordinated by Rev. Hiroshi Matsuzaki of Happy World and Rev. Wayne Miller, pastor of the Unification Church of Manhattan. The staff



President Baughman speaking at the festival.

included many wonderful brothers and sisters from the New York area, such as Bruce Grodner, Steve and Louise Honey, Karen Smith, Steve Smith, Antonio

Betancourt, John Hovart, Lourdes Swarts, and many others, who worked tirelessly for many days to make the Festival a resounding success.

CAREERS IN JOURNALISM!

The *New York City Tribune* is looking for reporters, business reporters, a business editor, an editor for its Commentary section, an assistant editor for its Culture section, an editorial assistant and several copy editors.

Journalism experience is preferred but not mandatory. A yen for accuracy and good writing, and a love of the English language are a must.

Send resume to: Kathy Vornbrock
401 5th Ave.
NY, NY 10016



The entertainment included Georgia Lewis.

Unification Campus Ministry Busy Nationwide

By Amy Cuhel-Schuckers

Unification Campus Ministry came into being in April, 1988, when the third-year Divinity graduates of the Unification Theological Seminary met with Reverend Moon at East Garden. In his speech to them he expressed his deep concern over the situation of America. He charged them to begin a campus ministry and witness to students and work with other campus ministers.

Dr. Mose Durst, now the Chairman of the Board of the Unification Church of America, and Dr. Joon Ho Seuk, the National Director for the Collegiate Association for the Research of the Principle (CARP), were given the responsibility to lead and guide this new effort. They quickly established the Unification Campus Ministers' Fellowship as the internal organization through which the new Unification Campus Ministers could relate and develop. Initial activities were reported in Today's World, August, 1988, and included a national level conference at New York University entitled "Campus Ministry and the Future of America" in June of that year.

Our Fellowship Has Expanded

Our fellowship has expanded since then with the addition of the 1988 class of UTS

graduates being assigned to campus ministry. In addition, several two-year UTS graduates in other missions have become excited about campus ministry and have begun to develop campus ministry in their locales. My feeling is that Rev. Moon's desire is that all UTS graduates be involved in campus ministry whatever their mission, but that he specifically assigned Divinity graduates because wanted to get a core group involved initially.

Regional Coordinators were assigned in November, 1988, to coordinate and encourage the development of campus ministry in their area.

At a December, 1988, leaders' meeting, Rev. Moon also asked UTS to take responsibility for the development of campus ministry as a natural extension of their responsibility for education. Since that time, tentative plans have been developed to involve the seminary in research, development and planning of model campus ministry activities in conjunction with the field education program and the pre-seminary program.

The most concrete plan is to sponsor a conference at UTS for June 9-11, 1989, tentatively entitled "Challenges of Campus

Ministry". This will be a pilot program to revive the student organized ecumenical conference activities at UTS and will hopefully be the mainstay of the broader ecumenical work on the university campuses.



Rev. Jim Anderson speaking at the Southeastern Theological Seminary.

Campus Ministry Development

Campus ministry work is developed on the foundation of CARP and since CARP is now firmly expanded to all fifty states, then the expectation is that we will soon be able to have campus ministry set up throughout the country as well.

Currently, we have campus ministries on over twenty campuses across the country in places such as Ohio, Southern California, New York, Iowa, New Mexico, Arizona, Utah, and, most recently, Boston. The end of the (academic) year goal is to be on at least thirty campuses.

The relationship of campus ministers to the university ranges from a formal relationship through a university liaison or Dean of the Chapel, to the situation (prevalent at most public universities) where campus ministers are able to easily work through the presence of an established student club. If campus ministers are required to go through a formal application process, then often they would receive the status of adjunct or associate professor and given certain rights and privileges on the campus accordingly.

Often, there are also various types of interfaith councils or campus ministry groups that associate either formally or informally with the university. As it might be expected, our campus ministers have received various levels of reception, from the unanimous acceptance given Rev. Kasia Stevens in New Mexico, to the topsy turvy denial turned acceptance of Rev. Staffan Berg in Arizona, to the battle that Rev. Jim Osborn is fighting in Virginia that has all the makings of a legal case. In Utah, Rev. Craig Dahl found no interfaith council operating at his school so he worked to help create one!

Why Do Campus Ministry?

The purpose of doing campus ministry is to involve our campus ministers in a professional way with the university. Campus ministers, whatever their formal relationship with the university, relate to the university community at large. As such, they have a status that allows them to stand as a peer to faculty, administrators, and, of course, other campus ministers. They are also in a unique situation to nurture and guide the faith development of young students and are especially important as our own children come of age and enter the university scene.

This activity also allows us to tie into other types of work with the university, which, in most cities, is a center of academic, social, political and ecumenical activity. Thus, the national or international level of work that has been done with professors, scientists, and religious leaders can be grounded and further developed

through the grass root connection provided by our campus ministers.

Activities Around The Country

The types of activities which our campus ministers are involved are centered around the themes of ecumenism, education, service and evangelism. For example, Rev. Staffan Berg is actively involved with an Interfaith Council in Arizona. He joined with other campus ministers to give an Easter Friday Interfaith Service and meets regularly with them to develop other areas of joint concern.

In Washington, DC, activities have included a regular book table for witnessing activities and the sponsoring of a program for Black History Month featuring the video *Eyes on the Prize* and a talk by Rev. James Bevel.

Rev. Christine Hempowicz founded a Club of the World Religions in Chicago where she ministers to three campuses. Their regular meetings include study of the various aspects of the world religions. On another front, Christine has been involved with organizing a counter strategy to a conference on faithbreaking endorsed by the Cult Awareness Network.

Rev. Craig Dahl has invited campus ministers from his university to the Unification Campus Church center to share on an informal basis what they believe. This has worked so well that people are now coming to him asking when they can come over and speak at his house. In addition, he has worked with a local service organization to feed the homeless in Utah.

In New Mexico, Rev. Kasia Stevens initiated a campus ministry column in the *Daily Lobo* campus newspaper. Her first article addressed the need for spiritual teaching. (She also invited over 100 contacts from the university to join with her in welcoming her new husband to Albuquerque-over 25 guests were in attendance!)

Rev. Sandra Stott held a mini conference on God at the Univ. of Texas-Austin campus entitled "The Quest for Spiritual Values". Representatives from the Buddhist, Hindu, Moslem, and Christian perspectives each offered 20 minute presentations with opportunities for questions and answers. Rev. Jim Anderson, although he has been struggling to get established in North Carolina, was able to speak to a class of about 40 seminarians from the Southeastern Theological Seminary at the Raleigh Unification Church center.

Challenges to our Activity

The challenges we face are, as always, on several fronts. Internally the Unification Campus Ministers' Fellowship is challenged to transcend mission barriers in order to be able to develop campus ministry. Our UTS graduates are currently working in every area and can be found as Regional Coordinators, State Leaders, City Leaders, CARP leaders, and Ocean Church leaders. They are at CAUSA, UTS, IRF, ICC, IRFF, ICUSA, and ISC. Some are also working at *The World & I* magazine, in business, and in home church. Each of these are missions that require a great investment of time, yet, knowing that, Rev. Moon has asked that campus ministry be developed.

The other serious challenge involves countering the negative image of the Unification Church that is too often the perspective that many university administrations, staff, and campus ministers still have of us. Of course, "seeing is believing" and when our campus ministers are able to get on campus and begin to work with other campus ministers and the administration, then the perception usually changes.

The basic grass roots strategy is to see CAMPUS on page 9

COME TO OUR UTS

INTERNATIONAL FAMILY FESTIVAL '89

SUNDAY MAY 21st

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Program:

Open-Air Activities ...	1:30
Won Hwa Do	2:30
Ecumenical Service ...	4:00
Dinner	5:30
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Snacks Provided, bring your own lunch if you like.

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DIVINE PRINCIPLE STUDY

The Origin of Human Conflict and Suffering

Volume Two • Part Five

Thus far we have seen that the Fall somehow involved not just Adam and Eve, but also the angel Lucifer. Yet who was this angel, Lucifer? And what are angels? Let us look at the angelic realm.

Belief in friendly, invisible spiritual beings has been a part of human culture since time immemorial. Their presence is recorded in the early chapters of Genesis (two angels ate with Abraham) and recently Billy Graham has written a bestselling book on the topic, called *Angels*.

In this area also, however, we must distinguish fact from fiction. We have only to look at much religious art to discover what is the traditional belief regarding the angels' appearance. They have been portrayed as being glorious man-like beings with huge swan's wings, often times carrying harps or hymn books.

Is this really how they appear? Genesis 19:1-5 makes reference to a time when Lot was visited by two angels, and the people of Sodom mistook the angels for men. Similarly, the Gospels of Luke and Mark refer to the angelic visitors to Jesus' tomb as "men" (Mark 16:5, Luke 24:4).

From such Biblical accounts we can conclude that the angels appear differently from what most medieval paintings would have us believe. In fact, man and angels look alike. The difference is that angels are created as pure spirit, whereas human beings are both spiritual and material.

The Mission of Angels

Angels in the Old and New Testaments serve three distinct purposes. The first was to be servants to God: "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" (Rev. 1:14)

Beyond being created to minister to God and man, the angels also serve as messengers. Throughout the Old and New Testaments there are reports of God sending His angels to communicate with men.

For example, angels appeared to Abraham telling him that Sarah would have a son named Isaac (Gen. 18:10). It was also an angel who told Mary of the coming birth of Jesus (Luke 1:31).

More than act as servants and messengers, however, angels praise and give glory to God. Their function here might be

compared to a military honor guard paying formal tribute to a nation or its flag.

John of Patmos, the writer of the Book of Revelation, records: "Then I looked, and I heard around the throne...the voice of many angels, numbering myriads of myriads and thousands and thousands, saying with a loud voice, 'Worthy is the lamb who was slain...'" (Rev. 5:11-12)

Servants not Children

What is the difference between man and the angels? Beyond the fact that angels exist only as spiritual beings, there is also a difference in roles. God created the angels as His servants and messengers, but He created mankind as His children. The ultimate joy and purpose of creation was manifested in man.

Since God created man as His child, His servants, the angels, were intended to serve not only God but His children as well. As God's child, man was intended to rule over the angels.

To say that man was to rule over the angels may seem to be a radical statement. After all, within the Christian tradition angels have

always appeared to be glorious and superior beings. Reinforcing this view, there is the famous Psalm: "What is man, that thou art mindful of him...thou hast made him a little lower than angels." (Ps. 8:4-5).

According to Divine Principle, man was actually created on a higher level than any of the angels and now exists on an inferior plane only because of the Fall. The roles which scripture ascribes to angels would indicate that they were created as servants of God, whereas men were designed to be His children.

The true relationship between men and the angels is more accurately reflected in the apostle Paul's famous assertion: "Do you not know that we are to judge the angels?" (I Cor. 6:3)

Eve and Lucifer

The Book of Genesis indicates that man was the last of God's creations. We are told that first God created "the heavens and the earth," and successively, day and night, sky and water, land and vegetation, fish and animals, and finally, man. In this process the spirit world—the world where the angels dwelled—was created before man.

After the completion of the angelic world, God placed an archangel to rule over the entire angelic kingdom. Just as God gave a blessing to Israel through one man, Abraham, so God's love for the angelic world was given through one angel. According to the traditional understanding of many within the Judeo-Christian faith, this archangel's name was Lucifer.

Before the creation of man, Lucifer was the supreme being in the heavenly hierarchy and was the greatest singular recipient of God's love. He appeared to be closest to God and even seemed to be God's favorite.

The Threat to Lucifer

According to Divine Principle, Lucifer was placed in the Garden with the young Adam and Eve to serve them and guide them in their growth. As he pursued this mission, he noticed that something had changed. He began to realize that Adam and Eve were receiving more love from God than he.

His situation can be compared with that of a child who is suddenly displaced by a newborn baby. Until the new infant arrived, the older sibling was the sole recipient of his mother's love. Now, however, he may feel that his mother's love for him has decreased and he may become burdened with feelings of rejection and envy.

Such was the feeling of Lucifer after the creation of man. Because Adam and Eve were created as God's children, not His servants, they received more love from God than Lucifer did. Lucifer was unaware that God loved him as much as He always did but that He simply loved Adam and Eve more.

Lucifer was jealous of God's attention to His children and felt particularly envious toward Adam who was male as was Lucifer. Lucifer knew that when Adam reached his full maturity, Adam would have dominion over himself.

Other holy books ascribe such feelings to Lucifer. In the Koran, for example, the angel says, "Why should I serve them? They are but of dust while I'm of fire." Why, he thought, should God degrade a servant who had always been faithful?

Unprincipled Love

At the same time Lucifer saw Eve as a very beautiful and attractive figure. Since the source of beauty of God is His love,

those who receive more love from God reflect the most beauty. As Eve grew, she became more and more beautiful and Lucifer was naturally attracted to her. In addition, feeling a loss of love, he sought to receive more love from Eve.

The more Lucifer was with Eve, the more their relationship grew. Wanting to preserve his supremacy, Lucifer sought to win Eve's heart. From her side, Eve was

attracted to the angel. As the "angel of light" he was wise beyond anyone, and she was flattered by his attention.

Even though Lucifer knew his intent was absolutely against the will of God, Lucifer's desire for Eve began to grow beyond the fear of law or death. Finally he was determined to defy even God, if God stood between him and the object of his desire.

Because of God's warning to

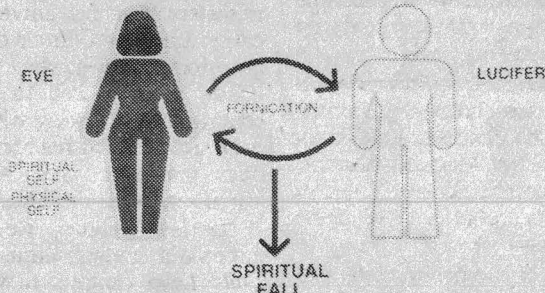
her, Eve initially rebuffed Lucifer's advances:

"And the woman said to the serpent, 'We may eat of the fruit of the trees of the garden. But God said, "You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die."' But the serpent said to the woman, 'You will not die. For God knows that when you eat of it, your eyes will be opened and you will be like God, knowing good and evil.'" (Gen. 3:2-5)

As her initial resistance crumbled, Eve became confused by Lucifer's words. God had given Lucifer to Adam and Eve to guide their growth; yet now he was telling her something that was absolutely opposed to God's direction. Instead of attempting to get further advice from God, or even consulting with Adam, Eve allowed herself to be wooed.

Her love grew and her desire for Lucifer's promised knowledge increased as well. At last she allowed herself to be persuaded that God was misleading her and she consented to a sexual relationship with Lucifer. This sexual union between the spirits of Lucifer and Eve brought about the initial spiritual Fall of Man.

Next Month—Part Six The Fall Complete



CAMPUS from page 8

develop ongoing monthly programs on and around each university campus so that our presence and influence can be felt. Each campus minister is responsible to develop such programs and to broaden the base for future activities.

In addition to setting up campus ministries in each of the fifty states, our plans include the development of academic conferences and interdenominational conferences. Also, in seeking to inspire the second generation of young people on the campus, ecumenical campus festivals are being encouraged around the country. The first will be held at Cal. State-L.A. in June.

A regional level Women in Ministry conference will be held on May 5 in New York City. Co-sponsored by the regional UCMF and the Sarah Society, this conference was developed through the inspiration of Donna Ferrantello, a Divinity graduate who is pursuing advanced studies at Drew University. This conference may be used as a starting point for a continuing series of conferences addressing this topic.

Also, the previously mentioned Challenges in Campus Ministry conference is scheduled for June 9-11 at the Unification Theological Seminary. The tentative plans include inviting campus ministry representatives from the various faith traditions who will offer presentations highlighting their particular challenges in campus ministry.

istry.

Plans are also underway to schedule an ICC style conference for campus ministers that would be held in Korea. A possible date is in June or August of 1990.

The Reality Today and the Hope

The reality of the overall campus ministry scene is that campus ministers have not been overly effective in addressing and serving the needs and concerns of today's young people. This is not only recognized within the field of campus ministry itself, but can be easily seen with one eye closed while crossing any campus in America. Young people are at a loss when it comes to the stuff of their spiritual life and this emptiness is reflected in the hopelessness,

immorality, drug abuse, and suicide that plague our universities today. But, this arid spirit at the heart of today's youth is just the stuff that can be kindled by a tiny spark and it is this hope that Rev. Moon has, that we would be the ones to ignite that flame.

Enquiries about Unification Campus Ministry can be addressed to:

Unification Campus Ministry
481 8th Ave. Box C-5
New York, N.Y. 10001
(212) 239-1387

Amy Cuhel-Schuckers is a 1983 Divinity graduate from the Unification Theological Seminary and is the National Coordinator for Unification Campus Ministry

Korean Students Meet with Japanese Christians

By Gaku Makise

In February, 1989, a group of 87 students belonging to the Korean branch of the International Christian Student Association (ICSA) visited Japan for eight days and took part in many programs with Japanese Christian students. Towards the end of their stay, they went sight-seeing in Kyoto, Okayama and Hiroshima, where they had a chance to offer prayers at the Peace Park. The students were shown around the headquarters of the Unification Church of Japan and had the opportunity to get to know their hosts better during the course of an informal sports tournament.

ICSA began in 1980 when Rev. Sun Myung Moon declared: "I want to educate Korean students so that they can be



Representatives of the Japanese and Korean students exchange pennants.

international leaders who dedicate themselves for Asia and the world." ICSA was established the following year as an interdenominational student organization and in 1982 the first group of Korean students came to Japan. So far, fifteen such conferences have been held and 1,800 Korean young people have been given the opportunity of forming closer cultural ties with their Japanese counterparts.

This February, the main program was a one-day conference, with the general theme "Godism and Marxism." Everyone was assigned to one of three discussion groups.

One group, while discussing the topic "Unification of North and South Korea and Peace in the Far East" concluded that, "Unification cannot be realized unless we have more commitment to the task than the North Korean people do. Our weapon, however, is not military power but love of one's enemy."

Professor Fan, the leader of the Korean student group commented at the end of the conference, "I was so impressed and moved to hear a Japanese student from Waseda University say: 'I shall give up my whole life for the unification of North and South Korea.' I am very happy to know that there is such a young man in Japan."

Building a Bridge to Mainline China

By Ursula McLackland

Recently Rev. Moon asked Rev. Byung Wooh Kim, Regional Director for Southeast Asia, to take responsibility for the Philippines, Taiwan and Hong Kong as well. What was formerly three regions (Philippines, Taiwan and Hong Kong, and Southeast Asia), is now united into one region under the leadership of Rev. and Mrs. Kim. The new Southeast Asia region consists of twelve countries, including three Communist countries—Vietnam, Laos and Cambodia.

To start the new providence, Rev. Kim called all national leaders, missionaries and church presidents to Bangkok for the 4th Southeast Asia Regional Conference. Twenty-four married members gathered at the Thai headquarters from March 1—5, 1989, for an unforgettable experience.

Key Region

In his opening remarks, Rev. Kim explained the deeper meaning of the consolidation of our region and the importance of Southeast Asia in God's providence. In order to unite Korea and restore Asia, the restoration of China is absolutely essential.

Just as Russia has satellite countries, China has satellite nations, too. That's us, the twelve countries in Southeast Asia. The overseas Chinese in our countries are like refugees, rich refugees, who lost their hometown. Even the Thai people's original homeland is China.

With the realization that China is our homeland and our common purpose is to restore China, all participants enthusiastically united immediately in order to fulfill this great mission.

Reports

We spent the following three days listening to each other's testimonies as well as reports about each nation. Through the personal testimonies, we came to know and appreciate each other. Each person is so important for Heavenly Father. Through the reports, we could understand the situation of our movement in each country.

The movements in Singapore, Indonesia, Taiwan and Hong Kong are on the family level. The church in Malaysia is still young, just reaching the tribal level, whereas the movement in Thailand is trying to reach the national level.

Thailand has developed very fast in the last few years under Rev. Kim's guidance.



Participants in the conference.

Many traditions have been established which are to be inherited by the other countries in the region. Since the 5th CARP Convention of World Students, which was held in Bangkok, we have been focussing on witnessing to students through CARP activities and a new Video Center.

The Video Center (with 40 video sets) bustles with activity from morning to night. T-CARP, preparing for the next CARP Convention in London, offers free classes in Won Hwa Do, traditional Thai music and Thai dancing. The newly formed CARP rock band is getting better every day. Though our movement in the Philippines has a certain foundation to influence the nation, it faces serious financial problems. On the other hand, Taiwan, Hong Kong and Singapore don't have financial problems, but have difficulties in witnessing and a lack of members.

Changes

We shared our experiences and ways of working, also testified to the many changes that have taken place in Southeast Asia since Rev. and Mrs. Kim took up the leadership in this region. In this way, we could find new ways to develop our nations

and made plans how to cooperate with each other without any national boundaries.

The Philippines can build a strong spiritual family, but need money to overcome communication problems between the different centers. To support the witnessing activities in the other countries, the Philippines will send out fifteen Won Hwa Do instructors (all black belts) throughout the region. In return, each country donated money to the Philippines to buy telephones for all centers. Furthermore, Taiwan which has difficulties in witnessing, but a strong financial foundation pledged to donate a large contribution to the Philippine church.

The conference concluded with a trip to the world-famous floating market near Bangkok and a farewell party during which we all danced together like one united family.

Everybody returned to their country filled with new hope and determination to bring victory under the the loving guidance of Rev. and Mrs. Kim.



Dr. Lek Thaveeternsukul, president of the church in Thailand, lecturing at the video center in Bangkok.

International Christians for Unity and Social Action Briefs

By Jim Garland

Connecticut

ICUSA in Connecticut sponsored a trip by local public housing activists to the Bromley-Heath Housing Development in Boston which was the first public housing project in America to have the actual tenants organize the management of their own project. This was part of a larger educational program to connect various tenant management groups together and to offer information about the success of resident management in other areas of the country.

After a trial period, the People Helping People outreach program is regrouping to develop a more effective training program

to help community volunteers in their outreach activities through local churches.

Dr. Anthony Guerra, Bishop Erell Skyers, Mr. Allan Ballinger, AFC field coordinator, and others are meeting to formulate the presentation of Unification Principles in a context that can be directly applied to social and political activism in an urban setting.

New Executive Director Appointed

April brought new change to ICUSA Headquarters with the appointment of Taj Hamad as Executive Director. Taj, known to members because of his work with the ICC, brings a wealth of human services experiences to his new mission as a former public health inspector in his native Sudan,

and later in his work with the World Health Organization.

Throughout his ministry in the Unification Church, Taj has been involved in education, and he hopes that ICUSA can sponsor activities that will reflect this interest.

After graduating from UTS in 1986, Taj served as Director of Field Operations for CAUSA-USA before beginning with ICC as Assistant Director in the National HQ. All of us who know Taj, feel that ICUSA is fortunate to



Taj, the new director of ICUSA with his wife Josephine and son Goon-A.

have him in his new responsibility.

Taj, his wife Josephine, and son Goon-A reside in the New York area.

World Mission Center Holds Spanish Seminar

By Tom Fasulo

On the weekend of April 22 the World Mission Center house staff sponsored its first Divine Principle workshop in Spanish. Twenty-seven participants spent two days studying and discussing the teachings of Rev. Moon, and from all indications they were truly inspired by the experience.



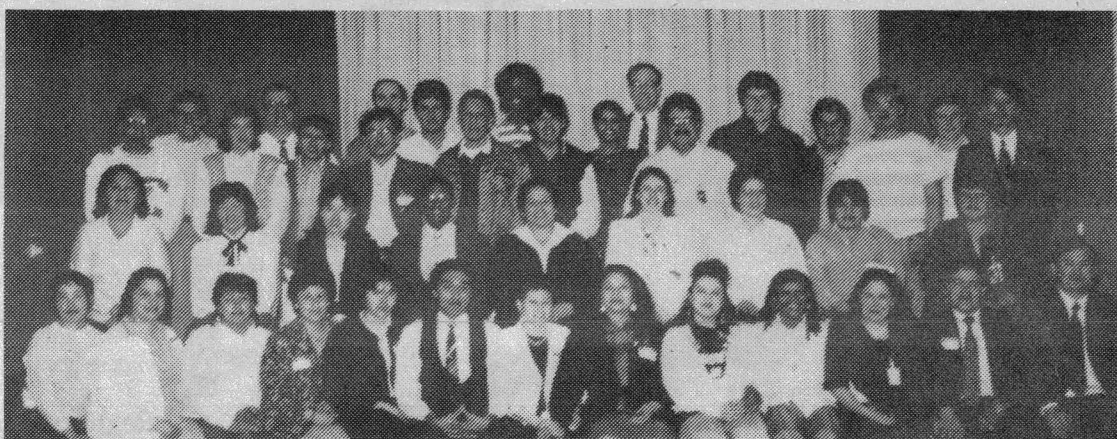
Lecturer, Mr. Juan Morales.

The lectures were given by Mr. Juan Morales. The workshop guests, many of whom have been working on the restoration of the WMC, were glowing in their praise of Mr. Morales' inspiring talks. In fact, some of

the deepest points of the principle were reached in the heartfelt give-and-take of the question and answer sessions which followed each lecture.

Another highlight was a talk given by our sister Carmen Zuniga on her experience in Nicaragua. Her talk preceded a showing of 'Nicaragua Was Our Home', the award-winning documentary on which she worked with the late Mr. Lee Shapiro.

The World Mission Center, under the guidance of building manager Mr. Minoru Nakata, arranged for rooms and delicious meals for the participants and staff. The workshop staff itself was comprised of Spanish-speaking members from several



Participants in the workshop.

different departments, all of whom volunteered their time to make this seminar a great success.

The staff of the World Mission Center, encouraged by this experience, plans to

hold more workshops in the future. For further information contact WMC workshop coordinator Tom Fasulo at 212-947-1115.

'Save Our Schools Coalition' Signals its Beginning

By Don Sardella

On Monday evening, April 24, 1989, the "Save our Schools Coalition" ("S.O.S. Coalition") held its first public meeting designed to work towards im-

proving the quality of education in the public schools. The group thus far is comprised of clergy of a variety of denominations, educators, journalists, civic leaders, veterans and, probably most importantly, concerned parents and public-minded citizens.

Reverend Dr. James Cokley, currently Chairman of I.C.C. Alumni Association for New York City and Acting Chairman for the S.O.S. Coalition, has invited the ICC Alumni, along with other concerned parents and citizens, to serve the following purposes:

1) Encourage parental and citizen involvement in the process of public education.

2) Increase public awareness about the nature and purpose of schoolboards and how they can work together to dramatically improve the quality of public education.

3) Conduct a Voter Education and Voter Turnout (Get-Out-The-Vote) Campaign during the schoolboard elections on May 2nd.

The present voter turnout is a mere 7%.

4) Help concerned parents and citizens to work with the New York City Board of Education, their own Schoolboards, the Superintendents, the Principals, and the teachers beyond the schoolboard elections in May.

Rev. Cokley is convinced that this project is of great importance and interest to all clergy and is an excellent opportunity for the ICC Alumni group to work together with other

organizations and citizens on a vital public issue. It is also an inspiring way to serve our own communities, our city of New York, and our country in a greater capacity.

First Meeting

During the initial meeting, a sample brochure that could be used to promote public awareness was introduced, as well as other useful voter education information. A 30 minute slide show, titled "Public Education and the Future of Our Youth," was presented. Also introduced was a well-timed publication, titled *Schoolboards—A Call to Action*, written by Wendy Flint, a Christian mother, Schoolboard President and leader of the American Freedom Coalition National Education Task Force.

All the participants enthusiastically filled out response forms at the end and were encouraged to lend their strengths, talents, interests, abilities and expertise, to give introductory presentations about the "S.O.S. Coalition", and to work on a "Get-Out-The-Vote" effort on Election Day.

The general response of the participants reflected great concern and commitment, especially with the rapid rise of drugs,

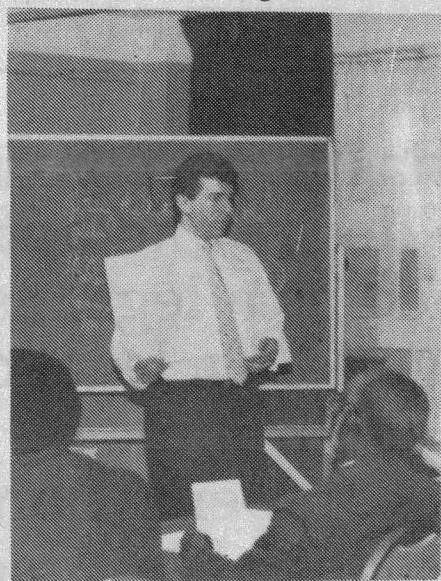
crime, drop-out, weapons, low morale and all the other tragedies currently gripping the public school system in New York City. The education issue today is emotionally distressing for much of the public and it is the aim of the "S.O.S. COALITION" to stimulate new and effective initiatives. It is also the vision that this group can serve as a strong voice in NY City concerning the importance of teaching spiritual values in public education and that other education issues can be addressed as well, such as sex education, AIDS and drugs.

As Thomas Jefferson once said, "When the public is in trouble, educate the people." Now is that time.

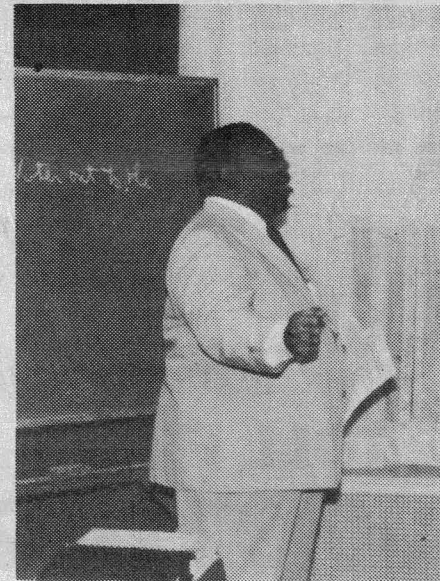
If you have any questions, comments or would like further information about the "S.O.S. Coalition", please call Maria

Lanza at (212) 764 7241. Thank you!

Don Sardella is presently serving as the Coordinator for the activities of the American Constitution Committee in the New York City area.



Don Sardella



Rev. Cokley

Religious Youth Service Developments

By John W. Gehring

The fourth worldwide Religious Youth Service (RYS) project will take place in Italy from July 1 to August 8. The project offers an opportunity for 110 people within the ages of 20-30 representing 35 countries and all major faiths to come together for the purpose of establishing world peace through interreligious cooperation.

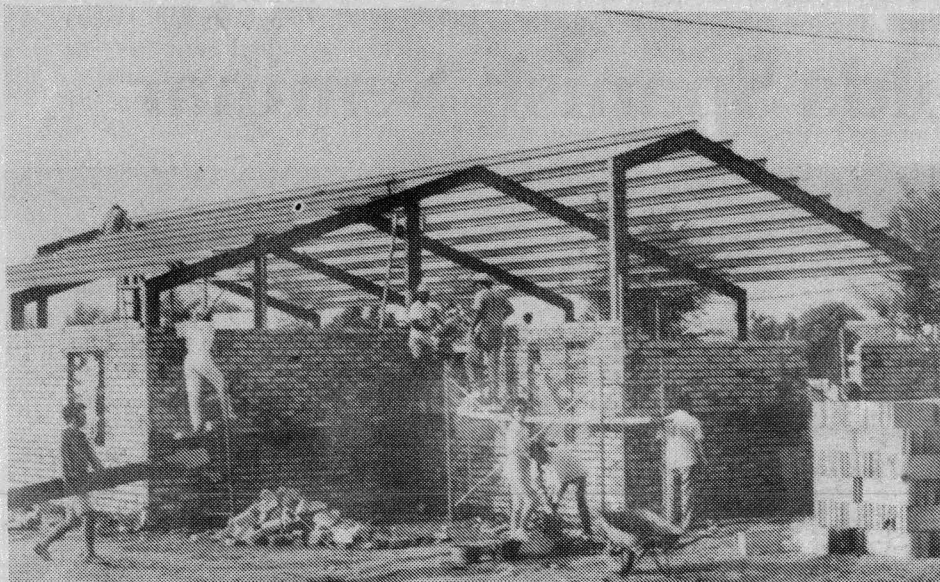
Each participant will have an opportunity to hear interreligious presentations by Dr. Huston Smith author of 'The Religions of Man,' Dr. Francis Clark of the Open University, England and Dr. Frank

DeGraeve of Louvain University in Belgium. The participants will be hosted by senior representatives of various faiths and have the opportunity to visit the Vatican, several ancient religious sites, as well as the Dominican monastery at Subiaco.

The RYS also gives participants a chance to perform substantial physical service during a twenty three day period in which they are involved in light construction work at three separate locations in the Rome area. At the locations they will invest their best energy and care for the erection of a trade skills school for Ethiopian refugees, a relief center for distressed



Orientation on world religions and the history of Portugal. (Portugal, 1987)



RYS volunteers constructing a daycare center near Sevilla, Spain (Spain, 1988).

THE INTERNATIONAL KITCHEN Mousse au Chocolat

By Paulette

Makes 12 servings

1. Separate 8 eggs—set aside and allow whites to come to room temperature. (Use absolutely oil-free bowl)

2. In double boiler melt 12 oz semi-sweet chocolate and 2 sqs. unsweetened baking chocolate

3. In cold bowl whip 3/4 qt. heavy cream

1/2 cup confectioner's sugar

1Tbs. vanilla instant pudding powder

2 tsp. triple sec orange liqueur (optional)

Whip until you have soft peaks—do not overbeat—then refrigerate.

4. Whip the egg whites until fluffy—not dry—do not overbeat.

5. Into the melted chocolate, fold the egg yolks and 1Tbs of Grande Marnier (optional) then alternately the

whipped cream and

whipped egg whites.

If you're using an electric mixer use low speed.

At this point—taste it. Add 1/4—1/2 cups confectioner's sugar to suit your taste

and 1 Tbs of Vanilla instant pudding powder. Portion out and refrigerate without cover till completely cool then cover and keep for several days or serve.

Garnish with whipped cream, orange peel, strawberry or fresh mint leaves.

people of rural Rome, and a senior citizens home.

The RYS concludes with a four day stay at Assisi, the birthplace of St. Francis. Assisi is often hosting religious pilgrims, as was the case in 1986 when Pope John Paul II led a worldwide interfaith gathering in the city. Participants during this time will have a chance to reflect and share among themselves some of the summer's experiences.

Regional Projects

In the footsteps of the successful RYS projects of the past three years, the RYS representatives of India and Thailand have organized regional projects on a smaller scale.

In January of this year Mr. Robert Kittel organized a reunion of South Asian former RYS participants. The program received such a warm welcome that soon expended to include the friends of the RYS Alumni

and anybody eager to dedicate time and effort to work for a worthwhile cause. The 27 participants labored for three days laying and cementing a sandstone floor at a women's training and child day care center, and replacing 74 broken windows and painting parts of the Centenary Methodist Church.

The final three days of the one-week reunion focused on religious interaction. As Mr. Kittel described it: "The joy of serving others and the enrichment of ones own faith which comes with interreligious dialogue and understanding were the two powerful experiences rellearned through the reunion."

In Thailand various interfaith groups are working together with RYS representative Ursula McLackland in hopes of launching an Autumn RYS program. On the foundation of a successful national program they are hoping to involve young participants from neighboring nations.

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AMERICAN PROFILES

Dr. Tyler Hendricks: Following the Word of God

By Anne Inoue

This is the third in a series of articles profiling some of the leaders of the Unification Movement in America. This month features the new Vice President for Administration and Internal Affairs of the Unification Church of America, Dr. Tyler Hendricks. The following testimony is based on an interview with Dr. Hendricks in mid-March.

Before I joined the church, part of me was oriented toward practical concerns such as financial security, and that part of me said I should become an engineer. But the other part of me was interested in spiritual ideals. I eventually saw the "engineering" option as a kind of cop-out, as a compromise of my spiritual idealism.

I grew up in California in the 60s and didn't identify with American culture, or American society, or the goals that were presented by that society. Following those goals seemed to mean the acceptance of existing society and the following of a certain prescribed pattern. I viewed society as corrupt (at worst) or, at best, boring. I wanted to find true love, and true beauty, and true goodness and God. I realized that an aesthetic side of my nature was interested in literature, art, music and religion or spirituality.

The "Beloved Community"

To satisfy the practical side of my nature I obtained a degree in mathematics from the University of California at Davis. But the other side of my nature was the more dominant one after I finished the degree, and, following that impulse, I pursued a career as a rock musician. At the same time, I began a search for the "beloved community," for a group of people who could create an environment of love, harmony, solidarity, happiness and balance with nature.

In searching for this ideal, I encountered various religious teachings and movements: Christianity, of course, Zen Buddhism, Yoga, Sufism, and Scientology. I didn't find any of them very satisfactory; interesting, but not enough. I also tried different styles of encounter groups, and studied psychology: Freud, Maslow, and Janov.

By the time I was 24 I was fairly disillusioned. I had decided that the answer was a bit more conventional: to get married. My hope to find the beloved community and bring a spiritual message to society through music had worn very thin. I saw no hope that my friends and I could create such a community, and I hadn't found it in any of the religious groups I had contacted, even though a lot of them were trying to make such a community.

On the musical side, I found that The "Establishment" controlled music as much as it did engineering and everything else. I witnessed music being prostituted to money and to lust, catering to the interests of an increasingly self-indulgent society. To make money playing music you had to accept those terms. So I was losing my interest in pursuing that direction.

My Searching Rewarded

In Oakland, California, when I was 24, I met the Unification Church. I finally found the beloved community for which I had been looking. The important elements were there: there was a common ideal or purpose; a social public purpose, not just existing for the sake of existing, but for the sake of changing society according to universal ideals. There was self-discipline

and personal morality. And it was not just a legalistic system or structure, there were not the kind of petty rules that other groups had about diet, daily schedule, or type of meditation. Also, there was an ideology, a comprehensive, profound, natural theology. And they mixed East and West, Christian roots with oriental acceptance of nature.

Having found the community I was seeking, I joined them. My joining was accompanied with spiritual experiences confirming to me the correctness of my rational decision. It was a profound experience, the transition into a new reality. In joining I was called to deny myself and to follow the classical way of religious life, a classical course of renunciation of self and of world.

Christine Jankoviak, the person who introduced me to the church, told me then that God had prepared a great mission for my life. I never had conceived of myself as a person who was destined for great things. At times, I did have a sense that within me lay a source of wisdom, although it didn't manifest itself often, only in very special situations.

So I was surprised when she said I had a great mission. I took it with a grain of salt. I have what I hope is healthy caution about jumping ahead of myself too far, and I have been a little wary of too much ambition. People with too much ambition seemed to me offensive and self-centered. But I had never known anyone with a great mission, so I thought I'd stick around and see what happened.

A Vital Spiritual Foundation

After joining, I went through a typical course in the church for my first three and a half years. Fundraising and witnessing and learning how to lecture the Divine Principle, and working on the workshops, doing some public relations work, praying a lot, fasting, changing mission or location approximately every six weeks.

During those years, fundraising and witnessing, I never had a desire to be a leader. I wanted to be a follower, to deny myself and be objective. I wanted to develop the kind of religious self discipline which requires that one completely give one's life over into the hands of the master. I accepted most of my central figures as God's representatives. I understood the meaning of Cain and Abel at least enough to manage that. I found that one of my greatest strengths was obedience. For me, my study of Zen and Gurdjieff prepared for this way of life.

While I was working in the New York area, I could attend Rev. Moon's speeches every Sunday. One day, about a year after I joined the church, I met Rev. Moon on the street while I was witnessing in White Plains. I felt as if I were at the base of a great mountain, like Mt. Everest, looking up at the top of it, and so excited that I couldn't catch my breath. I wanted to find the other brothers and sisters who were working in the neighborhood, so that they could meet him too, but when I found them, he had already left.

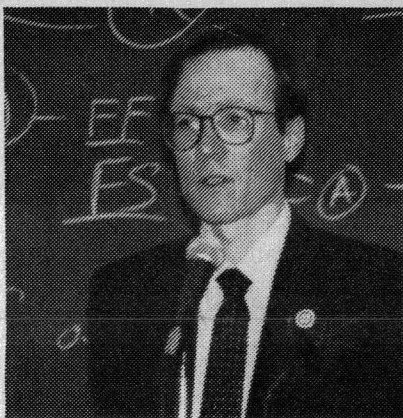
For about three years I worked with Japanese missionaries in New York and on MFT. I found a great salvation there, although at times I became too deeply involved in a sense of my own sinfulness. Satan can use our own sense of sinfulness to his advantage by paralyzing us and robbing us of ambition and confidence and

hope. But that time period was a vital foundation for my spiritual life.

Training for Responsibility

Those initial years of training and missionary work culminated with Washington Monument campaign, after which I was called to the Unification Theological Seminary. I was in the second class at the Seminary, along with Rev. Baughman. My first year in Barrytown was a big struggle. Rev. Moon told us all we should determine our own 21 year course, that we should establish an idea of what we want to do with our lives. But I had no idea. I couldn't even take the first step toward thinking about that.

At the same time, at the Seminary a lot of my fallen nature and bad habits, which I thought I had solved, seemed to come back. This is common for people when they go to a more relaxed situation after some years of strict disciplined life. Somehow,



Dr. Tyler Hendricks

though, I emerged from the onslaught of fallen nature with more spiritual strength than before, and I felt ready to take more responsibility in the church. In the Seminary, almost by osmosis I learned something about leadership. I gained more confidence to be a leader.

In the beginning of the second year at UTS, the time rolled around to determine who should go on to graduate school to get a Ph.D. The UTS faculty and administration and class officers selected good candidates who would then meet with Rev. Moon, and he would decide. The morning of Rev. Moon's visit, Dean Stewart read the list of candidates and I was not on the list. I felt worthless, as if I had no value. However, after lunch I was talking with another brother who also had not been chosen, and we came to the point of being very happy and grateful for having avoided the trap of academics and for being able just get back to the frontline work of God. I was feeling really happy.

At that very moment, another brother came running out and told me that I had to change my clothes and get ready to meet with Rev. Moon. I had been added to the list of candidates, and was ultimately one of those chosen to go on to graduate school. I was very glad that I went through that experience of self-denial and disattachment, so I could make, subjectively, a pure offering.

During the summer following my graduation from the Seminary I worked as an International One World Crusade team leader in Scotland. Because of my Seminary training, it was a good experience, quite different from my attempts at leading teams before.

Through the Spiritual Desert

I went to Vanderbilt Graduate School of Religion to pursue a Masters and Ph.D. It was great to be on my own and study and read books and analyze and write. But at the same time I was afraid that without a central figure it would be hard to maintain my religious discipline and direction and sense of purpose. I was right. It was very difficult.

On the one hand I enjoyed this new phase of life, but on the other hand, I could feel my spiritual life gradually slipping away. My spirit was becoming more and more dead, and my sense of God, my sense of prayer and the beauty of the Divine

Principle and the Bible was diminishing. My study of religion and church history sapped the vitality of my faith. But I studied on in spite of this, because I was asked to do it. I did it as an act of religious obedience. It seemed an interesting paradox to have been sent by my religious leader through a course that destroyed my sensitivity to religion.

My relationship with Rev. Moon then became totally personal, having nothing to do with religion, with Divine Principle or spiritual experiences or the success of the movement, or even with God. It became solely a personal bond. And I wondered, why did he send me here? I'm enjoying it. I like academics. But that's not why he sent me here. Ultimately, I thought, he wants me to convert all the professors and become the college president and reform Christianity and save America. Since I didn't quite feel up to all that, I decided that the next best thing would simply be to finish as quickly as I could. Because the purpose of his sending me there was something I couldn't do, I thought I'd fulfill the minimum and get the degree and then find something I could do.

During that time, in my first year of graduate school, I was engaged to my wife, who is Korean. I went to see her in Korea in 1980. I encountered our church in Korea and found it to be surprisingly liberal. Again my sense of religiosity diminished. In many ways, I felt that the Ph.D. course was a spiritual detour, a parenthesis. One thing, however, it did give me was confidence in my ability to accomplish a goal, to go through a long period and accomplish a goal, to focus myself single-mindedly on a goal and reach it.

Like Joining the Church Again

When I graduated, it was like joining the church again. Rev. Moon sent me to Ocean Church, then to CARP, and I went through a series of headquarters missions in The International Religious Foundation (IRF), including work with the Interdenominational Conferences for Clergy, the Common Suffering Fellowship, the Assembly of the World's Religions, and The Religious Youth Service. I was the Executive Director of IRF for a time.

Then Rev. Moon asked me to become the Regional Coordinator for The Unification Church in Region One, which includes the Boston area. I didn't feel ready for that kind of responsibility, but I hadn't lost the obedience that served me so well in my earlier days, so I went. I felt sorry for the brothers and sisters in that Region. But somehow, God blessed me with a lot of grace, and I muddled through. I was still very much of a desk leader, because there was a lot of administrative work, and I didn't know how to delegate responsibility, so I tried to do it all myself, staying up all night at my desk.

I had the chance to go to Korea with the ICC in July, 1987, and my encounter with the spiritual atmosphere visiting Heung Jin Nim's Won Jun was like another rebirth experience for me. When I returned to Boston, I felt that a number of negative spirits that I had been mistaking for my own personality had been lifted from me, and I was very peaceful and vertically connected to Heavenly Father in a way I had not experienced for years. After that I was much better able to take care of the brothers and sisters in the region. The 40-day workshop under Rev. Ahn shortly after that deepened this rebirth, and provided me a profound new sense of the power and glory of God's word.

Three months ago I became the Unification Church Vice President for Administration and Internal Affairs. Although I am

see PROFILES on page 14

How to Bake a Universe Out of Nothing



RICHARD LEWIS

Just like an Agatha Christie mystery on PBS, this month you get to see how the cliff-hanger I left you with last month is solved.

Part Two

Last month we puzzling over how God created this universe out of nothing. There seemed to be two extremes: He did it the easy way with the celestial equivalent of a magic wand; or He did it the hard way by methods we can explore through science. We came to the conclusion that He probably did it the hard way. Now we will continue our examination of the insights gained by modern science to see if we can find any clues as to the recipe for making all the immense amount of matter in our universe out of nothing.

We found that making something out of nothing is actually quite simple. If the temperature of a (necessarily rather remarkable) oven was raised to ten million million degrees we would find that, although the oven was originally empty, it would now be filled with trillions of tons of matter, matter baked out of nothing simply by raising the temperature to these ridiculous heights. The flaw in this, however, was that we were also baking equal amounts of anti-matter at the same time. When the mix cooled, their mutual suicide left us with not one single atom out of all those trillion tons.

... crumble with the left hand ...

It is only recently that a solution to this has emerged. Experiments in the realms we are about to talk about are beyond the reach of current technology, so the answers are pure speculation, but a speculation considered to be on very firm foundations. As these realms lie at even higher temperatures, we need to turn up the heat in our oven.

At a temperature of ten thousand million million million degrees a new type of matter starts to appear, the X and the anti-X particles (which have nothing to do with X rays). At this point our originally empty oven so truly stuffed that each pinhead point contains more matter than the entire universe.

The X is a truly massive particle which falls apart rapidly. Up until this point, matter particles have behaved identically to their anti-matter equivalents. Not so the X. One of the forces involved in the breakup of the X particles shows a distinct

preference for what a physicists would call a 'parity violation' and everyone else would call being 'left-handed.' This is quite unexpected, as almost everything else in physics shows no preference for the right or the left. This left-handedness can be considered evidence of creative fiddling with the rules of the universe because, as we shall see, it is crucial to the universe being more interesting than just a blaze of light.

The crucial result of this left-handedness is that, for once, matter and anti-matter behave differently. An X particle falls apart into two U quarks so we might expect an anti-X to fall apart into two anti-U quarks, but it doesn't. Because of that unexpected left-handedness, an anti-X falls apart into an electron and a D quark. So an X and anti-X fall apart into three quarks—two U and one D—and an electron.

So what, you might think if you've made it this far. The incredible cosmic far-out significance (one really can't over exaggerate at this point) of this little fact is that two U quarks and a D quark make a proton, and a proton and an electron make a hydrogen atom. So a pair of X's fall apart into everything we need to make atoms. And atoms are real matter.

It is this that makes the baking recipe work because, if our oven explodes at the temperature where pairs of Xs are being created, those particles will leave behind them a small number of protons that are not matched up with anti-protons and an equal number of electrons that are not matched with anti-electrons. As the temperature falls and the matter and antimatter particles fulfill their suicide pact and turn into light, there are a few protons and electrons left over to form hydrogen when things really cool down. This is the key to the recipe for baking matter out of nothing.

All the matter in our universe is the result of this slight excess of matter over anti-matter. And it was a very slight excess. The matter made in the Big Bang was almost all hydrogen and for every hydrogen atom created over ten thousand million photons of light were created at the same time. "Let there be light" is no exaggeration! Without that built-in left-handedness, the history of the universe would have ended right here, light and nothing else but light. Pretty, but boring.

Of course, hydrogen alone does not an interesting universe make. But you can bake hydrogen in the center of stars into all sorts of interesting things such as oxygen and carbon, the stuff of which we dreamers are made of, so it's a good enough beginning.

It is known that the universe was much hotter even than this ridiculous X-creating temperature in the very beginning, way up in the quilly quintillion range and higher. So it is quite scientifically respectable to think that God (perhaps the Heavenly

Mother aspect?) simply baked this universe out of nothing. The starting point seems to have been an infinite energy potential, but this is something currently beyond scientific speculation as even the best theories fail to even speculate about the universe before it was a million trillion trillion trillionth of a second old. What was happening before that time is currently part of the great unknown.

... and add a twist.

One thing still remains. Baking matter out of nothing depends on matter and anti-matter appearing out of nowhere. This oddity is explained neatly in Superstring Theory, currently the hot topic of physics. This theory has people excited because it has the ability to unite those two great—but thoroughly disunited—pillars of modern physics: Relativity, which showed that gravity is a bending of our familiar four dimensions of space-time; and Quantum Mechanics, which accurately describes the behavior of the subatomic world without saying anything about what it's made of.

The two basic concepts of the theory do not make common sense (so you will not be alone if this section makes you wonder of modern physics has got a little out of touch with reality): the universe has many dimensions in addition to the regular four; and that there is another aspect to gravity called 'supergravity.'

Regular gravity is so mild that all the matter in our universe hardly bends the familiar four dimensions at all, the curve is so gentle that it is hardly noticeable over the whole vast expanse of the visible universe. Supergravity, on the other hand, is so intense that it bends the other dimensions so fiercely that they end up billions of times smaller than an atom. These bits (or strings) of rolled up dimensions are what we see as subatomic particles. (Naturally, you will ask at this point, 'Just what are those extra dimensions?' Here we come up against the limit of current understanding, no one knows—but then no one knows just exactly what the familiar space and time dimensions are either.)

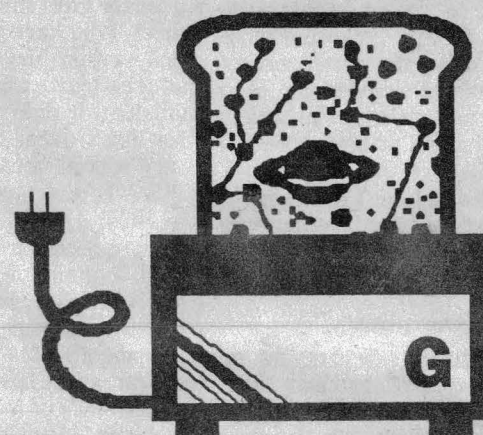
Superstring theory explains how everything we observe about particles are actually twists in these bits of higher dimensions. For instance, the two varieties of electric charge, positive and negative. You will not be too far off if you think of them as tiny twists in one of the higher

dimension, a left-hand twist being one charge and a right-hand twist the other.

This might sound a little weird and abstract but it does explain a great deal. When an electron with a negative charge meets an anti-electron with a positive charge they turn into particles of light with no charge. This is a left-handed twist meeting a right-handed twist resulting in no twist at all (at least in regard to charge).

The recipe revealed

Now we can fill in the last gap in our recipe for baking matter because the spontaneous production of matter and anti-matter out of nothing is just the reverse of this. Sufficient energy can twist the higher dimensions producing what we observe as particles. But any twisting of an untwisted state will always involve a left-handed and a right-handed twist going off in different directions. If you (or, more likely, your kid) has ever pulled the tape out of one of your (probably most precious) cassettes, you will



know that twisting always produces matching twists with opposite directions which, with care, can be brought back together to make no-twist once more. These complementary twists in the higher dimensions are what we see in the regular dimensions as matter and anti-matter particles.

When the oven is hot enough, there is plenty of energy to create twists, so matching particles of matter and anti-matter can pop out of nowhere very easily, including those crucial pairs of X particles.

It took a while to get here and, what with X particles and higher dimensions, I can only hope you made it. But here you have it, science has uncovered the basic recipe for baking a universe: Take empty space, set the temperature on high, crumble it with the left hand and add a little twist.

Did I say in last month's article that this was the *hard* way to make a universe? To my mind, it seems a lot easier than figuring out how to make a magic wand!

PROFILES

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happy to offer anything I can do, my only desire is simply to be a good member of the Unification Church. I want to understand the Divine Principle. I want to be able to live according to Divine Principle.

The Greatest Power in the World

To be a good member of the Unification Church means to be a son of God, to be fully immersed self-consciously in the providence of restoration through indemnity. It is important to know that one's life does not belong to oneself, so there's no sense of possessiveness about it. God has a plan for my life, and my job is to try to discern that plan and magnify it. But I think that simply means to be a good

member of the Unification Church. I want to be able to teach the Word of God. I believe the Word of God is the greatest power in the world, because True Love is wrapped up in it. In past history there were points where the Word of God totally changed the world and I want to see that happen again.

We also all have to deal with the problem of individual sin and our own fallen nature and our own identity. What I respect very much in Rev. Baughman and Dr. Durst is that they hold to ideals as real, tangible, weighty matters. It is important not to compromise our ideals. We don't live in a morally relative universe. Our actions have consequences far beyond what we can see, both for other people and in the formation of our own selves. We have to be serious, so serious that we can devote

everything we have for the sake of our ideals, including our family life, and our material security.

I don't have hard feelings toward anybody who does well materially because I believe that God wants to bless people with material goods. But it is important that we be careful about what we do they do with it. Material wealth becomes a curse if we don't use it properly. I hope that as our members become more successful and prosperous, that material prosperity doesn't turn into a curse and drown our vision and our ideals. We have to go far beyond the scope of material happiness.

Take Responsibility

I want to see our movement here in America, and especially the Americans, not the Koreans and Japanese and Europeans who are here to help us, really taking

responsibility for what God needs to do here. But the Americans in the movement have a lot of growing up to do, a lot of changes to make, and a lot of maturing to do. With few exceptions, I'm not very proud of the Americans in the movement, including myself. Sometimes, I feel so ashamed of my country. I like everyone as brothers and sisters, as people, but I'm not yet impressed with our heart.

Americans have done great things in the world, but American Unification Church members have not. Why not? We tend to say we've been held back, held down, that the structure prevents us from fulfilling our potential because it doesn't operate on the values that we hold dear. But I think that is a cop-out. It's time for us to take the bull by the horns and take the flack and take ownership and take responsibility.

Matchmaking ... By Any Other Name ...?



**JOHN
BIERMANS**

In a recent conversation with several lawyers, I was told that, in their view, the general American public considers the practice of arranged marriages to be extremely antiquated, if not totally bizarre and incomprehensible. This came as somewhat of a surprise to me given that much of the rest of the world still follows this practice, not to mention the fact that arranged marriages are a part of the heritage of many Americans, particularly Jews, Hindus, Muslims, Greek Orthodox, etc.

This comment also surprised me because of the growing acceptance of matchmaking or dating services. As I read the newspapers, I notice a plethora of matchmaking or dating services that are advertising these days. A recent ad in the New York Times listed six of these with such names as "Singles Events", "Matchmaking" and "People Resources."

It is evident to me that people nowadays are realizing that it's not such a bad idea to have some help in finding the most compatible person with whom you will spend the rest of your life! Although what is being offered by these dating services is not an "arranged marriage" in the traditional sense, there are similarities with what happens when Unification Church members ask Reverend Moon to suggest someone who could be the best possible "eternity mate" for them.

Two Methods of Matching

One of the main reasons I believe arranged marriages are to be preferred is the fact that it is much more likely that you will meet a suitable or compatible person if someone who knows something about you is doing the choosing than if one just "goes out on the prowl", as many people do. A

recent article in *Jewish Week* entitled, "Matchmaker, Matchmaker, Make me a Match", made this point rather well. It provides two rather different scenarios for Jon, "a busy, cultured Jewish man in his 40s, divorced, overworked but successful in his career in a male-dominated profession, who would like to meet an attractive and stimulating woman."

The two scenarios are as follows:

"Scenario A: Canceling a business meeting, he attends a fundraiser for singles held at a disco. No one is aware of his stature. For the moment, how well he dances (not well) is what is important. He competes with other men for the better-looking women, not knowing about their interests or accomplishments. He feels slightly humiliated being there. He manages to get a woman's telephone number, but misses meeting several others better suited to him. Except by sheer chance, he could not have known which ones they were."

Scenario B: In a private interview, scheduled at his convenience, Jon tells a professional of his interests and accomplishments, and his hopes of meeting a pretty, equally accomplished woman. He is told about the background, talents and interests of several women, and shown their photographs. He chooses several and later is described to them. Aware of his background, interests and achievements, even without seeing his picture, several agree to meet him. He is given their numbers." (*The Jewish Week*, March 24, 1989)

None of this, however, addresses the more serious possibility that our Jewish friend might end up *marrying* one of these disco pick-ups—and finding himself in divorce court in short order. Given our current divorce rate of an estimated 56% (for first marriages), such is not an unlikely course of events.

Difficulties In Finding A Spouse

Scenario B is not the way Unificationists meet their prospective spouses but there are similarities. But why do people have so many concepts or negative images about this practice? Psychoanalyst Barbara

Chasen, who is the author of the above-mentioned article, discusses these. For example, many men have what she calls the "hunt syndrome" whereby their masculinity is threatened if they are "not in pursuit." Others have concern over their pride: "It would hurt my pride to think I had to pay to meet someone." (Ibid.)

In today's impersonal society, it has become increasingly difficult to find the right marriage partner. I know that I was certainly preoccupied with this "problem" at an earlier stage in my life. Today, the AIDS crisis and the fact that our society has become so impersonal make it all the more difficult. One 24-year-old public relations executive was quoted as follows:

"New York can be a really lonely place. Everyone acquires an anonymous character. On the subway, the same people kicking and shoving and ignoring you might be loving and caring in a relationship." (*New York Times*, Jan 20, 1988)

To make matters worse, people feel that the clubs and bars are often just as alienating. One 28-year-old Manhattan lawyer laments:

"What's so disenchanting about the club scene is that being cool and detached is the order of the day." (Ibid.)

Blind Dates Popular Again

"Blind dates" have become another common and accepted method of meeting potential spouses these days. But they have problems as well, as evidenced by one 28-year-old actor from Queens:

"The worst experience I ever had on a blind date was with this girl I took to a restaurant on Long Island. She said, 'I don't know why I went out with you, you're

not that good-looking.' I asked the waitress over and said, 'Look, we're not going to have dinner,' and then I gave my date \$20, and she took a cab home." (*New York Times*, Jan. 20, 1988)

As serious as all of these problems may sound, most dating services or people who arrange blind dates *never* talk about something that is much more basic to a healthy, long-lasting relationship—and

Beautiful Women Do Not Go To Singles Bars!

The truly beautiful woman who finds herself single does not go to singles bars. Not will you find her on singles weekends, but she is out there, and being the woman that she is, she would love to meet that special man.

I know! I have interviewed hundreds of these women. I know who they are, where they are and how to reach them.

If you are successful, single and interested in having a special lady in your life, call. Let me learn something about you.

Chances are I know a number of beautiful single women who would love to meet a guy just like you. I will introduce you to several of them and help you find one who is just right for you. Isn't that what you really want?

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This is typical of ads that appear in many newspapers such as The New York Times.

that is one's deep inner values and relationship with God. From my experience, this is the most central aspect of my marriage. It is the essence, the glue, the bond that keeps us inseparable. This is why I believe that coming to Reverend Moon's "dating service" is far superior to anything else that's being offered around town!

All in all, I think dating services are a good idea, at least for those who don't have someone like Reverend Moon to do the matchmaking for them. But, whatever they call it nowadays, matchmaking is still matchmaking.

Education and the 'Whole Elephant'

By Paula Fujiwara

This is the second and last excerpt from a paper presented to the "Foundations of Religious Education" class at the Unification Theological Seminary.

Often, in introductory presentations to guests, Unificationists have told the story of the five blind men and the elephant. The message of the story is that the blind men all mistakenly thought that the part of the elephant they touched was the whole elephant.

Likewise, many religious traditions have claimed to have all of the truth while alleging that other faiths taught falsehoods. Thus, conflict has continued just as the blind men argued amongst themselves. Unificationism does not make such claims but instead promotes unity and harmony among religions by seeking common values and a common purpose.

One common absolute value is God's love. In Rev. Moon's words:

"God's love is not sectarian. God's love reaches deep into human hearts and becomes the source of true love gushing out into the everyday lives of human beings. Therefore, God's love is the fundamental element for forming one harmoni-

ous heartistic realm embracing all people that comprehends all relative values. Thus, absolute values based on God's love are deeper, broader and more permanent than values based on rational presuppositions or on relative ideologies or beliefs." (Absolute Values," p.6)

According to Dr. Sung Han Lee, "any religion recognizing the fundamental being of the universe as the subject of love would be included.... Therefore, Christianity, Islam, Judaism, Buddhism, Hinduism and Confucianism are included." ("Creation" p.4)

Why Many Religions?

Unificationism can also give a plausible explanation of God's purpose for founding many different faiths. Here, I will paraphrase one of Dr. Lee's talks on this subject.

God established a specific religion in a specific region to awaken the people from their ignorance (due to the human fall) through truth which would make them practice love. The ultimate goal is to restore the sinful world and realize a unified world of love on earth. This would be none other than the Kingdom of Heaven on Earth expressed in Christianity. (Other faiths have the same ideal expressed in other terms.) These regional expressions of truth were not free from regional limitations, however, so God has been working

to establish a universal doctrine at the consummation of the sinful history when the ideal world of true love will be realized. This will be the unification of the essence of each religion.

God's intention was for Jesus to implant this universal doctrine 2,000 years ago. This providence was postponed due to his crucifixion. Thus, there must be a second coming when this providence will be fulfilled. God has directed the religions that were founded before Jesus' coming to continue spreading in their regions until now when we have an overlapping of some regional faiths. It is also fascinating to note that many faiths are expecting the return of their founder or a righteous leader to come. God will appoint one man who, in order to fulfill the many prophecies, will be the Lord of the Second Advent. God's love can be manifested in a world where all people love one another as brothers and sisters attending God as their parent. When all faiths recognize this as their goal and purpose, then that will be the common base upon which unity and harmony of religion can be achieved.

Interfaith Dialogue

The Unification Movement puts a tremendous amount of energy and resources into inter- and intra-religious dialogue. Thus, Unificationists value dialogue very highly in promoting God's ideal.

Participating in such dialogue requires a great deal of religious maturity since the virtues of humility, patience and tolerance are sorely tested. Here, I would like to briefly outline the Unificationist principles of inter(intra)religious dialogue which have been adapted from Leonard Swindler's "Dialogue Decalogue." Dr. David Carlden, a Unificationist professor of World Religions, lectures on these principles at the Unification Theological Seminary.

First, dialogue is an experimental approach rather than a theoretical approach to the harmony and unity of religion. Devout practitioners of the different faiths are generally mature, balanced and whole individuals who lead an exemplary life of faith. They can easily relate to others who have reached a similar level of religious maturity. For this very reason, Rev. Moon challenges believers of all faiths to rededicate themselves to their own faith. He does not try to convert people to Unificationism because he has confidence that union with God will bring automatic union with all religiously mature persons.

Secondly, dialogue should be motivated by a sincere heart. This is the expression of God's Heart which desires, hopes and reaches out with no ulterior motives. Without such true sincerity, trust cannot be achieved. What is the sincere heart made up of? Sincere honesty, respect, openness,

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The Sarah Society, Victorious Women for God

By Karen Smith

Perhaps "The Sarah Society" conjures up many different images, but in essence it is a very simple idea. Its history is short but promising. Its birth grew out of a seed idea during one Sunday Service in the White Plains (Westchester County, NY) center. For various reasons, that week, only four sisters—Hannelore Biermans, Susan Puczykowski, Waltraud Winding and myself were in attendance.

As we shared with one another, we realized that even though we were living in the same house together, there was a resource in our sharing of hearts and experiences that was being untapped. We also considered the point that many women in our Westchester community do not have the opportunity, the type of community of women with whom they can share in a meaningful and constructive way.

The seed was sown. Very quickly ideas about forming a women's group for the purpose of sharing our sense of community, sense of value, sense of dignity and purpose of women, along with the exploration of these areas within ourselves seemed a natural outcome. Then, with the excitement of creating a "new baby", we sought a name.

Quickly we concluded that this Society could be a way of keeping that learning experience, vision and deepening of our understanding of ourselves as women in God's family alive. So in honor of the founding mother of our movement, and in the name of the first woman who brought a victory for God's providence, we inaugurated the Sarah Society.

Since then we have had a number of

business meetings, an introductory seminar, "friendship meetings", faith-sharing and Sunday services as part of the activities of this Society. We have developed a basic schedule that spans the remainder of this year, and have started working with the idea of one special project—"Sex Respect".

Mrs. Nora Spurgin gave a presentation on this topic at our first "Introductory Seminar" at the Ramada Inn, Elmsford, Sunday 16th April. As part of this presentation, she showed part of a videotape that featured Colleen Mast. She is a Health Education teacher who has developed a series of classes that teach the wisdom of abstinence until marriage for our children's health—physical and emotional.

To us, her philosophy strongly supported traditional family values, and the biological and psychological reasons provided a clear basis for her conclusions. She was also a dynamic speaker. Those present felt it would be a good way to "get our feet wet" if there were a possibility of getting involved with this project in the New York area. We are presently awaiting information from her.

Meanwhile, we busy ourselves with other activities at hand. The next main event is a conference on "Women in the Ministry: Identity, Roles and Relationships". This is being held at the Marble Collegiate Church, New York on 5th May. The Sarah Society is co-sponsoring it with the Unification Campus Ministry Fellowship. After this on 9th May, a small group is attending the final performance of the season of the New York City Symphony at Carnegie Hall. Then on the 21st May, we are having our first annual gala picnic. In between times we have informal discussion

groups and business meetings.

As one person it is hard to move this stubborn society and world. However, can you image what half the world's population could do if we were all to pray for world peace on the same day, every day? Perhaps there is a way to encircle the world with love, substantially and not only in hope! Perhaps the women of the world really can help prepare the way for the union of Cain

Calendar

May 21: Annual World Family Picnic & Prayer for World Peace

June 18-24: Grandparents Week

July 22-23: Family Fishing For Fun—"Get Hooked on Fishing not Drugs" campaign.

August 26: Annual Sarah Society Ball—Featuring the award of Husband & Wife of the Year

September 23-24: Time Management Seminar (Institute for Leadership Development)

October 9: Annual International Women's Convention

November 26: Walk for Family Values (A benefit fundraiser)

January: Art Festival: Beauty & Virtue in Art

Introductory pamphlet

The pamphlet reads as follows:

"Everyone, without exception, is born into a family situation, be it a single parent and child, or an extended family of several generations and relatives. However, in today's world, the family unit is under increasing stress with the consequent rise in divorce, and tragically, spouse and child abuse.

"Long before one enters school, he or she has already learned the most basic lessons in life. Some children learn to trust and love, serving those around them with affection and appreciation. Others learn to live in fear of their surrounding world, surviving through tactics of self defence and retaliation. Some children learn to overcome obstacles with patience and perseverance, and some learn to blame

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willingness to change and grow based on the new understanding and experience achieved. One must have the mature religious quality of self-criticism in order to avoid having a closed mind.

Through give and take based on such a heart of sincerity, tremendous energy is generated. Participants become stimulated, excited, encouraged and hopeful. Any barriers that existed cannot stand up against that kind of godly spirit.

Groundrules

There are also some practical groundrules that prevent difficult impasses in dialogues especially when discussing doctrine: First, agree to disagree intellectually but agree to get close heartistically. Second, keep the discussion confined to broad categories where there is a lot of

common ground. Seek out similarities and commonalities even if they are only superficial.

It is also important to be aware that doctrines are not as static as we often assume. Beliefs have been transformed through history (for example, the doctrines of Trinity and Christology have been through a tremendous amount of transformation.) Thus, transformation is a very viable possibility. Admittedly, there has been a lot of distortion of the fundamental principles of all faiths. Through dialogue we are comparing each other's symbols. Riamundo Panikkar, who has participated in Unificationist sponsored dialogues, recognizes that as we grasp what others are saying our understanding of our own symbols becomes deeper and broader. In this way, different religious beliefs can converge and transcend the misunderstandings of the past. Of primary importance is the unity of spirit, feeling and heart which

can be the result of dialogue. It is God's love that can operate through dialogue to harmonize, reconcile, embrace, console, resurrect and eliminate differences among the participants.

Dr. David Carlson has focused on God's Heart of love in his doctoral dissertation about the various approaches to interreligious dialogue. Put briefly, there is a spectrum of approaches or attitudes from exclusivism, inclusivism, pluralism and theocentrism. Dr. Carlson has found each approach to be wanting in some respect. He has taken the good elements from each and created a new approach called "familialism." He defines it as having the Heart of God as the central axis. Familialism maintains that God's Heart of love has been partially revealed in various degrees through the different faiths. The full manifestation of God's Heart of love in the world is to be realized at the time of the Second Coming which all major faiths expect. A world of True Heart awaits us. In the meantime, we should be open to all faiths and dialogue is essential to promote unity of heart. The various religious traditions are siblings with one parent.

As a result of Unificationist sponsored dialogue, unique new projects have been initiated such as the compiling of a World Scripture Anthology and the founding of the Religious Youth Service which is like a spiritually oriented Peace Corps.

We have seen, then, that Unificationism seeds to define common goals and common values among religions. The main avenue for achieving this has been through inter- and intra-religious dialogue. Thus, Unificationism is not only a theology, philosophy and worldview but it is a practical and action-oriented movement. The main thrust has been for all faiths to clearly understand God's one true will and follow it.

Religious Education

The field of Religious Education faces a tremendous challenge to provide guidance

toward mature religiosity in a pluralistic and progressively more secular world. The elements of Unificationism which I have presented can be an invaluable contribution toward designing curricula for various educational settings. Indeed, those elements make up much of Unificationsim's own Theory of Education. The actual curriculum designing remains to be done but the heart and commitment is there. Rev. Moon has proclaimed that "God is calling for religious people with living spirituality to uphold the truth of religion and relate it to the situations in their societies. People who are grounded in the truth and in living communication with God are bound to influence others and bring about a revival of spirituality everywhere. True religions do not follow the trends of the secular world, but, centering on God's will, should enlighten the world and lead the people, even in the face of opposition and persecution.

Unificationism is working to realize the ideal of absolute values centered on God's love. This will be realized naturally as young people are educated for mature religiosity which is rooted yet open. Rev. Moon has said that "difficult and daring decisions are necessary if the many existing partial viewpoints are to be unified into one coherent principle."

Patricia Mische seems to concur when she advocates that "we must bring the best insights of the world's spiritual traditions forward into our new global context and add to these a new spiritual inquiry appropriate to our times."

Gabriel Moran has also expressed that, without dialogue with those who do not share our tradition, we are not teaching religiously. He has realized too, that "religious educators need a worldwide conversation, and just as surely, the world needs a conversation about religious education." Unificationism provides the much needed catalyst for that conversation to continue and to bear the fruits of mature religiosity.



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SOUL OF RUSSIA

What Contemporary Soviet Posters Reveal

By Erin Bouma

Gone are the super-heroic, "New Communist Man," the noble male and female comrades, striding boldly into a bright and glorious utopia. Gone are the pure and radiant Young Pioneer youths, ready to give all for Father Lenin and the State. In their place are ordinary mortals, filled with bad habits, inclined to breaking the rules, indulging in alcohol, tobacco and drugs and frequenting prostitutes. Also on the scene are petty bureaucrats, lazy workers and ignorant peasant women. These contemporary Soviet posters are the fruits of glasnost.

A society can be partially read by examining the issues and images it chooses to project onto posters for sale and distribution. Perhaps because Soviet society and streets lack the colorful visual stimulation we are so accustomed to in the West, from advertising and our entertainment media, it produces many political and social posters that are available in ordinary and military bookstores. Posters are not a high-tech, sophisticated medium, but one which can potentially reach a maximum of people with a minimum of paper and bring a little color and the paternalistic state into the lives of citizens.

Or these posters continue to be produced, because, in the political tradition of the Bolsheviks, they were used from the beginning for indoctrination and mobilization campaigns. Then, Soviet publicists were directed by Lenin to remold the people in his own image; thereafter, posters were used in the remaking and redefining of the glorious revolutionary cause. To an extent, these posters served to motivate and direct the energies of the uneducated, shapeless mass of people inside the USSR.

But they never fulfilled in creating, through graphic messages, the model socialist citizens and workers desired by their makers. Which is why glasnost and perestroika reforms are so urgent today.

On my tour last November, I visited several bookstores both in Leningrad and Kiev to get a feel for the current state of

glasnost and public education campaigns in the restructuring of the people's thinking and habits. I wanted to use the posters to gauge the prominent themes being promoted in the face of rising public environmental campaigns, the failed state crusade against alcohol, the revelation the Soviet health care is primitive and generally unsanitary, and the first AIDS death in the Soviet Union.

From the 1987 WMA Soviet Tour, two sets of very political posters were purchased. Among them "peace themes" were very prominent, alongside an unmistakable mistrust of Uncle Sam, still the "Fat Capitalist," the "War-monger" or other stereotypes. Reading over the meeting dialogues, the Soviet officials often brought up the absolute need for Americans to rid themselves of "the image of the enemy." On the same trip in November 1987, by the way, even the Moscow Circus performance was filled with these propaganda themes, as well.

In the Leningrad's Dom Knigi (The House of Books) on Nevsky Prospekt poster section, I went to a small room displaying nearly 30 large posters and several sets. So I wasn't too surprised when a English-speaking young artist came up to me there and told me that, even though there were none in evidence in November 1988, only the year before most of the posters were overtly anti-American. I thought it very interesting that he wanted to make sure that I, as a short-time visitor, had no illusions about what messages had previously been fed to Soviet citizens.

But in the stores I visited I could find no evidence of the former type of poster being displayed or sold (unless they were like under-the-counter pornography for hardcore addicts).

I do not have command of the Russian language, so if there were subtle references to the "Ugly Americans" in the text of some of them, I failed to pick it up. (But most Soviet posters, unlike Russian jokes, are not known for their subtlety.) No, along side the quotes from Lenin, Marx and Engels there was a definite new spirit. Next to posters of military weapons and heroic

Great Patriotic War struggles against fascism, the posters represented a more internal examination of Russian society, especially its weaknesses.

Social Ills

The most dynamic posters are now exposing the social ills and destructive habits of Russian culture: alcoholism, drug addiction, prostitution, laziness, sloppy work habits, etc. I don't know if they are displayed in schools and public places or only purchased for private consumption. Some read like industrial safety messages, and look about as exciting as a guidebook to pouring concrete.

My guess is that the average Soviet worker ignores all but the strongest and most inspiring admonishments. After years of overload from signs on the glories of communism and boasts about the latest five-year plan, I suspect that most people living in the major cities of the USSR tune them out, much as we in the West stop looking at billboards and commercials between TV programs unless they catch our eye or hit our funnybone. So the skull-and-crossbones, coffins, headstones, etc., serve as the icons of self-destructive personal behavior, seldom-publicized but well-practiced under years of socialism.

These new posters go beyond just admitting or exposing social problems. They exhort Soviet citizens to change their ways, warning them against the dangers of tobacco, alcohol and drugs as well as "entrapment" by prostitutes. A few can also be found decrying industrial pollution and some try to warn against black market trading. But, in them, the average Soviet citizen, living an uninspiring life of raw survival, is given only dire warnings and little incentive to "shape up." Posters, by themselves, can create an illusion of overcoming social evils and victory, but they will not transform the dreary lives of so many under communism.

I'm afraid that these attempts at glasnost may just make life all the more depressing, since the burden of the messages is placed on the unhappy individual to get himself "together," so that society can more for-

ward. If this is the whole "truth" of the situation in the USSR, then again, everybody—and no body—is responsible.

In places, the posters, hint at the need for a strengthened moral sense. In the selection presented on these pages, wittingly or not, the socialist state posters employ both a cross and the term "sin" in their messages. Some Sovietologists see the Kremlin approaches to the churches, as a recognition of the need for greater moral fiber in their people. It may be a historic beginning.

Will It Help?

To the extent that environment shapes human beings, then the contemporary Soviet world of despair, corruption and pollution will not tend to bring out the highest nature in everyone. Nor will just material goods, imported or home-produced, alone fill the vacuum inside the souls of the peoples of the USSR. An emptiness that results in mass alienation and anti-social behavior goes far deeper than Marx or Lenin ever understood.

In fact, people who have lived under the restraints of government-imposed economic and spiritual "stagnation" can hardly be at their creative, joyful best until they really believe a better future is possible for themselves and their children. Of course, being well-housed, well-fed and well-clothed and secure from terror is a precondition to achieving personal dignity and value. And achieving that self-respect and hope are the only means to transform (restructure) the lives of people anywhere.

Now, instead of just being exhorted to fulfill the five-year plan and given false expectations that the USSR is about to surpass the West, the people are told to clean up their personal lives. It is a step forward, of sorts, on the road back to the real world. But that reality now offers little around the bend. Only the strongest will be able to respond to the messages of these posters, the rest of the population will continue to endure them. I look forward to the day when Soviet posters are aimed at providing a healthy atmosphere and a vision, which can lead all the people out of their misery.

SARAH
from page 16

others rather than take personal responsibility.

"In other words, it is the family setting which initially molds the character of the child and, in many ways, determines what kind of contribution that child will bring to society as he or she matures. Thus social problems are merely individual problems on a larger scale. It is no coincidence that as we witness the breakdown of the family, we also watch a concurrent breakdown of the individual and the society.

"For example, drug and alcohol addiction are individual problems which afflict all modern societies from the highest echelon to the lowest pockets of poverty. But the sum result of substance abuse has a tremendous affect on the whole society and places strain upon international relationships.

"All crimes, be they the so called white collar or violent street crimes are perpetrated by individuals, and individuals are the fabric of society, thus, society pays each time one person overdoses on drugs or embezzles company funds or shoots to kill in an angry rage.

"Likewise, when good individuals decide to act, especially when they come together in constructive action society benefits. If the society is able to develop in a good direction, individuals also benefit. Thus, the solution to the problems we see surrounding and almost overwhelming us

can be found in each and every individual.

"The Sarah Society was formed by women dedicated to the development of good individuals through the ideals and values of the family. The core of the family is the mother figure. Thus, whether the woman physically bears a child or nurtures someone toward maturity, she plays a central role in the creation and growth of the character or personality of that person.

"What is really needed then, to solve the problems of society is the formation of good individuals through the family, which means especially through the influence of the mother figure. If the mother has true

values, values which are centered upon lasting and universal ideas (thus, centered upon God who is an eternal being and creator of us all), then those whom she nurtures and educates and leads can also become people of true value.

"Knowing that one person by herself could not possibly overcome the surmounting problems of today's world, The Sarah Society first aims to be a support group, women in support of one another as they pursue the task of becoming true women. However that support has an active rather than a passive goal. A true women cares not only for herself and her family, but also for her larger family—her society, her nation, her world.

"The Sarah Society is also women dedicated to community, society, national and world level action which would lead to the solutions of the problems mentioned above as well as countless others. In this way The Sarah Society is women in support of one another who feel called to become examples of true, universal and eternal value, and to lead others to become of those same values.

"Thus, The Sarah Society, taking its name from an historical woman of the Old Testament who lived a challenging life with courage and helped to found a faith which has influenced all other faiths of the world, takes upon itself today the mission of making the world better. Its goals can therefore be summarized in the following motto:

"With love and courage as my inherit-

ance from God, I believe I can help create a world of true peace and prosperity.

Whereas, I aspire to a true heart, of care and compassion, dignity and integrity, support and vision, virtue and wisdom;

Therefore I solemnly undertake to help this society prosper so that women can come together to celebrate their divine value and purpose, and so pursue the task of healing a wounded world."

If anyone would be interested in joining the Society or finding out more about it, please write to:

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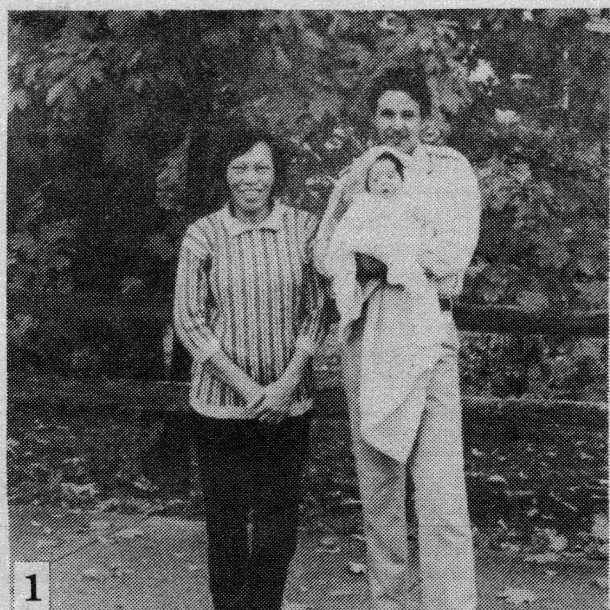
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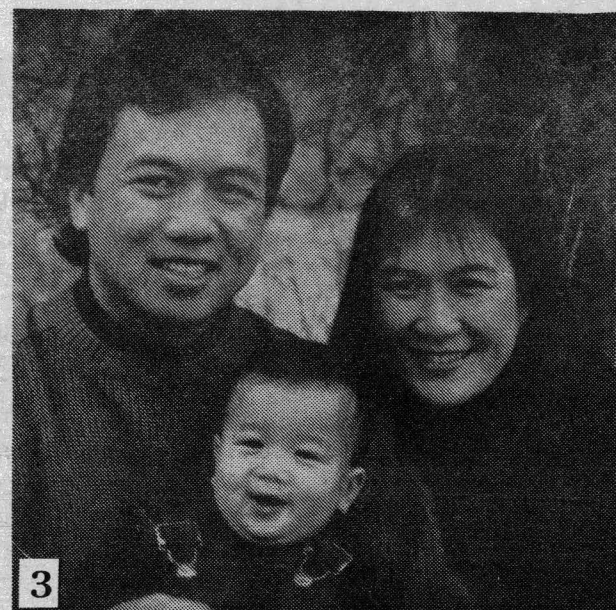
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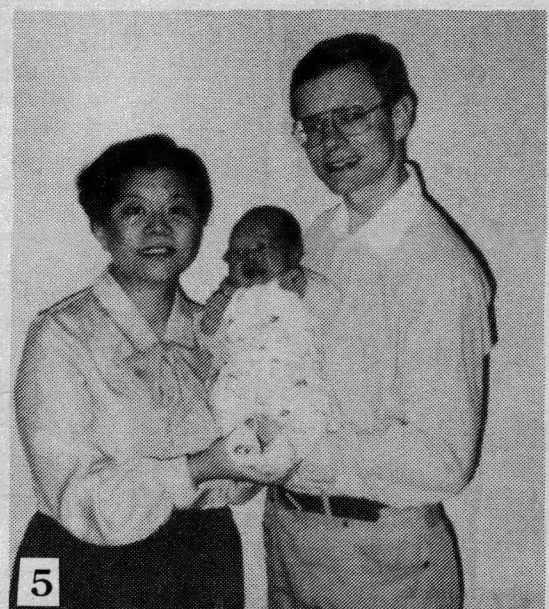
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To share your delight with us, send a photo (no ceremonial robes please; color is fine except that those indoor-without-flash orange-colored ones will come out muddy!) of ALL your family, with the names and the birthdate (typed if your handwriting is ambiguous) to: **Unification News, 4 West 43rd Street, New York NY 10036.** (No returns, sorry.) This month we are proud to present:

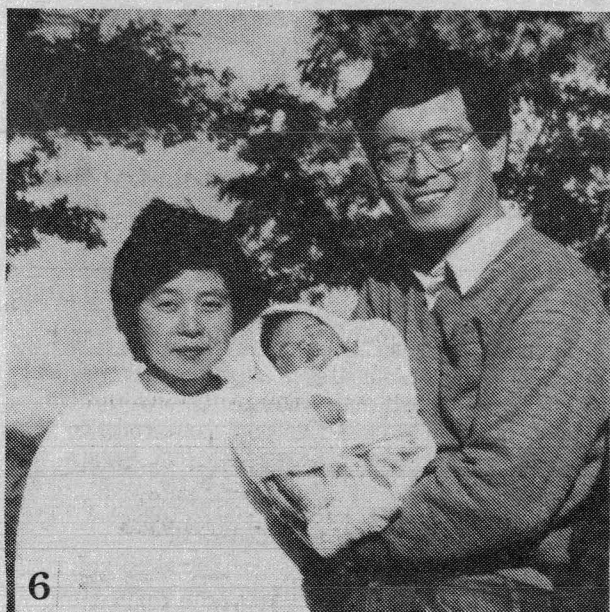
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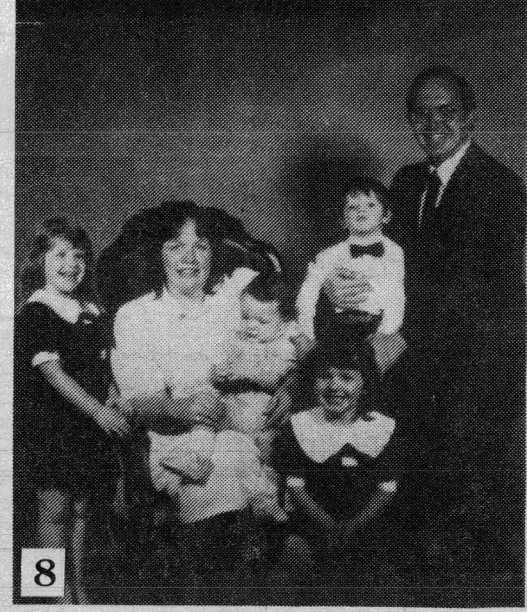
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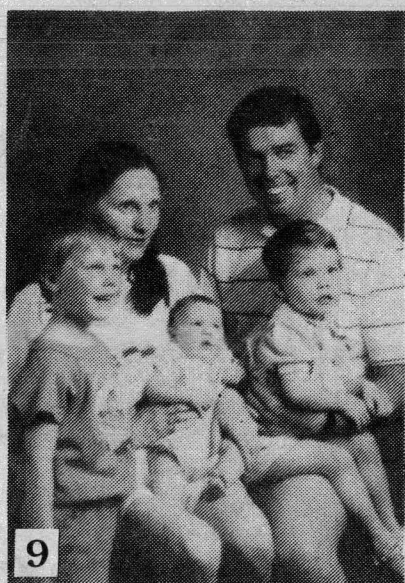
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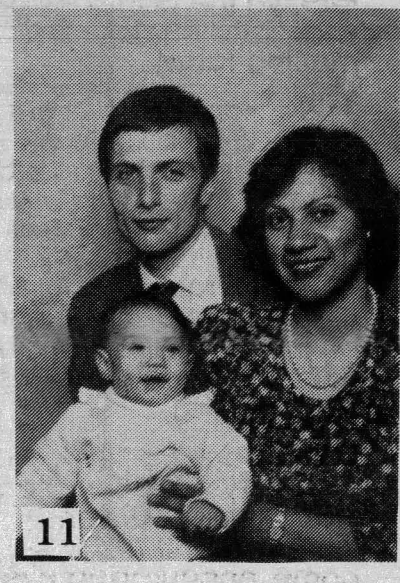
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Richard L. Lewis
—EDITOR—

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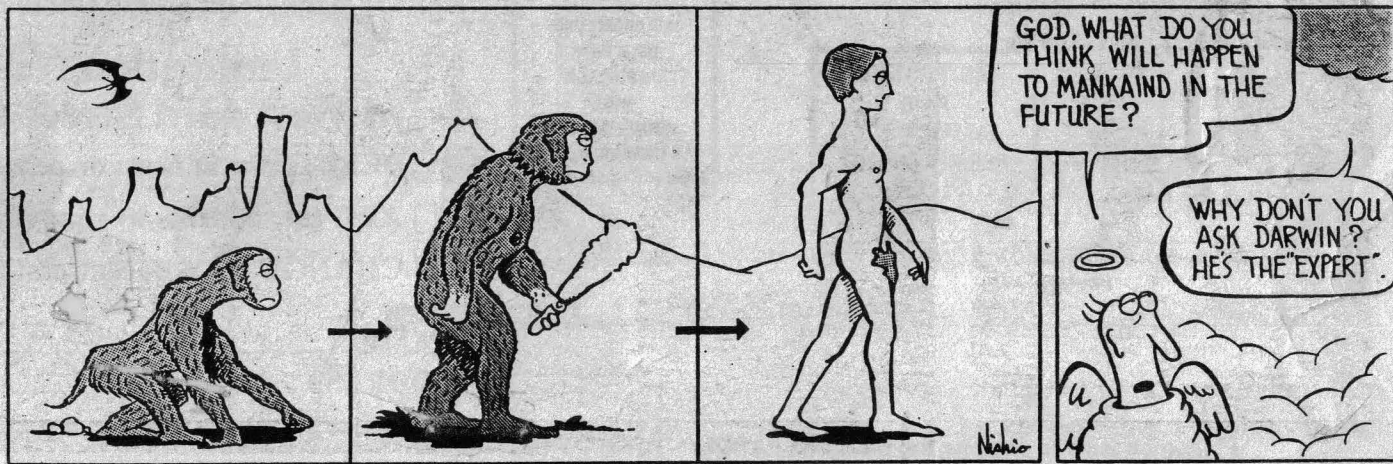
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