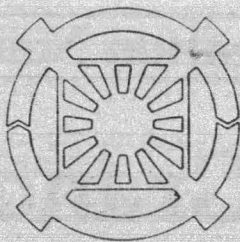


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# Unification News

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## INTERNATIONAL RELIEF FRIENDSHIP FOUNDATION

### Prince of Peace School: Unificationist Education Amidst the Guerilla Terror, A Seed of Hope for Peru

By Carmela Lim

In 1979, the missionaries of the Unification Church of Peru prayed for God's guidance and vision as to how they could best serve their country in such an uncertain period of its development as a nation. They reflected upon what the nation needed most.

Although the most essential thing is always to share God's words and His hope for the nation and the world, as the missionaries listened to the early members, studied Peru's history and observed the actual situation, they realized that education and health were also of vital concern. These two areas needed substantial support to help develop a free nation based upon healthy minds and bodies.

In the process of endeavoring to maintain their identity as a freedom-loving and Christian people, Peruvians have experi-



A class at the Prince of Peace School in Peru. (IRFF)

enced much suffering and pain. Since 1980, the activities of Maoist-Marxist guerillas have been violently obstructing social order, killing thousands of innocent people and threatening the internal peace of the country.

In the shadow of such adversity, God's love and light beamed and inspired the missionaries to plant a tiny seed of new hope which will make a positive impact on the destiny of Peru by founding the Prince of Peace (Principe de la Paz) elementary school on July 4, 1980. With the kind support of Reverend Chung Hwan Kwak, the school was officially recognized as an educational project of Peru's HSA-UWC, funded by IRFF. In the first year

see IRFF on page 16

## NEW ECUMENICAL RESEARCH ASSOCIATION

### Marxists and Christians Debate Human Rights

By Dr. Franz Feige

It is exciting to be involved in dialogue with Eastern Europeans at this time. Change there is accelerating exponentially. At a New ERA's (New Ecumenical Research Association) Christian-Marxist Dialogue in Hungary one year ago, I noticed the rapid social and economic transformation of the country. Seen from today's perspective, the changes are outdistancing the idealistic hopes expressed then in Budapest at that conference.

I recall particularly the reception for our conference by the Secretariat for Church Affairs in Hungary. The question and answer session, attended by the Secretary of Church Affairs himself, revealed what our Hungarian participants had pointed out sarcastically: that the Office's main task was to keep all religious affairs under the control of the Communist State. Recently I was told gleefully by the same Hungarians that the Office for Church Affairs had been abolished.

In some Eastern European states changes are occurring just below the boiling point, that is, on a rapid but stable pace. In other states, the slightest signs of

public stirrings are swiftly squelched by omnipresent governments. Yet the current example of East Germany is teaching us that the shift in temperature can be cataclysmic, as though a big furnace is

fueled with masses of pinned-up energy. But the new situation does not merely pose a problem for East Germany. In fact, the East German exodus raises again the uneasy perennial question of Europe's

balance of power and post-World War II peace. Neither the Soviet Union and the United States nor the Western European nations themselves are prepared at this time to answer these questions satisfactorily.

The East German case is especially enlightening, because the demands of the East Germans for improvements cannot merely be reduced to economic motivations. East Germany has been the Eastern Block model for socialist economic success and security. Clearly, the mass demonstrations have been fueled in large part by demands for greater freedoms from the oppressive Marxist-Leninist political and economic system, and the demonstrators have turned to certain Western social democratic systems for models of change. It is here that many of the longed-for freedoms have been enshrined in form of human rights and the democratic institutions protecting these fundamental constitutional rights.

#### Christian-Marxist Dialogues

Therefore it was timely that this year's New ERA Christian-Marxist dialogue focused on human rights. New ERA, the founding project of the International Religious Foundation, began sponsoring Christian-Marxist dialogues in 1986. Dr. Paul Mojzes, Methodist minister and Professor at Rosemont College in

see NEW ERA on page 12

#### GOD'S DAY 1990:

##### A DECLARATION AND INVITATION

In the spirit of True Love, the Unification Church of America invites all people to dedicate January 1, 1990 to God.

Humankind knows God by many names, and sees God revealed in many different ways. But all cultures, all races, all nations and peoples worship God in some way, shape or form. Let us affirm that which we share: reverence for a divine presence, which transcends and yet pervades ourselves and this world. Let us also affirm that without God we will neither fully meet the challenges nor fulfill the potential for the world in the 1990s.

So let us, across the nation and around the world, of all religions, races and cultures, celebrate January 1 as God's Day, and through that simple act let us enter the new decade together, dedicating ourselves to the realization of true love, true goodness and true beauty upon the earth.



## IN MEMORIAM

## Hong, Soon Ae (Grandmother Hong)

Grandmother Hong passed away on November 3 in Seoul, Korea, at the age of 76.

**I**n Korea there were many special spiritual groups which were unlike the conventional Christian churches . . . Those spiritual groups existed solely to receive revelations from God to prepare the way." In 1977, Mrs. Hak Ja Han Moon spoke about the faithful life her mother had led. Remembering, she broke down in tears, and Rev. Moon continued: "Mother is very sorrowful because looking back to those days she remembers the impossible tribulation that those people, including Mother's own mother, went through. Those people who were receiving God's revelations had to suffer in so many incredible ways. They paved the way of indemnity, and many died in very unfortunate circumstances, sometimes in prison."

## Birth and Lineage

Grandmother Hong was born in 1914, in the province of Pyongyang Nam Do, south of Pyongyang, in the Anju District of what is now North Korea. Her mother was born in the same district, and her daughter, now Mrs. Moon, was born there also. In Grandmother Hong's lineage, seven consecutive generations had been faithful to God. Three generations of the seven had only one daughter each (although they may have had many sons).

Grandmother Hong's mother was a zealous Christian. When Grandmother Hong was born, she was named "Soon Ae," which means "obedient love." The name was given by their minister. Grandmother Hong's mother guided her to become a Christian and trained her for three years under the guidance of Rev. Young Do Lee. Rev. Lee was a providential Christian leader in Korea. He died, however, at age 33.

Grandmother Hong's mother sought another church. She joined "The Holy Lord Order," which was led by a Mrs. Sung Do Kim ("Grandmother Kim"). This group also had a providential role, but this one was on the Eve side, whereas Rev. Lee's had been the Adam side. Grandmother Hong's mother was a disciple of Grandmother Kim for fifteen years.

In 1923, Grandmother Kim had a spiritual experience which taught her that the root of sin was fornication, and that Jesus had not come to earth to be crucified but rather to establish the Kingdom of God on earth. Further, she taught that the Lord would return born of a woman in the land of Korea. Grandmother Kim died in 1944 as a result of torture from the Japanese police in Korea.

## The Inside Belly Church

Next, Grandmother Hong joined the Bok Jung Gyo ("Inside Belly Church"), led by Mrs. Heo Hyo Bin. Mrs. Heo's husband, Il Deuk Lee, was one of Grandmother Kim's disciples. This church was well known for its extreme, sacrificial piety centered upon ending the resentment of Jesus and preparing for the second coming.

In those days, Jesus appeared to Grandmother Hong and asked her if she loved him. When she answered, "yes," Jesus asked: "Please cut your hair and sew socks for me." For a young woman in Korean society, long hair was very important. But Grandmother Hong cut her hair, and created out of it a pair of socks for Jesus, investing all of her heart.

In this way and others, Grandmother Hong participated in the unbelievably sacrificial service to Jesus and the coming Lord with the Inside Belly Church. The church had about

300 members. They conducted a life of absolute attendance, truly a culmination of human love for Jesus Christ. In the midst of this providence, Hak Ja Han was born.

Grandmother Hong was 30 years old when Mother was born, January 6, 1943, at 4:30 p.m. Her husband, Mr. Han, a disciple of Rev. Young Do Lee, received a revelation which said, "Marry a daughter of a man named Yoo Il Hong. Her baby, if it is a boy, will become the king of the universe. If it is a girl, she will become the queen of the universe."

Grandmother Hong withstood many temptations following the birth. After eight days of Mother's life, Grandmother Sung Do Kim

flowing from the East. She saw white sand in the stream. A tortoise shell boat came out of the water. On hearing the noise of the boat, a golden dragon jumped out of the water and came to her bosom. Surprised, she woke up. Shortly after that, she became a member of the Unification Church.

Rev. Moon has explained that The Holy Lord Order was given Eve's formation stage mission in the providential process of the preparation of the Bride. The Inside Belly Church was the growth stage. The Unification Church was the completion stage. By her own testimony, Grandmother Hong is the only one who passed through these three stages of membership.



Reverend & Mrs. Moon with Grandmother Hong in New York. (Robert Davies)

appeared from the spirit world and told Grandmother Hong, "Soon Ae, this child is the daughter of the Lord. You must raise her as if you were her nurse."

## Pilgrimage to the South

During Mrs. Moon's fourth year of life, Mrs. Heo failed to unite with Rev. Moon in the communist prison. She and many of her followers c'd at the hands of the communists, and Rev. Moon received tremendous tortures. The group scattered. While Mrs. Heo was in prison, her ministry was carried on by a spiritualist who recognized Mrs. Moon's special value when she was only six.

Grandmother Hong received a revelation to go south, and decided to flee. During the flight, she was arrested, with the child, and they spent eleven days in communist prison. They were able to escape the confinement, and to cross the border unharmed.

Grandmother Hong made this journey as a pilgrimage and she and her daughter stopped to worship at many points along the way. Arriving in Seoul, she miraculously encountered a friend of her brother, who guided her to him. There they lived until the evacuation of Seoul at the start of the Korean War. They crossed the bridge out of Seoul minutes prior to its destruction by the ROK. They lived in Taegu until Mrs. Moon entered the sixth grade, which would be around 1954, and then moved to Cheju Island.

On Cheju, Grandmother Hong lived in the mountains, as a vegetarian, and with an intense life of prayer. She raised her daughter to remain pure and taught her to live a disciplined life, sometimes with many tears.

## The Unification Church

From Cheju Island they moved to Chun Chon, to live with Grandmother Hong's brother. There, Mrs. Moon graduated from eighth grade, which would bring us to 1956. At that time Grandmother Hong encountered the Unification Church. When she read Divine Principle she found many similarities to the teachings she had already encountered. She intuited that its author could be the man for whom she was searching.

She had a dream in which she saw a river

Grandmother Hong totally dedicated herself to the Unification Church, and left her daughter in the care of her brother. She served as Rev. Moon's cook for about eight months, working so hard that she became ill and had to be hospitalized. Many spiritual messages came at that time. One of the leaders of the church had a vision in which Rev. Moon, wearing a royal crown and a golden robe, was bowing in front of Grandmother Hong. Grandmother Hong had a vision in which her daughter walked past all women, church members and otherwise, to stand in front of Rev. Moon.

## Rev. Moon Meets his Future Bride

Grandmother Hong took her daughter to meet Rev. Moon, saying to her, "I will let you meet the Lord of the Second Advent." Mother was 13, which would have been around 1956. When she saw Rev. Moon, she bowed very deeply. He said to Mrs. Hong, "You have such a lovely daughter, don't you? Does she do well at school?" He then asked his future wife, "What is your name?" She answered, "My name is Hak Ja Han." He closed his eyes and meditated for a moment and then said, "Oh God, You have given such a woman, Hak Ja Han, to this country of Korea!"

Grandmother Hong had another dream, four years later. She saw a phoenix descend from the heavens and another phoenix ascend from the earth; in the sky they united. The eyes of the heavenly bird looked very much like Rev. Moon's. One day, after taking a cold bath in the early morning and while observing pledge service, she saw a vision in which she was told that the heavenly phoenix symbolized Rev. Moon and the earthly phoenix symbolized her daughter. Grandmother Hong rejoiced and danced around, shouting, "Heavenly Father, we are no longer orphans. Our True Parents have come, haven't they? We have become True Parents' children, haven't we?" From that time on, she no longer had the feeling Mrs. Moon was her physical daughter.

After that, Grandmother Hong received new revelations every day. The heavenly marriage ceremony was already decided, but the bride was not yet announced; only Grandmother Hong knew who she was to be.

Then Rev. Moon said to Mrs. Hong, "Bring your daughter immediately to me!" At the meeting, Rev. Moon investigated her internal qualities. There she faced him, and for nine hours he sat and asked her questions. Mrs. Hong was very surprised to see her answering so boldly with such inner fortitude. Finally, Rev. Moon said, "From now on, you shall have a good tutor." He asked Mrs. Hong to leave and called in Mrs. Won Pok Choi. From this point, Mrs. Choi, a college professor, became the young woman's tutor.

## Three Years of Indemnity

After the marriage, Mrs. Hong began a three year course. The older members of the church, especially those older women who had been members for more than 20 years, had various complicated feelings toward her. Mrs. Hong had been a member for only four years and yet was given the privilege of having her daughter chosen as the bride.

To resolve this situation of resentment, Rev. Moon treated Grandmother Hong (as well as Mrs. Moon) very harshly. Grandmother Hong could not visit often, and when she did she had to come in through the back door. She was given strict orders not to enter through the front door for three years. That put Mrs. Hong in a position that nobody envied. Everyone had thought that to be Mrs. Moon's mother would be a glorious honor, something like being the mother of an empress. But Rev. Moon silenced all those expectations and guided her into a sacrificial role.

Grandmother Hong became very ill. She had stomach pains as if she had cancer. She had to spend this three-year period eating nothing but a cup of rice soup a day. Grandmother Hong speaks of this period, "Since I had experienced in the past a period of sufferings in the course of my life of faith, I was determined to endure this period by not becoming arrogant, but by being grateful for the suffering trials."

Rev. Moon said of this period: "The important internal meaning behind my actions during that period was a test of faith. That was my real desire and they met that expectation." During that time, Rev. Moon never gave them any reasons for his strictness; they had to accept completely on faith.

## Complete Victory

Thus Mrs. Moon and Grandmother Hong experienced both jealousy and resentment from the members and harsh treatment from Rev. Moon. After three years, the whole environment of accusation was reversed and became one of respect and admiration. Everyone bowed down and confessed, "Yes, his choice was right. Mrs. Moon and her mother must be respected. They are the genuine central family of heaven."

Rev. Moon explained that all of this was necessary in order to restore the center of love, therefore, the passions experienced were extreme. Heavenly love and heavenly jealousy were entwined; the battle was quite fierce. Rev. Moon came in order to restore all love for heaven: "That was truly the cross of love, the most extraordinary cross of all," he said.

Rev. Moon explained that in her own lifetime, Grandmother Hong had to receive the respect, admiration and glory that are due to her. When her 3-year course was over, Grandmother Hong came to live with the family and be honored as the mother of Mrs. Moon.

*Derived from an essay written by Myra Stanecki at the Unification Theological Seminary.*



## FOUNDER'S SERMON

## Foundation for Tribal Messiahship

By Reverend Sun Myung Moon

*This is the second excerpt from an unofficial translation of a sermon given on February 5, 1989 at the Chongpadong Church in Seoul, Korea.*

**M**an has to love God, mankind and the creation. But how can we love God? We cannot really love God with original love because of our fallen state. We need a messiah who can restore our love to the place of original love.

God's providence is such that through establishing the vertical parent, He sets up the religion which can guide the nation. God's providence was for Judaism to take that role centered on the true parent. The plan was for the nation to unite with that religion. Rome was supposed to unite with Judaism.

The providence was for the messiah in the center to unite Cain and Abel horizontally. The unification of mankind is only possible with the vertical in the center. Christianity has lost the vision of the vertical parent. Modern theologies like liberation theology neglect the fact that the vertical relationship is necessary. Liberation of the individual, classes and nations are only possible based on the unity of the individual and classes and so on. True liberation is only possible centered on the messiah. We have to become messiahs who can bring liberation by connecting ourselves completely to the vertical center and then establishing the horizontal at a 90 degree angle.

## Man and Woman

If a man himself comes into the position of this vertical point and achieves the qualification to be the messiah, does he need a wife? If a man is in the position of a true father he can only become father through his wife. He cannot be a father by himself. He needs a wife who also establishes the absolute vertical direction in herself. Only through their unity do they finally achieve the positions of mother and father.

True unity is only possible by establishing a true center where left and right can meet and unite. The philosophy of our Unification Movement is not leftwing or rightwing, but headwing. Only if there is a head can the left and right unite. The head is God.

My philosophy is for the individual to find this vertical relationship with God and on that basis establish a perfect horizontal angle.

Since Satan has occupied the horizontal level from the individual to the world, indemnity had to be paid on all levels so that the horizontal direction could be restored. That is the reason I have gone the worldwide course of indemnity for 40 years.

Through the indemnity of prison in Danbury I received the persecution of the American nation but the Unification Church has been lifted to a higher level.

When the Israelites came into Canaan they were not very cultured. They envied the people living there. The second generation of Israelites thought that rather than marry their own they would marry Canaanites who were wealthy and sophisticated. This led to many problems.

There is much animosity between Japan and Korea. I am asking the Japanese members to love Korea more than they love their own country. Japan cannot complain and say that I am making Japanese members give up their traditions and adopt Korean ways. But we are living in a time of freedom when people can marry who they want. The nations cannot complain any more when I do this. The time

is coming when national governments will send congratulatory telegrams.

## Indemnity

I have suffered and established the course of indemnity throughout my life. Am I attractive or not? My wife has to suffer more than any wife. Mother is so small, yet she has worked so hard and suffered because of me. Who has suffered the most in history to find just one true woman?

Why do you think I am paying so much indemnity just to match men and women together to become Unification couples? All of the problems of the sins committed by men and women have to be solved. Such a huge amount of complicated problems have to be solved.

The unity of husband and wife is only possible through God's love. To establish that tradition of God's love requires tremendous indemnity. I have never withheld His love from anybody. I have never wished for something bad to happen to anyone, even Kim Il-Sung. Many Koreans hope he will die soon, but I think differently.

If I condemn someone that is a terrible judgement; therefore, I do not do it. I just wait and let things go their course.

Are you confident that you can save yourself, your parents, your brothers and sisters, your nation and the world? Who is the true master of the Unification Church? You are only true if you truly establish the vertical relationship with God and the horizontal relationships with your surroundings, your family and so on.

There are many who criticize me for claiming to be the messiah. Anytime they want to be the messiah and are willing to suffer and pay the indemnity, however, they can go right ahead!

## Tribal Messiah

You know how difficult it is to be the tribal messiah. Do you think you can go the way of true love without a leader, a guide? The course you have to follow is for your body and mind to become one, your couple to become one, your family to become one. Then you can unite your tribe.

Even if you have a leader or guide, you still have to do your five percent responsibility. If you don't fulfill your five percent completely, the leader can't help you.

The providence of the tribal messiah could only be established after I had sacrificed the family and tribe for the nation and world. Three years ago, after an indemnity of 40 years, the Moon clan asked me to be their leader. Since I became the head of the Moon clan, the tribal messiah providence could start. That is the basis for you to become tribal messiahs. Now is the time for you to go back to your home area to your relatives and family members who have sacrificed for the sake of the world. You must ask them in tears for their forgiveness for your not having loved them during this time.

## Korea

God has a master plan for bringing peace to the world. We are now concentrating on China, but there are plans for India and Russia. Some Koreans think they can go the direct way to open up North Korea, but they have to be very careful. The best way is through China and Russia.

We have to establish ourselves in the absolute perpendicular position and, anchored on that central point, we have to go out to the evil world and restore all levels of individual,

family, clan and nation and bring all of them back to God.

What is this year's motto? It is the unification of Korea. What comes after that? The unification of South and North. The unification of Korea means that all of South Korea has to receive the teaching of Rev. Moon more than North Korea received those of Kim Il-Sung. Based on that, the unification of Korea can take place and, on that basis, the unification of the world can take place.

Until now there were no tribal messiahs. To achieve it you must establish the absolute vertical relationship then establish unity as an individual, couple and family.



We have blessed 21,000 couples worldwide. In Korean politics there are regional factions, like the Kyongsang province faction centered on Kim Yong-sam, but in the Unification Church there are no factions. The Unification Church blessed families represent all mankind.

I have directed tribal revival meetings to be held worldwide. We don't have anything to fear. We already have the worldwide foundation. We have to follow the direction of the worldwide tribal revival meetings.

I went out to the world and returned to South Korea. The era of Korea has come. The world Unification Church members want to have blessing with Korean partners because they want to participate in the providence of Korea and share the blessing God is giving to Korea now.

Different ideologies and philosophies are losing their strength. As they decline, the Unification philosophy is emerging and finally it will be the only one left. When you go out as tribal messiahs, you have to follow the course, the path of indemnity, the path of tears and sweat and liberate yourself, your family and your tribe. When you shed your blood, sweat and tears for the sake of the world your course can never fail.

When you go to your home area you have to dedicate everything to your relatives to restore them. You must win their hearts. In order to establish yourself as a tribal messiah you need to restore three families on the vertical level—your own family, your parents and grandparents—and you need three families on the horizontal level. You have to love your tribe with the heart of love for the nation. If you are in the center, your love has to go in all directions to the ends of the earth.

As you love the world, you must love God; to love the nation, you love the world; you

must love the nation to love your tribe. This way it is impossible for Satan to take any part away. Your love for your partner and children has to equal your love for the nation, the world and God.

## Mission of the Tribal Messiah

The mission of the tribal messiah is to set up the foundation for all the world to be adopted into tribes. The establishment of tribal messiahs is laying the foundation for the whole world to be adopted into these tribes. When you establish the unity of three generations, you establish the vertical avenue for God to come into the family. Only through true love can God become your personal God. God must become the God of our family and nation and world. Centered on true love you have to break down the walls that have prevented tribal unity in history. You must create the foundation to establish yourself as tribal messiah. From now on, don't expect me to do the work for you.

When you construct a building where you want to invite God, will you invest more than you invest into your own house? Our movement has bought land all over Korea to build churches. Who will build the churches on this land? Will you do it, or will I have to do that too?

If you do your tribal restoration quickly, you can succeed on the world level. You should go to your homes. I don't care if the headquarter's church is empty; this should be your priority. Even if you sell your house, you should give it up for the sake of Korea and the world. I have established the worldwide foundation through preaching the Word of God, so you should invest and dedicate yourself in the same manner. I have established a very secure foundation which Satan cannot invade. You must make your own foundation which Satan cannot invade.

Don't forget that becoming a parent of your tribe has to be connected to your role as parent of your family and of yourself. So the beginning point is the unity of your mind and body. Just as I am now giving more to China, Japan and Russia than to Korea, you have to follow the pattern in your tribal providence. For the next four years, until 1992, the tribal foundation has to be perfected and the unification of South Korea has to be achieved on that basis. Then the unification of North and South Korea can be established and the unification of the world can begin. Then we will be able to go anywhere in the world with God. You must understand that the tribal course is one without persecution. When you go home and love your parents and brothers and sisters, there is no persecution for that. This is the departure time for the tribal messiahs, so you must go back to your native areas and have revival meetings for your tribe and preach your heart out, thereby establishing the foundation for the worldwide messiah.

Those who will not go to your home areas to restore your family will lose the qualification of tribal messiah and will even lose the blessing. Korean church leaders whose hometown is outside of Seoul, but whose mission is in Seoul, should change their family register to Seoul so that they can establish their tribal messiahship in Seoul. The end of this lunar year is the deadline for you to start your tribal providence. The providence of Israel's entrance into the land of Canaan to establish the twelve tribes is being restored through the tribal messiah providence. Now is the time for the Unification Church to establish the heartistic entrance into Canaan. If you fulfill the tribal messiahship, the Kingdom of Heaven can be realized in Korea.



## A MESSAGE TO THE SOVIET UNION

## A Spiritual Revolution is Needed

By V. Yordansky

Reverend Moon has given his first public interview in thirteen years and, significantly at during this time of change, it was to a prominent Soviet journalist, the one who also interviewed Mrs. Moon earlier this year. This is a translation by Andrew Kessler of the article "A Spiritual Revolution is Needed" from the Moscow weekly newspaper "ZA RUBEZHOM" ("Abroad"), a newspaper with a circulation of over a million in the USSR. This translation of the interview was published in advertisements in major newspapers around the United States under the banner head, "Rev. Moon breaks his Silence."

It is late at night. The lights of Seoul glitter in the black mirror of the Han River. It is quiet. The never-silent voice of the South Korean capital doesn't reach this garden-surrounded home on the high river bank.

The Reverend Sun Myung Moon has given an interview for the first time in the last one and half decades. What's more, he broke his silence for the sake of a discussion with Soviet journalists. If one recalls what were still not too long ago his anticommunist expressions, it becomes obvious that this gesture is symbolic. The tone of the interview is characteristic as well, markedly friendly.

The voice of Rev. Moon is heeded by thousands of followers of the Unification Church in many countries of the world, the church founded by him in 1954. His religious quests have helped these people in their search for the meaning of life in a society torn by the sharpest moral contradictions. Many of the ideas of Rev. Moon are far from the views which are widely disseminated in our society. At the same time, his profound interest in the human being, to whom he attributes the priority of spirituality, leads his ideas, in their own way, to have much in common with the concept of "new thinking."

Q. Your daughter-in-law Hoon Sook (Julia) Moon is a ballerina, and she will soon appear on the stage of the Kirov Theatre in Leningrad. Does this testify to your personal interest in cultural collaboration between South Korea and the Soviet Union?

A. I am very happy that Hoon Sook will dance on the stage of the Kirov Theater. I know very well the high artistic traditions which have long characterized Russian ballet, and the Kirov and Bolshoi companies in particular. Hoon Sook has a tremendous talent, and she has worked very hard to develop her skills. She has long dreamt of performing in the Soviet Union, and this is her first opportunity. But this landmark in the artistic career of my daughter-in-law is also, at the same time, an important moment in the development of my personal contact with the Soviet Union.

I have been long been interested in the arts. Several years ago I founded the "Universal Ballet Company," which now has its own school in Washington, D.C. This project was the culmination of a series

of other cultural undertakings which I have been developing over the past twenty years. About ten years ago I became involved with the New York City Symphony Orchestra, and I took part in the founding of the international choir, "New Hope Singers," as well as several other musical groups, orchestras, and ensembles.

Over two decades ago, I had the idea to acquaint other parts of the world with the culture of Korea. At that time I created the Little Angels, the Korean children's dance ensemble, which has since performed in over 60 nations around the world, with over 300 television appearances. This troupe was made up of children because I felt that children, more than anyone else, represent peace. Before children, even the most cynical people throw down their usual masks and become capable of feeling the purity and love which all human beings seek.

I am always inspired by true talent and artistic genius. This might help you to understand my tremendous respect for the Kirov Ballet of Leningrad. This theatre is a living embodiment of Russian tradition. It has inherited the classical repertoire and has had the most profound influence on the art of ballet throughout the world.

In my opinion, the Kirov Ballet is especially fortunate to have Oleg Vinogradov as its artistic director. I have great respect for him and for his talent. I am even hoping that he will be able to direct our own program, which would

people and nations. The greatest barrier to peace in our world today is greed and selfishness in the human heart. Individual greed opens the way to national greed. This leads to divisiveness and conflict among people and nations. Tragically, this has caused so much bloodshed and needless human suffering. Millions have senselessly perished.

Certainly economic and social problems are important to resolve. However, to find a lasting solution to these problems, we must first address this issue of human greed and selfishness. Otherwise, even though we make changes in systems, the individuals who guide such systems will also be tempted to use them for their own personal ends.

What our world most needs today is, therefore, a spiritual revolution. Then we can successfully solve our economic and social problems. If each individual and each nation can recognize the value of a fraternal spirit of cooperation, they are then prepared to address, as you said, "the burning issues of the day" including the pursuit of world peace.

The Soviet Union is launching the concept of "new thinking" about international cooperation. In our opinion, the world is facing such critical issues that the nations of the world must set aside personal interests and develop cooperation. What do you think about this conception?

First of all, I would like to congratulate President Gorbachev for his sincere and

A. As I have already said, my lifetime desire is to achieve world peace. As you may know, in 1981, in Seoul, at the 10th International Conference on the Unity of the Sciences, where prominent scientists gathered together from over 100 nations of the world, I announced my plans for an International Peace Highway. When this massive project is completed, it will be possible to drive by automobile with one's family from Tokyo to London.

In my opinion, the International Peace Highway will help to unite people into one human family. And surely modern technology almost obliges us to live as one family if we are to survive. Already work on the undersea tunnel which will connect the Korean peninsula with Japan has substantially moved forward. We have completed the planning stage and initial excavation has already started.

A couple of years ago, I conveyed this idea to officials of the Peoples' Republic of China. They expressed positive interest in the project and are conducting a feasibility study. Of course this project will eventually have to involve the Soviet Union because of its key geographical position in both Europe and Asia. I hope that I can establish contact with representatives of your government.

At the present time, I am also helping to create an automobile production city in Southern China in order to enhance the PRC's export opportunities. It is an exciting challenge to help to create an exportable car for mainland China, and it will happen in the not too distant future. The modernization of China will help to assure the well-being of over one billion people. This is crucial for future world peace.

There are three primary enemies of humankind—hunger, disease, and human ignorance. The nations of the world need to pool their strengths to conquer these enemies. These problems are particularly severe in Africa, and Central and South America.

This is why the future industrial development of the resources of the Pacific ocean is so important. I have established businesses which perform every aspect of the fishing industry, from the design and construction of large fishing vessels, to the catching of fish, to the construction of fish farms. In the future the sea will provide nutrition and livelihood for many of the world's peoples. And its mastery is a reliable means to end world hunger.

Q. I understand that you have declined to give any interviews since the early 1970's. And yet you are now giving an interview to, of all people, a journalist from the Soviet Union. Some people in my country think of you as an enemy of the Soviet Union. What is your true relationship to my Motherland and its people?

A. Yes, I am granting this interview only because the Russian people are dear to me and the development of the Soviet Union in its current period occupies a special place in my heart. I believe that the outcome of the Soviet Union's current program of restructuring will determine the future course of history.

But now about myself. I will be frank and honest with you when I say that I am not at all an enemy of the USSR. Furthermore, I am not anyone's enemy. Take, for example, my experience in America. I could hate America because I was very much

see Revolution on page 5

## «Нужна духовная революция»

Moscow, November 17-23, 1989

allow us to master the traditions of the Kirov Theatre. This type of artistic exchange between the United States and the Soviet Union would realistically advance the objectives of glasnost and perestroika. The Soviet Union, the United States, and the whole world will benefit.

Q. Overall, the level of tension between nations in the world is declining. We are witnessing countries, which only a few years ago saw each other as enemies, now beginning to work toward cooperation. The world needs such cooperation to solve the burning issues of the day—environmental, social, and most important, the problem of world peace. How do you regard these changes?

A. I wholeheartedly welcome the lessening of tension among the nations of the world. The goal of my life's efforts has been to foster an environment conducive to true and lasting peace on earth. And I am not alone in this endeavor. All people are seeking peace. So we might ask, "Why has peace not come?" It is easy to say "peace" but achieving it is tremendously arduous.

In my opinion, if we have not achieved peace, it is because people forget its most fundamental aspect. Before we talk about peace among nations, we must settle our peace with God. Man is created to develop himself during his physical existence as a God-like individual. Tragically, without having achieved this goal, it has been impossible to have peace with God and with other people.

With our selfishness, we block our own development and the development of other

determined effort to launch glasnost and perestroika. President Gorbachev is a man of great courage and conviction.

I know very well that his great political reforms, based on "new thinking," have had enormous influence on international relations. Undoubtedly, the Soviet Union still has many economic difficulties. But I am rather optimistic regarding the future of the Soviet Union. As more people appreciate President Gorbachev's sincere desire to bring about real change, greater support for his efforts will come from every corner of the world.

Also I believe that the Soviet Union must make efforts in two other areas. One of these is religious freedom. I congratulate President Gorbachev because I know very well of the significant progress that has already been made in this area.

Secondly, I would encourage the efforts you are making in business and commerce to develop a wider-based individual incentive system. When people are stimulated, they are inclined to work hard and produce more. This is the secret of the success of the free enterprise system.

Once again, I would like to say that I really appreciate the courage and ideas of President Gorbachev. I am willing to support his program in any way that I can so that it can succeed. The Soviet Union must succeed in this effort. It is a mandate of history.

Q. Reverend Moon, you are known not only as a spiritual leader, but also as a most successful businessman. What are the most important projects which you are working on in the world today?





# In Anticipation of God's Day 1990

By Dr. Tyler Hendricks

We are the generation which will walk into the twenty first century, into the third millennium. We now approach the decade leading up to that passover. The human race hangs in the balance, with realities unimaginable ten years ago weighing on both sides of the scales. The end of communism, and the advent of a post-Soviet world. Drugs which induce inescapable, pathological addiction through one usage. New technologies which promise limitless clean energy, infinite information storage, effortless transportation and communication. A death-dealing disease which we cannot control, threatening to cripple entire nations. The dawn of global culture, the real one family of man. No more room for our own garbage.

Men and women of insight discern the end of history, the last days. We discern the futility amidst our best accomplishments, terror amidst our greatest joys, destruction written upon our finest creations. "The bonfire of the vanities," writes Tom Wolfe. "The closing of the American mind," writes Allen Bloom. "Hail will sweep away the refuge of lies" declared Isaiah (Isa 28:17).

In this context, with the seriousness that our times requires, let us reflect upon what we have been given: God is breaking into our history, in our midst. Our salvation is at hand: the salvation which makes us fully human, in the image of God; the salvation which gives us true dominion over the ground upon which we step, the air which we breathe, the waters which we drink. True dominion of love, realizing the one world of the heart.

We approach the day of gratitude and dedication, that day of inauguration, God's Day, 1990. Let us take this opportunity to consider the significance of this day, and to invest the most into this day that we

possibly can, that it might be a historical day for each of us in our path of life with God.

## Tradition

I would like to share some content from the book *The Tradition*, by the Reverend Chung Hwan Kwak, which includes substantial passages from the Reverend Sun Myung Moon.

"It is essential that we prepare our hearts, minds and bodies before the major Holy Days, and that we try to develop a longing for them. The most important thing is to offer Heavenly Father and True Parents a heart of attendance on these days, and not just to receive the benefit of the day.

"A minimum of three days of internal preparation is necessary before each Holy Day. For three days after the celebration, too, we should continue offering Heavenly Father our gratitude. Therefore, we give our purity and humility to God a total of seven days surrounding and including the Holy Day. During these days, it is best to curb anger and not become too involved in secular matters. Focus on cultivating internal purity and holiness.

"It is good to make a tithe or offering on the Holy Day. The tithe is important, but it is most essential that the motivation and heart of the giver be pure.

"On the foundation of Parents Day, Children's Day, and The Day of All Things, Rev. and Mrs. Moon established God's Day on January 1, 1968. If Adam and Eve had achieved perfection, they would have received God's Blessing. That day would have been a joyful day for God; it would have been God's Day. God had been longing for His own sons and daughters, and God's Day became a day of exultation, because He could rejoice at having found His son and daughter.

## Rev. Moon's Teaching

"What kind of day is God's Day? For God, it is a joyful day and a good day. He wants to encounter good people on this day. He wants to bless you and celebrate

this day with you, but actually, He has no one qualified to receive that blessing. All around the world people are celebrating this first day of the year, but only members of the Unification Church celebrate it as God's Day. Therefore, God wants to be with you this day.

"We must celebrate God's Day with a solid content. Never before has God had the chance to fully manifest His love throughout history. God's Day gives Him the opportunity to show His love to His children. God has been suffering for so long, awaiting this opportunity. Love, which was supposed to be God's property, was stained and stolen by Satan; ever since, it has been misused and perverted by Satan for his own purposes. God has been desperately seeking the day when that love would be purified and returned to Him. Finally, that moment of restoration has come.

"In order to make an offering, you need an altar. People frequently fluctuate in spirit, sometimes up, sometimes down. But once an offering is placed upon the altar, it remains there forever. So you must have some offering in order to be really acceptable to God. The offering will have value according to the depth of heart and soul you invest in it; only in that way can God acknowledge your sincerity and integrity, and accept your offering.

"Long in advance, you must begin to prepare for each new God's Day, planning what to offer from the depths of your heart. In this Completed Testament era, you make offerings which combine all three levels. Your material gift is offered as the fulfillment of the Old Testament era; your spiritual children consummate the New Testament era; and when you offer yourselves in the parental position, representing the Completed Testament era, your offering becomes complete. Your children make a better offering than things; but you yourselves are the best offering. An offering is not limited to the time in which it is made. It becomes the gift of all things of creation, the gift of the children, and the gift of one's self.

"Before you come to God's Day, repent of all your ungodliness and sweep it away. If you have had quarrels in your family, cleanse them and create harmony, before attending the celebration. You should be able to offer your children; if they are not worthy, they cannot come to celebrate God's Day. The Bible teaches that before a person makes an offering before God, he or she must first go and settle differences with others; otherwise he or she is unworthy of making an offering.

"But for the human fall, if Adam and Eve had been perfected without having anything to do with the fall or sin, the day they reached their maturity would have been the day of utmost joy, both for God and men. On that happiest day of their lives, God could have blessed them in matrimony. That day could have been the commencement of a beautiful family life. In that case, their family would have represented all future families of the earth, as a triumphant one composed of two opposite sexes, matured to perfection. So that day could have been the day of joy for God and for all the creation. This could have been God's Day. God would have been overjoyed at the matrimony, and all together, the archangels could have been joyful too. All creatures, centered on God, could have enjoyed all the happiness there. This could have been God's Day, on which God would have been delightfully happy. It is because on the day they would have been blessed in holy matrimony, our first human ancestors could have played the role of True Parents to later humankind. God could have been proud of His children in that position; and the whole creation could have accepted and welcomed the men and women of perfection to take dominion over it. According to the Principle of Creation, that day could have simultaneously become God's Day, Children's Day, and the Day of All Things."

(Citations excerpted from *The Tradition*, Book I, [New York: HSA-UWC, 1984], 83-102)

## REVOLUTION

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mistreated there and was even forced to serve a prison term on dubious charges. And yet I tell you frankly that I am not an enemy of the American people or of the American government.

For me, the word "hatred" is a foreign word. As a religious leader, I believe that it is my duty to love all my fellow men. When I look at a person, I always ask myself, "What is it that God loves in this person?" Remarkably, God always shows me something that moves me in every human being that I encounter.

I cannot conceal from you that for forty years I have been opposed to Marxism. It is not because I hate Karl Marx. Karl Marx was right to decry human suffering and exploitation, but at the same time, Marxism asserts that there is no God, whereas my vivid spiritual experience has shown me that God exists, and that there is nothing more important than finding and knowing his heart.

The Russian people are dear to me because they have always been a great people in history, called to be a bridge between European and Asian culture.

I also want the people of the Soviet Union to know that I wish President Gorbachev

success in his historical undertakings. I predict that through his efforts in favor of true democratization and true religious freedom, the Soviet Union will be able not only to keep up with the West but to overtake it.

Nations such as the United States and many other countries in the Western world have often abused freedom. Their traditional value systems are being eroded. America, for example, is beset with tremendous problems—drug addiction, racial violence, and moral corruption in the political leadership, just to name a few. President Bush literally declared war on drugs because millions of young Americans have been victimized. This is probably the greatest war the United States has ever waged.

All of these problems stem from the fact that there is something seriously lacking in American life. If you will, it really boils down to a spiritual problem. In my opinion, both East and West must undergo tremendous spiritual changes.

I want to assure the people of the Soviet Union that Reverend Moon is your friend. My movement in 130 countries is your friend as well. Our globe today is like a boat sailing on a stormy ocean. If the boat weathers the storm, we will all be saved, and clearly we must save ourselves. To do that, we must

learn to live together in brotherhood as part of one common family. Then we will not only survive but prosper. My sincere desire is that God bless your country, and bless the future of your great people. I sincerely hope that one day soon I will have the chance to visit your beautiful homeland.

Probably each reader of this interview would agree with one thing, and disagree with another. But it appears that the words of

## Rev. Moon Eclipses Secular Predictions

This letter was published in the *Wall Street Journal* on November 10 in response to its half-page op-ed essay, "Sun Myung Moon's Mission in Retreat" by Dr. A. Shupe on 11/1/89.

Dear Editor,  
In the mid-1960s sociologist John Lofland, after an in-depth study, wrote that the Unification Church would soon disappear. He was wrong. In the early 1980s he revised his book and came to the same conclusion. Again he was wrong. Mr. Shupe, another sociologist, makes the same prediction, updated to 1989. We must credit the sociologists with consistency: consistently wrong.

Secular sociology cannot explain religion. Tribes of ex-slaves gave rise to Judaism. A disenfranchised starving prince established Buddhism. A crucified blasphemer created Christianity. A persecuted prophet created Islam. Through these "retreats" and "defeats," God established the major religions. From the secular perspective, this makes no sense, but this is

Rev. Moon eloquently attest to the fact that the conceptions of "new thinking" open up before us new horizons of cooperation for mankind. This is becoming possible both as a result of the changes in our society and as a result of the perceptions of our country in circles which not too long ago were extremely far from us. We will hope that these possibilities will be successfully realized.

the way God works. The Reverend Sun Myung Moon understands this truth of God; he knows how to move history.

Rev. Moon is not a businessman concerned with profits and losses. His "losses" in America represent his giving to America. The resulting enterprises and media are crucial to the development of America in the 21st century. It is America's disgrace that we have not supported these ventures, for they exist for the benefit of our nation and our children.

Reverend Moon's ideal for China is the same: create a God-centered vision and an economic foundation completely for the benefit of the Chinese people. This is his vision for the entire developing world; it is the application of true Christian morality to the economic sphere. Reverend Moon's ruling principle is not wealth, nor is it knowledge or power: it is true love, through which God's kingdom will come.

Sincerely,

Tyler Hendricks, Ph.D.

Vice-President

Unification Church of America



V. Iordanski, the prominent Soviet journalist who interviewed Rev. Moon.



# GOD'S WILL AND THE WORLD: UNIFICATION UPDATE

This section deals with organizations and institutions that are not projects of the Unification Church. They are, however, inspired by the ideals and teachings of the Reverend Moon and illustrate how the Divine Principle inspires individuals to a higher calling in life. This information can serve to inform our readers about the historically important work of the Reverend Moon, correct misinformation or partial information provided by other media, and provide theological perspective on the Reverend Moon's non-church activities.

## Hyo Jin Moon Releases Second Album

By Roy Clark

In June 1989 the staff of the Manhattan Center Studios (located next to the World Mission Center in Manhattan) worked day and night to complete Hyo Jin Nim's second 'state of the art' recording studio now called Studio 8. Many of the Blessed children, including his band members, helped with the construction, wiring, and installing of this exciting project.

Hyo Jin Nim was very involved in the details, right down to the wood trim used on the front of the board. The studio has already received rave reviews from the professional world including a front cover photo on Pro Sound News. It is any musician's "dream studio," and several people have commented on the excellent "vibe" there.

The day it was complete was the day we started recording the song "Never Say Goodbye" on the 32 track digital tape recorder for Hyo Jin Nim's second album "Offering Songs".

Normally bands take about 4 months to a year to complete a record, but Hyo Jin Nim has a way of working quickly and efficiently (but never easily). This album was finished in about 2 months.

Most of the songs had been written in the previous months and practiced by the band in Tarrytown. At the beginning of each song, in the studio, the entire band would rehearse the tune while the engineers

would work on creating headphone mixes, recording levels, and sonics. That was when Hyo Jin Nim would fine tune the arrangement and especially the details of the rhythm section (drums and bass). This process lasted from 1 to 8 hours and revealed how much detail he was hearing in the parts in his mind.

After that stage the band would take a break and we'd record only the drums. This alone could take from 1 to 8 hours and was physically and emotionally grueling for Jin Man Kwak (the drummer). He was trying so hard to do his absolute best but sometimes his arms would just tense up and we'd put some Ben Gay on him. After him we'd do his brother Jin Hyo on bass guitar, usually in the wee hours of the night.



Hyo Jin Moon (center back) with his band and (front) Manhattan Center staff members.

Recording on digital is like looking into a perfect mirror for the first time; you think you look pretty good until you see your image, then you realize all the imperfections. It's painful because you have to go through the music and analyze the intonation, timing, and feel very critically. Then you have to go through it, bar by bar, again and again, punching in and punching out, to polish it and perfect it. As a creative artist this process can be dishearten-

ing because it seems to take all the magic out of the music. Every step of the process involves compromise, so the key is gaining a sense of how far to go with it. The victory here is that of patience over frustration.

After drums and bass usually we'd do Jin Hyung's keyboard parts. I was always impressed with the sincerity and effort that all the Blessed children made in their offering. They also showed exemplary standard of respect to Hyo Jin Nim also. At one point early on in the project, we needed to do some acoustic piano overdubs but there was no piano in studio 8. Hyo Jin Nim quickly and decisively mobilized all of us to go to the Ballroom stage and lift the 7 foot Steinway off the stage and over to the elevator to go up one flight. When the elevator didn't come (within 30 seconds) we just picked it up and carried it up the stairs, grunting and groaning all the way!

### Hard Work

After a musical foundation was laid, Hyo Jin Nim would do his guitar parts usually starting with the rhythms first. Anybody who has ever worked with him will tell you how hard he is to please, but the person he is the hardest on is himself. He would often go for hours and hours trying to perfect even just one small part. You could sense his frustration as sometimes his fingers would bleed. Also, he rarely spoke about it, but his back would often cause him great pain. You could see it on his face when he sat down. His spirit is so great, I think his body, and especially his fingers, are just trying to catch up!

The final stage of recording was the vocals, which was a very holy time where the lights go down really low, and most everybody around prayed constantly. He is very sensitive to subtlety of emotion that is imparted on tape. On one song, Reverend Moon asked him to sing it again to get a better flavor. On a couple of the later songs he'd disappear while he wrote lyrics, then come back and try laying them down on tape to see if they fit with the music. He really poured his heart and soul into each song.

This album is in Korean. If you don't know much Korean you can still catch a lot of what he's saying, especially if you memorize the title of each song with the music. If you are studying Korean, you can pick out words he uses to gain more understanding about the songs, for example, in the song "Honey I Love You" the last word of the song is "hen bo kay" which means happiness; makes sense. In the song "Quietly Whisper to me", in the first verse, he says the words "ah rum da un"

which means beautiful.

After all the recording has been done, then comes the fun part; mixing. It is here that things like gates, compressors, limiters, equalization, reverbs, delays, choruses, exciters, and harmonizers get put in as he's moulding his craft. As you may have noticed, he's big on contrasts. Come to think of it God is too! We used anywhere from 10 to 16 tracks on drums alone, so each track has to be very fine tuned and he has learned all the details about how to do this.

We use a Neve VR 36 channel mixing

console (72 available tracks in mixdown) that has 33 pots (volume controls) and 93 switches for each channel! It also has Necam 96 moving fader automation that is basically computer recalled motorized faders (volume controls) to adjust the relative volume of each instrument. The mixes quickly get very complex but because Hyo Jin Nim is very decisive they go relatively quickly, being able to do about 2 songs a day! Of course there's always 3 or 4 levels of re-mixing in the following days after listening in different environments. If you are able to listen on a CD player you'll hear exactly what the final mixes sounded like in the control room.

### Cover

The album cover (CD and tape) is very distinctive. When Hyo Jin Nim chose the silver background with green letters bordered by purple for the cover some were skeptical, but it turned out excellent. Although he didn't paint the front cover of this album, he did describe it in detail to Joe Longo on several occasions, and it went through many revisions upon coming back from Mike Jaroszko, the artist. Try meditating on this cover as you listen to the music and God can speak to your original mind in a powerful way reminding us what a beautiful time in human history it is!

### Mobile Studio

In March 1989, Reverend Moon visited Manhattan Center Studios and spent some time in the control room while Hyo Jin Nim recorded some guitar overdubs. Hyo Jin Nim explained many things to him (in Korean) including technical and musical points about the art and processes of modern recording.

Reverend Moon then spoke some of his ideas about music, he was very inspired and wanted to create some way to give a chance to record to the youth of America so he told us to build a mobile recording studio that he would fund. Its purpose ultimately is to promote 'Abel type' music and to inspire musicians towards morality and ethics in their art. This recording truck will then travel across the country and find bands to record with a minimum investment on their part.

It is in the process of being built because tremendous research and consultation needs to be done to make everything the state of the art! I will report again when the project is near completion.



We wish you all

**God's Blessing**

for this Holiday Season

and throughout the New Decade

**New York City Tribune**



# GOD'S WILL AND THE WORLD: UNIFICATION UPDATE

## Panda Project Introduced to Korean Society

At the October 12th banquet attended by many leaders of Korean society, the Reverend Sun Myung Moon introduced an extraordinary project in Communist

By Bernard Han Woo Lee Quandt

China by Panda Motors Corporation, one of the many businesses affiliated with the

Unification Movement. Eight hundred guests, including top level politicians, representing Korea's ruling party and the largest opposition party, joined businessmen, such as the president of Hyundai Motors and publishers of some of the major newspapers, and religious leaders at the Silla Hotel in Seoul for this event. The audience listened in astonishment to the plans to build an automotive industrial complex in the

People's Republic of China.

This past June, a groundbreaking ceremony for an automobile factory began the first stage of plans for an industrial complex in Guangdong province. Panda Motors has obtained from the Chinese government an option to lease up to 65 square kilometers for 50 years. An industrial complex, housing areas, a port and tourist resort are being proposed. The first stage

see PANDA on page 8

## My Hope for China in the Pacific Era

By Reverend Sun Myung Moon

*This is an excerpt from the translation of a speech given at the Silla Hotel, Seoul, on October 12, 1989.*

The Cold War which has been waged between the United States and the Soviet Union has now reached the point

where it can no longer continue.

Glasnost in the Soviet Union, the struggle for democratization in China and reforms in Hungary and Poland and other eastern European nations appear almost like a revolution. This is proof that the communist system has reached its limits and that the east-west ideological confrontation is ending. In the economic field, the upcoming unification of Western Europe in 1992 is further indication of the changes taking place.

How should Korea deal with these changes and which direction should it take?

Because of its crucial strategic position, Korea has throughout history been a victim of superpower expansionism and has suffered greatly. In the division between North and South, Korea has experienced the global ideological confrontation within its own borders, but now that there is a movement towards pluralism and harmony in the world, it does not mean that the problems of the Korean people are automatically solved. The four major powers—the United States, Japan, the Soviet Union and China—have interconnecting interests focused on the Korean peninsula.

Since such historical relationships and global problems are directly or indirectly connected with the peninsula, Korea is a microcosm of the world's problems. There is, therefore, an inseparable relationship between the solution of the world's problems and the solution of Korea's problems. I believe that the transforming of divided Korea into a unified nation has a direct bearing on the realization of world peace.

### Decline of Communism

Now that the sun is setting on the communist system and ideology can we say that the free world is in a position to offer a philosophical alternative? How will the paradoxes of the western countries which adhere to free democracy be overcome? I have personally experienced the terrible fate of the division of a people through the period of Korea's independence and the Korean War and I pledged before heaven to devote my life to the establishment of a philosophy that would lay the groundwork for North-South unification and pledged to prepare a worldwide foundation for it. For 40 years I have worked toward the fulfillment of that pledge.

Can it be an easy task for us to influence the nations around the Korean peninsula to support Korean unification on the foundation of a strong philosophy of free democracy and thereby achieve peaceful unification? Would it not be fortunate if we could come up with a plan which would make Russia and China end their one-sided support for North Korea?

This meeting is not just a simple briefing by one company which is starting business with China. This is not a project designed to bring financial profit. I have prayed devotedly for mainland China, centered on the ideal of

American coaches help the development of sports in China. I am also giving Chinese scholars the opportunity to research Unification Thought thereby supporting their efforts to overcome their ideological difficulties.

China still stubbornly insists on communism. After the incident in Tienanmen Square in June, most free world businessmen withdrew, but I encouraged people working on the car factory project not to hesitate, but to intensify their efforts

see our country's development for themselves.

On November 26 the presidents of Novosti and the Soviet state TV and four other journalists will go to America as my guests. At the beginning of this month the director of the world famous Kirov ballet visited Seoul and promised to concurrently assume the position as director of the Washington DC Universal Ballet Academy that I founded.

Also from October 7-27 in Moscow there

will be an ecumenical seminar jointly sponsored by the Russian Orthodox Church and the International Religious Foundation on Christian unity. I will sponsor 20 Western religious scholars for the conference. [A report is planned for the January issue of the UNews.]

### First of Four

The industrial complex in China is the first of four such complexes which will be developed to prepare the foundation for the Asia-Pacific era. One will be in the Dandong area, one

between Harbin, China, and Khabarovsk, Russia, and one in the Vladivostok area of Russia. The Dandong complex will benefit North Korea through Sinuiju, North Korea. The Vladivostok complex will be located near the North Korean and Chinese borders and therefore will also benefit those two countries.

In 10 years from now we will enter a new century. We must put the 20th century, which has been marred by division and confrontation, behind us and enter an era of harmony and understanding in which high morals and values are respected. The era of domination by the west, Russia and America, is ending and the age of Asia is dawning. Considering the important role of the Korean peninsula and Asia as a whole for the establishment of world peace, no world leader can easily ignore this area any more, but has to, at least partially, participate in the development in this area. With this kind of historical consciousness I have promoted plans for the Pacific era and through the foundation laid in America, China and Russia, am already preparing an East Asian summit conference.

Mankind is faced with the task of overcoming philosophical differences and, on the basis of restored morality, realizing the ideal of a worldwide family of love through international cooperation. All of us must go beyond just thinking of profit and loss. With a sober recognition of international relations, we must dedicate Korea for the role of bringing about the Asia-Pacific era of peace.



Reverend Moon speaking about his hope for China.

God's peace.

As a first step we would have to help their opening, and through technological support help their modernization so that we can develop good neighborly relations. In 1981, during the 10th International Conference on the Unity of the Sciences, I revealed a plan for an international highway and have made this plan known to the leaders of 120 countries.

Even at the time when exchange with communist China was very difficult, I

**"This is not a project designed to bring financial profit. I have prayed devotedly for mainland China, centered on the ideal of God's peace."**

inspired many people to go to China to make agreements to help with their modernization. I founded the Yonbyon Technical College (Manchuria) and have arranged for a substantial amount of scientific equipment to be sent there every year. Also, I am helping with exchange professors and arranging for Chinese students to study abroad.

On the one hand, I am helping China through projects of the International Relief Friendship Foundation, which I founded, and, on the other hand, I am aiding

to promote the project. As a result, on June 27, there was a ground-breaking ceremony for this car factory in Guangdong province. By supporting China in its time of difficulty we were able to make a close relationship which will contribute to the opening of the Pacific era.

### Technology

I have long advocated the equal distribution of technology. Technology is a blessing from God meant for the benefit of all mankind, but it is a great evil that the advanced countries monopolize technological power and put less developed countries at a disadvantage. This trend is a seed of division and disharmony which threatens world peace. Therefore I have for a long time invested considerable resources into developing technological resources in order to help the world.

Beyond the simple management of a company, this Panda project is meant to create a constructive relationship with the top leadership in Beijing so that we might become partners in a new Asian-Pacific era, and this also will eventually influence Kim Il-Sung in North Korea. I have never seen this China project separated from the dimension of securing peace in Korea.

In 1976 at a big rally in Washington DC I proclaimed that I would hold a meeting in Moscow. Now through international-class scholars, religious figures and top journalists and artists, the foundation for this is being laid. Now at my invitation, one of the top editors of the Novosti news agency, together with four other leading Soviet journalists, are currently here in Korea to



# GOD'S WILL AND THE WORLD: UNIFICATION UPDATE

## PANDA

from page 7

of the industrial complex is to build an automobile assembly plant and the second stage calls for factories to manufacture auto parts. Although initially only small cars will be produced, later plans will include larger passenger cars and even small trucks and vans.

Rev. Moon explained that this was not just a profit oriented business venture, but part of his commitment for a peaceful world and a consequent implementation of his conviction that the ideological division of today can be bridged through brotherly love. By helping communist countries to develop their economies, a fertile ground can be prepared for the opening and democratization of their societies.

### Share Technology

"I have long advocated the equal distribution of technological knowledge. Modern technology is a blessing from God meant to

benefit all of mankind, but it is a great evil that the advanced countries monopolize technological power and put less developed countries at a disadvantage. This trend is a

seed of division and disharmony which threatens world peace," Rev. Moon stated in his speech. He informed the audience that the Unification Movement's economic activities in Germany and Japan, as well as in many other leading industrial nations are the basis for a world-wide effort to share the knowledge of the advanced countries with the economically weaker nations of the world.



Reverend Moon making his announcement.

### Highway of Peace

Rev. Moon also spoke about the plans for the International Peace Highway which he proposed in 1981 during the International Conference on the Unity of Sciences in Seoul. An undersea tunnel would link Japan to Korea and a highway would lead through North Korea to Beijing and from there to Moscow and Western Europe. This superhighway would branch off at Beijing and continue on to the Middle East. Studies of political, economic, technological and geological aspects of this project are being conducted by an association of 1500

scholars and businessmen in Japan where an exploratory tunnel has been dug. The Chinese government is showing great interest in the project and is planning to build a thousand kilometer stretch of this highway from the North Korean border to Beijing.

Panda Motors Corporation is only one of many projects planned for communist countries. Contacts have been made with leaders of the Soviet Union and Eastern European countries. Rev. Moon announced that besides the industrial complex in Guangdong province under way now, he is planning to promote three other similar complexes in China and Russia, which will be near the border of those two countries with North Korea.

In this way, North Korea will also benefit from the economic development of the area which will contribute to a stabilization of this region in Asia, a crucial step in what Rev. Moon called in his speech "realizing the ideal of a world wide family of love through international cooperation."

## NEWS FROM KOREA

# Cosmo Woman—A New Women's Culture Magazine Published

By Oh Sae Ick & Patrick Kirkbride

The *Segye Times* has launched a monthly woman's magazine, *Cosmo Woman*, on September 20, 1989, in Seoul, Korea, for the purpose of cultivating and guiding women's culture in the upcoming 1990s.

According to the need of this age, *Cosmo*

*Woman* uses special techniques expressing visually the sense of internationalism, personality, and excellence in taste of high quality in living culture. With up-to-date information, *Cosmo Woman* also illuminates its readers artistically with full page color photographs.

*Cosmo Woman* has also eliminated the three 'S's' of sex, scandal, and sensationalism that has been a controversy in many current women's magazines.

*Cosmo Woman* will introduce to its readers the living culture of the women of the world. At the same time, it will try to

elevate the Korean culture into one welcoming and harmonizing with the cultures of the world.

There were 85,000 copies printed of the first issue, of which close to 90 percent were sold—already a sign of success. The bookstore price is W4,300, the equivalent to \$6.50. Its goal is to be the top women's magazine in Korea within one year in the number of sales and quality as well.

*Cosmo Woman* aims to fulfill the copywriter's declaration of being, "noble, classy, graceful, elegant!"



# Chongyohak Shinmun, Newspaper for Academics

## First Issue Reaches 150,000 Readers on Campuses

By Patrick Kirkbride

The month of October welcomed a new weekly newspaper in Korea, the *Chongyohak Shinmun*. This can be translated *The Nationwide Professors and Students' Newspaper*. This paper is quite timely as many educators and students are not satisfied with the present situation on many campuses.

Why is this paper needed? It will prove to be a voice to help resolve the ideological confusion that exists besides the educational crises. Based on the ideal of

harmony between academic and journalistic principles, the goals of the paper are:

- \*Publication of advanced knowledge.
- \*Realization of social responsibility through education.
- \*Establishment of a framework for achieving the North-South reunification of Korea.
- \*Promotion of a wholesome collegiate tradition and culture.

\*Formulation of a policy for national development through public opinion polls.

President Chung Hwan Kwak of the daily newspaper, *Segye Times*, is also the president of the new paper. The publisher is Mr. Se Won Yoon and the editor-in-chief is Mr. Dae Oh Son. The contents range over educational issues, news and trends of the academic world, college cultural life and issues at the world's universities.

It has sixteen pages in all, as have most newspapers in Korea. The first edition was published on Oct. 3, 1989. Its weekly circulation is 150,000 copies. This is only the beginning as it is already in cooperation with branch offices in the USA and Japan, with correspondents in many other nations. It also has the support of PWPA International, with its chapters in more than 90 countries. The foundation is there

to connect students throughout the world. Future plans are to sponsor forums in which intellectuals may meet to share their worlds of research.

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ADVERTISE IN THE UNIFICATION NEWS



# GOD'S WILL AND THE WORLD: UNIFICATION UPDATE

## WORLD MEDIA ASSOCIATION

# Tour to Eastern Europe and USSR Witness to the Transformation in Progress

By John W. Robbins

As communist bloc nations undergo rapid and amazing transformations, stimulated by Gorbachev's glasnost, we in the West are astonished and excited. To understand the mood of the people and try to gain a reasonable assessment of the changes, World Media Association led a fact-finding tour to Hungary, Poland, Lithuania and Moscow, November 1-16. As WMA Projects Director, I headed the group of media professionals.

The 28 delegation gathered in New York's JFK International Airport to launch a two week tour of one of the hottest spots on the globe today. The first stop was beautiful Helsinki, Finland where the group was briefed by Dr. Alpo Rusi, Counselor of the Ministry for Foreign Affairs and Kaj Barlund, Minister of the Environment on issues crucial to understanding the economic and political future of Europe. After a lovely reception hosted by the Finnish Foreign Ministry, participants relaxed in Helsinki to prepare for the long trip ahead.

Flying to the city of Budapest, WMA met with Deputy Prime Minister, Peter Medgyessy, a young politician of a new breed in Hungary who at this time is politically unaligned. We closed our first day in Hungary with a visit to the U.S. Embassy to receive a background briefing. The fascinating capital of Hungary is divided by one of Europe's most majestic rivers, the Danube, and is famous for being the cultural and historic center of Hungary.

To explore the new political landscape, we met with members of the newly formed opposition parties in Hungary, one of whom was Rev. Roszik Gabor, a Christian evangelist, the first member of the Hungarian Parliament to win a seat through free election.

After six visits to the Soviet Union I am no expert on communism or Marxist-Leninism, however, I saw very little evidence that Hungary is a communist state or wants to remain within that system. The Hungarian people are energetic and hopeful of separating themselves from their recent past. This was made very evident by the Secretary of the MSP Party (the former communist party turned socialist) Feno Kovacs, who explained to the delegation that Hungary no longer wants a single ruling party.

Our next tour stop was Warsaw, Poland. There we met with Janusz Onyskiewicz, the Solidarity spokesman, who now serves

under the new Solidarity government as a member of Parliament. We could not visit Poland without visiting the birthplace of Frederic Chopin, Zelazowa Wola, a short excursion outside of the city.

Gdansk is a charming ancient city in the north of Poland, on the Baltic Sea. We journeyed there for a day to meet with Lech Kaczynski, Deputy of Solidarity. We also dialogued with Father Henryk Jankowski, the head priest of St. Brygida's Church, which provides the spiritual strength for Lech Walesa and the Solidarity

movement. Father Jankowski shared with the delegation how the mission of the Polish Catholic Church was reconciliation and its role was not to be involved in demonstrations or other social causes. By focusing on its spiritual essence, the church in Poland is able to provide strong family values through the difficult years and bring the Polish people together.

The strength of the human spirit was vividly shown time and again through Andrzej Drawicz, the new head of Polish TV and Radio, Minister Jacek Kuron of Labor and Social Affairs and Minister Aleksander

Paszynski of Construction and Housing. All of these men are members of the new Solidarity government. Two of the ministers have spent time in prison for their political beliefs, and now they are turning their energy toward building a more prosperous nation. All three know the road is difficult, but they recognize there is no other choice but to go forward.

In Poland we also met with the U.S. Embassy, with Prof. R. Pachocinski, President of PWPA, and with the editorial staff of Gazette Wyborcza, the independent newspaper that grew out of Solidarity.

### Soviet Strains

We took a bus journey from Warsaw into the USSR, arriving in Lithuania to get a taste of the nationalist fervor brewing in that Baltic state. During our one day stay in the Lithuanian capital of Vilnius we met with the First Secretary of the Lithuanian

Communist Party, now being pressured by Moscow not to pursue an independent course. We were able to feel the pulse of

which gives the Communist Party a monopoly of power.

A trip to Gostelradio provided Western journalists with an opportunity to meet with the dynamic future of Russian broadcasting. Among other staff members, we saw Dimitrig Zakcharov who is anchorman of the most popular TV show in the Soviet Union, called "Point of View." Our final two days we visited Vitaly Ignatenko, Editor of *New Times* (who recently printed an article about Rev. Moon), Vitaly Korotich, Editor of leading *Ogonyok* magazine, young democratic and religious activists, U.S. Ambassador Jack Matlock and a re-

searcher at the Institute of World Systems of Socialism.

All the meetings provided the delegation with a sense of the dramatic changes taking place in the communist world. It was thrilling to be in that part of the world as the Berlin Wall gave way to the forces of history willed by God. To close out the tour the group of journalists and opinion leaders gathered together to share insights and relax.

As we bid farewell to Moscow I was grateful to Rev. Moon for providing the vision and leadership which is now bringing about the unity of the entire world. Throughout the trip I could see the hand of God moving and His love penetrating into a darkened world trying to break out of spiritual ignorance. Each fact-finding trip WMA has taken to the communist world has been a condition for God to move and shake the foundation of that atheistic society. We now are seeing the results of Rev. Moon's prayers and work.



Moscow—Meeting at the Christian Information Center with members of the Democratic Union, *Glasnost* magazine and Christian activists.

Lithuania through Father Vacloras Alius, Editor of *Catholic World*, the first religious publication printed in Lithuania under glasnost, Vitas Tomkus, the young editor of *Respublika*, who at 31 is leading the press reforms in his country, and Domas Shniukas, head of the Lithuanian Journalists Union.

We flew Aeroflot to our final city, Moscow, where we met embattled Vladislav Starkov, Editor-in-Chief of *Argumenti y Facti* (*Argument and Fact*), the most popular weekly publication in the USSR, which recently printed a poll of citizens on the popularity of current Soviet political figures. Starkov was fired by the Politburo shortly after our return but is refusing to resign. Then, Sergei Stankevich, a young Deputy in the Supreme Soviet discussed with the delegation how he almost succeeded in forcing onto the legislative agenda a bill to abolish the famous Article 6 of the Soviet Constitution



Mr. Vitaly Ignatenko, Editor-in-Chief of *New Times* magazine, speaking to the WMA.

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# GOD'S WILL AND THE WORLD: UNIFICATION UPDATE

## NY City Symphony Opens 1989-90 Season Performance Receives Favorable Reviews in NY Papers

By David Eaton

The New York City Symphony opened its 1989-90 concert season at Lincoln Center's Alice

Tully Hall with a concert devoted entirely to music written by American composers. The concert was presented as part of the fiftieth anniversary of the founding of the American Music Center, a New York City based institution that has been a leading force in the promotion, publication and performance of American music of all kinds. Three of the composers whose works were



Dmitri Yablonsky

performed were in attendance at the concert, as well as representatives from the American Music Center.

The New York City Symphony's program opened with the world premiere of Kevin Pickard's *Celebration Overture*, a work that was commissioned especially for this concert by the orchestra. The New

York Daily News review of the concert called the work one "...that could stand as tall as any composed by (William) Schuman or (Roy) Harris," two of America's most distinguished composers. The Daily News also stated that "...the alert performances conducted by music director, David Eaton were virtually faultless, as usual."

The concert

also featured two concerti, Lee Hioby's lyrical *Second Piano Concerto*, and *Scaramouche*, for Cello and Orchestra by UCLA composer Larry Lipkis. Both the Daily News and the New York Times had very favorable comments about these pieces. Lee Hioby, one of America's finest, yet unjustly neglected composers, was featured as soloist in his own composition. In commenting on the performance of the Lipkis work the Times said, "The New York City Symphony and its excellent conductor, David Eaton, served the piece honorably."

The orchestra returns to Lincoln Center on Monday, December 11th in a program of Romantic music. The program will include Franz

von Suppe's *Bocaccio Overture*, Johannes Brahms' *Concerto for Violin, Cello and Orchestra*, and Antonin Dvorak's dramatic *Seventh Symphony*. The program will be conducted by David Eaton and will feature Korean-American violinist Ik Hwan Bae and cellist Dmitri Yablonsky as soloists in the Brahms concerto.

For ticket information call the New York City Symphony Office at 212-889-8511.

A major portion of the funding for the symphony's program is provided by a grant from the International Cultural Foundation, an institution founded by Reverend Moon to promote culture and the arts.



Ik Hwan Bae

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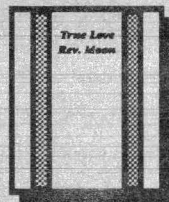


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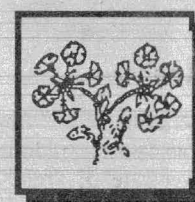


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## SOUL OF RUSSIA

## Modern History is in God's Hands

By Erin Bouma

Whole politburos are resigning and communist parties are melting away overnight in Eastern Europe. Something special is clearly in the air. Not only are events impacting the globe in a constant and powerful way, but the interpretation of them now calls for a deeper understanding. The acceleration of a spiritual-restructuring of reality is now confronting and involving the whole world.

Without studying the Divine Principle understanding of history and the forces at work in the Last Days, it must be impossible for most people to comprehend the dramatic and unprecedented daily headlines issuing forth from Warsaw, Budapest, Berlin, Sophia and Prague. These events, at which even sophisticated journalists and analysts marvel, are truly—and clearly—the resolution of historic spiritual conflicts after a period of separation, suffering and purification.

As the Third World War (ideological in nature) draws to a close, all false systems are shown for what they really are. This fact is releasing whole populations to emancipate themselves from fear, lies and illusions. These developments have been spiritually prepared (moving below the surface) as a new consciousness ready, at the providence of the start, to peacefully burst forth on the physical plane in a progression toward the coming Moscow Rally.

**'Refolution' on the Rise**

One of the most stupendous qualities about the remarkable last six months has been the acceleration rate of "refolution" (revolution/reform). This also includes the positive signs in the Baltics, other nationalistic/religious movements created throughout the Soviet republics, and Moscow itself. In a few short weeks, whole national governments have been undone and turned almost inside-out. Some worry that things are happening "too fast" and are therefore "out of control." But who would want to drag out injustice? And why try to prolong God's misery any longer than necessary?

Secondly, the fact that no human hand or superpower policy is initiating—or even guiding—the dynamic of change unleashed, also points directly to the Hand of God. Just as the stormy weather off Malta during the superpower summit could not be controlled by human will or force, we need constant reminding that agencies other than human beings are effectively at work in history. While this gives alarm to those who need concrete cause/effect equations, for me there is no anxiety, seeing that heavenly spiritual forces, with their clear purpose and direction are bringing goodness into ascendancy over evil on a worldwide level. That we can witness this sudden climax to a suffering, providential history is exciting for the forces of faith. Seeing is truly believing.

These two factors combined, the accel-

*Lech Walesa, speaking in Washington, DC mid-November, said "[America], in a hurry for progress, lost a lot of values. Sooner or later [it] will go back to those fundamental values, back to God, the truth, the truth which is in God. We look at America as a very rich country but we also expect from you a spiritual richness to meet the aspirations of the 20th century."*

*CBS' "Sunday Morning", November 26, 1989. Correspondent Richard Threlkel, reporting from Prague opened his cover story on developments there with the line: "What is taking place here can only be considered the work of God—and, of course, the Czechoslovak people."*

*CBS Evening News with Dan Rather, during the week of Nov. 27-Dec. 1 ran a nightly segment on Religion under Communism entitled "God and Gorbachev." Nov. 28 segment featured inspiring footage of and interviews with Ukrainian Catholic believers, nuns and priests and the legalization of the Ukrainian Church. Also included were interviews with Elie Weisel and Rev. Billy Graham (who recently attracted 90,000 Hungarians to a Budapest Stadium in an ecumenical service with the Catholic Archbishop) on the victory of faith and religion over communist atheism.*

*Dec. 1 New York Times reports from Rome that President Gorbachev on the eve of his encounter with Pope John Paul II, that the Soviet Union erred in long rejecting religion. "We now proceed from the assumption that no one should interfere in matters of the individual's conscience. We also say that the moral values that religion generated and embodied for centuries can help in the work of renewal in our country, too."*

*Dec. 3 New York Times reports from Rome that the summit between the Pope and Gorbachev, which opened diplomatic relations between Moscow and the Vatican was based on guarantees of religious freedom to believers inside the USSR. Seventy-five-year-old Cardinal Lubachivsky, spiritual leader of Ukrainian Roman Catholics, commented "Stalin asked how many divisions the Pope had. But even without any divisions, he [Pope John Paul II] did not go to Gorbachev. Gorbachev came to him to get help."*

*The Dec. 4 issue of The New Republic led with an editorial, "After the Wall." In the second paragraph, it states boldly, "There are few times in history when you can say confidently that evil is losing ground to good. In East Germany evil is now in an embarrassed retreat, and it is a retreat whose import can scarcely be exaggerated."*

ation and force of change, I believe, are a brilliant strategy by God to keep all earthly powers off balance. This allows Him a free hand to bring the victorious and righteous transformation of many nations. The old guard in those countries, as well as the superpowers consigned to the sidelines, are then only given the Abel-option of responding in support of reform or the Cain-reaction of fighting it all the way.

Thirdly, the spirit of emancipation behind these changes is generally not one of resentment or hatred. When asked what he would like done to the Communist Party leaders who have kept them down so long, one Prague activist said they did not wish for purges or revenge, only that the party bosses would resign in total shame (particularly for the bloody attack on peaceful student demonstrators a couple of weeks earlier). In fact, it was moral outrage at the inhumanity of the officials and police that served as the catalyst to mobilize the seemingly docile Czechoslovak people this past month.

And when they are mobilized, what are the Balts, Poles, Hungarians, East Germans, Bulgarians and Czechoslovaks striving for that has such potency and force to peacefully unseat governments? Not just prosperity and comfort. But, primarily, the search for truth that will surely set them free. Then they will be able to enjoy the fruits of both political and material systems designed to involve and serve the people's true needs and desires. The spiritual values of democracy and civil liberties are today compelling history in much of Eastern Europe and once people have reached a

stage where they are ready and willing to take responsibility, there is certainly no turning back.

The bankrupt party bosses (who were tyrants but never, in any sense, real leaders) can no longer claim any mandate or "leading role" in society. Now in a cul de sac they have created, the emperors not



**Soviet believers offer candles and prayers at a saint's icon outside a Moscow neighborhood church. (Erin Bouma)**

only are now revealed to have no clothes, but they never really were emperors, at all... only bully pretenders to the throne.

**Communism Bows to Christianity**

Mikhail Gorbachev has now met with Pope John Paul II, a historic first, bringing together two extraordinary leaders of our day. Western mass media is symbolizing the encounter as the "lion laying down with the lamb," from Elijah's biblical prophecy. Yet, today, with religion advancing and atheism/communism retreating, they com-

ment that it is not at all clear who is the "lion" and who is the "lamb" between the two anymore.

It would be appropriate for Gorbachev, who is in deep trouble and lacks a solid foundation to forcefully proceed in restructuring his country, to take the meeker role. It is also clear that his half-hearted reform measures in the USSR make everyone unhappy. Therefore, it is not unlikely that Gorbachev is seeking guidance from experienced world leaders and is in a humble position to receive advice and direction from the Pope, Bush and others.

Many Americans are asking, "What can we do to save Gorbachev?" This question, strikes me as particularly strange. A democratic nation such as ours can help and advise Gorbachev, but why should we be determined to keep in power a leader who is trying to save communism with communism? Ultimately, the only forces which can truly liberate the communist world are the spiritual forces of love and truth, originating with God.

As long as Gorbachev is in line with God's will for His people, he will be used in his position, and no longer. Any "propping up" on anyone's part, as I see it, will not serve the providence. For all of his astute political maneuvers, Mikhail Gorbachev does not have the innovative momentum he once did, he lacks the respect and trust of his own people, and is barely one step ahead of the next home-grown crisis. From here on out, he must direct wisely the limited resources and abundant manpower of his country toward a healthier future. But, by training and position, though not disposition, he is locked into a certain framework and has been unable to break free of many Marxist concepts at this time. But he could be pushed or inspired to go beyond pragmatic accommodation with democratic/free market nations.

From what I observe, the creative impulse in the Eastern sphere now rests with those few people in democratic and religious circles who are willing and courageous enough to advance boldly and constructively into the unknown, throwing off the thinking and habits of Homo Sovieticus. God's emerging champions in the Eastern Bloc are today preparing a foundation for the future of Russia and the peoples once in its orbit. Through vision, initiatives and sacrifice a creative minority is going forward with God's will and blessing while the remaining Communist Party leaders have nowhere to "lead" and no idea (in Lenin's words) "what must be done."

Today, righteous men and women are forming a network of believers into a healthy, non-communist tomorrow and acting in concert to pressure and educate the present rulers while developing working models of truthful "restructuring" of the Soviet and Eastern European societies. Without glory or fanfare, they are dedicated to moving their people into a new age of healing and responsible rebuilding of genuine culture. These are the movements and leadership which richly deserve our prayers and support.

The Spirit of America and the Soul of Russia are destined to play central and critical roles in the reshaping of global culture. Stay tuned as Heavenly Father rearranges the world and challenges us all to prepare to become new citizens of a God-centered world order.



## New ERA from page 1

Pennsylvania, spearheaded this task force. He successfully filled the vacuum that was left by the Christian-Marxist dialogue movement of the sixties and seventies. In retrospect, New ERA's involvement commenced just at the time when the tensions between East and West began to ease. Hence, New ERA is carrying the dialogue through a crucial juncture in the encounter with Eastern Europe.

The success of the first experimental New ERA Christian-Marxist dialogue in Weggis, Switzerland, in 1986 prompted New ERA to follow up with another Christian-Marxist seminar in Igls, near Innsbruck, Austria, from August 12-15, 1987. The conference in Igls was so stimulating that the decision was made to expand the project. Thus two conceptually diverging dialogues were held last year.

The larger of the two meetings New ERA convened also included scholars from non-European communist nations. It took place in Granada, Spain, from August 23-28, 1988. Forty participants from thirteen nations deliberated on the topic "Christian and Marxist Views on the Meaning of Being Human." As in the previous two meetings, the emphasis was on dialogue around a cluster of key papers and responses by both Christians and Marxists. While, of course, there were disagreements, they were by far not as sharp this time. This situation may have been, at least partially, a reflection of the growing changes in the political and economic outlooks of some Eastern European nations. Orthodox Marxist voices had almost disappeared and given way to an emphasis on the necessity of change and creativity within the larger camp of socialist and Marxist views. The question of atheism in Marxism was not decisive anymore.

### Budapest

Another approach was taken at New ERA's dialogue in Budapest in the same year. Dr. Mojzes had called two Christian-Marxist delegations from the United States and Hungary to meet in dialogue on "Changes in the Evaluation of Religion and the Churches in the Last Decade in Hungary and the U.S.A." Organizationally the conference was tightly structured. Every participant read a paper on the topic and was formally critiqued by another participant. The dialogue was also deepened by an exchange of in-depth information on the church's situation in both countries. Official receptions by the Academy of the Sciences, the University of Budapest, and the Ministry for Church Affairs added a distinctively Hungarian flavor and allowed for friendly scholarly and institutional relationships as well as first-hand insights into the workings of Hungarian society.

This new avenue explored in Hungary was more fruitful than was originally anticipated. The promise lay in the carefully maintained

balance between the rigorous academic pursuit via paper presentations and the discussions flowing from them, and the first-hand experiences we shared while visiting Hungarian communist institutions. By closing time we had worked out a plan to meet again but this time on American soil so as to allow the Hungarians to sample insights into American life and its institutions.

### This Year's Dialogue

New ERA felt that the push for glasnost and perestroika in some Eastern European states would finally allow for the discussion of the central, but sensitive, question of human rights. Indeed, Hungary's present constitutional changes focus essentially on human rights. To contribute constructively to the changes in Eastern Europe, New ERA carefully planned a tripartite dialogue between Hungarians, Yugoslavs, and Americans on the theme "Christian and Marxist Views on Human Rights." The conference took place in Washington, D.C., at the Stouffer's Mayflower Hotel from September 29 to October 5, 1989. It was co-sponsored by the Journal of Ecumenical Studies and convened by Dr. Leonard Swidler, the journal's editor and a professor at Temple University of Philadelphia. The Hungarian delegation was headed by Professor Tamas Fildesi of the University of Budapest, and the Yugoslavian delegation by Professor Zagorka Golubovich of the University of Belgrade. Observers from East Germany and Poland were also present.

Since the conference was designed with the goal of a clearly written book on the subject, the twenty-one papers delivered covered a wide range of the human rights debate. We should look forward to seeing in print discussions on human rights topics that stretched from concerns for personal bodily care and sexuality to the influence of political and economic systems on human rights. Undoubtedly, while some of the topics discussed added novel features to the general debate on human rights, the strength of the papers and discussions lay in the exploration of Christian and Marxist perspectives on human rights. What was perhaps most intriguing was that "agreements and differences did not run along ideological, national, or religious lines, but that affinities in outlook and in ideas cut across such categories."

### Joint Statement

The "Joint Statement" [see insert] issued at

the end of the conference clearly expresses that the consensus reached outweighed the differences between the scholars. Yet, the importance of the "Joint Statement" lies not so much in the common agreement on some of the fundamental human rights that it affirms, such as the right to privacy, freedom of conscience and religion, freedom of speech, press, and assembly, due process of law, self-determination, and movement within and beyond national boundaries. Indeed, most of these rights have found entry into the constitutions of Western and Communist nations alike. The "Joint Statement" provides more. As it is a clear synopsis of the scope of the conference's discussions, it articulates human rights in light of both the



**Organizers of the New ERA conference: Dr. Franz Feige, New ERA Executive Director; Prof. Leonard Swidler, conference convenor; Prof. Zagorka Golubovich, Yugoslav co-chair; Prof. Tamas Fildesi, Hungarian co-chair.**

experiences of Western capitalist systems and the Eastern European Communist systems.

In contrast to Western democratic systems, in which human rights are considered universal and God-given and are protected by the judiciary, in Communist societies a foundation for human rights does not exist nor is there any such protective mechanisms. Linked to socialist considerations of the powers of party and state, the state takes precedence over individuals. Human rights are interpreted as duties to the state. Thus arose the oppressive practices of Communist governments. Cognizant of this, the scholars prefaced the "Joint Statement" with the declaration: "we are convinced that human rights are not based on such conditions as the contribution of the individual or the adequate fulfillment of duties to society, but on the immanent dignity of every human person."

It is in the area of the ultimate foundations of human rights that Christians and Marxists diverged most pronouncedly. While for Christians God may serve as the ultimate guarantor of the universality of human rights, Marxists, at best, may establish such foundations on humanistic grounds. In efforts to

achieve such ends, many Marxist paper writers sought to wrestle the pure teachings of Marx from the interpretations of Engels and Lenin. Up until recently, hardliners would have accused those attempting to find an individualist basis in Marx as revisionists.

Given those divergences, it is readily understandable that most Marxists did not regard religious freedom as the primary human right. For example, as some of the Hungarian participants reported, the human rights cause in their country has grown in strength centering on the right to privacy. For some others, the freedom of conscience serves similarly as a basic human right.

### Economic rights

A recurring issue in the debate was the notion of economic rights. Historically, Communist nations have drawn their strength in part from defending such rights as the right to work. Capitalist systems, in contrast, have accumulated wealth on the grounds of the right to private property. Yet curiously, in our conference economic right advocates, or their critics, were found on both the Christian and Marxist sides. Thus, no consensus emerged on whether economic rights should enjoy the full status of human rights.

The intense pace of paper presentations and discussions was punctuated by carefully prepared consultations with a large number of Washington institutions, think tanks, governmental agencies, and embassies. Among the institutions the scholars visited were the Human Rights Commission of the U.S. State Department, the Sub-Committee on Human Rights of the House of Representatives, the Ethics and Public Policy Center and other organizations active in human rights issues, and the Yugoslav and Polish embassies.

When formulating in the "Joint Statement" their areas of agreement, disagreement, and need for further probing dialogue, the scholars demonstrated their commitment to human right issues. In light of the rapid changes in Eastern Europe, their work at this year's New ERA Christian-Marxist dialogue had added relevance and significance. It is hoped that the conference's results will extend far beyond the halls of academia. New ERA entertains similar hopes for its plan to raise the question of pluralism in a conference in Eastern Europe next year. True to its own premises and as a result of the emerging pluralism within Eastern Europe's Marxist camp, New ERA will also open the Christian-Marxist dialogue to other than Christian and Marxist views.

# Joint Statement Christian, Marxist, and Other Views on Human Rights: American-Hungarian-Yugoslav Dialogue

**A**s a group of 32 scholars from the U.S.A., Hungary and Yugoslavia of Christian, Marxist and other views, as well as participant-observers from the U.S.A., Poland and China, we met in Washington, D.C., September 29-October 5, 1989, to discuss human rights, dealing with a whole range of issues which affect the civil, political, social, economic, gender, religious, racial and other areas of life.

Being aware of the rapid changes which characterize the present historical moment, we affirm that human rights are fundamental to the functioning of every community. Thus, we are convinced that human rights are not based on such conditions as the contribution of the individual or the adequate fulfillment of duties to society, but on the immanent dignity of every human person. We are thus persuaded that human rights must be considered a most precious achievement of civilizational development, both fundamental to the ultimate value of each person and crucial to the wholeness of all communities.

We are aware and gladly affirm that our agreements and differences did not run along ideological, national, or religious lines, but that affinities in outlook and in ideas cut across such categories.

### Areas of Agreement

Acknowledging fully the diversity of our views on human rights and our respective socio-political-economic-cultural contexts, we nevertheless agreed on the following:

1. The existence and importance of fundamental human rights, which are to be viewed in developmental, dynamic, contextual fashion;
2. The fundamental importance of political and civil rights, guaranteed and enforced by law;
3. The right to privacy, freedom of conscience, freedom of speech, freedom of the press, freedom of assembly;
4. Religious liberty, not abstractly nor as mere tolerance, but in an authentically pluralistic fashion—understood broadly to include the freedom to believe, worship, propagate and act on one's faith, and the freedom not to believe, with no coercion or manipulation on the part of the state, believers, or non-believers alike. We also affirmed the right of people to leave their religion or to return to it, and condemned mandatory confessional statements in non-voluntary societies, religious or secular;
5. The right to due process of law and the just redress of grievances—condemning the use of police-administrative judicial processes;
6. The rights of all minorities (such as

racial and ethnic) to self-determination, full participation in the life of their community, the preservation of their cultural heritages, and the practice of justice to redress past imbalances;

7. The right to freedom of movement within and beyond national boundaries.

We want to affirm our hope for authentically pluralistic societies that are enriching to all human beings.

### Areas of Diversity

In some areas a variety of views were expressed. We were, however, agreed that without legal and political equality, political power constitutes the unjust dominance of an elite which is able to obtain material and other privileges beyond anyone's control.

At the same time, while some of us questioned the use of rights language in reference to economic matters, many took the view that economic rights are as fundamental as political rights. Among such claimed rights were:

1. The right to secure access to the basic physical necessities of life;
2. The right to work;
3. The right to property;
4. The right to participate in economic decision-making.

### Areas of Further Dialogue

The following were areas discussed at the conference, but not in sufficient depth to arrive at a satisfactory thoroughness. Nevertheless:

1. Although we shared a remarkable consensus on issues of gender and the equal rights of women and men, we were convinced that further research and dialogue from our various perspectives and life-experiences will be very fruitful and enriching.

2. While some felt that environmental issues paled in relative importance in comparison to human rights issues, many others thought that human rights need to be seen in the larger context of ecological concerns. Hence, further reflection and dialogue in this area will be of signal importance.

3. We were agreed that issues of nationalism, ethnicity and racism have a profound bearing on human rights. Because, however, neither we nor others have yet been able to probe sufficiently the multiple dimensions of these issues, we are persuaded that much further research and dialogue is needed here.

While the above matters are by no means an exhaustive list of all possible human rights issues, nor of all the concerns expressed at our conference, we hope that this statement—and still more the book resulting from the conference—will serve as ground for further interreligious, inter-ideological dialogue.



# Families and Tribes '89 at Camp Sunrise, NY

By Maria Kiely

**'C**amp Sunrise is the ONLY camp I want to go to," said one blessed child after ten days at the church campsite this summer, July 27 - August 6, for Regions 1, 2 & 11. Other blessed children in the ten-day program echoed that sentiment with near unanimity.

Participants, both parents and children, agree year after year that Camp Sunrise is the place where our blessed children can be themselves, enjoy each other's friendships, and learn more about God, and their heavenly lineage in the beauty of God's creation.

But this year's so-called "Family Camp" was a break with the past. Until this year, the camp had been for children without their parents except for a handful of parent counselors. In previous years, Camp Sunrise founders and now advisers, Betsy Jones and Nora Spurgin, had wanted the children to have an opportunity to experience an independent week or two away from their parents. But faced with an increasing number of children, Rev. Pak, the regional coordinator, asked the planning committee to make the 1989 program for parents and children together as families. That presented camp planners Jennifer Hager, Marion Miller and Lauretta Schauffer with a challenge because there were no precedents in our experience for such a camp.

Dubbing the program "Families/Tribes '89," Rev. Pak encouraged camp leaders to cultivate in the children a vivid awareness of their spiritual lineage. No matter what, this consciousness must always remain with them. We must raise them so they develop a strong sense of sovereignty and subjectivity.

A problem is that blessed children make friends with many other non-church children at school. Too often they are not aware of their own unique value as God's children, their preciousness before heaven and the world and their special identity and calling.

At the start of the program, one child

after another arrived with parents or guardians, registered and deposited their belongings in one of some 70 cabins at the site. The camp was delightfully a-buzz with children excited to see and be with each other again after as much as a year of separation. Together they zoomed around, exploring the two lakes, the woods, grass, moss, flowers, animals, bugs, and worms; indeed, this site, which Mr. Grodner and Rev. Matsuzaki secured this spring was a child's Kingdom of Heaven.

So that children could initiate or renew and deepen friendships with their peers by sharing the Camp Sunrise experiences together, they were divided into four age groups. The groups were: toddlers up to 3 years old (who stayed in the nursery and playground), 4 - 6 years old, 7 - 8 years old and 9 - 12 years old.

Each morning began with songs, prayer and breakfast, followed by Principle Life Education. During the ten-day period, the 7 - 8 year-olds, for example, studied the Creation Story, the Fall, the lives of our forefathers in light of the Divine Principle, and role of Judaism. They also looked at the Mission of Jesus, the development of Christianity, Rev. Moon's life course, the meaning of True Parents, Heung Jin Nim's sacrifice and return and the value of True Family, and finally the significance of Tribal Messiahship.

The children learned that as blessed children they were to love God and True Parents first, then their parents and brothers and sisters, and all others. By loving and obeying their parents and having harmonious relationships with their brothers and sisters, they play an important role in helping their parents to fulfill their mission as Tribal Messiahs and

establish God's Kingdom in their immediate environment. We emphasized that they are the best witness of God's and True Parents' love to the world.



Recreation at Camp Sunrise.

After the morning lecture, the children swam, played volleyball and basketball, involved themselves in arts and crafts, and went hiking and fishing.

## Sharing

One of the most wonderful aspects of this camp was that parents could be together, share with each other and learn to trust each other. Particularly gratifying was an opportunity for Oriental and Western parents to have give-and-take. We felt that it was truly heaven's desire that we share deeply with each other, so that we can melt together the best aspects of our two so different cultures and create the new heavenly culture centered on True Parents' heart and on the Divine Principle. During the ten days together, we sensed we had chiseled away at the East-West gap; as

they drew to a close, we felt much closer to each other.

Our last staff meeting concluded with the song that ends: "And together we'll build a world that's new, that's fit for kings and fit for queens. We'll raise them up to rule the land and place dominion in their hands." Because during those ten days we had all contributed to bringing that dominion of the second generation we were singing about a little closer, many of us had tears rolling down our cheeks as we sang. We had truly become close during those ten days, and we felt we had brought a victory, not only externally, but also in our hearts.

## Commitment

During the last Sunday service, Nora Spurgin led a unique commitment ceremony for 12-year-olds comparable to confirmation in Christianity and bar mitzvah in Judaism.

"Are you ready to commit yourself?" she asked the children.

Each of them answered decisively, "Yes."

She then personally attached a pin on which was displayed a crown, a book and a candle to each child's shirt or dress. She explained that the crown stood for royalty signifying that the child had become a prince or princess of God. The crown, she said, also meant wisdom. The book represented the Bible and Divine Principle as truth, and the candle provided the light to lead us away from the world of darkness.

One of the participants in the ceremony commented afterwards, "It really felt as if we were the older children, and we really felt important because we were doing that [the ceremony] in front of the younger children." The older children look forward to attending Hyo Jin Nim's training program.

Mrs. Spurgin, when asked what her most memorable experience in camp was, replied, "On Sunday Morning around 4:45 a.m. when all the families with babies, toddlers, young and older children walked down the hills to assemble in the hall for Pledge Service, I was really touched. It truly felt that the Kingdom of God was here."

# Adult 'Principle Life Education' Sessions at Camp Sunrise

By Jeff Kingsley

**W**e had very exciting adult Principle Life Education (PLE) sessions at the 'Families/Tribes '89' workshop at Camp Sunrise. The people who spoke were Rev. Pak, Mrs. Gil Ja Sa Eu, Mrs. Betsey Jones, Lynn Walsh, Ed Heinz, Don Sardella, John Williams, and Joe Longo.

Lynn Walsh spoke about the need for greater understanding and better communication between couples. She showed some tapes from a Christian psychologist named Gary Smalley that everyone enjoyed.

Then Mrs. Jones gave a very inspiring testimony about how God has worked in her family's lives. One of the things she mentioned was that she

now realizes the tremendous value of the various conditions that she and the Blessed wives were asked to fulfill through the years. She said that the blessings that she and her family are receiving now would probably not have been possible without the course of indemnity they have gone through.

A number of parents testified how Mrs.

Jones' testimony moved them to tears, and was very relevant to them in understanding their own life course and struggle.

Both Rev. Pak and Mrs. Eu, regional coordinators of the church, came to speak to both the adults and children attending the camp. Mrs. Eu told the children that even though they are Blessed children they still have their portion of responsibility and

that Satan would invade if they follow temptation. She told the children that their parents are working so hard for them, the second generation, so that the children can inherit from them. Rev. Pak encouraged the children to spend quiet times in nature reflecting about God and to ask many questions of their Divine Principle teachers.

Also, Ed Heinz gave some internal guidance about family life. Don Sardella spoke about time management for families. John Williams spoke about the need for more honest and truthful communication in our relationships; Mrs. Spurgin gave some important tips about finances; and Joe Longo spoke about attendance.

All of their talks were very well received, and led to many stimulating discussions. Each session was repeated so that some parents could attend the early morning session and others the late. This allowed the activities to be organized as a cooperative with parents playing key roles in all aspects of the camp activities.



Lecture time at Camp Sunrise.



# INTERDENOMINATIONAL CONFERENCES FOR CLERGY

## Why Do We Need the Divine Principle?

By Rev. Levy Daughterty

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

**W**hy did Rev. Moon name this revelation from God the Divine Principle? Primarily, it was named the Divine Principle because it came as a universal principle, a universal law that God used to bring man and the universe into existence.

His creation was made through this Principle. So therefore it is very appropriate to call this universal principle, this law and this revelation that came through Rev. Moon, from God, by way of Jesus Christ in 1936, the Divine Principle.

However, in the early days of my witnessing when I would go out, ministers would criticize the use of the word "divine". Many ministers would say to me, "If you just called it Rev. Moon's theology or philosophy, I could understand (accept) it better. I would appreciate it better."

But the fact is, as much as we might like to say it came from Rev. Moon, the Divine Principle did not come from Rev. Moon himself. He didn't study theology or attend a seminary to come up with this philosophy. It came to him from God. Therefore, it is appropriately named the Divine Principle.

### Principle lifestyle

The question today is, "Why do we need the Divine Principle lifestyle in the world?" The phrase, Divine Principle, is unusual in our vocabulary. We did not hear this term before. It was very new to the Christian world and they rejected that terminology, "divine". People misinterpreted the phrase, thinking that we believed that Rev. Moon was divine because this Principle was coming from his teaching. This was not the case. However, Divine Principle does teach that every man and woman is divine, meaning that when God created man and woman he created man and woman in His own image and likeness. So from God's likeness and image we all came into existence, and if man had not sinned we would be still in the image and likeness of God in the truest sense.

The true greatness in Rev. Moon is that he's not just talking and teaching this Principle, he is the walking embodiment of it as well. The study of Rev. Moon is also the study of Divine Principle.

My first introduction to Unification lifestyle was at a weekend workshop in the mountains of northern Maryland. It was there that I understood this Principle for the first time. I had a minister's background. I was very interested in the existence of God and the purpose of man's existence, and desired a holistic explanation of God's creation itself. How did sin come into existence? What are the means for removing sin from the world? As a young minister, at that time at the age of 29, these questions were very important to me.

### Creation

The first part of Divine Principle is the "Principle of Creation" and its beauty, in my opinion, is that it contains the whole understanding of the Divine Principle itself.

For it is the Principle of God, as eternal as God Himself. Some might have preferred to call this Principle the universal prime force or the universal principle. But I think it is appropriately named the Divine Principle. When you have the opportunity to study the Divine Principle you will see it is the same Principle that the central figures in the Bible used throughout the biblical history of God's providence. Also, Jesus and other saints used this Principle. Saints of this age use this Principle as well, such as Martin Luther, who rebelled against the Catholic Church in Wittenburg, and Mahatma Ghandi, who rebelled against the English tyranny in India. Martin Luther King used this Principle, the "non-violent" principle, the "love your enemy" principle (in the 60's) to thrust forward the civil rights movement.

Moon's theology for it is not. This introduction was important to share before discussing the main topic, the value of the Divine Principle itself.

### Jesus Commissioned Rev. Moon

Jesus appeared to Rev. Moon in 1936, Easter Sunday morning, on the mountain of North Korea while he was deep in prayer. It was surely a shock, but a pleasant one, in the beginning. Rev. Moon received his commission and mission from Jesus. He accepted that responsibility and has been carrying it out ever since that time. He was very aware of the responsibility of bringing the Principle to the world. It was as great a task as Noah announcing to the whole world that he was going to build an ark. It was as great as Abraham having to sacrifice his son. It was

as great as Moses going in the desert for 40 years and fasting 40 days to receive the Ten Commandments. It was as great as Jesus bringing in the gospel, and not just talking about the Ten Commandments and repeating the Mosaic law over and over.

This new truth was that important. Rev. Moon understood that he would come upon great obstacles and resistance. But he pledged to Jesus that he would do it.

Why is it important for us to understand and live the Principle? It is because it goes back as far as the beginning of time! God used this Principle in fact in order to create. The Divine Principle is a formula to stay in the direct realm of God, to stay in full communication with God, and the Holy Spirit, and to stay in communication with Jesus. This Principle was not called the Divine Principle during

the great saints' time and the great patriarchs' time. They used it not knowing what it was. It is when they deviated from the Principle that everything went wrong. They succeeded when they used the same Principle which God used in order to create the universe. Everything in life goes through the process of restoration to return to the realm of God's ideal of creation.

The true value Rev. Moon has is in teaching and talking the Divine Principle. The value of Rev. Moon is also that there is no one else living today who can put the Divine Principle in action better than he can. Perhaps in a sense we find it almost impossible to duplicate. But he has found out the secret, how to put it into his everyday life.

For information on ICC programs and activities write to:

ICC National Office  
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or call  
(212) 997-0050



Rev. Daughterty leading ICC #39 at a prayer meeting on the Rock of Tears, Pusan.

For me, it proves without a doubt, scientifically, the existence of God. It was no longer a theory or just a belief, or blind faith in the existence of God. It's all right to believe that you have parents but to meet them and to know them is much better. The greatest value of Divine Principle is that it introduces you directly to God. Besides that, it introduces you to the purpose of God's creation, and to the purpose of one's own existence on the earth. It gives the truest values of the family and explains why the family structure is important. It is the nucleus in which God's existence can be expressed in the greatest way.

It is important to know that the Divine Principle was here before Jesus came on the scene, before Moses, before Abraham, before Noah, and even before Adam and Eve.

If we study these historical men and what they did we will see there is a single line of righteousness they always used in order to accomplish God's will. Now to have this information put together in a text form so that we can study and live by it is the greatest information that has reached this earth in the history of the human race. So we cannot say that this teaching is Rev.



Staff members of ICC #39 at the old headquarters church.



# DIVINE PRINCIPLE STUDY

## Why Christ Came and Why He Must Come Again

### Volume Three • Part Two

**H**istorically it has always been understood that Jesus came for the salvation of humankind. As Paul writes: "For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we wake or sleep we might live with him." (1 Thess. 9:10).

Despite such understandings, the actual meaning of salvation has for many remained somewhat vague. Does salvation simply refer to the afterlife? Is it limited to individuals? What does it mean to be saved?

If someone who was dying were to be saved, we would understand that he was restored to life and health. The same is true of a person drowning; to save him would mean to pull him from the water and return him to the shore. In these instances, "saving" a person means restoring him to his prior state of well-being.

By the same token, Divine Principle teaches that spiritual salvation means restoring fallen man to his original state of goodness and wholeness—the state he enjoyed before the Fall. This means restoring him to the position where as an individual he can fulfill the original purpose of life.

### Must be perfect

When Jesus came two thousand years ago, he unequivocally stated the goal of the individual life: "You therefore must be perfect as your Heavenly Father is perfect." (Mt. 5:48)

In Greek, the language in which Matthew wrote his Gospel, the word "perfect" (Greek: telios) means "end" or "goal." It may be thus understood as describing one who has reached the end, or has achieved maturity in the image of God. For Divine Principle, such an ideal, challenging though it may be, reflects God's goal in His original creation and His goal in salvation. His first task is to create individual who are full reflections of Himself.

Let us recall, however, that the process of salvation is meant to go beyond individuals. When John writes in his Gospel that "For God so loved the world that He gave his only son" (Jn. 3:16), he was reflecting the ultimate extent of God's goal. God is not just interested in individuals; He also intends to save families, races, nations and the world.

If we think of what a saved world would

be, we must think of a world free from what John F. Kennedy called the "common enemies of man—tyranny, poverty, disease and war itself." Speaking positively, we may envision a world where the strong are generous and the weak secure, where, in the words of Amos: "... justice will roll down like waters and righteousness like an everflowing stream." (Amos 5:24).

It would be a world in which humanity's

comply His purpose. As the God of love, He could never leave fallen man in his current state, for man was created as His child.

By what steps would a restored world have to be approached? If Adam and Eve originally had managed to become marriage partners who reflected God's love, and if they had raised their children in this spirit, their family could have been the

origin of an enlightened clan, society, nation and world.

In other words, as the children of a perfected Adam and Eve matured and started their own families, their original family would have gradually expanded, finally developing into one world family. At the core of this global family would have been one set of true parents, perfected Adam and Eve, representing God's parental love to all their descendants. Centered on this family, the Kingdom of Heaven on earth would have emerged.

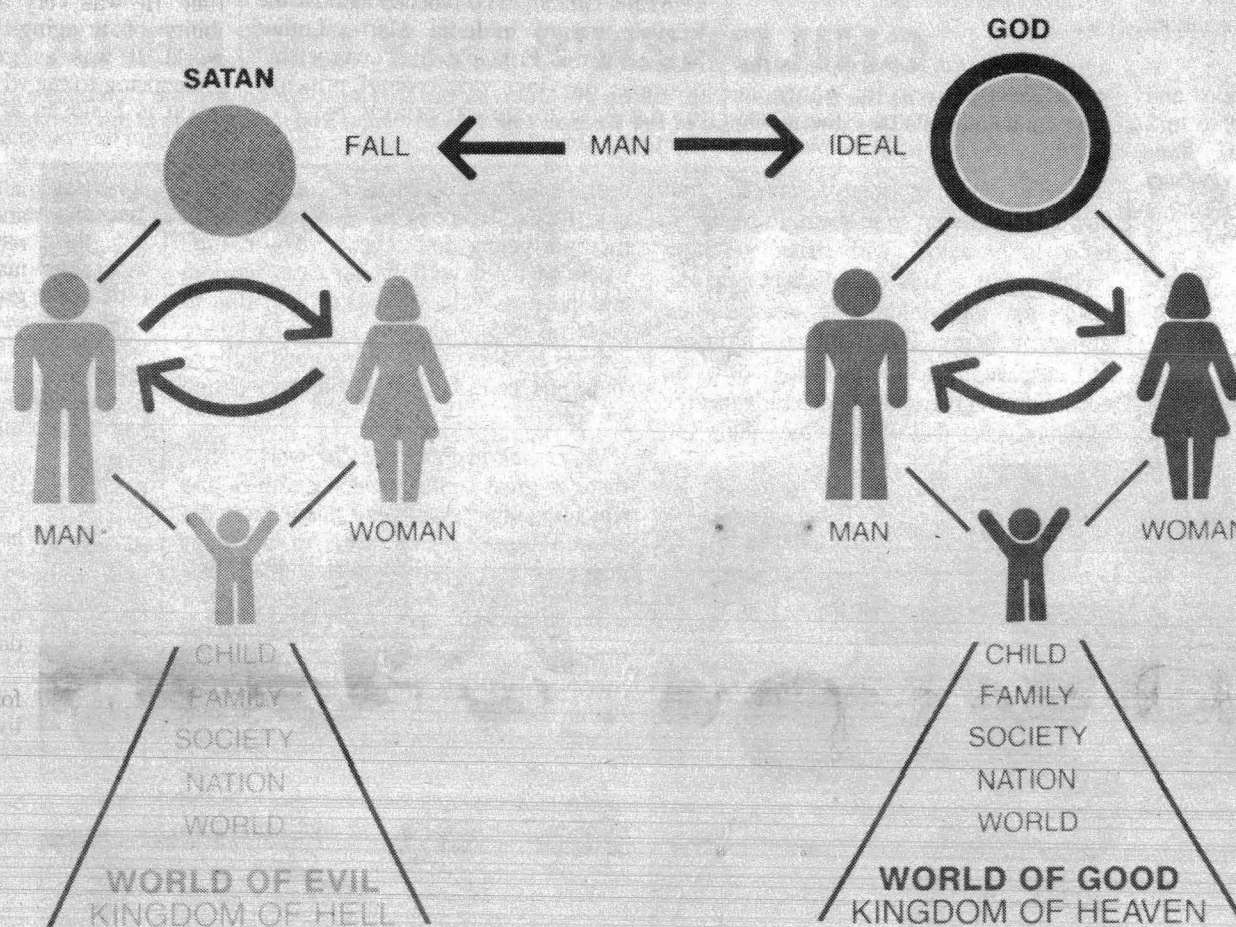
Divine Principle teaches that throughout history God's purpose and method are consistent. The goal of salvation is thus a restored world expressing God's original ideal and centered on perfected man and woman. It is for this purpose that God sends the messiah. He comes to stand before God as the true individual and to establish a true family—a family that embodies and expresses God's love. On this foundation the Messiah is to build an ideal nation and world, thus fulfilling the originally intended Kingdom of Heaven of earth.

For this reason Jesus came proclaiming the Kingdom of Heaven. Matthew writes: "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom..." (Mt. 9:35).

In the next section we will look more specifically at what the Kingdom meant for Jesus.

Next Month • The Kingdom

### SALVATION = RESTORATION



ancient hope for peace was realized, and our desire for material well-being met. It would be in effect a Garden of Eden that had been restored on a global scale.

### To Be Accomplished

Of course one may wonder if such a world could actually be realized. The record of human history is not promising. Nevertheless, Divine Principle points out that such a vision relies not primarily on man—although man has his part to play—but on God. And for God to be God, He must one day realize His original ideal.

Those who have followed God have on occasion been blessed with insight as to His ultimate purposes. The apostle Paul, for example, wrote of the day when God would "unite all things in (Christ), things in heaven and things on earth." (Eph 1:10). Similarly, the prophet Isaiah writes of the Lord's proclamation: "I have spoken, and I will bring it to pass, I have purposed it and I will do it." (Is. 46:11).

In the fullness of time, God will surely ac-

### DIVINE PRINCIPLE

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



### DP on TV

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

ST	CITY	CHANNEL	DAY	TIME
CA	Downey	33	Wed	6:30p
"	Paramount	Con t. 28 & 51	Fri	8:30p
"	San Diego	COX 24	Mon	4:30p
"	Santa Barbara	KCTV 19	Fri	noon
"	Hollywood	3	Fri	9:30p
"	Pasadena	56	Thurs	4:30p
NJ	Dover	SCATV 3	Thurs	10:00p
"	Whippany	SCATV 3	Thurs	7:00p
NY	Buffalo	10	Sun	11:30a
"	Manhattan	MC 17 (D)	Mon	9:30a
"	Manhattan	"	Thurs	5:30p
"	Poughkeepsie	31	Thurs	6:30p
"	Staten Island	CTV 24	Thurs	11:00p
"	Staten Island	"	Sun	9:00a
TX	Dallas	15	Wed	4:00p
"	Dallas	"	Thurs	midnt
"	Dallas	"	Fri	10:30a



**IRFF**

from page 1

classes began with about 30 pre-school aged children.

The Unification Church members and friends worked together to lovingly prepare the rented two-story building for the school's opening. Much of the furniture and school equipment were built by members of the Church and have since been kept in constant repair by them. During the first four years, the school functioned on the first floor and the Church center on the second, making possible a close working relationship between the school teachers, the parents, the children and the Unification family. Many memorable experiences were shared and although much work and energy were required, the effort became an extension of home church as gradually bonds of mutual appreciation, trust and love were nourished.

Each year another grade was added and presently the school has pre-school (3 to 5 years) and first to sixth grades. Four graduating classes have now passed through its doors. Many former students return to visit the 'second home' of their earlier childhood.

**A Vision for Peace and Unity**

What makes the Prince of Peace School different from other schools in Peru? Like other schools it strives for academic

**CHILDREN'S DAY CELEBRATION**

**Hyung Jin Moon as the Swallow King, Jeung Jin Moon as the Swallow Queen and the Belvedere children in supporting roles at the Children's Day performance of the Korean folk tale of Heung Boo and Nol Boo at the Manhattan Center in New York City.**

(Stefan Des Lauriers, New Future Photo)

excellence and in many ways is not obviously different from them. In reality, it is a little school with basic teaching facilities and a lack of sufficient physical space for the children to release their abundant energy. The uniqueness of Prince of Peace lies in its visionary aim to offer an educational experience which cultivates the ideals of peace and unity in the minds and

hearts of the children as a common goal and human responsibility. Even though they are young and dependent by nature, when nurtured with loving care, wisdom and positive values, children are able to grow up into productive and peace-loving citizens capable of discerning good and evil and thus contributing to the nation and world.

At a time in Peru and the world when there is great confusion about values and education often promotes egoistic individualism, Prince of Peace strives to encourage goodness and ethical values. Jesus' basic teaching of "love God and love your neighbor as yourself" and Reverend Moon's vision of peace and unity through sacrifice, love and service are the motivating themes within its curriculum. Service projects such as visiting the elderly and clothes collection drives for poorer children allow the students to experience the sacrifice, joy and spiritual benefit of serving and sharing for the happiness of others.

Although the Prince of Peace children are from Peru's low-middle class, by learning about and serving others even less fortunate than themselves, they learn to be grateful. As they experience that positive changes can be brought about by being responsible and giving, they are also learning the difference between good and evil and are less likely to be influenced by materialistic and communist atheistic indoctrination in their future academic environment.

Vital to the success or failure of the educational objectives of Prince of Peace is the selection and preparation of teachers and staff who can best reflect and transmit its vision. While financial limitation makes it hard to draw the most highly qualified teachers, every effort is made to carefully choose each one. All teachers receive seminars and are taught the philosophical orientation of the school, and regular meetings for reflection, evaluation and planning are held.

**God Centered Education**

The love and appreciation of science, culture, art and music are introduced as God's gifts for man's joy and creative expansion. In science classes the teachers are encouraged to teach the children not only natural laws but also that all things have value and an internal purpose. Learning to care for a flower pot, the child also learns about the heart and love of the Creator.

The school director, teachers and staff

arrive early to begin each school day with morning service and reflection. They prepare their lessons carefully but also seek extra guidance and wisdom in prayer. One fifth grade teacher who was having discipline difficulties with a certain group of boys in her class tried everything to change their behavior. Nothing seemed to work. She decided to offer a prayer condition naming each one of her students.

Some days later when the boys again became rowdy she raised her voice firmly, appealing to their original minds. This time the whole class became immediately silent and the boys especially were calmed. One or two children even began to shed tears of repentance. They actually could feel the pain and frustration they had been causing the teacher.

The next day they gave her a beautiful card expressing their repentance and determination to change. They actually did change and the teacher realized how important her connection to God is in enabling her to become His instrument for them.

Parents are also encouraged to work closely with the teachers and school director and to realize their important role as models of goodness for their children. This year's president of the Parents Association, who had attended a Divine Principle seminar, shared his personal testimony about how he was able to open the heart of his teen-aged daughter who began to doubt that God was actually doing something about all the troubles of Peru and the world.

The father was able to sit down with her and, using the Bible, he began to explain about God's historical work of restoration and the importance of the fulfillment of man's portion of responsibility to act in faith and obedience. At the end of the two and a half hour conversation, she hugged her father and said: "Papa, I loved you much more than the God whom I can't see and relate to as I can with you; but now I know that God is really alive—that He is our loving Heavenly Father and that He truly cares about us all."

Many such experiences as this have occurred during the years of Prince of Peace's existence. A small beaming light in the shadow of darkness, Prince of Peace School for children hopes to grow and expand and continue to serve—sharing God's hope, His work and His heart—and to teach that man, as God's child, has a great part to play in bringing about God's kingdom of peace and love. Along with the family, it is a humble training ground for all who attend to learn how to best develop their intellect, creativity and heart and to live for others with unselfish love.



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# A Vision for the Western World

By Dr. Young Oon Kim

*Dr. Young Oon Kim was the first Unification Church missionary to America. She passed away on September 30th in Seoul, Korea. This is an excerpt from her testimony that was first published in the Blessing Quarterly.*

When I was sent as a pioneer missionary to America I felt, first of all, that I had to operate by trial and error to find my way in a new society. I could keep my faith as I ventured out alone, because for one thing, I had a strong faith in God and many spiritual experiences. For another, I knew that Rev. Moon was truly depending on me and had shown me deep love.

Whatever happened, I didn't want to fail him. And finally, I personally have a strong sense of responsibility in my nature; once I started something, I just had to fulfill it. I couldn't afford to get discouraged. Since I am, by character, a mission-oriented person and my mind is always busy, I never allowed any experience of loneliness to remain for more than a few minutes.

## I knew His concern

For four years in the Seoul Church I lived under the same roof as Rev. Moon. At one point I went home to clean my family's house for a little over a week. One day while I was sweeping the entranceway, he suddenly appeared in front of my door. I never saw such a life-sized vision before. He testified that he woke up every morning and looked across the Han River, longing for me to come back. He missed me and wanted me to be living in the Church, even though I had been gone only one week.

So, you see, every morning as a missionary, far across the ocean, I felt that Reverend Moon woke up and thought of me. Before I left, in fact, he had asked me to write him every three days, but I said once a week would be enough to report to him. As a loving parent with concern for this American mission, he wanted to hear details about every person I talked with and every development.

## The members freely donated

When I left Korea, the government only allowed me to take \$30 with me. I had to leave my other money behind and it did not reach me for some time.

Arriving in Eugene, Oregon, I went to the University Student Advisor. He told me that since I was older, I wouldn't like living in the dormitory (I couldn't have afforded it anyway). He directed me to a Catholic widow with four children who needed

someone to help her with her family; fortunately she lived right next to the campus and I was able to get room and board there. I had no money for a new suit that first winter and I ended up wearing a navy wool suit I had had in Toronto, years earlier. The first American members I found all thought I was just an ascetic, but I was literally too poor to be anything else at the time.

In the earliest American Church we had no businesses or enterprises to support



ourselves. All of the members got their own jobs and contributed to our work. Unless we made a major purchase, I didn't even get involved in the daily finances. I was able to earn a little myself by tutoring professors and Peace Corps people in Korean and by selling cosmetics. From this effort I was able to save enough to finance the printing of *The Divine Principle and Its Application*. Whenever we needed to purchase something, the members freely donated out of their own personal resources.

## People searching

How did I begin the American family? To me there is little difference between witnessing to Westerners or Easterners. What is difficult, no matter where you are, is to go up and speak to any stranger. Naturally, I was looking for people who were searching. My approach, when I first arrived in America, was to meet someone in a quiet place. On Sundays I began visiting churches, hoping to approach someone after the service. But everyone would rush right away. So I decided to attend weekly meetings at Christians' homes. Because I needed a ride I asked someone to pick me up for their prayer meeting.

On this occasion, I attended a young adult group of about a dozen people and just observed. Two young women spoke more courageously than the others, so I approached them at the end and asked if I could phone them. Thus, I called Eileen Welsh Lemmers upon my return home and she expressed interest and responded. We met and I gave her a testimony of my religious experiences. She seemed to think that I had more to offer than just an ordinary person; on that foundation I gave her a copy of my lecture on Creation. She expressed interest to hear more.

Then I got in touch with the other woman, Doris (Walder) Orme. I shared my spiritual experiences and she told me about hers. I also offered her my manuscript, since it was too awkward to lecture to only one person. Doris' husband was supportive.

Because Doris had had spiritual experiences of her own, it was hard for her to be so open to what I had to say and she was reluctant to come back, but her husband encouraged her to study more. Doris introduced me to her friend, Pauline (Phillips) Verheyen, who was sick at home. After I visited Pauline, she said the "numbness" from which she was suffering left her. She felt that I had healed her.

I met a young man who spoke in tongues. When I gave him chapters on the Principle he had very dramatic experiences. For example, he saw "Chapter Two" enacted like a movie in a vision. On the day before he read this chapter, the spirit of St. Paul urged this man to hear more. Because of this, I felt encouraged that God worked in such a dramatic way.

This gave me courage to seek spiritual people, so I started attending services at a Church of God, where people were speaking in tongues. Someone gave me a ride home in their car. I invited the woman to join a small prayer meeting I had started. This lady (in her early forties) was very spiritual and possessed a very clear mind. At one meeting she said she had a vision of Jesus while I was praying. Another time she said she saw a bright crystal stone

on which I was sitting and a bright crown on my head.

I explained to them that the teaching I was offering was a bright solid rock of truth. I also visited the Quaker Church nearby. I stood up and spoke at one of their meetings. I was invited by a doctor in attendance to come and share more. He even offered to sponsor Father to come to America at that time.

So my witnessing progressed in that way, one contact after another. I didn't have so much time since I was going to school. To pay my room and board I took care of four children and did some cooking as well. I found that witnessing seemed impossible on the college campus; I was older than most of the students and they would all rush away after classes. There were no chances to talk deeply with anyone.

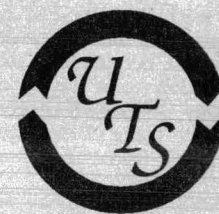
## Reaching out

In order to reach more people, I wrote an article on Jesus and sent it to 72 Christian magazines to publish, but most of them responded with various explanations as to why they couldn't print it. I also wrote letters to prominent Christian leaders, whose replies offered their polite disagreements with my thinking. By this time, Doris started to grasp the Principle and became the most active, speaking to all her friends.

By this time, I had a room in a women's club. I had to pay \$15 a month rent, but no one knew my financial situation. Without my saying anything, Galen Pumphrey invited me to come to the Oak Hills area (in

see VISION on page 18

## UNIFICATION THEOLOGICAL SEMINARY



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## CORRECTION

The byline of the testimony to Dr. Young Oon Kim, "Her Writings and Sermons gave us Light" in the November 89 issue of the Unification News was incorrect. It was actually a testimony by Betsy Jones. Only the poem at the end was written by George & Sylvia Norton.



# Independent Unificationist Journal Launched in DC

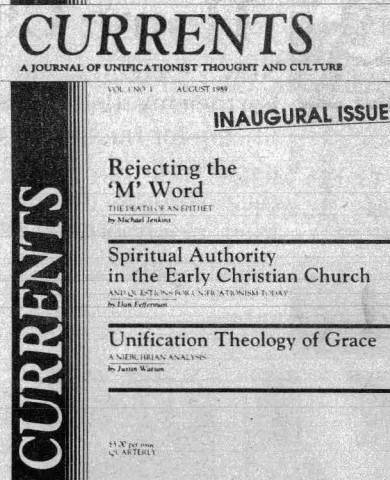
By Robert & Mary Rand

*Unification News is happy to welcome a new magazine to the world of media devoted to the heart and spirit of Unificationism.*

**C**urrents, a quarterly journal for the advancement of Unificationist thought and culture, made its debut in August with a commentary on improving the public image of the Unification Church by rejecting the inappropriate use of the term "Moonie"; an essay comparing parallels of growth and development in the early Christian Church with the growth of the Unification Church; and an article on Unification doctrines on grace. An independent project, the publication grew out of the efforts of its publishing committee—Bruce Casino, Dan Fefferman, Dan Holdgreive, Michael Jenkins, Robert Rand, Justin Watson, and Nancy Wright—to develop a forum for promoting discussion of Unification ideas.

The journal's statement of purpose further clarifies its intent:

"Currents is an independent journal of Unificationist thinking, receiving no financial support from Unification Church sources. Thus it is free to debate, speculate and address questions that official Church publications would not. Yet we are avowedly and proudly Unificationist in character. While Currents is by no means an organ of official Church policy, it is strongly devoted to the heart and spirit of Unificationism itself. We hope to become a vehicle through which Unification social theory can develop and impact contemporary cultural and political issues in the society at large. We also hope to address issues theological, psychological, historical and political which will have an impact on the theory and practice of Unificationism. Finally, we wish to serve as a forum for the exchange of ideas among Unificationists and between Unificationism and individuals or groups of other faiths."



The publishing committee used its own editorial and financial resources to compose and print 500 copies of the first issue, which served as their marketing piece. Co-editor Robert Rand said, "We're excited about the response to Currents, marketing efforts from our first issue generated nearly 100 subscriptions, mostly from church members. With our second issue, we're marketing to libraries and a broad list of friends of the movement. It is a modest beginning, but one important to us. Our plan is to grow surely and steadily to broaden the constructive impact of the journal for our own community and the general public."

Co-editor Dan Fefferman stated, "I'm particularly excited about Bruce Casino's article on Unification theology and democracy in our

new fall edition. It goes a long way toward debunking the latest media scare about Rev. Moon trying to establish some kind of Khomeni-type world-scale dictatorship."

The fall issue also featured a commentary on necessary evil and the state; an essay on the value of Unification ideas for an environmental theology; book reviews of Hans Kung's *Theology for the Third Millennium* and M. Scott Peck's *The Different Drum*; and a dedication to Dr. Young Oon Kim as the "first Unification theologian." Future issues will consider the topics of education, feminism, and racism.

Currents welcomes articles from anyone wishing to submit a manuscript for review. The editors are primarily interested in original essays and commentaries advancing Unificationist thought and culture. Other types of literature such as poetry and fiction will also be considered and have been published. Critical articles will be reviewed but should be respectful, constructive, and relevant to Unification theology. Where possible, authors are asked to submit their papers on an IBM-compatible diskette, accompanied by a hardcopy printout. Length should be 5,000 to 10,000 words. Currents welcomes letters to the editor.

Subscription rates are \$20.00 per year (four issues) for U.S. addresses. The journal's address is Currents, P.O. Box 962, Riverdale, MD 20737.

## VISION from page 17

the outskirts of Eugene) and live with them in one of their houses. So that I wouldn't be alone, George Norton stayed with me and bought my food. So, through George and Galen I was supported. It was there that I retranslated the Principle. We were about to find the money to print 500 copies. Faithfully and loyally, these friends supported me.

Every night our little group would gather and I would use this time to raise them up. I traveled to Salem and Albany, Oregon, to speak to spiritually-oriented individuals and groups. There I found ladies whom I met with weekly and began to teach them the Principle. One of these ladies asked me directly, "Who is Reverend Moon?" I told her to pray about it. She received a revelation which told her that he was the "Third Adam." When I left Oregon, however, I lost contact with many of these people.

### Move to California

Doris and Pauline decided to leave their homes and families in order to be free to fully dedicate themselves to the mission. So that their husbands would not accuse me, they felt it was best for them to leave without my knowledge. Although I never asked them to separate from their husbands, they felt a strong spiritual push to no longer live a married life. Although Korean members had separated like this, I didn't want to jeopardize such a small movement my asking such a sacrifice—but spirit world pushed them.

They phoned me after they crossed the state border and settled in Fresno, California. Since there was no place in Eugene to bind my book, I had to either go to Portland or San Francisco. I decided that San Francisco was a more cosmopolitan city; thus, George and I left to join Doris and Pauline. Galen and Patty Pumphrey followed us later.

### The Unified Family Center

In San Francisco we rented two flats in a three-story house where we all lived together. We called ourselves, for the first time, the "Unified Family Center." Everyone found a job and I stayed at home where I taught Principle, revised my book, and studied law books in order to incorporate our Church in America.

One of our new members, Ursula Shuman, met Peter Koch. He was a Berkeley student but he couldn't seem to concentrate on his studies. After he came over and heard lectures, he immediately accepted. He also had a vivid spiritual experience about the way his father had been killed in the Second World War, which helped to strengthen his faith. Peter tried witnessing, but one on one witnessing was difficult for him, so he finally wrote a letter to all the foreign students at Berkeley; from that effort Edwin Ang came.

At that time, I was still teaching informally. We read through my Principle book together.

Peter used to say, "The kitchen is the best place. She always explains things best in the kitchen." We also made a couple of tape-recordings of the Principle because many people came to hear different sections of the Principle.

### Sweeping streets

Eventually, we moved to the Masonic Street house. It was there that we actually started lecturing. We hung a sign out in front of the Masonic house and at first it didn't cause any problem with the neighbors because I always swept the streets. Then one day, an official came and announced that we couldn't have such a center. I felt I had to go and explain to him what we were doing. Whenever I went to explain, I felt the spirit of God always filled me, and consequently this official was very moved. He told me then that it had been a neighbor who complained about our sign. He was really a very sympathetic man.

One other early experience of persecution came in San Francisco when one of our members gave a minister of a large church a copy of the Principle. He began denouncing us from the pulpit as being the work of Satan and wrote out a check in payment for the book made out "To This Heretic." We decided to save it for history, and I still have it today. These small incidents were really nothing to me. External persecution was a minimum because I was discreet and low-keyed in my witnessing; I quietly approached the most prepared people and did not cause things to be stirred up. I didn't want the movement in its infancy to be strangled by a heavy reaction.

### Seeking capable leaders

But inwardly I suffered, because many of the early members lacked a sense of the larger mission we were striving for and the level of responsibility involved. Too easily they were satisfied with just filling daily routines and felt pride in minimal accomplishments. Some of the new college educated members eagerly wanted to take the leadership but they had so little foundation. I couldn't help feeling impatient with them.

We tried all sorts of ways to reach people at that time. We went out on the streets and parks with signs, banners and loudspeakers. This never brought any real results. As a witnessing method, we made ourselves available to people who were thinking of committing suicide; that brought us many phone calls, but no result.

The idea when I set out was that I should bring the Principle message across the water, and then the Americans who joined should develop their own movement. But I had trouble finding really dedicated members. I found that American members, many of whom were college graduates, wanted to accept positions of responsibility. And because of their capability level, I wanted to pass the major responsibilities on to them, while I could be more free to creatively experiment with new approaches.

For instance, one brother, who was a trained

linguist, wanted to lecture and be made president of the America movement, thinking this position would bring him closer to Father. But when I agreed to it, he really wasn't very active. Sometimes he and I would go together to teach someone. He had a very smooth lecture, "like running water", but he didn't touch the listeners' hearts. They would end up saying, "Let the Oriental Lady talk." Finally he agreed to go pioneering in Texas and begin at the bottom.

### Young members went out

From the beginning, my idea was to build out movement in America by beginning in one city until we had many members. Then we could move onto the state and national levels and then impact the whole United States. But Reverend Moon sent David S.C. Kim and Colonel Pak (and later Mr. Choi) as missionaries to America as well, and we were located in different cities. This, and our separate groups, made unity very difficult to achieve.

Before long, Reverend Moon asked me to send my spiritually young members out pioneering to different states. Some of them could do it, but some were not strong enough. You have to remember that Japan, for instance, is barely the size of Wyoming, and America is many times the size of Wyoming.

Then Reverend Moon asked me to send out people to other countries. Doris went to Italy, Paul Werner to Germany, and Teddy went to Holland. I went to England, myself, to pioneer with only one month's rent to my name. But I knew that America was the key nation in the worldwide providence. Reverend Moon did not want me to keep too many young people, but how could I strengthen and expand and still send people out? He was so anxious to bring the Principle to all the Western world.

Then we moved to Washington, D.C., and I had to return to Korea briefly. Philip Burley came and he was freshly enthusiastic. Then Jim and Mary Fleming joined. Mary was quite spiritual and contributed an internal guide. Soon Rebecca (Salonen), Hillie (Edwards) and Sylvia (Norton) moved in, and Sylvia began working with me on writing projects.

Travis Jones, Gio Mathis, Vivian (Burley) and Neil Salonen came and we developed more V.O.C. I tried my best to use this approach to raise up American leadership. I realized that they were educated and ambitious. But I found that, if I scolded Americans all the time they became incapacitated, so I worked behind the scenes, trying to encourage them to do more things voluntarily. If members were well-educated, I expected more—but even so, the goal we should accomplish was always so far away.

I always tried to teach the members that witnessing was important for their own faith and growth. I wanted them to understand the fundamental principle of this, rather than telling them what to do every day. My vision and my mission were so vast that I could never feel satisfied with the level of our work.

### Expanding centers

We were all living in the Upshur Street house at that time. Then we bought the Varnum Street house before Reverend Moon came in 1972 to settle down. He held training sessions in San Francisco and directed David Kim and I to serve as I.W.'s on IOWC teams across America.

Soon, Philip had located the Belvedere Estate. A medium in Korea had once told me quietly that I had personal responsibility to build a temple on this earth. When I first saw Belvedere, I understood what she had said. I began negotiating with the owner of Belvedere, and our College Park, Maryland, group began making and selling candles to raise funds. In completing the purchase there were four major obstacles, but each time the agent, with large bright eyes, stuck by us, maintaining he had "promised and Oriental Lady". It was now my mission to prepare the down payment, so I toured the family centers, encouraging them to make donations from candle sales.

### Writing

One day Reverend Moon asked me what I wanted to do. I shared with him that I wanted to write three books: one on theology, one on world religions and one on spirit world. He approved, but asked me to reserve the book on spirit world a while "because there are so many changes taking place in the spiritual world."

I must say that through the witness of my few books, I have reached far away and over time. My books were well received in America, but people with whom we are associated from all over the world write to me and thank me at conferences. They tell me they like my books because they are so clear and useful for study and teaching. My deepest desire now is to send my theology books where there is great spiritual hunger, but where I cannot travel.

I don't often look back, but I can say that America has been the best country for my kind of work. I really chose to come to this country. Once I began here, I knew there would be no going back. On the Fourth of July this year, with all the Statue of Liberty celebration, I could only thank God again and again for allowing me to work in this country.

After I finished my books, the Seminary opened and Father asked me to come and teach. In the past 11 years I have taught hundreds of students and shared many things with them; it certainly has been a most profitable time.

In America I have had many intimate experiences with God. I have always worked with God leading me. I hope that a great harvest can be reaped by God from my small effort. One thing I have learned is that whenever I am rejected in some way, a better way always opens up for me. I never shared my suffering because I believe it is the result that counts; if the results are good, then suffering takes on meaning. If I have offered my work with selfless motivation, then it is never lost, no matter how far we still are from the goal.





## Louisiana Home Church

New Orleans mayor Sidney Barthelemy (left) presenting a certificate for outstanding civic service to Gerard and Astrid Devlin for their efforts to combat crime in their neighborhood during a street celebration.



# Milwaukee Community makes War on Drugs

By Paul J. Carlsen

Unlike most symposiums against drugs, this symposium on October 15 at the University of Wisconsin Milwaukee was the first in a series of local symposiums designed to help the community combat its own war against drugs through debate, education, and examination of the impact of drugs.

This symposium was entitled "Our Response to President Bush's Drug Strategy."

Rev. Ikeno, the Unification Church pastor in Milwaukee, WI, together with the I.C.C. ministers spearheaded concerned citizens to form 'The Milwaukee Citizens for Drug Prevention Ad Hoc Committee' for this purpose.

Panelists included individuals from the legal field, medical field, spiritual field, and even a former drug dealer. Speakers focused on the effects of drugs in the community and examined President Bush's drug plan and strategy. Participants included local residents, students, faculty, I.C.C. ministers, representatives from the Mayor's Office and the Governor's Office.

Moderator Roy Evans, a staff associate in the

Academic Affairs Department of Milwaukee Area Technical College, called for a critical unity beyond race, culture, state, or nation to fight a war more devastating than the Vietnam War.

To "just say no" is not enough for individuals undernourished, educationally unmotivated, unemployed, and locked out of equal access and opportunity.

### Loss of intimacy

Rev. Dr. Charles Goldsmith, a psychologist and a minister in the United Church of Christ, explained that families ideally provide intimacy and maintenance. Drugs destroy intimacy first.

Humor, which is critical to the sharing, caring, and loving, is perverted to sarcasm and then ridicule. Destruction of this family intimacy and maintenance eventually develops into uncontrolled violence with drug abuse.

Therapy should include even tickling and laughter in a family. Mothering and fathering moves one in the direction of wholesome dependency. Parenting moves one in the direction of wholesome independence. Oscillating between the two can create a healthy balance with the loving, forming healthy therapy.

"It (drug abuse) affects each and every one of us, even if you never enter the inner city," said Michael Vann, a former drug dealer and present director of the De Paul Burleigh Drug Treatment Clinics.

He said that President Bush's plan fails to address the issue of poverty in his drug war. In poverty-stricken areas of capitalist society, "self worth is measured by the type of car you drive, the type of clothes you wear, how much money you have . . . it is no wonder to me those who are locked out . . . of that system whereby you obtain those valuables will develop their own system." He said, "Everybody wants to be somebody."

President Bush's plan also focuses on building more prisons and stopping the drug flow and the supply to the user. Van argues that the greatest need for change was in the availability of

treatment.

"If we need to take the profit out of anything, we need to take the profit out of treatment. Treatment has become too business orientated in my opinion." He submitted that we make treatment "available to each and every individual who needs treatment, who desires treatment."

People have to often wait six months to

effectively for serious drug abuse.

Edgar also maintains that "revoking a driver's license based on a former drug conviction that has nothing to do with the fact that person may not have been driving while under the influence of drugs . . . seems to me to be counterproductive. What are those people going to do if their jobs depend on the use of their car?"

Edgar encouraged that the drug program be shifted from the Attorney General to the Surgeon General. An education campaign should be employed through the schools. A program is also needed like the highly successful one used to decrease tobacco smoking.

"We need to realize these are good people with bad diseases," said John Coffey, director of the Alcoholic and Other

Drug Abuse Unit (AODA) in Sinai Samaritan Medical Center.

We call addiction "a biogenetic-cycle-social disease." Biologically some people get things from drugs that others don't. Genetically some groups are at greater risk. Socially we get everything from censure to acceptance.

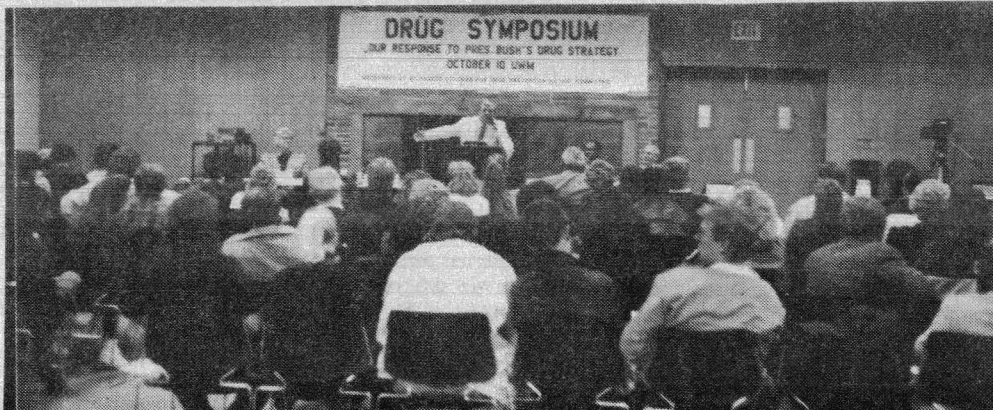
The medical effect of drugs is expansive. "Nationwide, in your larger hospitals, 10 percent of all deliveries show cocaine."

Today IV drug dealers are the main ones spreading AIDS. "40 to 50 percent of no-prenatal care deliveries will have infants that are exposed to the AIDS virus; 30 to 50 percent of those infants will have." Syphilis has again become a significant disease as people increasingly trade sex for drugs.

Most babies in these situations have significant learning disabilities, lower potential to develop, and impaired physical development. Babies don't "have the compensatory mechanisms that the adult has to handle cocaine." Heroin in a newborn can be fatal. Heroin causes addiction in the babies that live.

Dr. Coffey tells the drug user that "the ultimate evil that you have done to this child is that you have robbed it of its potential."

For more details you can get an audio cassette for \$10.00 and videocassette for \$25.00 from Rev. Ikeno, 3031 North Frederick Avenue, Milwaukee, WI 53211.



receive drug rehabilitation treatment. These individuals "do not sit there and twiddle their thumbs, waiting for us to call them. They steal, they kill, and in some cases go to jail."

Vann said that it is crazy to rehabilitate everybody the same way. "What about an individual who has never had a positive self-esteem; what about an individual who has never had good coping skills? We need to tailor treatment to the individual's needs."

He also pointed out that alcoholism is not even mentioned in President Bush's drug war; and it is just as devastating as other drugs.

### Testing

Eunice Edgar, executive director of the American Civil Liberties Union (ACLU) of Wisconsin, explained that recent court cases have legalized drug testing when public safety and reasonable suspicion have been involved. Many companies are now requiring drug testing as part of a pre-employment test.

Edgar indicated that since it is possible to test positive when not on drugs, "it is very important that anyone who receives a negative test insist that they be retested with a more reliable test." Edgar objects to random testing where no reasonable suspicion is evident.

Edgar supports the decriminalization of marijuana because of the negligible harm it provides. This would allow us to use monies more

### Project Volunteer Helps Earthquake Relief Efforts

During the aftermath of the recent Bay Area earthquake Project Volunteer of Oakland, California, delivered several thousand pounds of food to Red Cross relief stations and became a storage site for donations for earthquake relief on behalf of other agencies.

We plan to publish a review of PV's activities in the New Year.



# Recent Happenings in the World of Religion

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

## San Francisco churches offer solace to earthquake survivors

San Francisco's Oct. 17 earthquake brought both the homeless and the wealthy together in houses of worship to seek solace and sustenance. "We've been shaken, we've been jolted, but we're saying yes to life," said the Rev. Cecil Williams, pastor of Glide Memorial United Methodist Church in the drug-ridden Tenderloin area. "And it's important for us to be shaken—rich, poor and middle class. This quake shook us all, and now we have a common problem and need common solutions." Despite an initial lack of electricity that prompted other volunteer food programs to shut down, Glide served meals to an estimated 7,000 people the day after the earthquake. In response to an appeal from Mr. Williams, officials at candlestick Park donated thousands of hot dogs that had been intended for the canceled Game 3 of the World Series, and Bakers of Paris sent a truck with 300 loaves of French bread, according to local press reports.

## United Church on the Bible: doesn't accept the 'dictation' theory

EDMONTON, Alberta—The Bible is an authoritative witness to Jesus, inspired by God, and not a literal, word-for-word revelation, says a new study document by the United Church. The document, "The Authority and Interpretation of Scripture," was produced in part as a response to the deep division in the 850,000-member church over the ordination of homosexuals. But a representative for a powerful conservative lobby group within the church says the document misrepresents the biblical tradition of the Protestant Reformation and contributes little to current debates in the United Church. The long-awaited study document says "the issue is not whether the Scripture has authority for us. It has. The issue is that we differ in how we understand the Bible to have authority for us and in how we interpret the Bible. Given the church, society and culture in which we live, there is uncertainty as to how Scripture can be a sure and certain guide on a variety of matters."

## Zimbabwe turmoil should not affect proposed Methodist university

NEW YORK—A United Methodist bishop from Angola who heads the board of a proposed Methodist university in Zimbabwe predicts the government's abrupt closure of the University of Zimbabwe will have no effect on the church's plans. Bishop Emilio De Carvalho, the leader of 110,000 United Methodists in Angola, said during an Oct. 18 interview here, "I don't think that this (closure of the public university) is going to have any positive or negative impact at all on our project." Church officials expect the Zimbabwe parliament to issue final approval for the \$10 million university next month, and Bishop De Carvalho's observations about the situation were markedly subdued compared to the "chorus of outrage" press reports attributed to church leaders and others in Zimbabwe, a country in Southern Africa. Bishop De Carvalho, who delivered an address to the World Division of the church's board of Global Ministries here, called the closure of the 8,000-student university "an internal matter of the Zimbabwe government" and said he did not expect directors of the planned university to raise the matter when they meet later this month.

## Catholic leader says political changes lead to revitalized church

WASHINGTON—The political thaw in Eastern Europe allows new opportunities for the Roman Catholic church, but its revival will be slow after so many years of suppression, the church's leader in Hungary said. In Hungary, the East Bloc nation which has politically liberalized most in the last two years, a shortage of priests and the loss of a churchgoing habit must be reversed, Cardinal Laszlo Paskai said. "The changes do not necessarily mean more people go to church than before, but the churches can provide religious instruction, youth work and can organize their services better," he said. As political freedom increases in Hungary and perhaps in the other stricter East European regimes, "the task of the church is restructuring," he said. Cardinal Paskai, in the United States for a pastoral visit, spoke through an interpreter here at the offices of the American Catholic bishops.

## Italian church begins preparing for new era of

## self-financing

ROME—With less than three months to go before the inauguration of a new system of financial autonomy for Italy's churches, bishops here have begun an unprecedented campaign to convince Catholics to voluntarily finance the church. On Oct. 15th, priests in the country's 25,827 parishes urged churchgoers to support the church by depositing voluntary contributions in a special postal account. "The church is close to the people, and the people must be close to the church," read some of the 20,000 posters displayed in many of the churches here. In January, the terms of the 1984 Church-State Concordat regarding self-financing will go into effect. Previously, all Italian priests were paid a monthly stipend, or "congrua" by the Italian government, for a total amount that this year reached 400 billion lire (about \$296 million).



(RNS Photo) Tyler, TX—Two of a group of volunteers from local Baptist churches restoring houses in drug-infested areas in a program started by the local Police Chief.

## United Church-Disciples: further down the path of unity

A joint panel of the United Church of Christ and Christian Church (Disciples of Christ) is recommending that the two mainline Protestant denominations strengthen their ecumenical partnership by doing "nothing separately that could be done together." Under that recommendation, made by the churches' joint Ecumenical Partnership Committee at a meeting in early October, old and new denominational programs would be forced to justify separate existences. The 1.6 million member United Church and million-member Disciples of Christ established a relationship of "full communion"—endorsing concepts such as shared Communion and interchangeable ministries—this summer when governing bodies of both churches voted to endorse the concept.

## Catholic bishops: a new, more aggressive strategy on abortion

BALTIMORE—At a time of resurgence by pro-choice forces, the nations' Catholic bishops have undertaken an effort to put themselves back into the center of the political struggle over abortion. At their annual meeting here, marking the bicentennial of the American Catholic hierarchy, the bishops acknowledged that the nation has paid "little attention" to them during the renewed debate over abortion. "More than one and a half million unborn children die each year by abortion, and increasing numbers of women suffer abortion's physical, emotional and spiritual pain," says a document approved by an apparently unanimous stand-up vote by the nearly 300 bishops here on Nov. 7. In the early days of the abortion struggle, before the Supreme Court effectively legalized the practice in 1973, the bishops' role was so visible that advocates of abortion rights were able to portray the right-to-life movement as a mainly "Catholic" crusade.

## Native Americans seek approval for religious use of peyote

WASHINGTON—An Oregon law that makes possession of the drug peyote a criminal offense does not violate the constitutional rights of members of the Native American Church, that state's attorney general told the

Supreme Court. The state has a compelling interest, one that overrides the church members' First Amendment right to free exercise of religion, in regulating the use of all drugs, argued Oregon Attorney General David B. Frohnmayer. "Peyote is a dangerous and powerful hallucinogen" that can cause "unpredictable behavior," he said in arguments before the court Nov. 6.

## Lutherans cut 39 positions, pare programs, may sell property

The Evangelical Lutheran Church in America, the nation's youngest yet largest Lutheran body, is eliminating 39 national staff positions, making severe program cutbacks and considering sale of properties in efforts to offset severe budget deficits. The Chicago-based church announced the staff cuts Oct. 5 as the denomination's boards and agencies prepare to make arrangements to live within budget restraints prompted by a \$15 million shortfall in income in 1988 and an anticipated \$6 million shortfall during the 1989-90 period. Meanwhile, officials are looking to \$10 million worth of church property scattered around the country as a potential source of revenue.

## Billy Graham receives 1900th star on Hollywood Walk of Fame

LOS ANGELES—Evangelist Billy Graham received the 1900th star on the Hollywood Walk of Fame Oct. 15 in a ceremony that he said was dedicating "a marker for the glory of God." Johnny Grant, honorary mayor of Hollywood and master of ceremonies for the occasion, said Mr. Graham was one of the few individuals honored by the Walk of Fame Committee who qualified for all categories of radio, television and film. The evangelist was specifically nominated for a star in radio, since as many as 840 stations around the world have carried his weekly "Hour of Decision" broadcast.

## Methodists in Fiji accused of torching mosque, Hindu temples

Top officials of the World Methodist Council have expressed shock at the arson of three Hindu temples and a Muslim mosque in Fiji, allegedly by a group of youths identified as members of a Methodist youth fellowship. According to reports in the Fiji press, the Methodist youths are accused of setting fires Oct. 14 that inflicted severe damage to the mosque and Hare Krishna, Sikh and Vishnu temples. The World Methodist Council, based in Lake Junaluska, N.C., issued a statement Oct. 23 in which the Council's chairman, Bishop Lawi Imathiu of Kenya, said, "The Methodists are a disciplined people who have respect for property and human beings."

## Paris rabbi sympathetic to Muslim fight against headgear ban

The chief rabbi of Paris has voiced support for Muslim girls who are battling regulations that forbid the wearing of religious headgear in French public schools. The issue received international coverage when an estimated 400 Muslims demonstrated in Paris Oct. 22 to protest the restrictions, which had led to the expulsion of five Muslim girls from schools in Marseilles, Avignon and the Paris suburb of Creil. Rabbi Alain Goldmann, the chief rabbi of Paris, said the ban on religious headgear is an example of intolerance.

## Japanese government cautions publishers on anti-Semitism

NEW YORK—In response to concerns expressed by American Jewish groups, the Japanese Foreign Ministry has urged publishers to deal with the issue of anti-Semitic books published in Japan. In a recent memorandum to the Japanese Association of Publishers, which was also sent to the American Jewish Committee here, the Japanese Foreign Ministry said that "the fact that such anti-Semitic works are published unchallenged without criticism in Japan calls into question the common sense of the Japanese people."

## Hindu renewal movement plans fest for '91

BOSTON—Members of BSS, a Hindu renewal movement with great influence among the nation's rapidly growing community of Indian immigrants, hope to attract 1 million visitors to a month-long religious and cultural festival in New York in 1991. Organizers say the festival—which will take place July 11 to Aug. 12, 1991, in Flushing Meadows—will include music, arts, food and religious teachings of Hindu India, presented by a volunteer staff of a many as 2,600. BSS—which stands for Bochasanwasi Swaminarayan Sanstha—has successfully conducted similar festivals in India, Kenya and Great Britain.



# Unification Thought Institute Opens US Branch

By Paul Perry

The Unification Thought Institute, an organization created by Rev. Sun Myung Moon for the research and systematization of Unification Thought, opened a branch in America on November 30, 1989. The inauguration ceremony was conducted by Dr. David S. C. Kim at the World Mission Center of the Unification Church. Taking part in the ceremony were representatives from the Unification Theological Seminary, International Cultural Foundation, International Religious Foundation, Professors World Peace

Academy and the Unification Church of America. Dr. Tyler Hendricks represented the church.

The senior officers of UTI-America are Dr. Sang Hun Lee, President and Dr. David S. C. Kim, Vice-President. The executive officers are Rev. James A. Baughman, Mr. Akifumi Otani, Dr. Theodore Shimmyo, Mr. Gregory Breland and Mr. Paul J. Perry. In

addition, the Institute has thirty special lecturers—that is, those who graduated from the 21-day summer seminar in Barrytown, New York (see Unification News, September 1989). The Institute will have offices at the World Mission Center, Suite 926.

In his opening speech, Dr. David S. C. Kim referred to the fast-moving events in

the world today, which are now challenging communist ideology, pointing out that people in communist countries are looking for an alternative view to replace communism. UTI lecturers have the opportunity to step in boldly and introduce Unification Thought as a new alternative, Dr. Kim stated.

A primary goal of the Unification Thought Institute of America is to coordinate a broad-based effort to develop Unification Thought among scholars and leaders, reaching out to communist countries. Conveying information received from President Lee, Dr. Kim set the agenda for the next six months, organizing the UTI staff into eight research groups covering various fields of knowledge. Each staff member is to explore the revolutionary implications of Unification Thought in a specific area and present papers in international seminars and symposia.



Representatives of the UTS staff and special lecturers at the UTI inauguration ceremony.

## Black Theology and Unification Theology

By Alfred O'Connor

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

To apply Unification theology to the problems of oppression raised by black theology, we begin by concisely outlining the Unificationist concept of the kingdom of God on earth as well as that of racial harmony.

### The Kingdom of God on Earth

The model of the family is central to Unification theology. A person is not only to develop an individually fulfilling relationship to God, but is to live in society with other human beings—with one's parents, grandparents, spouse, children, uncles and aunts, friends, brothers and sisters, and so on. Indeed, as stated by Dr. Young Oon Kim, the Unification Church's leading theologian, this emphasis upon the social (as opposed to the individualistic) dimension of humankind is also emphasized in "liberation theology."

Since God is a God of original masculinity and original femininity, Adam and Eve (the first man and woman), united as a family, are substantially representative of God in this visible substantial world. Neither an individual man nor woman is full—representative of God's image upon the earth. God originally intended for the first ancestors of humankind, Adam and Eve, to fulfill the three great blessings as described in the Divine Principle:

"To be fruitful, multiply and fill the earth, and to subdue it and have dominion (Gen. 1:28) . . . This could have been possible only when the four position foundation, the basic foundation of creation, had been fulfilled. God's purpose in creating the universe was to feel happiness when He saw the purpose of goodness fulfilled in the Heavenly Kingdom, which the whole creation including man could have established after completing the four position foundation centered on God and fulfilling His three great blessings." According to the Unification Principle, the dual essentialities of original masculinity and

original femininity, within God, are divided through give-and-take action centering of "Universal Prime Energy" (UPE) into two substantial objects. These substantial objects are man and woman, in the roles of subject and object (i.e., husband and wife), respectively. The substantial objects (man and woman) then enter into a give-and-take relationship, forming a new union which is also an object to God. On the level of human beings this newly formed union is manifested as children, standing in the third (substantial) objective position to God. Thus, through this process of "origin-division-union (ODU) action," the four position foundation is established on the family level.

### The Family

The family, in Unificationism, is the basic unit or building block of the kingdom of heaven. Therefore, in the ideal world, man and woman, having freely and responsibly fulfilled the first blessing of attaining fruitfulness (i.e., maturity in the love of God), are then in a position to be blessed in marriage. The second great blessing is to multiply children of goodness, centering upon the love of God, and so establishing the family four position foundation.

In God's original ideal for the creation, the spiritual joy established within the God-centered individual and family is inseparable from the fulfillment of external harmonious dominion over the creation (i.e., the third blessing). As the Divine Principle puts it: ". . . Neither can there be a spiritual world apart from a physical world, not spiritual happiness apart from physical happiness."

In this way, we can see that the three great blessings, which encapsulate the purpose of God's creation of the universe and of man, are inextricably linked together. The fulfillment of the three great blessings by the first human ancestors would have been the starting point of the kingdom of God on earth.

### Racial Harmony in Unificationism

The founder of Unificationism, the Reverend Sun Myung Moon, has frequently outlined God's universal vision of one human family, united across racial and cultural barriers. As Reverend Moon has said:

"The ugliest things in this beautiful country of America are religious bigotry and racism. God is color-blind. White, black, and yellow are three beautiful

brothers."

Therefore, the Unificationist contention is that the heavenly kingdom must be established substantially on the earth. In

"The ugliest things in this beautiful country of America are religious bigotry and racism."

like manner to Martin Luther King's dream of the "beloved community" or to Sojourner Truth's "cooperative society," the original ideal world in Unification theology in one in which the ideal of interracial harmony is realized. Therefore, in the kingdom of God on earth, there can not exist the slightest manifestation of racism. For, as Reverend Moon states, "God is color-blind." In the future original world, therefore, people would indeed "be judged by the content of their character," instead of by the color of their skin.

The universal vision, from a Unificationist perspective, is one of the extension of the God-centered family level four position foundation. As the child grows, he learns about and experiences the various kinds of love. The family is considered to be the school of love, wherein the child would learn about the various kinds of love (e.g., love of a father for his daughter, a mother for her son, a husband for his wife, a daughter for her mother, etc.) and the correct ethical norms of conduct, based upon the four position foundation.

### Education

As Sang Hun Lee, author of *Unification Thought* explains, education of standards of conduct are necessary for the perfection of the family. By educating children in such a manner, they will be well equipped to become not only good and loving members of the family but also, good citizens on levels of the society, race, nation and world. Concerning the goal of education, Lee states:

"In a nutshell, the goal of education is to unite people's heart, thought and action.

Because of the Fall . . . people seek gain for their own country, at the expense of other countries, and self-gain, at the expense of others. In such a world, true peace can never be realized . . . Individuals, families, societies, races, and nations must turn to God . . . When people all over the world give their children this kind of education, their hearts, thoughts, and actions will be united with God. Mankind will become one family—brothers and sisters serving the same God, and realizing an eternal worldwide peace. The aim of Unification Education is to create such a world."

When people all over the world educate their children in this way, racism will certainly become extinct. The people inhabiting such a world would be educated from the earliest childhood, even from within the mother's womb, to become world citizens full of the knowledge and love of God "as the waters cover the sea" (Isaiah 11:9). That being the case, God's ideal of true unity and racial harmony would be realized on the individual, familial, societal, racial, national and worldwide levels. As Reverend Moon poetically asserts:

"Race is disregarded; whether you are black, or yellow or white does not make any difference when you are circulating through the entire universe of God . . . Can parts of the body be prejudiced about color? Can red blood dislike black hair, or white nails dislike yellow skin? There is no way the body can be segregated. The entire spirit world and entire physical world together are like one giant human. Every one is an important component in making up that giant."

As stated by Reverend Moon, the universe is truly one giant body, inclusive of all races. And there is no way in which the body can be segregated. Thus we can clearly see that the ideal of racial harmony is an essential aspect of Unification theology. This is reminiscent of the emphasis placed upon the importance of reconciliation between the races in black theology. As does Reverend Moon, Deotis Roberts, Major Jones, and Martin Luther King, Jr. all stressed the importance of racial harmony as a concrete goal to strive for.

*To be continued.*



# '2, 3 and 4' is the Deep Truth of the Universe



**RICHARD LEWIS**

It is a difficult time for those who are a little skeptical about the significance of numbers in the way the universe works. Just recently the number three was established by high-energy physicists as fundamental to the way our Universe is constructed. It joins the numbers two and four which have been ensconced for a few years now. The scientific significance of these numbers is that they precisely delimit subatomic particles, the building blocks out of which everything is put together.

Before we get into the heavy detail, just in case you're allergic to science and feel an attack coming on, I'll give you a brief synopsis of the significance of these numbers: two is the number of basic lineages of particles in nature, three is the number of families in one of the lineages, four the number in the other. To a physicist, these families of particles account for everything, the rest is just fancy embroidery. Now, for the nonallergic among our readers, some details.

## Two Sundered Lineages

One of the great victories of quantum theory was the realization that there are only two basic types of subatomic particles: matter particles that are 'bits of stuff' out of which everything is constructed (this lineage is called the 'fermions') and exchange particles that these matter particles give and take with each other to interact and make relationships (a lineage called the 'gauge vector bosons' or, more familiarly, just bosons for short).

These two lineages both have strange but different statistics, neither does what you would expect 'on average.' Bosons clump together more than you would expect. This is like the phenomenon I have often observed in the locker room of my health club. There are 600 lockers there and I usually go when it is quiet. Even if there are only five others there, however, some-

how we all end clumping together and getting in each other's way. This clumping seems to occur much more than you might expect 'on average.' This is boson behavior.

Fermion behavior is just the opposite. Cars commuting into a city without special car pool lanes are almost entirely inhabited by one solitary person, much less togetherness than you might expect. This loner conduct is fermion behavior.

The most recent and sophisticated developments of quantum theory suggest that these two lineages were actually united at the moment the universe was created but that they irrevocably parted company a trillionth trillionth of a second later.

These basic lineages give number two its place in the cosmos. Three and four get their position as there are three families of aloof matter particles and four families of chummy exchange particles.

## Three Families That Matter

I found out about the recent enthronement of the number three on the front page of that flaky pillar of the West, The New York Times. Its editors take care that only the most significant news items make it to page one and it is rare that the abstract cogitations of modern physics qualify. So it is probably a sign that there is a place in the history books for the recent announcement on the top, no less, of the front page that a group of American and a group of European scientists had independently proved that there are just three families of matter particles in the universe.

While there is now quite a debate about this, the controversy is not about the accuracy of the discovery, it is the rather mundane one about who can claim the credit for it.

This discovery is as far as science has got in reducing the complexity of the world to its basic constituents. Just as a million different books are constructed out of some thousands of different words which are constructed out of twenty six different

letters which can be made from just a few different strokes of a pen, scientists have been involved for the last few hundred years in figuring out just what our world is made of.

First they found that the myriad of different animals, plants and minerals were constructed out of tens of thousands of different molecules. These are constructed out of just tens of different kinds of atoms. Naturally, the next step was to find out what atoms are made of.

For a while it looked as things were getting more complicated when during the 50s and 60s a whole zoo of subatomic

ordered 'the muon [the first of the second family to be found], has changed into why are there three families, but it still remains unanswered.' There are some tantalizing hints, however, that the two exotic families might have had an important role to play in the very early history of the universe.

## Four Gifts for Giving

The significance of the number four derives from the observation that the matter particles are not indifferent to one another, they relate and interact. It turns out that there are only four basic ways that the matter particles can interrelate. These

we know as the four forces of nature: electromagnetism, gravity, the strong and the weak nuclear force.

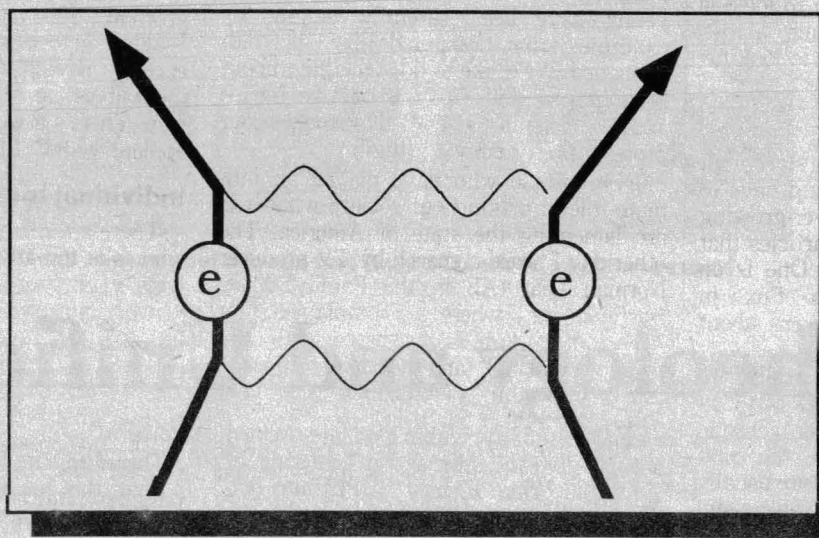
While classical physics (the stuff you still learn in school) had matter and forces as quite distinct things, quantum mechanics revealed that matter and forces are very similar in that they both involve particles. The 'forces' we observe between matter particles are actually the result of them exchanging another type or lineage of particles. These interchange particles are called the vector bosons but we can just call them exchange particles.

For example, it was discovered that the interaction of electrically charged particles, like the familiar electron (a fermion) is actually the result of a frenzied interchange of particles of light (bosons called photons), the exchange particles of the electromagnetic interaction.

In human terms, such a frenzied exchange can be likened to the exchange of Christmas cards which is coming upon us soon. Such give and take can maintain a relationship (even if a minimal one) with distant relations, friends and acquaintances over many years. The cards are the bosons, the people are the fermions.

The four basic forces involve four families of exchange particles called photons, gravitons, gluons and intermediate vector bosons. In festive terms, this is like the different types of relationships created by sending a Christmas card, a handwritten letter, a box of toys for the kids, or an announcement that your family is about to descend for a four-week vacation. There is speculation that that some 'deeper truth' of nature is showing itself in that there are four exchange families and four members in each of the matter families. We have not, by any means reached the bottom of everything yet.

So there you have it, the deep truth of the universe is 2, 3 and 4. While these numbers are now scientific dogma of such prestige that they are guaranteed a starring role in the next generation of physics textbooks, one thing spoils the scientific satisfaction, the actual reason for these particular numbers remains elusive, inexplicable by even the most speculative of modern theories. This lack can only provide plenty of grist for the numerologist's mill. As I said, it's a bad time for those who are skeptical about the significance of numbers in the way the universe works.



This looks very much like a give-and-take diagram out of the Principle book but actually it's an example of the "Feynman Diagrams" which are omnipresent in subatomic physics. This one shows two electrons interacting by exchanging two particles of light.

particles were found. It almost took a religious faith during those decades to believe that the universe was constructed in an elegant (read "basically simple") way.

This multiplicity of particles has been resolved by the ideas of super-symmetry (for more information on this see my column "The Search for Beauty in Modern Physics" in the April 1988 issue of the UNews). This theory revealed that all of familiar matter is made up of just one family of matter particles. This family has four members, two heavyweights (called 'up' and 'down' quarks, names given during a rather whimsical time in subatomic physics) and two lightweights (the tiny electron and the neutrino that is so anorexic that it seems to have no mass at all).

The electron is the most familiar of these, static electricity being a personal experience of them. The quarks are responsible for the weight of everything and are tightly closeted inside the protons and neutrons that, in different combinations, make up all the different types of atomic nuclei. Electrons and atomic nuclei hook up together to make atoms. The neutrino is the most elusive member of the family, it is so disinterested in relationship that it can sail quite unaffected through a trillion miles of lead. They are all around us, however, as the sun is such a prodigious producer of them that twenty billion or so solar neutrinos speed through your flesh every second (both night and day as the earth is totally transparent as far as they are concerned).

This is the first family, and all the matter in the universe is made of them. There are, however, two more families each with two heavy and two light members. No one is quite sure just what purpose they serve in the universe. As the authors of a recent book, "Particle Physics and Cosmology" noted, "The old question of 'who



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# Some Good News and Some Bad News



**JOHN  
BIERMANS**

**T**here is some good news and there is some bad news.... Many of my favorite jokes begin with that expression, so this month I'd like to offer some assorted thoughts on both. This column reflects how I tend to look at things, especially when I come across depressing things—I always try to look for the silver lining.

## First, the Bad News

Just to get it over with, let's start with some observations that one would have to consider "bad news". In my ever-growing clipping file, I have numerous articles that lament the problems of today. One is an excellent column by Nicola Fox in *Newsweek* which expresses concern about our values in America today.

She asks what our values really are when we observe that the heroes of today are not those who volunteer in the soup kitchens or the hospitals or in the community as a whole. Instead they are usually "the rich and the famous and the successful and the beautiful, the film and sports stars, the Wall Street barons...."

Fox continues by saying that "perhaps the best indicator of what we really are is what we spend our money on or what we watch on television. Look at what we read. Look at what we choose to do with our spare time. That's what we value." (Feb. 13, 1989)

Isn't this all too true? When I see some

of the shows on prime time television these days, I find myself aghast that these are the most popular programs nowadays. A few weeks ago I happened to watch the famous "Roseanne" and I was really disgusted by the terrible morals and values she and her top-rated show are inculcating into our society.

Fox goes on to expose more of the hypocrisy of modern culture when she says, "we complain about the invasion of drugs but our culture tells us that no discomfort can be tolerated and that every desire deserves to be satisfied. We complain about crime but our system demonstrates that good guys finish last—that crime pays. We complain about the moral decadence of our young and the high incidence of teen pregnancies but our young have been carefully taught, by example, that responsibility is old-fashioned. We'd like to do something about pornography and violence but we buy it and we tolerate it and that makes our protests pretty empty." (Ibid.)

Even people who have played an intimate role in making our society what it is are lamenting the state of America. The other day I heard a speech by TV producer Norman Lear (All in the Family, Mary Hartman, etc.) where he complained that American culture is "obsessed with material well-being" and dominated by the "short-term ethic" of business. (*New York Times*, November 21, 1989).

All of this can start to get anyone rather depressed and yet we can't really deny that Ms. Fox and Mr. Lear are correct. Fox does a good job of stating the problem but she doesn't have so many answers herself. She suggests that we need to start "looking at ourselves as we really are" if we are ever going to change things." (Ibid.)

This is all well and good if we could just get people to do that, i.e., look at themselves. But since we can't legislate such a thing, the next best way to go is for each of us to start looking at ourselves and

seeing what we can do.

## Help Oneself by Helping Others

So the good news is that a lot of people out there are doing that in many ways. For instance, I continue to be inspired by the First Lady, Barbara Bush, who keeps pushing her message about helping others. She not only talks about it but she speaks from a tremendous foundation of community service herself.

In a recent speech at the annual Al Smith dinner in New York City, she said she plunged into volunteer work after her 4-year-old daughter Robin died of leukemia. What she discovered was that "I could help myself by helping others." (*New York Post*, Oct. 20, 1989)

During this same speech which was given at a \$500-a-plate charity dinner at the Waldorf-Astoria she challenged her audience by saying, "Not one person in this room lives far from someone who needs help. There's a world of need outside these opulent walls." (Ibid.)

## Individual Initiative

There are many examples of individuals who take initiative to do good deeds in a wide variety of ways. A novel but very logical and practical way to help those trying to get on their feet financially was reported in the newspaper the other day. It was a story about a 31-year-old millionaire who is giving money to help people start small businesses. His name is David Franklin and he says he hopes he will get paid back but he has no guarantee that he will and he charges no interest.

He said his motivation is to help people. He said he doesn't want to invest in the stock market "when I can invest in people." (*New York Times*, Nov. 15, 1989, A24)

One example of his potential clients is welfare recipient Bonnie Robinson who has a dream of starting a housecleaning business. "Me and my daughter are living real bad," she said. "We run out of everything before the month ends, and I know you can make a lot of money cleaning. This guy is a dream. I just want enough to get me on my feet, to make sure my daughter has the best." (Ibid.)

Franklin said, "I have a chance to help people make their lifelong dreams come true without a concern for money. This gives me a great deal of satisfaction." (Ibid.)

## Hope for Millions

Finally, we are all following events in East Germany, Czechoslovakia and the rest of Eastern Europe with keen interest and excitement these days. If this isn't good news, even great, fantastic news, I don't know what is.

In fact, many leaders are expressing a view similar to that of former National Security Advisor Zbigniew Brzezinski who recently said: "This is clearly the most hopeful time historically since the era immediately after World War II. We have the extraordinary opportunity to promote peace and progress for millions...." (*New York Times*, Nov. 15, 1989)

Despite the many problems we face, which certainly need to be confronted head-on, there is also tremendous reason for hope. That is why I like the good news/bad news paradigm. As much as it is important to be aware of the bad news, it's the good news that keeps us going.

## Pregnant Member Hurt In Bias Attack in Harlem

**A** pregnant woman working for the Unification Church of Harlem was beaten on October 26th in what police called a bias attack. "Pastor Daryl Clarke asked the man why he did it, and he said she was a 'white Moonie,'" said Housing Officer Peter Thron. "It's bias on two levels—she's white and it's her religion."

There is a "pattern of religious bigotry" against the Unification Church, said President Baughman at a press conference the next day which "recalls the hate-mongering by the Nazis and the Klu Klux Klan." He cited the widespread availability of anti-religious hate literature published by so-called anti-cult groups, which creates a climate conducive to such violent attacks and verbal abuse.

Sox-foot-three Bruce Dean was arrested for punching and kicking Karen Smith, who is six months pregnant. Karen, 33, was rushed to St. Luke's Hospital and treated for cuts and bruises and released.

Dean, a 28-year-old, was arrested and charged with assault. When police asked him why he did it, he said, "I'm trying to make a political statement—you wouldn't understand." Police said Dean claimed to belong to a mosque across the street from the Unification Church on West 116th Street.

Karen was handing out church literature on the sidewalk at 4:50 p.m. when the incident began. "He knocked over the tables, said the church was racist and is enslaving his people," said police. "He said she has no right to be in Harlem and told

her to get out."

Then Dean allegedly punched her in the face three times, knocked her to the ground and kicked her in the stomach.

Rev. Clarke said that people from the neighborhood, which is mostly black, came out to help and comfort Smith after the attack and to denounce the assault. President Baughman expressed his "profound gratitude" to the Harlem community for their support and good will. "The racial tension that exists in New York proved to be no obstacle at all to the people of Harlem, who responded to a hurt human being with an outpouring of love and heart that we will never forget," he said.

## Principle Perspectives

The Unification News has a feature; "Principle Perspectives." Readers of the UNews are invited to use the theological framework provided by the *Divine Principle* to outline the root cause of a problem or challenge to our society and to suggest a clear and mature practical resolution. Examples of topics are:

**Sex Education in Schools  
Abortion, Contraception  
The Drug War  
Racism  
Capital Punishment  
Promiscuity, Homosexuality  
Religion and Education**

An opinion should be 500 - 700 words in length and submitted in one of the following formats:

- Typed or neatly hand written, double-spaced, one side of the page.
- Computer disks (wrap in foil): IBM 360k or 1.44M; MSWord, WPerfect or ASCII plain text. Mac 400k, 800k, 1.2M; MSWord, MacWrite or text.

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# Unificationism and a New Era of Psychology

By Laurent Guyenot

Psychology is a much younger science than physics. Its "Newton" figure, the genius who for the first time proposed a comprehensive theory of the human personality, is Freud. For those who believe in the spiritual, or transcendental dimension of man, however, the theories of Freud and his followers are obviously too narrow.

For the last two decades, many psychologists have emancipated themselves from Freudian imperialism and have given rise to a new successful trend of psychology, which in the broad sense can be called existentialist; against Freud's pessimistic determinism, they emphasize freedom and responsibility. Unfortunately, they have thrown away the baby with the bath water, because they have largely given up the hope for a scientific, comprehensive, systematic theory of personality.

The true scientific attitude, however, is to pursue such a theory; to give up on it is to give up on psychology as a science altogether. We must pursue a psychology which can unify under a common system of principles the totality of what we know of the human personality, including its most extraordinary manifestations, such as sainthood, or "pure evil" (Scott Peck: "People of the Lie").

These are the "black holes" of psychology, the phenomena which transcend the limits of current analytical theories.

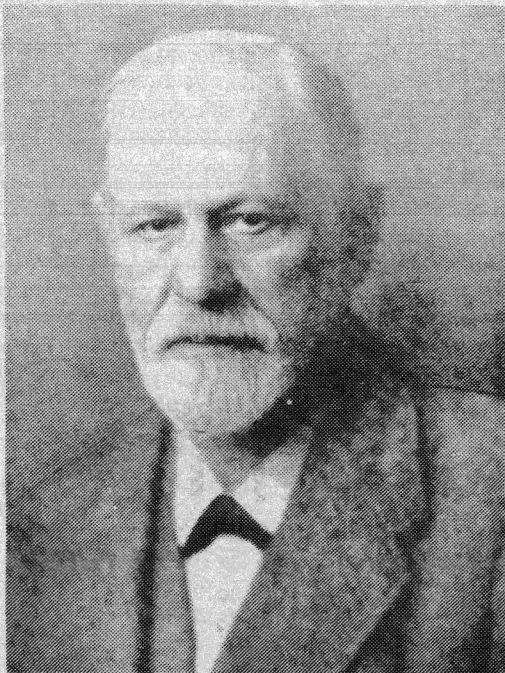
## Waiting for 'Einstein'

The science of psychology is presently awaiting its "Einstein" figure. I see as a sign of this the recent film: "The Last Temptation of Christ." It is no more than an attempt to project on the man Jesus the patterns of the human psyche that we know. But what it really shows is the irrelevance of these patterns in that case.

If Jesus was a man, then we need a psychology which can tell us, in its own language, who was Jesus. The Unification Principle, Rev. Moon's inspired interpretation of the Bible, fulfills our need. It contains in essence the basic premises and principles on which we can elaborate a new complete psychology and theory of personality.

It proceeds in three major steps:

1. the definition of an ideal personality, the process of its growth and perfection,
2. an explanation of the origin of the corruption of human personality,
3. the path to healing and restoration of the original ideal personality.



Sigmund Freud

## Based on Health

Whereas psychoanalysis emerged from pathology, Unification Psychology will be founded on a clear understanding of absolute psychological health (first part). This provides the standard by which we can identify and objectively evaluate all psychological problems (second part), as well as the framework to define the aims and means of a wholistic therapy (third part).

As basic principles, Unification Psychology recognizes the divine value, the unique value, and the cosmic value of man and defines them by pointing to Jesus as the man who has fulfilled human perfection, which is oneness with God. When Jesus was teaching his disciples to aim for perfection (Mt 5.48), he was speaking of a perfection of the heart. This is because heart is the dynamic center around which man's psyche revolves; it is the dwelling place of God in man, another source of man's divine, unique and cosmic values.

Freud asserted the will (or rather the drive) to pleasure as the fundamental psychological force, Adler asserted the will

to power, Frankl the will to meaning; Unification Psychology will assert the heart, or the will to love (more exactly the impulse to seek joy through loving) as fundamental force.

## Centered on Heart

Centering on the heart, man's intellect, emotion and will pursue truth, beauty and goodness. His personality is the direct expression of his heart and allows him to pursue those values by communicating with the world in a give-and-take of love. The human tragedy is that it is in the heart, by the misuse of love, that man's original nature has been corrupted. As a result, the human personality develops in a distorted way and becomes a set of defense-mechanisms and "games" (Eric Berne: "Games People Play") by which the individual pursues and multiplies self-centered love. Therefore ultimate therapy requires the "sacrifice" of "false love" and the reeducation of the heart according to the laws and principles of "true love".

Heart and love are governed by precise and absolute laws. The violation of these laws is the source of all human misery. Obedience to them leads to the fulfillment of joy and to the direct partake into the love of God. Rev. Moon's revelation of these absolute laws really does to our concept of love what Einstein did to our concept of energy: it opens up, beyond what we imagined, a whole new world of possibilities. It is the foundation for a radically new Psychology committed to the task of the total elimination of human evil and the dominion of true love and joy in life.

Laurent Guyenot is a student at the Unification Theological Seminary.

## TESTIMONY

# Internationalism and Building the Kingdom on Earth

By Shuji Kajita

Shuji Kajita recently graduated from UTS. This is an excerpt from a sermon he gave for the Morning Service at the Unification Theological Seminary on May 4, 1989.

In thinking about my life since I came to America from Japan, I can divide it into three stages. Stage one was the first and it lasted two weeks. At that time I was like a tourist. Everything I saw in America was completely new and very exciting.

Not only the famous sights but also common things like houses, grocery stores, gas stations were especially interesting because they were so different from those of Japan, and they stimulated my curiosity.

Stage two started after two weeks. This stage was one of misunderstandings. At that time I started to face the difference of language and culture. I started to criticize American culture because it was different from Japanese culture. American culture does have shortcomings but so does Japanese culture. Each has both good and bad points. But in this stage I criticized American culture mainly because it was different from my own.

## South Carolina

After one month in America, I was sent as a missionary to South Carolina. I was sent to a small city center with an American brother and a Korean sister, who could speak English very well. Neither of

them could speak Japanese. I felt reduced to the state of a five-year-old. I had graduated from university but now I was even afraid to go shopping by myself.

I thought that the English language was my biggest problem. However, I later found out that this was not true. The main problem was the difference of culture. All of our cultural backgrounds were very different. That's why the Korean sister was having a difficult time communicating with the city leader even though she did not have a language problem.

We Japanese do not usually express our hearts directly, but we are very sensitive to each other and can get along without a lot of words, having been trained in this way from generation to generation. Our communication is actually very deep even though we don't talk a lot. If I talk too much in Japan people will think that I am speaking without thinking and, therefore, that I am stupid.

On the other hand, Americans have a totally different character. They talk a lot. They express their heart directly all the time. If I am quiet in America people will think that I have no ability to think and, therefore, that I am stupid. In this sense, I think it is very difficult for Americans to figure out what Japanese are thinking about.

## The Melting Pot

The third stage of my experience in America began five or six months after I arrived here. During this stage I started to recognize the good points of American culture. I started to appreciate the spirit of

freedom and equality, and the spirit of friendship.

I also started to recognize the value of the Unification Church of America. Many brothers and sisters who come from

"American culture does have shortcomings but so does Japanese culture."

different countries are working together here. It is difficult for all of us to work together in this country because of the differences of language and culture but I have found great value when I worked with Americans, English, Koreans, Spanish and others because I could see the hope of building the Kingdom of Heaven on earth. This ideal cannot be accomplished by one nationality, but it should be accomplished by all people of the world. When I have worked with brothers and sisters from all over the world here in America I have felt this hope.

## The Seminary

I came to the seminary about three years ago with anticipation and anxiety. I had two personal goals besides academic work. One was to study English. The other was

to make true friendships with brothers and sisters, especially with Western brothers and sisters, because this is the way for us to build the Kingdom of Heaven on earth substantially.

It has been very difficult for me to study in English. Many times I have had to stay up all night to finish my papers or to prepare for my exams. When I was working on my first paper, which was a philosophy paper, I was very afraid that I would never be able to finish it because it was very hard for me to read philosophy books in English. It took more than an hour to read each page. I sometimes felt it was intellectual torture.

At the same time, I felt that making good relationships with Western members was more valuable than memorizing abstract philosophical terminology. That's why, even though I was extremely busy with my academic work, I participated in a lot of student activities in order to make true friendships with Western members beyond the difference of language and culture.

The seminary is truly a precious place. How many nationalities do we have in our community? Japanese, Korean, American, British, Filipino, French, German and many African nations... No other place in our movement has this kind of opportunity. I think that the UTS community can be a good example of the Kingdom of Heaven on earth.



# 7,000 Korean Guests Hosted in America

By Mrs. Betty Lancaster

It seems impossible, but as of the end of this year, 1989, 7,000 Korean guests have attended the American Seminars and Tours, in a total of 53 separate conferences, just over two years since their beginnings in the summer of 1987. These tours offer an opportunity for all sections of Korean society to examine the work of Unificationists and the Unification Movement in America.

Preparations are already underway to receive many more groups in 1990. Most of

those scheduled for January/February are university students, since they have a long winter break during those months.

Most readers will remember that our early tours were made up entirely of professors. These totalled 23 separate groups. During 1988 more professions and categories were added. Professors, as whole groups, have now made way for other groups to participate. Individual professors do still continue to come and are often interspersed in other groups. All segments of professional society and leadership are included in the school alumni groups, better known as "civic leaders."

In light of the history occurring now in otherwise oppressed nations, our student guests are the most interesting. They are not ordinary students. They are generally student activists; students who are leaders on their respective university campuses. As

can be imagined, some of them have strong anti-American sentiments. And some of them have been strongly influenced by leftist thought.

Happily, we can report that once the students get out of their familiar environment and see the United States for themselves, their intense emotions and keen intelligence begin to take a different direction. In most cases, hearts change completely. They see the value, and indeed the necessity, of good East-West relationships. We hope that they return to their campuses taking a new message of hope to the youth.

The educational seminars, films and on-site visits of academic, social and spiritual activities of the Unification Movement both in Washington, D.C. and New York, as well as the many sightseeing tours throughout America, broadens the vision and perspec-

tives of all our many guests and gives them hope for the future. They must surely come to understand how much Reverend Moon cares for America and how much he cares about restoring a divided and fallen world back to God.

The following are statistics for 53 seminars held during the period July 1987 to December 1989:

Professors: 3628  
Religious Leaders: 400  
Civic Leaders: 997  
Military Leaders: 528  
Writers: 30  
High School Principals: 560  
Family Roots Chairmen: 278  
Government Administrators: 269  
Student Leaders: 310  
The total number of Participants 7000

Mrs. Betty Lancaster is the ICF Coordinator & Hostess for the Korean Conferences.



## China: Communism? Democracy? A New Alternative?

By Dr. Cherng Guh

On the weekend of September 16, a dozen guests attended a lecture program on the future of China which was sponsored by the International Chinese Association (ICA). Among the participants were: two professors, a Chinese student leader from Stanford University, and three Chinese student leaders from UC Berkeley.

Dr. Cherng Guh, the ICA director in the Bay Area, introduced the program that included two lectures on Godism. The slides were printed in Chinese, which impressed the guests very much.

### Expansionism and Confusion

Mr. Thomas Froelich addressed the first panel with the slides showing that presently more than 1.5 billion people are forced to accept Marxism as their state ideology, and about two-thirds of the surface of the earth are dominated by communist regimes. Everywhere that communism has spread, unprecedented human misery is the result and the dreadful reality

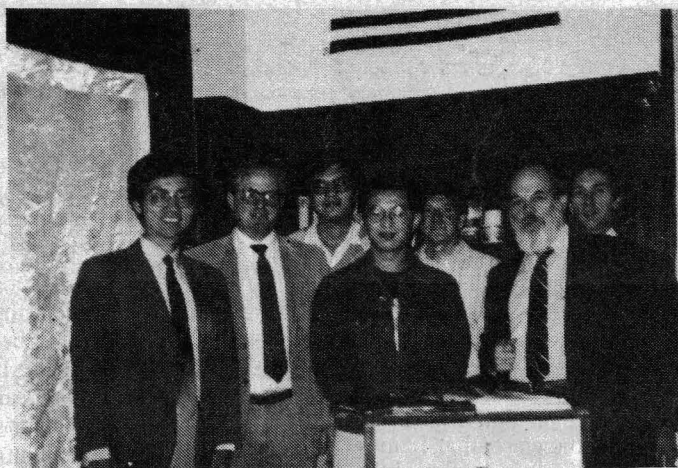
is that in this century, communism has caused the deaths of over 150 million people.

On the other hand, he pointed out, in the West under democracy there have been many problems such as exploitation and severe economic inequity in the third world countries. And a generally accepted concept in the western value system that "survival of the fittest" applied to human society, that is, Social Darwinism has served as an excuse for social injustice, and become the basis for confusion in the West. The speaker also addressed selfishness as the root of social evils, which aroused quite enthusiastic discussion. Another point raised was the need to harmonize cultural tradition.

Mr. Froelich declared that what is needed is a new ideology (system of thought) that can end the evils of communism and solve the problems of corruption in the West. He added that western civilization might best be restored based on a God-centered tradition upon which true democracy and freedom can blossom.

### A New Ideology

The lecture presented by Jack Ashworth, Northern California director of the church, gave the main points of Godism. Godism seeks to harmonize rightwing and leftwing ideology into a new united ideology of



higher dimension. Based on a universal principle and a God-centered tradition (common to the forefathers' ideals of the United States), this worldview is a powerful adhesive, able to bring God-affirming and conscientious people together, exposing the fundamental errors of communism. Finally, the speaker clarified that man's desire to

better himself is a God-given quality, but that selfishness is the narrow application of man's desire in pursuit of materialism at the expense of humanitarian concerns. He suggested that we need a quiet revolution of heart from selfishness to unselfishness that is inspired by God to realize a higher value perspective and new vitality for human life.

### Discussion

After the inspiring slide presentation, there was plenty of time for interesting discussion among the participants. All guests responded very positively to the idea of Unificationism. While most of the participants didn't have any religious background, they could agree that a true ideology centered on God can contribute a lot to human morality and an ethical society.

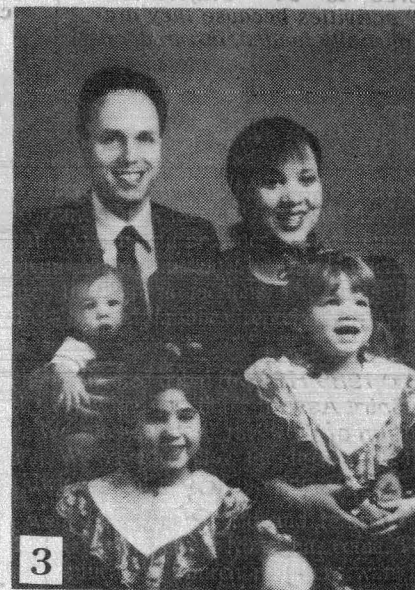
Following a delicious Chinese lunch, the program was concluded with a video overview of some the efforts to propagate Godism. The guests responded very well, and hope to learn more about it in the future.





## CONGRATULATIONS

We welcome two new grandchildren to Reverend Moon's family: A daughter, Shin Oak Nim, born October 17th to Hyo Jin Nim and Nan Sook Nim. A daughter, Shin Ae Nim, born October 15th to Hyun Jin Nim and Jun Sook Nim. (New Future Photo)



### New Arrivals

To share your delight with us, send a photo (no ceremonial robes please; color is fine except for those indoors-without-flash orange-colored prints which will look dreadful!) of your family, with all your names plus the birthdate of the new arrival, to: **Unification News, 4 West 43rd Street, New York NY 10036.** (No returns, sorry.) This month we are proud to present:

● 1. Jack & Diane Ryan (NYC) with Brendan (7/7/88) and Gabriel (10/20/89) ● 2. Jeff & Miyako Gledhill (nutley, NJ) with Meeyoung, Connie & Hyosung Keith (7/25/89) ● 3. David & Renee Balise (Moonachie, NJ) with Julie (10/28/83), Jeanette (5/8/86) & Jin Hwa (5/24/89) ● 4. Daryl & Hitomi Inda (Milwaukee, WI) with Stephen Young Dong (9/22/89) ● 5. William Joseph & Keiko N. Golden (Bolder, CO) with Ji Young Jonathan Ko Shin (9/5/89) and Grandmother Audrey.





# Founded 1982 Unification News

Richard L. Lewis  
- EDITOR -

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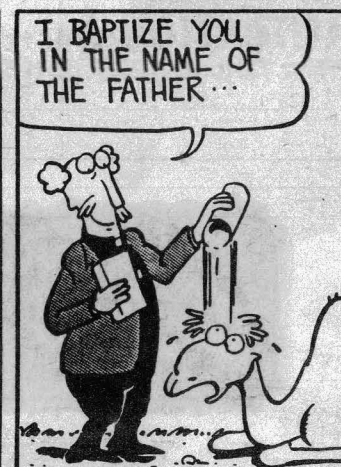
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