

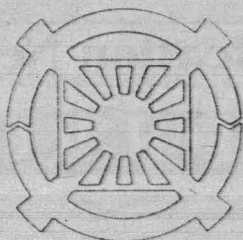
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Unification News

35¢

Volume 9, No. 6

The Newspaper of the Unification Movement

June 1990

Proclaiming the Ideal of True Parents to Korea



Rev. Moon speaking to an overflow audience of over 120,000 in the Seoul Olympic Stadium.

SEIL Studios

Rev. Moon Completes Speaking Tour of Twelve Korean Cities

Spiritual Foundation for the Unification of Korea

Rev. Moon recently completed a nationwide speaking tour of Korea. He spoke to hundreds of thousands of people

in twelve cities about the ideal of True Parents and the spiritual foundation being laid for the unification of North and South Korea.

The tour started on April 30 and ended on May 22. Rev. Moon spoke to overflow audiences in the major Korean cities including Incheon, Kwang Ju, Tegu and

Pusan. The highlight of the tour was the speech to over 120,000 in the Olympic Stadium in Seoul.

In his speech, Rev. Moon

see TOUR on page 2

SPEAKING TOUR OF KOREA

TOUR from page 1

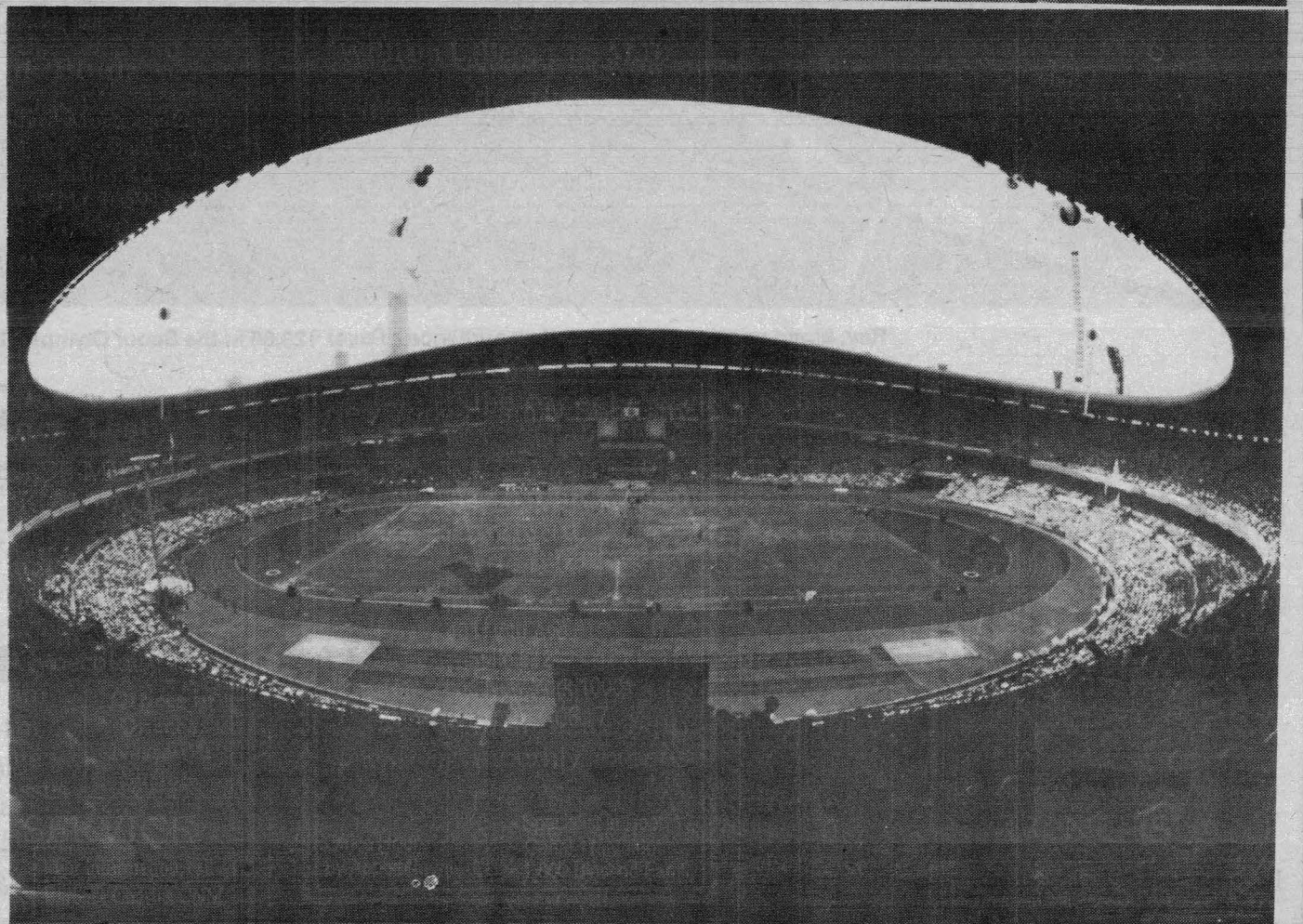
explained the concept of True Parents in Unification theology and also reported on the great success of the recent conferences held in Moscow, April 9 - 13.

According to an official organizing the rally, the aim was to convey the meaning and effect of the talk between Rev. Moon and President Gorbachev on the unification of North and South.

During tour, Rev. Moon announced that the next World Media Conference will be held in Pyongyang and that people should prepare themselves for the unification of North and South.

At the April 11 meeting, Gorbachev expressed his willingness to mediate reconciliation between North and South and to manage peace on the Korean peninsula. Meanwhile, Rev. Moon asked for his cooperation in opening a media conference in Pyongyang.

Photos: Rev. and Mrs. Moon accept congratulatory flowers after the speech at the Olympic Stadium. (Photos: Seil Studios and Patrick Kirkbride.)



FOUNDER'S SERMON

Let Us Live Happily Together

By Reverend Sun Myung Moon

This is the first of a series of excerpts from an unofficial translation of a sermon given on April 2, 1989 at the Chongpadong Church in Seoul, Korea.

In Korean we have a saying: *Chal sara boja*: Let us live well, let us live happily together. Within that 'us' is included man and wife, or man and woman, as a family, and that family as the center of the country, that country as the center of the world, the cosmos, everything is represented in this 'us.'

Is that a simple word or a complicated word? But if a person comes to think about it, the first thing that comes to mind is me, myself. He thinks about himself more when we say let us live together.

Let us take woman for example. This woman centering on herself wants to live well. That woman tends to think that for her to live well means when there are precious things, like diamonds, she will try to collect those and put them in her purse. Also she wants to have the kind of nice man whom other women can envy. She wants to be regarded as the smartest woman. That is her idea of living well.

Here are a beautiful woman and an ugly woman, both of whom are trying to live well. Then who would put more cosmetics on her face, the beautiful woman or the ugly one? Women, you know yourselves better. Which one? Actually, if you think according to reason, the beautiful woman may only need to put a little lipstick on, that's all. She wouldn't have to do anything more. But the ugly woman has to do a lot more, the reality is the other way around. There is a big confusion about what it is to live well. What is really to live well?

Nature

There are two big life-supporting elements, air and water. Without them we cannot live. Is it better for the water to flow right in the middle, in the mainstream, or on the side? The mainstream water really struggles, doesn't it? It has to make its way all over, whereas the water on top seems to be just riding along. If you compare the particles to a man, the man who is kind of under the mainstream of water, you can imagine how much of a struggle he must have had throughout his entire life. Then that molecule would say, "I wish that I could stay on the top so that I could see the sun and breathe the air and not have to struggle underneath, oppressed by all the weight of the upper water." The water just flows, filling in all the gaps and all the lower places, filling it up fully; it builds up and flows down. The water molecules do not fight each other to stay back and let other water particles get in difficult places. The property or characteristic of water is that it just fills in everything. Not only that; when there is a crevice, it goes up too, like capillary action. It not only fills in, but it also goes up. It has sort of ideal characteristics. This is why water is capable of supporting life. Life is a precious, complicated thing. But water is the one that can handle this life. If we let water speak, water

will say, "I occupy the most glorious position in the entire universe, and I also occupy the most difficult, most miserable position in the universe too."

When we have something dirty, what do we wash it with? Would water mind washing away the dirty things? It is capable of cleansing anything without complaint. That noble character. It does the hardest, dirtiest work at times, but it can evaporate, go up in the air and becomes a cloud and travel around the world and sees the scenery that nothing else can see. When we look at the cloud, which is a form of water, in this kind of perspective, would we want to hate the cloud or cherish the cloud? We would want to cherish the cloud because it does so many good things for us.

We like the top of the mountain, but actually the animals who live in that mountain prefer the lowest valley of the mountain, because there is food. Everything gathers together in the lowest valley: insects, birds nest there, animals nest there, everything wants to nest there in the lower area of the mountain. That is where all the sediment comes down and rots, so it is smelly, but everybody wants to come down there to live. Everything which is bad flows down to the valley, doesn't it? It doesn't flow up, it flows down. With that as a fertilizer, all the big trees grow in the valley, not in the areas above. This is a phenomena of the world. Everything with-

out exception has a subject and object relationship. It always forms that relationship instantly, no matter where and what, and harmonizes, rather than struggles. When this is achieved, we feel this is good.

Mind and Body

We all have minds, don't we? Suppose we follow where the mind wants to go. Where would the mind want to go and live forever and ever? We ask the mind where it wants to live and the mind wants to go to a castle and live there, live on the top of the mountain, live in the nicest place there is, and in God if it can. This is what the mind wants to do.

But what about the body? The body wants to live in a lower place, in the valley where lots of things are. Does the body say, "Mind, you go where you want to go and I will stay where I want to stay." You can't do that, can you? Actually we prefer to live together wherever it is, down here or up there. So for the body to go up, we have to build a ladder so the body can go up. The body always prefers not to be tired.

The mind just won't stop; it would want to give more and more. You've experienced this: after you do something nice for someone, you never say, "That's enough." You want to do more and more. The one who is capable of giving just gives and gives with no end. Would that be living well? But giving and giving is tiring too,

isn't it? When it is tiring it is not living well. So the body always applies the brake on the mind. The mind just wants to run around giving and giving without stopping, but the body will say, "That's enough now." The body applies the brake, otherwise the mind would run away.

We notice a very important point here, that everything has front and back, two sides, like a coin, the force that wants to go this way and the force that wants to go the other way to balance.

How different men and women are. They are shaped very distinctly. The woman is indented and the man is protruding. How different they are in shape and character. Would the women just want to stick together and go to live in our society and tell men to do their own thing? When the women laugh, how do they sound? Do they laugh from high to low or low to high? High to low. So even in that women want to go lower; it is indented. And the men, "No, I want to go up"; protruding characteristic. So which sex is greater? Does man want to live with another man, in a man's society? Or if the women are greater, do the greater women want to get together and live in their own society? They are the beauties, you know. They are the number one beauty in the world and the number two beauty. How can you get better than that? And the man beauty, or Mr. Korea, Mr. Universe, number two. Which is the better combination, Mr. Universe and the second Mr. Universe living together, or Mr. Universe and the ugliest woman living together? Which is the better pair?

All of these are part of living well. Is your idea of living well to just live here forever and ever? Or living here and there, travelling around. Which is better? All around? Why? Because it goes around, it has motion. We may like to go straight, but if we go straight there is always a limit. You can go only so far, and then there is a limit. But if you go around, then there is no limit. Then around is better.

In the future do we need houses to live in or not? How nice it would be if we had a house like a balloon, or like rubber. Even in the nicest house, if you keep watching your ceiling all the time, you get tired of it. How nice it would be if you could move your house around. After living in it for maybe a week, then you can move it. If you ask a woman, "You want to live in a red house, don't you?" then she would say, "Yes, yes." "Yellow house." "Yes, yes." She wants to live in all different colors.

A lot of things are made out of plastic, aren't they? Umbrellas, shopping bags, garment bags. What about houses? Now we have such excellent insulation and maybe batteries; one could insulate so well that we would never feel cold even outside. Father is sure those things will be available soon. We can even have a portable house like that. Think about having a big stone house or having a portable house. Which is more convenient? A stone house is not always the best house. Would it be easier to have and maintain a big house or a small house, or even a portable house? Do you like a portable house? It is all relative. If we say living from place to place is the ideal of living well, then we don't need a big house, because it is difficult to maintain that. You can't build a big house everywhere you go.

My son Kwon Jin Nim prefers to live in a tent. Not just for one night, not even just

see SERMON on page 6



Rev. and Mrs. Moon greet their new granddaughter Shin Yeon Nim, 7lb, born 8:27pm May 15, below, with parents Jin Hun Nim and Un Jin Nim.



RELIGIOUS YOUTH SERVICE

The Moral Force of Service: RYS Thailand

By Ursula McLackland

After the regional RYS project in the north of Thailand last year, we held our second RYS at the famous Suanmokpalaram Temple in the southern part of the country. Under the trees of the ancient temple, thirty-five participants from Thailand, Malaysia and Japan and six religious traditions gathered for the opening ceremony on April 21. They were joined by twenty dignitaries from the province as well as over 100 monks and lay people from throughout the country.

Many visitors had come in preparation of the 84th birthday of the Ven. Buddadasa, founder and Abbot of the temple. He is one of the first Buddhist monks in Thailand to promote the value of religious harmony.

In one interview which RYS had with him, Ven. Buddadasa explained that the way to bring unity among the theistic and non-theistic religions is to stress the common belief in the Supreme Being, and not to fight over personal or impersonal Character.

Religious Experience

The setting of this RYS in the quiet forest monastery, far away from the busy

city, helped to draw out the religious aspect of the experience. RYS participants were visited by different religious leaders; among them was Professor Kirti Bunchua, an RYS advisor and chairman of Thailand's Interfaith Forum. He stayed throughout the ten days of the project to give internal guidance to the group.

The participants were given much time to reflect on and discuss the different ways of faith and belief. The presence of six participants from Japan and Malaysia helped to add vigor and perspective to the many exchanges with Thai participants.

The worksite was at a piece of land being developed by a young and energetic monk, Phra Virat, as an orphanage and moral education center for young people throughout the country.

The participants had to work for many hours a day under the burning sun (April is the hottest month of the year) to build a multi-purpose hall. The building was to be a substantial image of the RYS vision. The six corners of its roof design symbolized the different religions of Thailand, all

coming together with God at the pinnacle.

Physical Denial

The participants really had to deny themselves and their physical bodies in order to accomplish this task. Yet they were always inspired by the warm reception and practical guidance given to them



Demonstrating the fine art of cement mixing in Thailand

The dedication ceremony, held on April 28, presided over by the Vice-Governor of the province, was permeated by a sense of victory and accomplishment. Eighty housewives from the nearby villages had come, eager to listen to Dr. Weerayudh's lecture about the newly-adopted government policy "Moral Land—Golden Land". In his speech, he declared that economic development has to go hand in hand with moral development of a nation.

Phra Virat, inspired by our project and our sincerity, became so close to us that he decided to join us for the last two days of relaxation and enjoyment on a nearby island. He willingly accepted Prof. Kirti's proposal to become an advisor for future projects. He was deeply moved by the sincere dedication and high ideals of the RYS group.

The RYS was able to benefit from financial support from members of the Interfaith Committee and the business community. On the foundation of the two successful RYS programs in Thailand we are looking forward to the future projects in Thailand with great hope.

The Cresting Wave: RYS in Rome

By Gary Young

Observing the procession of human generations, and the forces of change that bring our world ever closer to the realization of a peaceful global society, the value of interreligious dialogue in the building of transcultural bonds must be recognized. Yet, the pace of providential history is moving across the land like a tempest and we are faced with an ever greater necessity for social awareness and transformation. The work of dialogue needs the substance of action.

Since 1985, the Religious Youth Service has modeled a program of peaceful interaction among young believers of different faiths, cultures and nations. In the breaking of new ground, RYS has reaffirmed the vision and become the standard bearer for a new age of understanding, cooperation and reconciliation. It was hard to see the imminent results of our work when we began this task but surely this message of hope was ready to be known in all lands. The message is "world peace through interreligious action."

As RYS has grown, learning from its participants, advisors and staff over the hard years of experience, the program has developed its own momentum and social purpose. In the past few years, a series of regional RYS projects had demonstrated the importance of this vision and model in all parts of the world.

Of recent note was a project sponsored by RYS in cooperation with several social agencies in Rome, Italy, from April 17th to 27th 1990. On the foundation of last year's international project, the RYS headquarters team in Europe took the challenge and the

responsibility to continue the good work which had already been done. Under the guidance of Mr. Massimo Trombin, 30 participants from around Italy gathered in a Rome suburb to build a center for social advancement of youth.

The project in Rome was designed by an advisory committee which represented a variety of social action organizations in-

cluding the Italian Boy Scouts and the Association for Educational and Social Intervention (AISE). The actual work project took form in the reconstruction of a church into a training center for social workers. This facility will be used to instruct unemployed young men in basic carpentry and metalworking; the skills learned will provide a new opportunity for jobs and a useful life.

The church renovation required that the participants work in harmony with one another as the job could only be realized by cooperative efforts. The work of our project team was to recreate the interior space to accommodate housing and training rooms. The original building was designed as a stables for horses along an imperial road to Rome in the 1750s. A century later the run-down stables were converted into a local parish church for the expanding population around the city. Only with the coming of RYS was this historic building to be reconstructed for a social service purpose. The completed building will be an important center for youth development in the city of Rome.

However, the work project of RYS is only the external recreation that takes place during the program. After the morning work sessions, the participants were involved in a variety of education programs which highlighted interreligious interaction. The advisory panel also had members from the major religious communities in Rome including Catholic, Protestant, Muslim and Jewish leaders.

In the design of the program



Italy: Even the kids get into the RYS spirit.



Patient restoration of the Italian building.

was the intention to provide opportunities to learn about the history of religion. Prominent university professors from several Roman institutions gave lectures on: "The Three Faiths of Abraham", "Pluralism in European Culture", and "Encounters with Oriental Beliefs."

Even though the community of participants was all Italian, the discussions about faith and life were very stimulating. It was proof of the enduring need that is expressed by young persons for an understanding of existential questions. RYS is a new and powerful experience of living one's faith, one that transcends the narrow regimen of dogma and theology. The experience is like riding the cresting wave of freedom, the freedom to know God in all His diversity and expression.

RELIGIOUS YOUTH SERVICE

New Horizon: RYS in Poland

By John Gehring

If one could view history as the waves of change along the shore, today's fast-moving events in Eastern Europe would seem to be a record tide of winds and forces. Faster than almost anyone would imagine, the fortress of communism is disappearing like sand-castles at the water's edge. We are watching the remaking of continents just as surely as the oceans forever etch away at the land.

Our world and the nations of Eastern Europe, in particular, continue to be challenged by critical social problems, environmental destruction, economic crisis and ideological confusion. The complexity of these problems has increased our sensitivity to the reality of our interdependence. The need for global perspectives in our thinking and action is part of the great challenge we face this decade as we seek creative solutions to perplexing problems. Through the need for advances in cooperation and understanding, strong bonds of fellowship between men and women of goodwill are increasing.

On the forefront of social changes have been young people and their idealism. Among those who are promoting peaceful change, the religious voice with its ageless wisdom has often provided solutions to societal transitions and dilemmas. The RYS has sought to plant the religious ideals of cooperation, compassion and service in the heart of all those who are involved in its outreach. This outreach is expanding rapidly into all corners of our globe.

New Openings

In Poland, from June 24 to August 2, youthful representatives from 50 nations and an array of religious traditions will work side by side in activities that promote the vision of religious cooperation and harmony. The RYS has the good fortune to be meeting the Polish people at a time when they are seeking to learn from other peoples and cultures of the world.

This openness to the 'other' gives each RYS participant a chance to be an ambassador of the best things that their religion, culture and nation represent. From

THE RYS IS A PROJECT UNPARALLELED IN THE WORLD IN TERMS OF ITS PRACTICAL UTILITY, SPIRITUAL VITALITY AND ECUMENICAL PROGRESSIVENESS. IT IS A SHINING EXAMPLE OF THE NEW CULTURE OF PEACE AND TRUE LOVE. WE REPORT HERE ON ITS CURRENT ACTIVITIES.

the Polish people, each participant can learn the spiritual qualities that have allowed them to endure so many hardships without forsaking their hopes and faith.

The RYS education program will continue to highlight opportunities for interreligious dialogue and cooperation. In

Service Projects

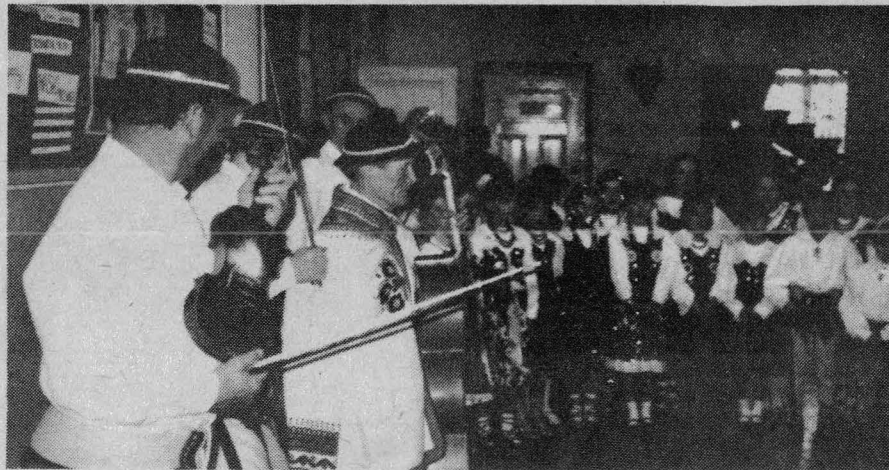
The four weeks of service work that are scheduled will bring the RYS participants to southern Poland. In Cracow, the medieval capital of Poland, the first RYS project will help build a new housing wing for a school used for training and educating the visually handicapped. This school is a model school in Poland but its 180 students are currently living in an area built for 112 people.

A second RYS project will be located a few kilometers outside of Cracow where RYS volunteers will work in a rural area in which nearly 100 homes are lacking a water supply. People in the local community are anxious to work with our volunteers to lay a long pipeline that will bring clean water to each of these farms. Besides the obvious benefits of clean running water, this project will give an economic boost to the community by allowing the farmers to maintain and increase their livestock.

A third project in the mountain area of Zakopane near the border with Czechoslovakia will focus on a variety of community needs in cooperation with the town hall. The city has requested that we work to refurbish several school buildings that support rural education. Buildings in this region of the country require constant repair and maintenance due to harsh winters.

addition to the interfaith programs led by Dr. Francis Clark, England, and the leadership training programs given by Drs. Ron and Sherry Burr, USA, there will be a lecture and discussion entitled "The Changes in Eastern Europe."

Dr. Paul Mojzes, Yugoslavia, will discuss the role that religion played in the recent dramatic events. Discussions on the role of the religious community in dealing with the environment and other social issues will be led by Drs. Gene and Nona James, USA. In a special session on spiritual growth and healing, Dr. Vera Mehta, India, will work with the participants to help guide them in spiritual exercises to develop the values of compassion and understanding.



Local folk-music by villagers near the Zaczopore work site.



The Italian worksite.

Reflection

To bring the RYS project to a meaningful conclusion, our group will enjoy a time for reflection after their weeks of labor. During these days the participants will have a chance to visit Poland's most famous pilgrimage site in Czestochowa. The venerated 'Black Madonna' is located at a Catholic monastery and is considered the holiest shrine in the country.

Participants will be afforded various opportunities to write, discuss and pray during this special time. We also plan side trips to scenic areas in which RYS participants will have the opportunity to appreciate much of the natural beauty of the Polish countryside.

The program will have its final gathering in Warsaw. Although this time of departure is filled with emotion, it is also the beginning point of a new journey. RYS hopes that the journey for each participant will be richer and deeper after their summer in Poland.

San Francisco

The Religious Youth Service (RYS) is holding its first American project in the San Francisco Bay Area from August 4th through 16th. As this interreligious movement of young persons gathers momentum around the world, it was deemed important to offer this unique opportunity for spiritual growth to a larger audience here the United States.

Participants in the RYS project will be involved in service projects designed to help local communities address serious social issues. The Bay Area project will focus on two problems: homelessness and alcohol abuse. Although the duration of the project is only two weeks, our practical assistance in these social action programs will provide a needed boost to increase the effectiveness of already existing programs.

RYS is designed so that participants will have the chance to experience an interfaith community of young adults. This Bay Area program is being sponsored in cooperation with the Assembly for the World's Religions (AWR). The Assembly will be gathering together 450 religious leaders, theologians and professors from over 70 nations for a one-week conference entitled, "The Transmission of Religious Heritage to Youth and Society".

This program is attracting young people from many nations. The RYS office is still looking for young people from the United States, of high moral character and 20-30 years of age. Since the RYS involves physical work all applicants should be in good health. All applications for the San Francisco project should be in the RYS office before July 15.

We encourage you to sponsor a young adult from your area of the country to attend this project; it will provide them with a broader vision of the world and its people.

Participants are asked to cover their own transportation expenses to the Bay Area. RYS will provide for the room and board of participants during the project.

For additional information and an application, please call the RYS office at (212) 695-0446.

EMERGING UNIFICATION CULTURE

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.

NY City Symphony Triumph at Carnegie Hall Heads to Bear Mountain for Two Summer Concerts

By David Eaton

The New York City Symphony concluded its 1989-90 concert season with concerts at Lincoln Center's Alice Tully Hall on May 5th and Carnegie Hall on May 14th. The Tully Hall concert was presented in association with the Ukrainian Music Society and featured Ukrainian violinist Oleh Krysa. The orchestra's appearance at Carnegie Hall was part of the MidAmerica Production Company's spring concert season and featured an audience sing-along of the Mozart Requiem.

The Carnegie Hall concert fulfilled a particular direction that was suggested by the orchestra's Advisory Board. In an attempt to make classical music more appealing to a larger segment of the public, the Board recommended to the orchestra's music director, David Eaton, that the symphony attempt an audience-participation program. With a one hundred and fifty voice chorus on stage, and many members in the audience armed with scores, the sound of music seemed to be everywhere in the hall. The sing-along was conducted by Dr. Joseph Flummerfelt, the music director of the Westminster Chorus of Princeton, New Jersey.

Summer Concert

During the summer months, the New York City Symphony will travel to Bear Mountain in Harriman State Park to present two concerts. The concerts will be outdoor affairs on the giant lawn area at the Bear Mountain Inn. The first program, on Friday evening, June 29th, will precede a fireworks display in honor of Independence Day. Between ten and twenty thousand people have traditionally attended this event in years past and the orchestra will perform patriotic music.

The second program will be on Wednesday evening, July 11th, and will be a more traditional program highlighted by the music of Beethoven, Mozart and Haydn. The Palisades Park Commission will build a stage for the orchestra and provide lighting, sound services, as well as promotion of the concerts in the Rockland, Westchester and Bergen county areas.

In years past, Harriman State Park was host of the Empire Summer Music Festival.

It is hoped that the New York City Symphony's 1990 summer concerts at Bear Mountain will inspire state park officials to

revive the tradition of outdoor summer concerts in what surely must be considered one of New York State's most beautiful

settings.

For further information about the summer concerts, call the Symphony office at (212) 889-8511.



SERMON from page 3

once in a while, but always if he can. He wants to live in the tent even if the tent is small. I have watched him carefully and wondered what makes him prefer that. And he means that. He feels more comfortable in a tent. He would live in a tent if Mother would let him. Recently we were entertaining people, so Kwon Jin Nim had been served pulgogi a few days in a row. Then he wants to go out and eat a hamburger, which I really cannot understand. Going to a place where there is cigarette smoke and all that, but he wants to. When I ask, "Do you really like it?" He says, "Yes!"

We can conclude that living well means to have all the elements, bring everything that is best in the world and harmonize with it and live. Not just one, even the best. In all four directions, east, west, north, and south, and live harmoniously with it.

Americans also like antiques, don't they? In Korea, people don't like old things because everything is old. Something shiny and brand new is their idea of a treat. But in America, everything is new, so there is no 2000 or 3000-year-old thing, unlike

Korea. Then they really cherish that which is more than 100 years old. That which is thousands of years old actually is the most treasured. They make things look as if it is thousands of years old, tarnished, etc. They like it because it is old. You know how the human mind is: they don't have it so they want it. That is a very important part of living well, too, isn't it? To have something old and something new, have something from everywhere, east, west, north, and south, all four corners of the world, and harmonize with it, and live.

Harmony

Do you like to harmonize? A face is saying, "Let's live nicely." Then the eyes are wide open, but the ears say, "I'm tired, so I am going to close my door and rest." Is that the idea of living well for a face? But when the eyes are wide open, the ears will be open as wide as the eyes, paying attention, and the nose will give more attention to smell, each competing more and more. Isn't that harmonious, isn't that the way of living well for a face? If everything is ears, then the eyes are ears and the nose ears, isn't that right? So everything focuses on the same point

where the other parts are focused. That is the idea of living well. When a mouth wants to taste something, the hands grab that; not only the hands but the eyes will look to see what the hand is grabbing towards the mouth and the ears also.

Here we can see very clearly that when one part wants to do something, then every other part wants to participate; how complicated it is, just hundreds and thousands of elements all coming toward one point, and harmonizing. If two harmonize that is very simple, but the more complicated the better. That is what dancing is all about. Dancing is harmonizing in a complicated way. That is the best idea of living well.

For a religion to live well, you need one denomination, one sect getting together and wanting to achieve something, whatever, and exclude everybody else? Is that the best idea of living for a religion? Then what, embrace everybody? But to embrace so many religions is the most complicated thing in the world. In that sense, what is the most complicated religion? [Unification!] No matter how complicated, our goal is one and one only, which is unity. After reaching that goal, how wonderful!

ANNOUNCING

Two new projects recently initiated by Rev. Moon:

- Ideal Nursing Home
- Ideal Hospital

If you are interested in participating in these projects, please send resumé or biographical information to:

Personnel Dept.
World Medical Health Foundation
481 - 8th Ave. #L14
NY, NY 10001

EMERGING UNIFICATION CULTURE

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UNIVERSAL BALLET ACADEMY

A New World For Russian Teachers A Dream Comes True For Ballet Students

By Dindy A. Yokel

Oleg Vinogradov, director of the Universal Ballet Academy and artistic director of the Kirov Ballet, will open classes at the Academy in Washington, D.C. on September 5, 1990. Only in this time of glasnost and cooperation among nations could an American ballet academy, accepting students from the world over, have a faculty from Russia.

Vinogradov, in the spirit of perestroika, will split his time between the Universal Ballet Academy (four months of every year spent in Washington, D.C.) and the Kirov in Leningrad. Vinogradov feels that ballet is an art in constant motion and growth and that one must not lose sight of the progress. These thoughts are intertwined in his choreography, the newest of which is "The Knight in a Tiger's Skin," based on an epic Russian tale.

Mr. Vinogradov has organized the faculty of the Universal Ballet Academy into three teams, under the direction of Oleg Briansky, associate director, to conduct a twenty-one-city audition tour beginning on May 6th. The teams will scout the country for students who embody the ideals of the Academy in its formation of the next generation of ballet dancers. Classical purity of ballet with an eye to the future and new developments are what make the methods of the Leningrad, Moscow and Perm Ballet Institutes so special. To insure that students receive the best possible ballet education, Mr. Vinogradov has carefully selected teachers and coaches who embody the ideals of ballet: grace, fluidity, self-determination, dedication and the ambition to transcend what has come before them.

Yelena Vinogradova, Assistant to the Director, and his wife as well, brings to the Academy her training at the Vaganova Institute and her years as a teacher at the Maly Theatre of Opera and Ballet. Mrs. Vinogradova's career seems predestined, as she is a relative of the "father of ballet," Marius Petipa, and the

owner of the Petipa archives.

Oleg Briansky, associate director of the Universal Ballet Academy, has always felt that students must be taught with love and kindness and has carried this through in his own school, the Briansky Saratoga Ballet Center, which he and his wife Mireille Briane have run since 1965. Mireille Briane is the assistant to her husband at the Academy in Washington, D.C.

Mr. Briansky and Ms. Briane have

Washington, D.C. A nationwide audition tour commences in Boston on May 6th, travelling through 21 cities, scouting for the best and the brightest students, who will enter the Academy in September 1990 for its first semester of classes.

The Universal Ballet Academy has been established to train the next generation of ballet dancers in the classical purity of the Leningrad, Moscow and Perm Institutes' method of instruction. Full and partial scholarships will be awarded by the three

addition built, creating an atmosphere of harmony, tranquility and a complete environment for students.

Students will perfect their fifth position and their pirouettes in four airy, bright, spacious classrooms equipped with state-of-the-art flooring and sound systems. What better way to relieve those aching muscles, but to hop into the jacuzzis located in the dressing rooms. For those who come from near and far, there are 34 dorm rooms, most with private baths; a



The entrance to the Universal Ballet Academy in Washington, DC; below, inside one of the state-of-the-art classrooms.

numerous talents to aid them in their guidance of students and faculty at the Academy. Mr. Briansky, a premier danseur and choreographer, also artistically directed "The Children of Theatre Street", a documentary nominated for an Academy Award, on the Vaganova Choreographic Institute in Leningrad. Ms. Briane, in addition to performing and choreographing for the top ballet companies around the world, has created, directed, narrated and choreographed "Tuesday Rendez Vous", a children's educational program.

Ludmila Sacharova, Honored Teacher of the Russian Republic, will oversee the faculty, including such distinguished members of the ballet world as Nicholai Morozov, Ludmila Morkovina, Azari Plisetski and Marina Vasilievna.

Nationwide Search

The search is on for students to fill the new Universal Ballet Academy in

teams of illustrious faculty members from these Russian Ballet Institutes, as they crisscross the country in a mere twenty days. Students must meet the standards of academic achievement as well as the inner beauty, poise, talent and ambition needed to develop into a classical ballet dancer.

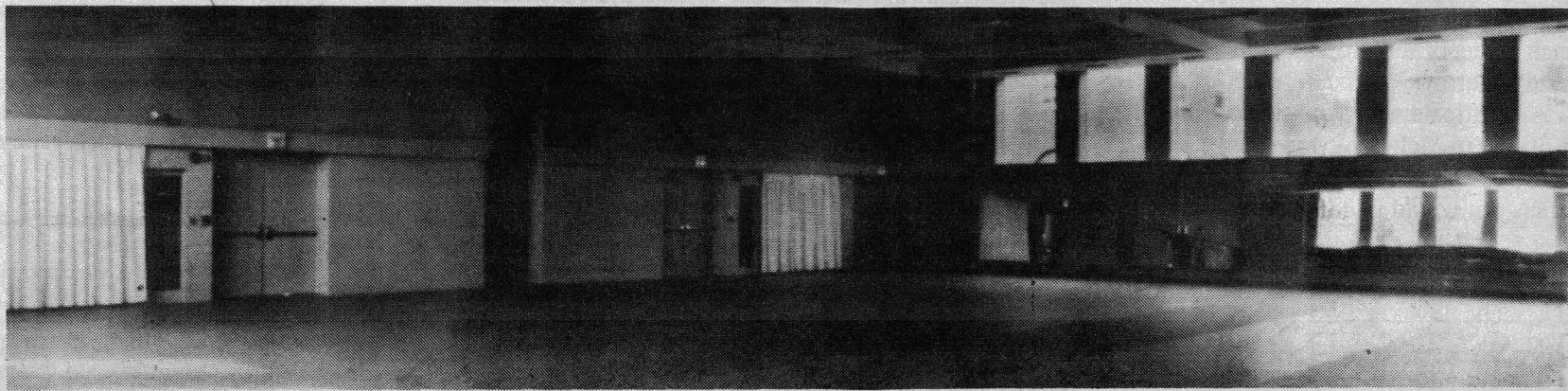
Three courses of study are available at the academy: the children's division for those 8 to 14 years old; intermediate-advanced division for 15 to 18 years old, and the pre-professional division for those 15 to 20 years old. The curriculum of the Academy will include: ballet, points, repertory, character and historical court dances, music theory, gymnastics and anatomy. Academic classes for boarding students will be at a nearby, private high school.

The Universal Ballet Academy is located on two lushly manicured acres in Washington, D.C. just a tour-jete from the downtown area. The building, originally a Catholic seminary, was renovated, and an

library and a video-library, where students may watch tapes of the masters of the ballet world; a student lounge and a full kitchen and dining room, all to ensure that the tender, loving care begun in the classrooms, and so necessary to proper development, is continued throughout the day.

The Universal Ballet Academy is currently funded by the Universal Ballet Foundation, which receives its monies from U.S. tax-paying corporations, affiliated with the world-wide Unification Church. The foundation, a not-for-profit organization, currently seeking tax-exempt status, was established to further artistic endeavors, specifically in the areas of dance and education.

For information, write to: Universal Ballet Academy, 4301 Harewood Road NE, Washington, DC 20017.



OPINION: The Original Nature of Nationalities

By Jennifer Symon

From the Bible we know that each one of us is created in the image of God. But how many people are living on planet earth? Billions. Have you ever met two people who are exactly alike, in character and physical appearance? Never! Billions of people on this planet and no two exactly alike. If we are all created in the image of God, how come we are all so different?

The answer lies in the infinite nature of God. God the infinite could never possibly embody every facet of Himself in one finite human being. Accordingly, each one of us is created to reflect a unique aspect of God's nature and God's heart, no two exactly alike.

This reflection of God is fully realized in perfection, but from the moment we draw our first breath, this special aspect of God lies within us, part of our original nature.

Because we are all unique, because we all reflect a different facet of the heart of God, each one of us is also able to understand God in our own particular way. Perhaps the facet of God that we uniquely represent is the part we understand the best? Anyway, it is logical to assume that the more we grow to understand and love others, the more we are likely to fully understand and love God.

Our experience also leads to insights into the nature and character of God. No two people experience exactly the same things in life, or interpret their experiences in exactly the same way. Every time we form a relationship with another person, we enlarge our range of experience, and expose ourselves to other ways of understanding God and truth. And in discovering the aspects of God reflected in others, we provide ourselves with the opportunity to learn, imitate and assimilate these aspects, thus making ourselves more complete.

Like human beings, nations too have distinct personalities or 'original natures'. Of course, almost everyone is aware of national stereotypes and caricatures, but these most often focus on the negative. Each nation also has its positive attributes, and nations, like individuals, also provide unique routes to the understanding and assimilation of aspects of the heart of God.

Sometimes this takes a while to discover, as I learned when I was a student in New Zealand. This was when I met my first Americans, exchange students at my university. From my rather reticent Kiwi perspective they seemed so loud and opinionated that I was totally intimidated. I never made a move to establish relationship, let alone love and understand them!

It was not until I had lived in the states for a number of years myself that I began to appreciate this characteristic and understand its origin. I realized that one of the most precious rights of the American citizen, protected by the Constitution, is the right to freedom of speech. Children learn this in their Civics classes, and from an early age are encouraged to express themselves.

I began to see that opinions are not a bad thing, and neither is the ability to coherently express them. As a result of this I discovered myself thinking about things more clearly, organizing my thoughts more precisely, and expressing myself much more effectively. In other words, I began to assimilate a positive national attribute.

As a result of learning to appreciate this and other positive aspects of the American character, I learned to love the country and its people. A part of the American 'original

nature' left its mark and I became a better person.

I have since moved to Greece, and even though I don't speak the language beyond the market and survival level, I find this country is also causing my attitudes and behavior to change in quite dramatic ways, again, in

tion by people of all ages.

It is no coincidence that I discover myself spontaneously interacting with children I encounter, or joining the crowd of anxious helpers when confronted by a little one in distress.

Again, the country is leaving its mark, and I am becoming a better person.

Every human being and place on earth has a unique flavor, something which cannot be discovered anywhere else. At every level—nation, city, town, neighborhood, street, race, society, family, couple, individual—this is true, each reflecting a special part of God's heart.

Each one has an original nature, a gift to offer. If we choose to discover the good within, we can only be led to a deeper, richer understanding of God. Assimilation of such original qualities can only make us more Godlike ourselves.

Jennifer Symon is a graduate of UTS, assigned to the Middle East Region.



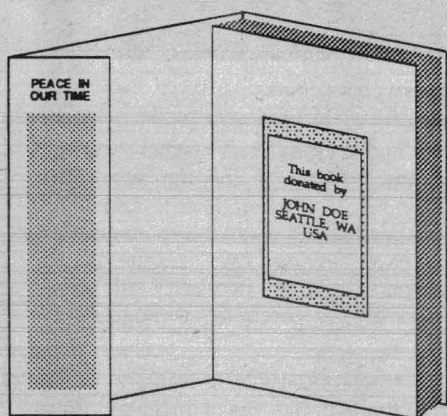
response to being exposed to its "original nature".

Greece is not a country which abandons or discards its elderly. Grandparents often live with the family, helping to take care of grandchildren, sharing in the tasks of the household and maintaining a respected position. Without thinking about it I have learned to appreciate the elderly, and recognize the value of what they have to offer in wisdom and experience.

Greece is also not a country which keeps children in the "seen but not heard" position. Wherever they go, they are the focus of attention and treated with remarkable affec-

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NEW ECUMENICAL RESEARCH ASSOCIATION

New ERA Conference on 'God and God-Equivalents'

By Wendy Stovall

On May 1, 1990 approximately 70 people arrived in Rome, Italy to attend the seventh conference on "God: The Contemporary Discussions," sponsored by the New Ecumenical Research Association (New ERA), a project of the International Religious Foundation (IRF).

This conference was different from the previous six conferences in the following way: the conference was held in two locations, Rome and Assisi; it was smaller, about 60 participants; it had only one theme, "God and God-Equivalents"; and the format was enriched through a plenary speech and a panel discussion.

The conference started at the Sheraton Roma Hotel, in Rome on May 1, with a very warm welcoming reception where many old friends were able to meet one another again, surrounded by Roman pillars and marble statues. For those who were attending for the first time, new friends were quickly made. Dinner followed the reception and then a welcoming address was given by Dr. Francis D'Sa, the Conference chairperson, and Dr. M. Darrol Bryant, the Conference convener. Dr. Franz Feige, executive director of New ERA, also welcomed the participants on behalf of New ERA and IRF.

First Day

The following morning began with an early start as the participants were taken on a

brief tour of either the Vatican, at which many people wanted to see the renovated Sistine Chapel, or the Roman Forum and the Coliseum. Following the tour the participants were then driven to Assisi where the rest of the conference was held from May 2-7, 1990. We stayed at La Cittadella Ospitalita, which is a conference center run by lay Franciscans.

Since the participants had met each other the previous day we were able to start straight into the conference discussions before dinner. As there was only one theme, the participants were divided into three groups so that the topic could be discussed in more detail. Prior to the conference, Dr. Francis D'Sa wrote a statement on "God and God-



Conference panelists and Moderator (past and present God Conference Chairpersons) Dr. Francis D'Sa, Dr. Frederick Sontag, Ursula King, Huston Smith and Robert Scharlemann.

Equivalents" and each participant was asked to focus his/her paper on the statement from their own tradition or studies.

As an example Dr. D'Sa asked, "Does God equal Allah or is Brahman equivalent to Tao? If so in what sense? or do these

over the rose-colored city or the green valley below.

A panel discussion was also presented on the "Future of God." The presenters were the past God Conference chairpersons: Dr. Frederick Sontag, Dr. Huston Smith, Dr. Robert Scharlemann and the present chairperson, Dr. Francis D'Sa. Each person gave a very different view on the topic. Dr. Ursula King moderated the session.

On the final day a short closing ceremony was held at which each group gave a brief summary of their discussions during the conference. It was noted throughout the conference that one group in particular was forever in gales of laughter. We did wonder if they had been able to have any serious discussions but we were relieved to hear that the laughter had only enhanced their discussions and many barriers had been broken by this.



God and God-Equivalents

By Dr. Francis D'Sa

We are aware that the theme for this Seventh Conference on "God: The Contemporary Discussion" — "God and God-Equivalents" — might seem to exclude those traditions in which this "God way" of naming or conceptualizing the Ultimate is either not found, or is not central. But that is not our intention. Any statement must be formulated in some language and thus bears the ambiguities of that language. We trust that you will be assured that we do not wish, by this statement, to exclude anyone from the discussion. Rather we want to explore a certain direction in interreligious encounter and dialogue and thus we request that you take this statement in an inclusive way.

When believers attempt to give an account of their faith-experience they all have to face the same fact, irrespective of the tradition they might come from: the articulation of their experience can never keep pace with the experience itself. However intimately experience may be connected to and related to its immediate expressions, the latter always lags behind the former. Hence no "enlightened" believer could seriously identify belief-articulation with faith-experience. Indeed, though the identity of a belief hangs together with its articulation aspect, the belief itself embodies a depth-dimension experience which is in fact an experience of Transcendence. In other words, whereas belief is the identifiable aspect of this experience, the experience is in fact the touch of Transcendence. When Transcendence touches us we express this touch in the "form" of a belief. This "shapes" the whole belief-system of the believer. The result is that all his/her beliefs reflect this form which gives consistency to the different beliefs and to the diverse interpretations of those beliefs.

Religious traditions usually give a name to this form of the beliefs in such a manner that his name dominates the life and practices of the respective traditions. Thus we have Jahweh Theos in the Judeo-Christian traditions, Allah in Islam, Sri-Bhagavan in the Hindu traditions, Nirvana in the Buddhist, etc. A name like this is not a mere name like Tom, Dick or Harry. It is both the center and the circumference of a

definite world. A whole new world is defined by such a name and only one who has entered it, and lives, moves and has his/her being in it, understands it.

From such an understanding emerges a family of equivalents which are but different aspects of the diverse experiences of the Name that defines a tradition. Thus we have for God, Father, Trinity, Lord, Creator, etc. in the Christian traditions or in the Hindu traditions we have, for example, Ishvara, Parameshvara (and others like Yogeshvara), Purnam, Sarvam, Puruscha, Puruschottama and Paramartha. Obviously these are just "intra-traditional" equivalents and are meaningful within the context of their respective traditions. Now some of these equivalents, I suggest, could lend themselves to an "inter-traditional" equivalence.

Take for instance, the designation Paramartha which is a compound of *Parama* (highest, supreme, ultimate) and *artha* (reality, meaning, goal) and so could be rendered as "ultimate meaning". Probably no tradition would deny that its Supreme Name is the Ultimate Meaning for its believers since no other name can be really a supreme name if it is not ultimately meaningful. Though understood differently by different traditions, ultimate meaning could be meaningful to other traditions as well. One could, I am convinced, work out a position which indicates how the name Paramartha could be meaningfully integrated into or developed from the Supreme Name of (at least) some traditions.

What is the point of discovering and developing such equivalents?

The main purpose would be to search for not yet tried out paths leading into interreligious understanding. It could be possible that on the basis of the one world and the one humanity that we all belong to, we could also discover multiple paths to the one final fulfillment of the world of human beings. It is possible, for instance, that the multiple paths of the respective religious traditions actually point in the same direction, the sameness of direction being identified by common facts like the perpetual and invincible lag between experience and expression on the one hand and by "common" names like Paramartha on the other?

If this were possible, our task would be to search in our own traditions for such equivalents as would eventually make sense to, and in, other traditions too.

words mean radically diverse 'ultimates'?"

In order to help us understand the other traditions, prayer/meditation services were held each morning. All the services with the exception of the Jewish service were held out on a terrace which overlooked the valley towards Santa Maria Degli Angeli, which is the site of the Porziuncola, the little chapel St. Francis rebuilt with his own hands. It is also where St. Francis discovered his true spiritual vocation, where he obtained the famous "Indulgence of Assisi" and where he died on the evening of October 3, 1226.

On the first morning in Assisi, a Christian service was held, the following morning a Buddhist service during which we also learnt how to do certain yoga exercises. The Jewish service was a very warm and lively one which invited a lot of response from the participants. The final service was a Hindu service. During all the services, it was wonderful to see people from all traditions and faiths joined together in worship.

Plenary

Dr. Ewert Cousins gave a plenary speech on "Francis of Assisi and Interreligious Dialogue." Dr. Cousins is a well-known scholar who has translated a biography of St. Francis written by Bonaventura, a Medieval theologian. During his speech he was able to give us a detailed description of St. Francis' life in and around Assisi and how it led to interreligious dialogue. Father Antonio, the community priest of La Cittadella Ospitalita, remarked during the conference that St. Francis would have felt truly happy to see so many people from different traditions meeting and talking together as we were.

New Experience

This was followed by dinner and evening entertainment. The evening entertainment was presented by three people playing music on instruments from the medieval period. To give it an authentic flair, the members of the ensemble were all wearing medieval costumes. The entertainment began with a flourish with the ensemble being trumpeted in. They continued to keep us entertained, with our feet tapping away, as we marvelled at the musicians' ability to play so many different instruments, many of them at the same time. The audience was so enthralled that many were heard to say that they wanted to get up and dance. It was not surprising that the ensemble received a standing ovation at the end.

After the entertainment an international Jesuit scholar, Salvino Azzopardi, went up to Dr. Feige and flung his arms around him and exclaimed, "I have never experienced anything like this. This has not been a conference. This has been an incomparable experience. Even we Jesuits could not do this."

The next morning came very early for many as they left to go back home following many wonderful experiences, new friendships and new ideas. It was a time for hugs, and tears for some, as we waved our goodbyes. Many were going home with a renewed vision of how they could teach their students of the things they had learnt from one another during the conference.

Wendy Stovall is the New ERA Conference Coordinator.

Principle of Health: Inner Spring, Eternal Spring

By Walter Lowe

Did you ever wonder what it would be like to get caught in the middle of the street, frozen in fear as one of those huge sweeper machines barreled down on you? If your resume of life experience is lacking this details, I suggest showing up at my house on any Saturday morning in the spring. Children, animals and adult males run for their lives but few escape the clutches of the "Spring Cleaning" juggernaut. As windows are thrown open, the dust and stale air accumulated throughout the long winter's night are roused from their comfortable lairs and scattered before the spring breezes. Conscripted in this matriarchal war on grime, armed with mop, broom and hot soapy water, the unfortunates pay indemnity in the trenches.

After the indemnity is paid, after the resurrection has come, it is certainly refreshing to be in a beautiful, clean, restored environment. Even though we know this will be the result every year, why do we so often avoid or postpone the cleaning indemnity course?

Once the house is clean, the air is fresh and sweet once more, are we really satisfied? Don't we go upstairs, peel off the dusty sweaty clothes and hop into a hot bath or shower? Only after we are all scrubbed and dressed in fresh clean clothes is the transformation complete and we can truly participate in the celebration of spring.

Can we really? Is the cleaning really finished? Certainly there has been an external transformation, we have taken dominion over the creation and put it in order. However, that

is the third blessing given by God. How are we doing on the first two?

Healthy Body

The first blessing given by God was "to be fruitful", to accomplish individual maturity and completeness. As Divine Principle points out, idea precedes substance, spirit is subject over physical, the invisible is manifested in the visible. As a result, the great religions have emphasized the spiritual aspects of life. A view has developed that the spirit longs for the realm of Heaven while the body lusts for earthly pleasures.

Life is then a constant struggle between these two, illustrated by Walt Disney with a little angel whispering in one ear and a little devil whispering in the other. When we die, God adds up how many times we went one way or the other and we receive our reward in Heaven or our punishment in Hell.

However, according to Divine Principle, just as the relationship of husband and wife was not intended to be in a constant state of struggle, neither were

the mind and body intended to exist in a struggle for dominion of one over the other. Rather, the original intention was for a reciprocal relationship of harmonious give and take of two complementary aspects.

The conclusion is that we should not regard the spiritual as sacred and the physical as profane. God created the Garden of Eden as an environment for man to dwell in just as God created the physical body as an environment for the spirit to dwell in. Too often we focus on fasting, cold shower conditions, or sleep deprivation as a means to establish dominion over our physical self. However, this is only one aspect of the relationship of mind and body. Just as God created an ideal environment for Mankind to grow and flourish, we should also prepare an ideal environment for our spirits to grow and flourish. At the same time we are disciplining our body not to rule our lives, we should be training (re-educating) it to work in harmony with our spirit self.

Thus, as we find it necessary to do spring cleaning in our external physical environment on a regular basis, we also need to clean our internal bodies. Just as we feel uncomfortable and ill at ease in a filthy external environment, our spiritual essence does not feel comfortable in an unhealthy body.

In the early 1970s Rev. Moon established the Il Hwa Company in Korea. In this country Il Hwa is best known for its ginseng products. The Chinese character which represents ginseng is a combination of the two basic Chinese characters meaning "man" and "stars". This Chinese character is the same used to represent the star constellation Orion. Orion is shaped like a man in the sky which ties into many tales of the origin of ginseng which refer to ginseng coming from the Heavens as a gift to Man on Earth.

As Divine Principle provides a guide and understanding for our spiritual life, there must be a corresponding Principle of Health to guide us in our understanding of our physical body. What is the Principle of Health? This question was asked by the early pioneers of the Il Hwa Company here in America. Through the efforts of three people: Craig Campbell, Jackson Bowman, and Steven Rendina, the Principle of Health was developed.

The Principle of Health

In the Principle of Health, based on the principle of give & take action, healthy reciprocal relationships are fulfilled.

Centered on the Principle of Health, there must be a reciprocal give & take action between a healthy mind and a healthy body. This will establish a proper relationship between the healthy mind and the physical body. As the body follows the direction of the mind, it will take in the proper elements which will build and maintain good health.

Good health depend on homeostasis; the intake of good elements and the elimination of harmful elements. These harmful elements may include waste materials naturally resulting from the metabolism of nutrients as well as harmful elements present in the air and our food.

The Cause of Illness

The sick person is a victim of stress. Either spiritual stress or physical stress — most

likely a combination of both. Stress can be defined as: a physical, chemical or emotional factor that causes an alteration of an existent equilibrium. Illness results from the taking in of impure elements into the bloodstream, which then disturbs the equilibrium of pure elements in the blood.

Consequently, the equilibrium is disrupted throughout the entire body, usually manifesting itself as disease occurring first wherever the body is weakest. Air pollution, water pollution, a food supply containing hundred of unnecessary additives, improper rest, lack of exercise and emotional stress are the factors which contribute to the cause of disease. The accumulation of these factors year after year without any significant cleansing procedures allows for the development of a myriad of chronic conditions running the gamut from acne to heart disease to cancer.

Course of Restoration

Just as it is necessary to do a spring cleaning in our external houses on a regular basis, also we need a spring cleaning for our "internal house". For this we need a Course of Restoration of Health. The first step towards restoration is to understand and apply the Principle of Health. That is, in all areas where the Principle is being violated we must correct the situation by cutting off give & take action with harmful elements and initiating give & take action with all the elements and activities necessary for good health.

On the whole, Mankind must reassess the relationship to the environment. To have dominion over the creation does not mean it is ours to exploit and abuse for our own personal merriment; rather man is responsible to establish a harmonious relationship on behalf of God: a relationship focused on creating joy and completeness for God, Man and the Creation in unison.

As individuals, each person needs to undergo a "detoxification program" to clean out the harmful toxins which have accumulated throughout the system in the past. As long as these remain in the system a change in diet or lifestyle will have a minimal effect.

This has become most apparent to many of our members who punished their physical bodies to subjugate them in the past but now suffer the effects of those days of setting conditions of indemnity. Knowing the situation of so many people in this situation, Mrs. Sung Bok Hsu in Columbus, Ohio has developed a nutrition course and internal cleansing program. Also in response to this need the Il Hwa Company has formulated herbal internal cleansing products which Mrs. Hsu uses in her program. Further details can be acquired from Mrs. Hsu or by calling Il Hwa on their toll-free number, 1-800-"GINSENG".

Just having these resources is not always enough. Just as we avoid the obvious when it comes time to clean up every spring in spite of our past experiences of the refreshing feeling that comes afterwards, so we also tend to avoid the 'suffering' necessary to do our internal cleansing, especially when so few of us have been able to experience the results of truly cleansing internally. Anyone who has read the testimonies published by Mrs. Hsu cannot deny the power of the program and the true benefits which they can provide.

Now as we enjoy the refreshing feeling of the Creation coming to life in this new decade, I encourage everyone to prepare an internal environment to bring unification within themselves and a readiness to 'spring forward' into the 21st Century.

Walter Lowe served with the Peace Corps in Afghanistan, teaching at Nangrahar Medical University in Jalalabad. He is now a student at the Unification Theological Seminary.

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DIVINE PRINCIPLE STUDY

Why Christ Came and Why He Must Come Again

Volume Three • Part Eight

We are told that just prior to the crucifixion, in the Garden of Gethsemane, Jesus wept and prayed three times that the cup of suffering might pass from him—that he be spared from death (Mk. 14).

In view of Divine Principle, the reasons for Jesus' tears are several. For one, Jesus understood that through him God had wanted to fulfill the original ideal He had in creation. As one with a unique communion with God, we may imagine he knew clearly of the sorrow in God's heart over His broken creation. Jesus had sought to relieve that grief, but with his own rejection he realized that the Divine will was being frustrated again. God's sorrow would only intensify. Unable to succeed completely in his mission, Jesus must have felt sorrowful himself.

At the same time, Israel had undergone repeated trials and had suffered long in preparation for the coming of the Messiah. By her rejecting him, Jesus recognized the likelihood that Israel would lose God's blessing and her long suffering would become meaningless. Deeply loving his people, Jesus may have sensed a bleak destiny facing them.

Jesus may also have foreseen that his followers would suffer as he had suffered. He was going the path of the crucifixion. Could their fate be any better? Furthermore, since the establishment of God's Kingdom was postponed, humanity's suffering in this satanic world would also inevitably continue.

Filled with thoughts of these things, Jesus must have felt great pain and anguish. Certainly such feelings are suggested by the Gospel reports:

"And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, 'My soul is very sorrowful even to death; remain here, and watch with me.' And going a little farther he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt' " (Mt. 26:37-39).

Some paradoxes resolved

For a moment, let us look at this Gethsemane scene from the other side of the argument. If we think that the crucifixion was God's predetermined course of saving mankind, why was Jesus so sorrowful in accepting it? Why would he pray that the cup of suffering pass from him? The argument has been made that the Gethsemane scene simply reflects the emergence of Jesus' "human weakness."

Nevertheless, it is a fact that numerous martyrs have gone to their deaths joyfully and serenely. The first martyr, Stephen, who died by stoning, went to his death with a joyful heart (Acts 7:54-59). Likewise, it is said that Peter, faced as Jesus was by crucifixion, reacted simply by requesting to be crucified upside down.

Beyond the religious sphere, the revolutionary war patriot Nathan Hale was sorry he could die only once for his country. Could Jesus be less heroic than these? Could Jesus, the Savior of mankind, have less faith than others when he prayed to have the cup taken from him? Certainly not. He desperately prayed, even three times, because he knew his death on the cross was not God's primary will. In his agony he sought some possible way to fulfill the divine mandate.

We may also note that if Jesus' crucifixion had been God's predetermined

plan, the role of Judas Iscariot, who betrayed Jesus, should have been vital in God's sight. If Judas' action had helped to accomplish

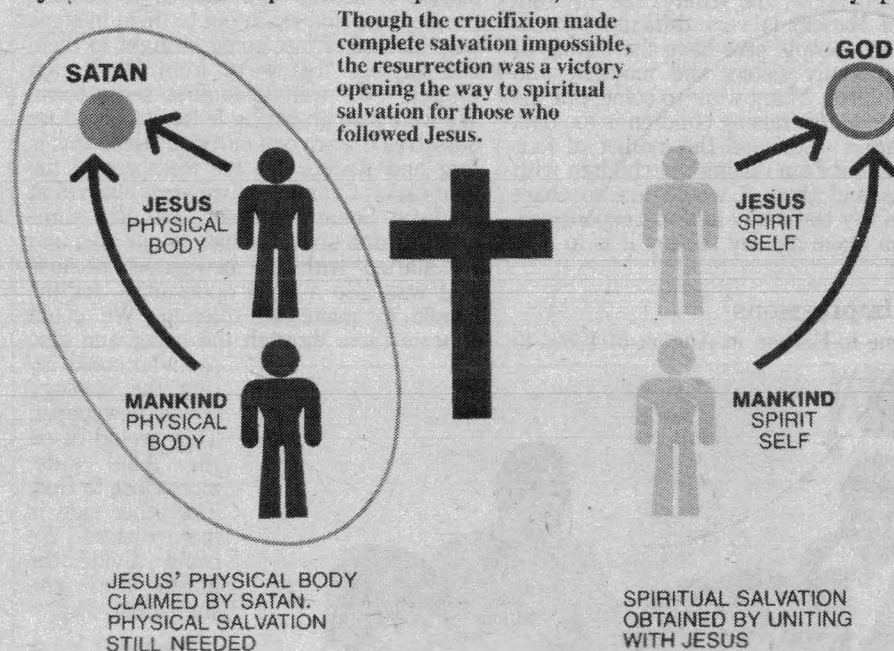
secondary course adopted by Jesus salvaged a victory. Though the crucifixion was a defeat, the resurrection was a victory opening

the way to spiritual salvation for all people. Through the resurrection, God opened the way to a realm free from satanic accusation.

While it is true that no physical body, including that of Jesus, can survive biological death, spiritual bodies are not affected by the end of physical existence. Therefore, Jesus' body was resurrected. This resurrection gave a new religious life to those who had united with Jesus in spirit. Because God had sacrificed the son He loved the most for the sake of those who rejected him, Satan no longer had a base from which to accuse God. The cross was Satan's victory, but the resurrection was God's. Through it, God could begin a new dispensation of spiritual salvation through the resurrected Jesus.

Even after Jesus' appearance on earth, the world continues to suffer under the power of evil. Complete redemption, both spiritual and physical, thus awaits the Second Advent. Through the word of the new Messiah, the prospect of the liquidation of humanity's sin and the establishment of the Kingdom of God on earth will be offered again.

Next Month • The Perfect Man



God's will, why did he hang himself afterward?

The action of Judas was rebellious, and Jesus is reported as clearly displaying his anger at Judas' treachery: "...but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." (Mt. 26:24)

For this and other reasons given above, Divine Principle stresses that the cross was not the primary intention of Jesus, although it quickly became the preoccupation of the early Church. Jesus came to fulfill God's original ideal. He came that men might have life and have it more abundantly.

Suffering History

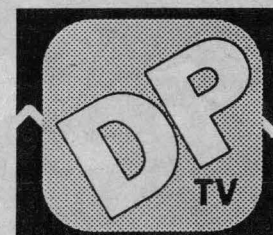
Had Jesus been able to gain acceptance by his people, world history would have developed along very different lines than it did. Following Jesus, we may imagine the people of Israel would have become the enlightened center of a glorious new world. The subsequent split between Judaism and Christianity would never have occurred. The early Christians would never have had to confront their terrible sufferings and the pain and conflict which humanity has faced over the past 2,000 years would have been avoided. Also, since the mission of the Messiah would have been completed, there would be no need for the prophesied Second Coming.

To understand Jesus' mission in terms of a defeat, however, would be an error. As we have indicated, God is seeking both the physical and spiritual salvation of humanity. As a result of the crucifixion, however, the physical selves of mankind are still subject to

satanic invasion. Reflecting this reality, Paul writes to his fellow Christians in Rome: "We know that the law is spiritual, but I am carnal, sold under sin. I do not understand my own actions. For I do not what I want, but I do the very thing I hate.... For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind." (Rom. 7:14-23) Despite the frustration of God's primary intention for Jesus, Divine Principle affirms that the

DIVINE PRINCIPLE

In addition to the Old and New Testament of the Holy Bible, the theology of the Unification Church is the Divine Principle as revealed to Reverend Moon. 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 contact the UNews office if this schedule is incomplete or inaccurate.]

ST	CITY	CHANNEL	DAY	TIME	
AZ	Phoenix	32	Wed	9:00p	
CA	SF AREA:	Concord	19	Thurs	7:30p
		Freemont	TCI	Thurs	3:00p
		Pleasant Hill	19	Mon	10:30p
CA	LA AREA:	Bell Gardens	Cont. 51	Fri	8:30p
		Bellflower	Cont. 51	Fri	8:30p
		Costa Mesa	Copley 68	Thurs	7:30p
		Downey	Cont. 51	Fri	8:30p
		Gardena	Paragon 60	M,W,F	4:30p
		Glendale	Sammons	Thurs	6:30p
		Harbour City	Copley 41	Mon	7:30p
		Hollywood	Century	Fri	eve
		La Miranda	Cont. 51	Fri	8:30p
		Lomita	Copley 41	Mon	7:30p
		Lynwood	Cont. 51	Fri	8:30p
		Maywood	Cont. 51	Fri	8:30p
		Palos Verdes	Paragon 60	M,W,F	4:30p
		Paramount	Cont. 51	Fri	8:30p
		Pasadena	Pas. Com 56	Sun	2:30p
		Redondo Beach	Paragon 59	M,W,F	4:30p
		San Pedro	Copley 41	Mon	7:30p
		Santa Barbara	KCTV 19	Fri	noon
		Santa Fe Springs	Cont. 51	Fri	8:30p
		Torrance	Paragon 22	M,W,F	4:30p
Wilmington	Copley 41	Mon	7:30p		
CA	San Diego	COX 24	Fri	5:00p	
	San Diego	SWest 36	Sun	8:00p	
GA	Atlanta	People 12	Tues	4:30p	
	Atlanta	People 12	Thurs	4:30p	
LA	New Orleans	47	Fri	8:00a	
	New Orleans	47	Sun	noon	
NC	Raleigh	10	Mon	7:30p	
ND	Fargo	CableCom 2	Sun	2:30p	
NJ	Belleville, Orange	Suburban 3	Sun	12:05p	
	Dover	Sammons 3	Thurs	10:00p	
	Whippany	Sammons 3	Thurs	7:00p	
NY	Buffalo	32	Sun	3:30p	
	Manhattan	MC 17 (D)	Mon	9:30a	
	Manhattan	MC 17 (D)	Thurs	5:30p	
	Poughkeepsie	32	Thurs	6:30p	
	Queens	QPTV 56	Sun	9:30p	
	Staten Island	24	Wed	5:00p	
	Staten Island	24	Sun	9:00a	
TX	Austin	32	[check listings]		
	Dallas	15	Wed	4:00p	
	Dallas	15	Thurs	midnt	
	Dallas	15	Fri	10:30a	
	Fort Worth	44	Mon	8:30a	
	Fort Worth	44	Wed	1:30p	
	San Antonio	34	Wed	11:00a	
VA	Arlington	33	Wed	6:00p	

Discovering The Joy Of Loving Harlem

By Mrs. Ayako Heller

This is the first in a series of excerpts from a sermon given on May 7, 1989 at the Harlem Church.

According to the Divine Principle, joy does not exist alone. Joy can be created only through the subject seeing his or its internal character and external form reflected in its object. That is how joy is produced. I am talking about joy in Harlem, so I should be able to see my ideal or love and my internal character reflected in Harlem.

Yet when you see the reality of Harlem, I am sure many people wonder, "Where does she find such a thing in Harlem?" I am sure many people struggle because of the environment. There are many types of joy that we can talk about, however. The joy I would like to share today is as the Bible describes: the joy which will last forever and which gives you peace and the fruits of righteousness; which is your treasure, which will never disappear, which you can hold onto forever, into eternal life.

Rev. Moon has said many times that black people or minority people in America are, relatively speaking, more on God's side than the white people because they have been supporting his activities ever since he came to America. Who came to support him? It was the minority people. He spoke of this many times and he himself recommended for white brothers and sisters to go to the black community, because they are blessed people.

I believe in these word and that if he said so, it is true. People in Harlem are very religious. I see that in my neighborhood, in spite of the many problems and difficulties. Think about Heavenly Father. We know that God dwells in the heart of man. He dwells in every one of our hearts. So by looking at the hearts of people, we can feel the heart of God.

A Suffering People

People in Harlem—I know by now, after living there for seven years—they are misused so many times, mistreated so much. They have a lot of scars and pain; a lot of family and financial problems, problems with drugs and crime—you name it. All kinds of problems are in my neighborhood. Yet people are still open and you can feel their suffering hearts. God is a suffering God and we know that the aspect of God's restorative heart is a suffering heart.

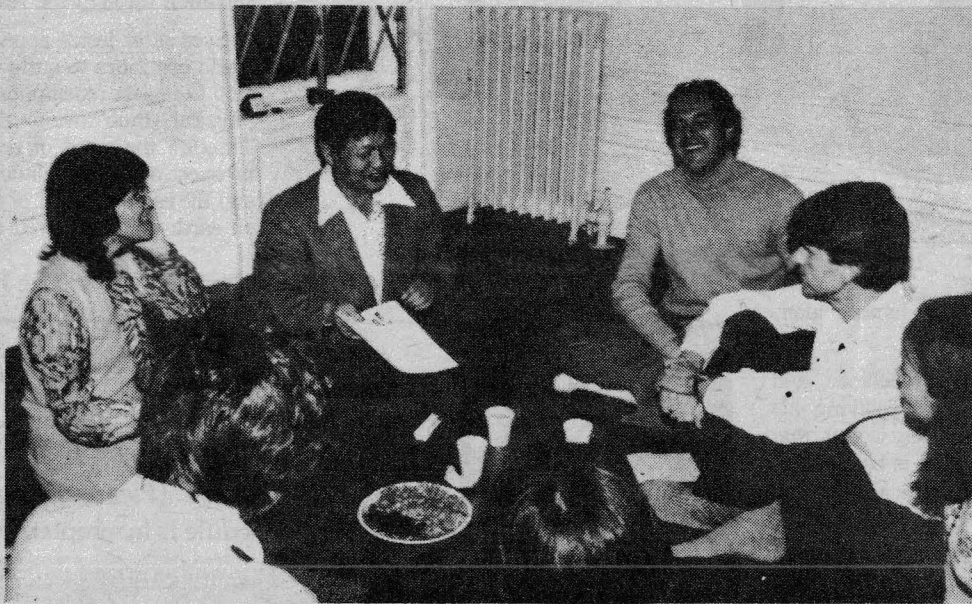
When I walk, when I talk to people, when I meet them, I feel the suffering heart of God, which is parental suffering, taking responsibility and wanting to experience the pain of human beings. I find that kind of God in Harlem. My neighborhood is not the type of place where you feel a creational God—God as the Creator—a beautiful green place with green fields and a river. It is not like that. When I see Harlem, I find the God who sheds tears for the suffering of His children. When I see those people, I think, Who can embrace these people in Harlem? As you know, the answer is that only we can, because we are also the suffering people of God. We suffer not for our own problems, but we suffer because of God's problems. We suffer for others. So I

do feel that it is only the Unification Church members who can reach the suffering hearts of Harlem, for we know something of the suffering of Heavenly Father.

As you know, the reality, the environment of Harlem is very difficult. I know that many people here have the feeling of fear, especially sisters and mothers who have children. Many want to come, but the environment for raising children is too bad. Yet I am a sister and the mother of four children and I am raising my children with my husband there. I would like to share some of my testimony and my experiences that can make me say the joy it is to love Harlem.

First Impressions

I came to Harlem in August of 1982, 40



Rev. Won Pil Kim advising us on Home Church in our new apartment in the Fall of '82.

days after my husband got an apartment. He got the apartment very miraculously, because he was only receiving \$50 per week at that time. At that time, rent in the area where we got the apartment was around \$400 for a two bedroom apartment. My husband picked that home church area and apartment only because of Rev. Moon's words. He said that white brothers and sisters should go into the black neighborhoods to serve the black community.

That apartment was filthy—it was really dirty. He had prepared it the month before I went there in order for us to start our family and do home church. He took me there with so much honor, like a prince taking a princess. He was so happy driving, but when we got there and I saw the apartment, I just wanted to get out of it all!

The floors of the kitchen and living room were filled with chewing gum. There was chewing gum everywhere. When I saw that, I just didn't want to live there.

The first thing we started on was the restoration of our apartment. I started scraping up the chewing gum, scraping the walls, preparing it. I felt that all the walls, the ceiling, the floor, everything, were crying. I felt that more and more as I was doing it and I became more and more prayerful and serious. I thought, "My apartment is crying out for true love, saying, 'I never received true love.'" I felt it was lonely and really complaining. Then I became more serious about scraping and painting. I had some kind of insight, so I said I was sorry to the wall, sorry to the ceiling, sorry to the floor because no one had come to love them. I promised that I would use this place for Heavenly Father. I said, "Don't worry; I'm here." I was crying and praying and painting—and I got more energy and we did it very quickly. Soon we had a new floor that was shining. I felt that everything in my apartment was longing for true love and that I had to fulfill their desire. The creation was groaning in travail because of the fall of man and longing for the coming of true man.

I experienced real determination to use that place for God's purposes.

Making a Foundation

The next thing we started on was a paper route in our home church area. We started it because we wanted to educate people there and reach out to them in some way instead of just going straight to them and saying, "Hi, we're from Unification Church." We wanted to first serve them. We were also preparing letters to introduce ourselves to each one of them: "Hello this is Jorg and Asako. We are members of the Unification Church and we were married at Madison Square Garden." We had three hundred and sixty families in our area and we started with the newspaper because that was also a good opportunity for the people to make an offering. We could educate them through the paper and also see who could accept the ideology of our newspaper. They would be on the Abel side, more close to God. The other side is more distant. We could divide the goats and the sheep that way.

We didn't know that the newspaper would become such an important resource, not only for witnessing, but also financially. Right now, it is very important as a financial resource for us. We did not know such things in the beginning. Jorg, my husband, has been delivering the paper every day for about seven years. That is something everyone notices. He is around; he does not speak or smile so much, but he is doing it consistently every day, delivering the paper at 6 o'clock in the morning and collecting the money on Saturdays. That is something I respect him very much for.

I do feel that God really looked after us and took care of us in so many ways. Almost all our furniture in the house came from someone giving it to us or God giving it to us directly through someone throwing it away. When my husband delivers the newspapers, he is the first one to go around the neighborhood in the mornings, so if someone threw something away in the nighttime, he is the first one to see it. People don't throw away much in the daytime; the police are there. So, almost all the furniture we have is fixed, sanded, repainted old furniture that we made new out of what someone threw away. We felt those were good things to restore.

Furniture, a washing machine, a sewing machine, even a computer we paid almost nothing for compared to what we see in the stores. God provided in so many ways. Even our clothes—people in my neighborhood are so poor but the interesting thing is, they wear good clothes. They spend more money on clothes than they do on food. They throw away good clothes—they don't want to keep them. So when my husband would go around the neighborhood, he'd find things in dry-cleaning plastic bags, folded neatly and nicely, thrown away. He would bring it home. I would go through everything and think who I could give it to—my children, myself. Almost all of my clothes were provided this way by God.

God Provides

Here are two people with only fifty dollars a week to begin with and we had to find a way. If you want to love people, you need money. If I am going to do home church, I have to find a way to cut down my expenses for myself in order to spend money for others. Food and clothes are a realistic need in life, so God provided many things.

Sometimes I am afraid these days,

because when I think seriously of what I need, it comes to me. So I want to have only God-centered thoughts, not have it be based on my desire. It happens! Whatever I want always materializes within a few weeks. It is not long before becomes a reality. God is really providing and taking care of us so much.

We didn't have any medical insurance at that time. When I found I was pregnant, I thought, "What can I do?" I was sure my husband would provide everything; he is that kind of person. Whatever I ask him for, he gives it; that is the kind of person he is. But I did not want just to have him take care of my expenses.

So we talked about it and right then one of the home church ladies said, "Oh, if there is some program for low-income women, not a welfare program, but a program for low-income women. Go to this place and have an interview. If you pass the interview, they will accept you." So I followed that advice and I passed the interview. All four of my children were born in the Harlem Hospital, without any cost. I am very grateful for that, because having children costs a lot of money. God really helped me a lot through the home church people.

One week, we had people come to dinner every night. By Friday morning, I was out of money and someone was coming for dinner again that night. I thought, "Oh, what can I do? What can I make? I don't have any money anymore. This is for guests—not for me or for my husband." I was thinking about it and that morning, my husband picked up a plastic bag of clothes that had been thrown away. They were very nice clothes, dry-cleaned in the package. I was going through the clothes and thinking who to give them to and I checked the pockets and found thirty dollars!

So many times when I was out of money and thinking, what can I do? it was always in the pocket or people would just come and say, "Oh, I want to pay the newspaper money today." Twenty dollars, thirty dollars, ten dollars. It always happened on the day I really needed money for guests. I really felt that God wanted to take care of me and our family because we are doing God's will. That really gave me joy, that in something that I established where I am, God was wanting to take care of us, not only spiritually but physically too, through finances and material things.

Struggle

Then there is the other side, I struggled many times, many days sometimes. Mainly it was the feeling of being left alone in Harlem, locked in the apartment with several children. Another struggle was not having result right then. I was living there, doing home church, but what was my result? There were always projects going on—mobilization, another campaign, witnessing, then ministers—but I was always there in Harlem and where was my result? Sometimes that made me feel very frustrated. It was very difficult. Sometimes I got so quick-tempered and angry—or became frustrated and wouldn't say anything. I didn't want to go out or talk. That was when I was really struggling.

My husband said, "Omma," because that is Korean for 'Mother,' "Omma, I could never do what I am doing without you. I cannot complain. I could never find a woman who is willing to do what you did." Of course, God gave me to him so he can't complain, but when he said that, it meant a lot. At those times when I really struggled, I didn't give back any appreciation or good words to him; I just ignored him. But inside, I was very grateful and that was enough for me to go on and hang in there and not run away from our reality.

UNIFICATION THEOLOGICAL SEMINARY UTS Open House: 'Celebrating the Cosmic Spring'

By David Richter & Sarah Witt

Sunday, May 6, was a beautiful, sunny day seemingly made to order for the occasion of the eighth annual UTS Open House. A record crowd of about 750 guests came to the seminary at Barrytown to congregate and enjoy themselves in the serene environment of the picturesque campus along the Hudson River.

The theme of this year's Open House was "Celebrating the Cosmic Spring," representing the hope for a new beginning emphasizing truth and love for all of mankind. That theme seemed to be felt in the atmosphere of the day as young and old, including many families, participated in sports and other outdoor activities around the campus as they arrived around 1:30 p.m. in the bright sunlight. The joyful spirit continued throughout the various activities of the day organized by UTS students.

After everyone had time to frolic in the sun, a Won Hwa Do demonstration began at 2:45 p.m., with UTS students performing for the outdoor audience the moves which they had practiced so long and hard throughout the winter months. Their one hour performance, with many very difficult executions, captured the rapt attention of the audience from beginning to end. Won Hwa Do was followed at 4:00 p.m. by an Ecumenical Service in the UTS chapel, highlighted by guest speaker Rev. Dr. James Baughman, president of the Unification Church.

Rev. Baughman spoke on the theme of "Cosmic Spring," calling on the audience to examine the source of the great joy and exhilaration they feel when they interact with God's creation. The Ecumenical Service also included a testimony by Rev. Dr. Raymond Van Stone of Albany, a participant in past ICC conferences, introductory remarks by Rev. Dr. Shawn Byrne of the UTS faculty, and musical selections by soloist Moon Sook Choi Yoon and the UTS Choir.

This year's UTS Open House also included for the first time a puppet show for the children, which was performed by members of a local Christian church from Kingston, N.Y. The puppet show, called

"Antshillvania" (with the characters being ants), was performed simultaneously with the Ecumenical Service and was a welcome respite for parents with children too young to appreciate the religious services.

After leaving the chapel and the puppet show, everyone gathered again outside for the dinner of chicken, potato salad and corn on the cob, being served by the host students. Tables and chairs were placed in front of the outdoor stage so that guests could enjoy an evening of entertainment by UTS students and their guests as they completed their meals.

Evening

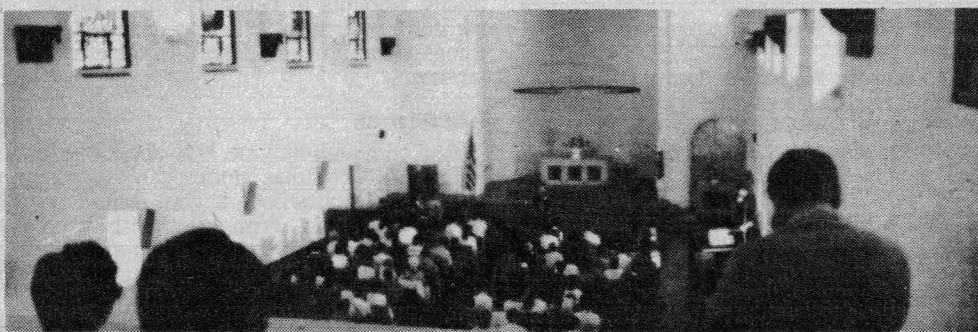
The evening entertainment, which was directed by student Andrew Davies, included several singing acts, theatrical performance, a mime act by two UTS students, Irish dancing, children's performance, Philippine dancers and a grand finale song which included all the performers together. One highlight of the evening was UTS student Enrique Ledesma being able to sing and play guitar together with his brother, Michael, who is a professional musician from New York City. Their parents had also come for the day from the city and were able to enjoy the performance of their sons.

A dramatic interlude occurred immediately following the Philippine dancers who had performed with umbrellas, seemingly tempting fate. Sure enough, suddenly an unexpected shower began falling, challenging the faith of the audience and performers to persevere. Despite the fact that some of the audience left, the rain stopped as suddenly as it had begun, and two UTS graduates, Charles Catlett and Celeste Simms Jenkins, picked up the spirit of the program and delighted the audience with their exciting musical performance.

The opportunity the Open House gives for guests to come to the UTS campus and to see and enjoy the activities of the students is something that every year results in many people going away pleased with possibly their first encounter with the seminary. In some cases, it has been the guest's first substantial encounter with the Unification Church. The friendly and open atmosphere of this day has brought many testimonies of people transformed and enlightened by their personal experience with Unification Church members and their appreciation for the creativity and ecumenism expressed at the seminary.

Reprinted from 'Cornerstone.'

Photos: Richard L. Lewis



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BOOK REVIEW

All I Really Need To Know I Learned In Kindergarten

By William Peat

All I Really Need To Know I Learned In Kindergarten: Uncommon Thoughts on Common Things by Robert Fulghum Ivy Books, New York 1989 196 pp., \$5.95 (paperback).

Robert Fulghum's "All I Really Need To Know I Learned In Kindergarten," is, at present, thirteenth on the New York Times best seller list, up from fourteenth last week. It has been there for eighty weeks, a feat only surpassed, in recent history, by M. Scott Peck's "The Road Less Traveled" (343 weeks), and Stephen W. Hawking's "A Brief History of Time" (109 weeks).

Fulghum is a Unitarian minister, although the inside dust cover reveals that he has been "called" to a great variety of occupations in the past: "working cowboy, folk singer, IBM salesman, painter, bartender, father." Usually when asked what he does, he replies that "he is a philosopher," and then goes on to explain, "that what he likes to do is think a lot about ordinary things and then express what he thinks by writing or painting, whichever seems appropriate." In this sense, the book is literally full of narratives that are somewhat "Uncommon Thoughts on Common Things."

The story of Fulghum's success is both novel and interesting. Although it appears to be an overnight rags-to-riches story, this perception misses the mark. The narratives, which compose the book, were actually written over many years, and as the author says, "a little bit at a time addressed to friends, family, a religious community, and myself, with no thought of publication in book form."

Apparently, his "stuff," as he refers to it, was passed around the country until "it took on a life of its own." Eventually, it arrived in the hands of a literary agent, whose daughter had brought it home from school in her knapsack. The agent contacted Fulghum and "one thing led to another in a wonderland sort of way." In fact, one thing has led to another; not only is Fulghum a multi-millionaire, now able to pay his long overdue credit card bills, he has also become somewhat of a folk hero, speaking to large crowds all over the country about his charming, old fashioned if not uncommon ideas.

Men and Women

Before we go any further, I'll share a couple of Fulghum's thoughts with you to give you at least some idea of the flavor of his writing. Later we can talk about why his writing has such popular appeal. The first is about his neighbors:

"Folks across the street are with-it types. They jog and scarf bean sprouts and recycle everything but the air they breathe. Liberation is a big thing with them, too. They aren't married—they have a contract—and lead independent lives. Their consciousness is so raised they float. Nice folks. Give the neighborhood a progressive tone. Well, so."

They bought themselves an 18-speed mountain bicycle. Tandem. On the grounds of economy and efficiency. They've been riding it everyday. In matching cycle suits and leather helmets, with jugs of go-juice and everything. He always rides in front, I notice. He always steers. Always. Not very libby, really.

Conversations with each of them separately reveal the age-old truth. Privately, he thinks he's stronger and has a better sense of direction. She lets him. Because she gets to look around and enjoy the scenery; because she can stop pedaling and he doesn't notice; and if they crash, he's good padding.

The everlasting tandem. Men in front, women to the rear. It's probably true that men are stronger. But women are smarter—at least this one is. Liberation, I guess, is everybody getting what they think they want, without knowing the whole truth. Or in other words, liberation

finally amounts to being free from things we don't like in order to be enslaved by things we approve of. Here's to the eternal tandem."

Christmas

And, although its June, how about one of Fulghum's Christmas stories:

"A Sunday afternoon it was, some days before Christmas. With rain, with wind, with cold. Winter's gloom. Things-to-do list was long and growing like an unresistant mold. Temper: short. Bio-index: negative. Horoscope reading suggested caution. And the Sunday paper suggested dollars, death, and destruction as the day's litany. O tidings of comfort and joy, fa la la la la."

This holy hour of Lordsdaybliss was jarred by a pounding at the door. Now what? Deep sigh. Opening it, resigned to accept whatever bad news lies in wait, I am nonplussed. A rather small person in a cheap Santa Claus mask, carrying a large brown paper bag out thrust: "Trick or Treat!" Santa Claus mask shouts. What? "Trick or Treat!" Santa mask hoots again. Tongue tied, I stare at this apparition. He shakes the bag at me, and dumbly fish out my wallet and find a dollar to drop into the bag. The mask lifts, and it is an Asian kid with a ten-dollar grin taking up most of his face. "Wanta hear some caroling?" he asks, in singsong English.

I know him now. He belongs to a family settled into the neighborhood by the Quakers last year. Boat people. Vietnamese, I believe. Refugees. He stopped by at Halloween with his sisters and brothers, and I filled their bags. Hong Duc is his name—he's maybe eight. At Halloween he looked like a Wise Man, with a bathrobe on and a dish towel around his head.

"Wanta hear some caroling?"

I nod, envisioning an octet of urchin refugees hiding in the bushes ready to join their leader in uplifted song.

"Sure, where's the choir?"

"I'm it," says he. And he launched forth with an up-tempo chorus of "Jingle Bells," at full lung power. This was followed by an equally enthusiastic rendering of what I swear sounded like "Hark, the Hairy Angels Sing." And finally, a soft-voice, reverential singing of "Silent Night." Head back, eyes closed, from the bottom of his heart he poured out the last strains of "Sleep in heavenly peace" into the gathering night.

Wet eyed, dumbstruck by his performance, I pulled a five-dollar bill out of my wallet and dropped it into the paper bag. In return he produced half a candy cane from his pocket and passed it solemnly to me. Flashing the ten-dollar grin, he turned and ran from the porch, shouted "God Bless You," and "Trick or Treat" and was gone.

Who was that masked kid? Hong Duc, the one-man choir, delivering Christmas door to door.

I confess that I'm usually a little confused about Christmas. It never has made a lot of sense to me. It's unreal. Ever since I got the word about Santa Claus, I've been a closet cynic at heart. Singing about riding in a one-horse open sleigh is ludicrous. I've never seen one, much less ridden in one. Never roasted chestnuts by an open fire. Wouldn't know how to if I had one, and I hear they're no big deal anyway. Wandering Wise Men raise my suspicions, and shepherds who spend their lives hanging around sheep are a little strange. Never seen an angel, either, and my experience with virgins is really limited. The appearance of a newborn king doesn't interest me; I'd just as soon settle for some other president. Babies and reindeer stink.

I've been around them both, I know. The little town of Bethlehem is a pit, according to those who have been there.

Singing about things I've never seen or done or wanted [beginning to sound a bit Scrooge-like, doesn't he], dreaming of a white Christmas I've never known [he was probably raised in California—poor thing]. Christmas isn't very real. And yet, and yet...I'm too old to believe in it, and too young to give up on it. Too cynical to get into it, and too needy to stay out of it.

Trick or treat! After I shut the door came near hysteria—laughter and tears and that funny feeling you get when you know that once again Christmas has come to you. Right down the chimney of my midwinter hovel comes Saint Hong Duc. He is

confused about the details, like me, but he is very clear about the spirit of the season. It's an excuse to let go and celebrate—to throw yourself into Holiday with all you have, wherever you are. "I'm it," says he. Where's Christmas? I ask myself. I'm it, comes the echo. I'm it. Head back, eyes closed, voice raised in whatever song I can muster the courage to sing.

God, it is said, once sent a child upon a starry night, that the world might know hope and joy. I am not sure that I quite believe that, or that I believe in all the baggage heaped upon that story during the last two thousand years. But I am sure that I believe in Hong Duc, the one-man Christmas choir, shouting "trick or treat!" door to door. I don't know who or what sent him. But I know I am tricked through the whimsical mischief of fate into joining the choir that sings of joy and hope. Through a child, I have been treated to Christmas."

A Story Teller

The book is full of stories such as these (and I wouldn't doubt he has many more), for primarily, Fulghum is a story teller. Except, with each page you turn and each story you read, not only does this so-called "lay Philosopher" hold your attention, but at times—as with the trendy tandem twosome—your thought is provoked or—as with Hong Duc—you are moved. In elegant prose, Fulghum seems to offer his generation of Americans what they miss most: family, simplicity, serendipity, happiness and even hope, in a corny sort of way.

His "uncommon thoughts" about the most ordinary things seem to harken back to another American era, yet he lives very much in the present, and is a shrewd observer of its ways and mores. I, for one, think there is a longing in a great many people's hearts for the kind of world that Robert Fulghum lives in, existentially at least. But, unfortunately, in contrast, for better or worse, life tends to be a race for most of us, as we proceed at often breakneck speed through it. Many would, I'm sure, agree that we seem to miss the detail that brings so much joy to Fulghum's life. Yet this pure and simple and eloquent parish minister captures that for us in the pages of his work.

It was the wisdom of a Toyota advertisement broadcast on the idiot tube that once said "Although the destination is important, the journey is the ultimate reward." Get the feeling! Beautifully put, but difficult to live by. (I seem to recall that Jesus said something similar: "The kingdom of Heaven is within you," and Rev. Moon: "The Kingdom of Heaven must begin with you!") Perhaps this lore expressed in such a heartfelt way by Fulghum is undoubtedly a good tonic for abiding Unificationists (as,

one could assume, Fulghum hopes it has been for those Americans out there who have bought the book).

Although our destination, too, is important—the Kingdom of Heaven on Earth no less—what we really own, what we can keep, is that which we have given to others. When all the dust is settled, and all is said and done, what we are is what we have given. It is that which is timeless and immortal. That which is precious is memorable. Whether it is an old treasured "MFT" experience (for those familiar with the lingo), the moment you first met your wife, a Christmas carol you sang for someone a long time ago or the moment you reached out to touch someone else's life with no thought of your own—that's yours.

The rest, well, for Fulghum, we assume, doesn't mean that much. The craft of this writer is that he is able to see the goodness and divinity in others. Something we ought to see more often in each other.

Personal Creed

Each spring Fulghum has set himself the task of writing a personal statement of belief: a credo. Apparently, when he was younger, and in subsequent years, it became almost as long as a Supreme Court brief. At present, he has narrowed it down to about a dozen points. Most of which, he adds, "he learned in Kindergarten." Some of them are worthy of mention:

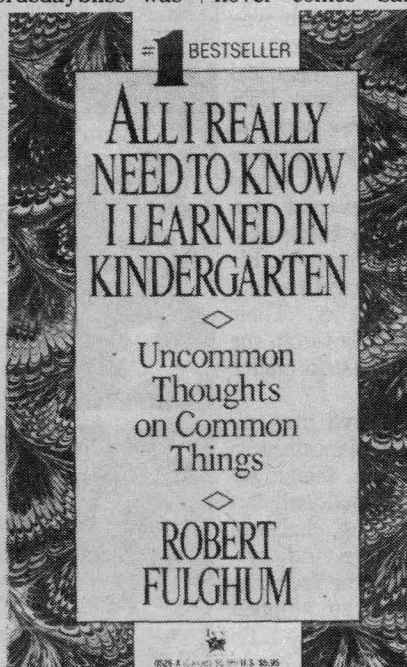
Share everything ● Play fair ● Don't hit people ● Put things back where you found them ● Clean up your own mess ● Don't take things that aren't yours ● Say sorry when you hurt somebody ● Flush ● Take a nap everyday ● When you go out into the world, watch out for traffic, hold hands, and stick together ● Be aware of wonder.

The world would certainly be a different place if nations could live by such simple mores. The world would probably be better if I could live by such mores. I'm sure my wife would be exceedingly happy if I could master numbers four and five, and be more consistent at number eight. Number nine I'm pretty good at. Anyway none of them are easy, particularly for adults, and Fulghum didn't say you had to learn all at the same time.

If "all governments could have a basic policy to clean up our own mess," we wouldn't have toxic waste dumps that pollute the environment or tons of garbage that we are unable to recycle. If we could "put things back where we found them," we wouldn't have deforestation. If we did "share everything," we could eliminate starvation in an afternoon. And if we "played fair," we could find the peace we seek. Fulghum's ethics are like those of the Unification movement, family ethics. And, for him, it is here we learn not only how to live, but how to live well in the world.

In kindergarten, we hear stories, but we learn metaphors. Myths that seem irrelevant as we hear them for the first time, but that have a powerful impact on us throughout our life. Fulghum, in this respect, actually confirms much of Joseph Campbell's work on myth. That there are certain myths that we learn as children that hold vitality for nations and people alike, and which we hold dear all the days of our life. The only challenge is living by them.

However, for Fulghum, it is still true—no matter how old you are—when you go out into the world, it is best to hold hands and stick together. "All I Really Needed To Know I Learned In Kindergarten" is recommended reading for card-carrying Unificationists and those who just think the world should be a better place; it may help both.



SOUL OF RUSSIA

In Ruble-land With The Natives, Part I

By Erin Bouma

Following the Moscow World Media Conference, I was fortunate enough to spend the rest of the month of April visiting friends in the USSR. I visited three new cities, traveling to Kalinin, Novgorod, and Grodno, Byelorussia (with an excursion over the border into Lithuania) in addition to stays in Moscow and Leningrad.

Needless to say, it was a wonderful and educational experience to stay in five different Russian homes, and learn more of what daily life is like for many people in the USSR (and it is not all bad). I traveled unaccompanied on Soviet trains from Kalinin (located 2 hours NW of Moscow) to Leningrad and 5 days later on the overnight train from Leningrad to Grodno (located on the Polish-Lithuanian border).

In many ways I was an "independent" tourist and researcher for two weeks, not bound by Intourist hotels or a fact-finding tour schedule. This allowed me a chance to spend more time with people, have a more flexible schedule and focus on more spiritual/historical places of interest. I had vague ideas of what I wanted to experience, but I also left a lot up to my hosts and to adventures that came my way.

I will testify that the angels guided my trip and protected me. My business visa for a personal stay was generously extended by Novosti in Moscow until April 31 and my old and new Soviet friends graciously invited me to their homes. They were especially protective of me throughout my stay, assisting with phone arrangements, and train and plane tickets, as well as taking me to see things I requested. For many of them an American guest is special and unprecedented. They ran out and bought champagne and wonderful bakery cakes to celebrate my arrival in their city, brought me tulips, lilacs and daisies, and showered me with gifts.

So Helpful

When I was out on my own, even in situations which could have been confusing, complicated or dangerous (since I speak and understand so little Russian), helpful people came to my aid. None of them tried to take advantage of my ignorance or threaten my security. To me, this was a testimony to the basic decency of the Soviet people today.

Gestures initiated by people who could barely communicate with me touched me deeply: a woman offering me two pieces of candy on the train (I gave her some potato chips to try); another woman and her son assisting me in locating my friend when I mistakenly arrived at their apartment door; a private driver giving me a lift into Leningrad spontaneously buying me a Kremlin souvenir box of matches as a gift.

I was also privileged enough to connect with our—until now underground—Russian Church members, first in Moscow as they assisted us with the conference; then I was able to visit two sisters in their cities. I learned more of the situation of the handful of people who are committed to Unificationism who must conceal their identity and, until now, avoid gathering together for fear of legal repercussions. They all were all amazed at the government's VIP reception of Rev. Moon during his entire week in Moscow.

One European nation has been supplying bilingual missionaries to Russia for years, but they can only stay for limited periods under their travel visa restrictions. Nevertheless, the diverse but wonderful brothers and sisters who joined our Church (or are Home Church members studying Principle) in the USSR over the last ten years are living in different cities and are working at their own jobs. I was, needless to say, inspired by their faith and courage.

Zagorsk on Easter Eve

I spent one special afternoon at the Zagorsk Trinity-St. Sergius Monastery, which was, until two years ago, the center of the Russian Orthodox Church in the USSR. First, our small Korean-Japanese leaders delegation was formally received by the highest-ranking Russian Orthodox Church official at Zagorsk; following his "peace" presentation, we boldly signed the visitors' guest book, proclaiming our affiliation with the Unification Church.

We were fortunate, since this was the day before Easter (the most holy point in the Orthodox liturgical calendar) to witness the Blessing of the Loaves in one of the largest chapels on the ground complex. The Russians have a traditional Easter bread which is baked in homes. The believers bring their loaves wrapped in scarves to the priests for blessing and then it is taken home to be eaten on Easter Sunday. The chapel was overcrowded on that Saturday around noon, with three long tables loaded with hundreds of homemade loaves brought by the women. There were also traditional colored Easter eggs.

After a short wait, the priests entered the chapel and, with a broom-like brush, sprinkled the bread and believers with holy water, while the room filled with incense and chanting. It was a special experience for me to see a number of devout Soviet women and families present. I got inspired outside the chapel to begin handing out about 25 copies of Rev. Moon's conference speech in Russian, and they were eagerly snatched up in five minutes' time.

Next we toured the Seminary's Exhibit of the History of Christianity. It began with a model of the Roman catacombs and a display of some of the very earliest icons. Then, through about seven rooms, the exhibit continues with artifacts and liturgical items covering two thousand years of the faith. One room on Western Christian art and items is included. The priest guide emphasized that theirs was not a museum but rather a collection for serious research; as such, I fear that few, except religious tour groups, get a chance to see it. But I hope that will change soon.

At dinner, I found out that two brothers who are journalists would trek up to Zagorsk to take part in the Easter midnight service there. One reported the next day, saying that there was such a crush of people taking part in the service that he had found it difficult to feel the deep spirituality of the Russian people. Another report from a Christian activist friend of mine who had attended an Easter service in Moscow remarked that, for the first time,

he had seen prostitutes at the celebration of the mass, and he was heartened by their attendance and acceptance by the believers.

As we entered the Seminary chapel, mid-afternoon, we could see TV cameras being put in place for filming of that evening's service. Later that night, back in Moscow, I turned on the TV in my room and

religions (they had just discovered the Bahai faith).

Their study group has now collected rubles to buy bibles and other sacred texts for poor and retired persons. Throughout our sharing, Dina was particularly intent in asking probing questions she had thought a lot about and confirmed with nods that she deeply understood the Principle answers that I gave. They offered to assist our movement in Russia in any way that they could and advised me on how we can place our literature in a recently opened "Religion" section of a major Moscow library (to which all university graduates have access to).

In the letter the Badayevs sent me since my return they wrote: "After our conversation we were intrigued very much about the Unification Church and its activities. We will be much obliged to you if you supply us with some materials on the subject." Sergey will be visiting the U.S. on a scientific exchange this summer in the Midwest and I hope to have an opportunity to teach him more and send some literature back to Moscow with him.

Throughout my two weeks during Russia's Cosmic Springtime the weather was exceptionally warm and so were the people. I was struck by the rich potential of many individuals' sincere spiritual searching and helpfulness. The heart displayed by people I encountered made my stay so full and meaningful that the physical environment faded in importance. I know I was not living "like a native" yet, but I was able to get 20 degrees closer to that experience by getting out among the people, and off the beaten track.

Next month I will tell more about the restoration of churches in Russia and the recovery of traditional culture. Part II of "In Ruble-land" will cover Babushkas, Children and Family Life.



Erin (second from right) with the World Media staff in Moscow.

discovered that Easter services were being carried live to the Russian people on two different channels. The next day, it was also reported, in amazement, that Soviet TV had carried, for the first time in history, a Hollywood biblical movie on the life of Christ.

Spiritually Prepared

Once my conference work was completed and most of the staff had departed Moscow, I telephoned Sergey Badayev (whose letter was published in this column last year) to arrange to meet him that evening. He and his wife Dina joined me late that afternoon and we ended up spending an evening together in the lobby of the Mezhd Hotel. Up until then we had only corresponded and now we had a chance to get to share face to face. I have not had a chance to meet their three children yet, but I brought them some books and toys.

Sergey and Dina, both biologists, are two especially humble, prepared people, whose heart it is to pursue the truth and serve. Their spiritual motivation came through as they asked sincere questions such as: "Can one reach God directly?" and "What spiritual disciplines do you practice?" and "What are Rev. Moon's core teachings?" They founded a small informal ecumenical group which studies the teachings of world

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IOWC TESTIMONY

On the American Road with Rev. Baughman

By Steve Sechrist

Part 3

Our focus in West Virginia was Morgantown, a beautiful, somewhat small college town. The students were friendly and often responded to the book table and pamphlets that we distributed.

Through the efforts of CARP brother Hugh Dussek, who is also the new state leader, we had a very good foundation on campus. He made much effort in preparation for the arrival of the IOWC, both internally and externally. The accommodations were humble, but I really felt the spirit of soldiers in the field of battle.

There was a good level of unity between Geoffrey Hinkle and Hugh. This is a testimony to both of them in that state leadership just changed at the recent leaders' meeting in New York. Both of these brothers deserve a lot of credit in really applying Principle to their life situations to make a strong foundation for God to work in their state. I am sure this is why God has blessed our efforts there.

One example of this occurred when Geoffrey sacrificed IOWC witnessing time in his own city of Charleston (the capital) for the sake of helping build the new state leader's foundation in Morgantown.

We were also blessed with the opportunity to meet with Rev. Woo, the regional director. I felt a special parental concern from him. He was always making sure we all were being taken care of, as if we were his own children.

Because of examples of principled love like this, the team had a very high spirit, and could bring good result in Morgantown.

Rev. McCarthy lectured right on campus, and during the course of the day, he gave the introduction lecture to over fifty students. We made many contacts for future follow-up on campus. One thing that Rev. McCarthy said was that because we followed Rev. Moon's direction and taught Divine Principle on campus, the result came. He speculated that if we were to stay there for one solid month, we could bring 100 new members to that center.

We finished the evening program around 10:00 pm that evening, and left for the four-hour drive to Baltimore, Maryland that night.

Maryland

Work in the city of Baltimore proved to be a whole new challenge for our team. We drove to the Towson church center, which is directly across the street from the University of Maryland at Towson.

The location was great, but unfortunately the school just began spring break and would be closed down for the next week. That first day was a Friday, and we spent our time witnessing on campus. The spirit was a bit difficult as many were making plans to leave for their vacation. We did find some prepared people who attended the evening program at the Church center that night.

The next day (Saturday), we focused on downtown Baltimore. We rented a lecture room in the fanciest hotel with the best location and access to the tourist area, the Hyatt Regency Hotel. It rained bitterly all day, but God provided us with many indoor locations for witnessing at the Baltimore Inner Harbor.

We set up an eight-hour lecture schedule, and brought guests in all day to hear the introduction to the Principle. That evening, Rev. McCarthy gave the program on the topic of 'The Return of the Messiah.' All considering, we had a good turnout and we planned a one day workshop for Sunday,

with guests signing up that evening to attend.

Sunday was a beautiful, bright, sunny day. The Inner Harbor was packed. We applied the same strategy and had ongoing lectures all day. Rev. McCarthy was teaching the one-day workshop at Towson, and Dennis Manners, a city leader from North Carolina who joined our team, lectured downtown at the Hyatt.

This was our "main event" day and Rev. Baughman gave the main talk to a crowd of over sixty guests and members. A minister gave a testimony of his experiences in Korea on the ICC. It was spirit-filled, and he won the heart of the audience with his "down-home" style of preaching.

The event ended with a few tunes from the ACC representative for Maryland, Alex Colvin. He played several songs he wrote, including "The Man With the Unchanging Heart" and "Barrytown Deep in the Heart of Me."

We finished our work in the state with a radio talk show interview at 10:00 pm on a local station. The host was Tom Marr, a conservative who liked *The Washington Times* but didn't quite know how to look at Rev. Moon. Rev. Baughman was only scheduled to be on for an hour, but the audience response was so strong, that he was asked to stay on until the end of the show at midnight. We covered all the issues from brainwashing to mass marriages, and all in all Mr. Marr and the audience were fair. Many had questions and misconceptions about us, which Rev. Baughman handled very well. In the end, I believe, all who listened came away with a new perspective on the Church and higher regard for Rev. Moon and his works throughout the world.

Washington, DC

Our final efforts for the entire campaign were focused in the Washington, DC area. Out of all the cities we visited, all the places we've seen, none could compare to the architectural grandeur of our nation's capital. When the team arrived, we were in awe at the beauty of the city.

As if planned by heaven above, the weather had been a mild spring climate just long enough to encourage the traditional blossoming of the cherry trees. A beautiful sight to behold, indeed!

Our first event was a noon-time rally. Certainly it was the most spectacular one we ever participated in. There in the center of Washington, on Pennsylvania Avenue, just down the street from the White House, was a full-sized professional stage complete with a full-sized band and enough equipment to "rock-out" the entire city. The U.S. president himself could have been speaking there, with no less preparation.

Several people from many different departments joined in the witnessing activities. CARP and Washington Church provided the backbone of support, with a degree of unity that rivaled any we encountered throughout the campaign. Paul Herman and Herman Drost both literally bent over backwards to support the efforts of the IOWC for which we are very grateful.

Both armies were coordinated by General Peter Fleischmann, a veteran of many witnessing campaigns.

Our team ranks were increased by some of the members from the states in this region. It was a warm reunion of fellow comrades-in-arms.

Logistically, the city was divided into three main areas centering on the major campuses of George Washington University, the University of Maryland, and Howard University. We would focus on the CARP center, connecting with the various leaders' foundations.

At each campus we held a noontime rally to generate interest, and made efforts to teach Divine Principle on each campus we were at.

Our first meeting with the combined leadership of Church, CARP and IOWC led to the formation of the teams, and a strategy for working in the city. I must say that the preparation for our arrival was impressive. The degree of professionalism that went into the fliers, announcements and other printed matter really speaks of the level of foundation that has been achieved in the Washington, DC area. Also, the level of logistical planning, movement

of members, schedules and timing (right down to the meals) was a sight to behold for a battle-weary IOWC team. We thank all the people involved in making our visit there a wonderful experience.

Concurrent with the IOWC activities, was Rev. Moon's public speaking. Rev. Woo had total confidence that we could successfully complete both projects if we were serious to accomplish our responsibility.

I must admit, I even asked Rev. Woo if we shouldn't cancel the IOWC main event scheduled just two nights before Father was slated to speak. The atmosphere was so tense and serious; everyone was mobilized and inspired to participate. I felt we should focus on the more providentially significant event, but Rev. Woo just smiled that confident smile, saying that both were providentially significant. It was clear that there was no doubt in his mind that things were going to go well with both events.

And well they went. We had the most spectacular main event in which we virtually filled the Church, and ended signing up over twenty four people to attend a two-day workshop.

Two days later (while this workshop was going on), Rev. Woo and his team pulled off the second miracle by totally filling the ballroom of the Omni Shoreham Hotel with Korean guests (see UNews, April '90). This experience of Rev. Woo's spirit had to be one of the most magnificent displays of total faith in God's ability to work through the members, that I have ever seen.

What amazed me even more was that this region had been making indemnity conditions for the past eighty days, centering on the IOWC providence, not knowing that, just two short weeks before the end of the IOWC, Father would announce his five-city tour. Talk about advance spiritual notice. We all know who up there really likes Rev. Woo!

To wrap it all up, I must say that Washington, DC really was the perfect way to end the campaign. Many members of the team were able to see Father (some for the first time); we ended with a victory both for the IOWC and for the Washington, DC region and Father's visit. Finally, we all gained a deep sense of accomplishment in seeing the campaign through from beginning to end. It was a great sense of satisfaction I had with all the brothers and sisters; we share this memory which will last a lifetime and beyond.

Maybe someday we will all get together like veterans of war and talk about the good old days. This is the beauty of our life of faith. The sacrifices are great, but God rewards each and every one with a bigger, even more precious blessing.

I would like to give personal thanks to every member of the team:

Alfonso Evans, Erich Scharf, Peter Elliffe, Paul Davila, Ina Falck, Gudrun Hara, Eiko Caron and Maria Tabasi.



Lineage

Before becoming a father
I wondered what face would look me in the eye one day.
I imagined and desired ... pushed and pulled
my disposition in preparation
and prayed wanting to know what He knew of Love,
and what His son knew and
what my fathers father knew
and what my father knew
of Love.

This morning I rolled over and little eyes were watching mine
just inches from my face ... the face of another that will never
again

not be
inches from my face,
little eyes watching mine.
A smile that makes me never want to sleep again,
does He know this love?
do they know this love?

Could I ever have made my father feel this way?
Did my father and my father's father and
did we ever make Him feel this
way?

Now I can never imagine her not being
and this love not being
and my father not loving me
and me not loving Him and him and him ...

More than a family. More than faces,
fingers that grasp fingers and eyes watching
mine eyes
watching mine
eyes watching ...

We are a lineage
of love and faces watching faces
and eyes watching never to not be again
knowing what He knows,
what he knows
what he knows
little eyes watching
He knows.

Patrick Erlandson

TESTIMONY

Itinerary Work in the Southeast Asia Region

By Jack Corley

Jack Corley was born in Ireland and joined the Unification Church in August 1973 in England. He worked in various missions in Ireland, England, Germany, France, and Italy and as National Leader of the Irish Church. Then in July 1983 he came to America with other European leaders for IOWC work. Jack had various missions in America, including state leader of Wisconsin and Iowa, and Regional Coordinator of Region 6. Jack was blessed in New York in the 2,075 Blessing and is currently preparing to go to the Seminary. This article is based on an interview with Sarah Ribble.

In December of 1988 Rev. Moon appointed six International Itinerary Workers, one for each continent. It was a complete surprise for me that I was chosen. I didn't expect that I would ever in my whole life get this kind of mission. I was a Regional Coordinator in Region #6, based in Minneapolis at the time, and expected to go back to the same mission after the leaders' meeting, but suddenly Father assigned us. He used a lottery system, and I was chosen for Asia. Father gave three basic directions to the International I.W.'s: diplomacy, internal affairs, and education.

The countries: Philippines, Thailand, Singapore, Malaysia, Indonesia, Taiwan, Hong Kong, China, India, Nepal, Bangladesh, Sri Lanka, Pakistan and the Maldives.

I will begin in Thailand because that is the Regional Center of the Southeast Asia Region.

Thailand

The Regional Leader there is Rev. Byung Woo Kim. I had visited Thailand in 1983 on my way to Korea, and at that time the church membership was quite small, very much at the pioneering stage. This time I was taken to a large church headquarters and video center and was asked to speak in front of literally hundreds of members for Sunday service. I felt that something was on the move in Thailand. It also surprised me to see Bangkok itself: it has totally changed in the last seven years. I realized that the whole country had changed rapidly and the church is reflecting that change. As I visited various centers in Bangkok and then went to the northern Thai city of Chiang Mai, I was very impressed.

In talking with the Thai members, I wondered, "Why do they join? What is it that makes it easy for them to join?" They explained that they are brought up with a great deal of love and loyalty for their king, and feel that the royal family are like parents. Also they have a strong Buddhist tradition. Many expressed that they transfer the loyalty from their king to True Parents.

Whenever I spoke about Father's life they were very moved, and easily shed tears. They have a very heartistic nature and they respond very much to stories of Father's suffering. Also, the church structure is very well organized, in particular

the video center. The video center has the very best television and video equipment and is next to a huge university of a half-million students. Every day more than 150 people come to study at the two video centers in Bangkok. There are also two CARP centers there, and members are very active and work very hard. Membership has grown very rapidly over the past seven years.

Philippines

The next place I visited was the Philippines. Again I was very impressed. The economic situation in the country is very difficult. We have centers scattered throughout the country and on the various islands. The members are working very hard to send 10,000 candidates to the Blessing at the time of the New World Festival in 1991. I was impressed by the level of contacts they have in the religious and academic areas. They are not just PR contacts but are very close to our church. Some of the professors are waiting for the Blessing. I had a chance to meet Philippine Vice President Salvador Laurel and his wife. Mrs. Laurel has the deepest respect for Rev. Moon's work and showed much

world peace and showed him a booklet I had, "New Vision for World Peace."

He took the book and carried it around with him for the rest of the meeting. Then I asked him if we could take a photograph together. As we were posing, some other people there, such as the mayor and other city officials, wanted to stand in with us,

in the course of our conversation I mentioned to him, half jokingly, that I was sorry that through the Washington Times we gave the Soviet government a pretty hard time. He said, "No, you made us think, the Washington Times made us think. It is a thought-provoking newspaper". He used to work in New York in the diplomatic corps. I felt that his attitude towards Father was one of respect. He also recommended that if I wanted to visit other Soviet ambassadors in Southeast Asia, I could use his name as a reference, since many of them were his friends. I was also able to meet the British, Israeli and Malaysian ambassadors as well as many secretaries and under-secretaries.

In the Philippines, gener-

ally, wherever we went we could meet politicians, congressmen, senators, University professors and vice-presidents. It seems that there the higher-up people have some kind of openness and they understand what Father is doing; he is very respected.

It was also a wonderful experience visiting the members in all the different cities scattered around the country. Members have to put up with challenges from mosquitos, the New People's Army guerillas, the constant heat, typhoons, etc. It's not easy. Members work all day from the very early morning and work very hard. In certain universities they have tables set up and even have been given offices from which to work on the New World Festival recruitment campaign. Also they are very active with Won Hwa Do, with many people enrolling.

In some universities Won Hwa Do is required. Several of the leading people from the universities are advisors to the New World Festival. Their student association is very big and active. The spirit in the Philippines and in Thailand is that of tremendous growth. Their big concern is how to charter ships to take everyone to Korea for the Blessing.



Jack with protesting students in southern China, May 1989.

but he told them, "No; only the two ambassadors." I felt very good about his respect for me as the ambassador for Rev. Moon. This meeting took place in February of 1989.

In January of this year, I visited the Philippines again, and called Mr. Sokolov up; he invited me to come over immediately. We spent about an hour talking and



Church members at a seminar in Bangkok, Thailand.

interest in his present situation and boldly supports him.

One experience I wanted to share is from the city of Baguio in the northern Philippines. I went to visit the president of the university there, who had given Rev. Kwak his doctorate decree. When I arrived he was meeting with the Soviet ambassador to the Philippines on the occasion of an exhibition of 1,000 years of the Russian Orthodox Church.

Soviet ambassador

When I heard that the Soviet ambassador was there, I really wanted to witness to him. He introduced himself as Ambassador Oleg Sokolov. I was thinking about Father's direction to be "ambassadors for Rev. Moon," so I introduced myself as "Ambassador Corley." He was really surprised, because he didn't know there was an ambassador that he had not met. When I explained that I was the ambassador for Rev. Moon, he was even more surprised. I told him that Rev. Moon is working for

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The Quantum Mechanical Word of God



**RICHARD
LEWIS**

Like many an American, I have many horror stories to tell of the Post Office's reluctance to deliver the mail. So I was pleasantly surprised when my copy of the epochal May *Unification News* appeared in my apartment's mail box just two—not the usual three to five—weeks after they were mailed at the Newark post office. I read it over dinner. If I say so myself, it was our best issue yet. My pleasure, however, was a little dimmed as I read my column and realized that, while it was accurate, the 'forest' got a little obscured by the 'trees.' This month I shall try not to lumber you with too many details.

Not so long ago, science and religion were clearly enemies bent on mutual subversion. Almost unnoticed, there has been a Romeo-and-Juliet style rapprochement between them brought about by two of their twentieth century offspring, quantum physics and the Divine Principle, which have remarkably similar concepts as to what makes the universe function the way it does.

Divine Principle (DP) and Quantum Mechanics (QM) have their differences, but they are mainly in the descriptive techniques used. While religion is restricted to the inherent imprecision of words, science suffers no such limitation, as its descriptions are couched in the utter precision of mathematical symbols. Thus, while it might be difficult to tell if the English translation of the Korean DP is *exactly* what Rev. Moon meant, the communication of concepts in science suffers no such ambiguity: Newton's $F = ma$ means precisely the same thing to a Korean scientist as it does to an English one.

Taking into account the different methods of description, however, we will see that DP and QM articulate the same concepts. In this article I will outline the scientific description of what DP calls the 'common base,' the 'inherent directive nature' (both explored in 'tree' detail last month), and the 'Logos' or 'Word.'

We can start with the basic point of agreement between DP and QM:

1. Relationship

All things are composed of relationship; both agree that everything is caused by, or is the result of, some sort of relationship.

DP magisterially states that all existence, action and multiplication is the result of relationship. That covers just about everything.

QM agrees, except that scientists use the word 'interaction' rather than 'relationship.' One of the great marvels of modern science is that it explains all the apparent complexity of the universe as subtle variation-and-theme on just four interactions—the commonplace electric and gravitational and the less-familiar two at work inside the atom. (You will probably not be surprised that theoretical speculation and experimental evidence are accumulating that the four are actually echos of just one.)

The consensus is that everything is caused by *relationship* (interaction).

2. Exchange

Both DP and QM agree that there is a cause of interaction: interaction is the result of an exchange.

In the Divine Principle, the concept of give-and-take action is absolutely fundamental. Be it a molecule, a family or an experience with God, in every case the relationship involves an exchange of something—electrons, milk and cookies, or that spiritual enigma, love.

Quantum physics is less catholic in its explicit claims (although there is the implicit assumption that, as physics is the foundation of the rest of science, even the most sophisticated states of matter such as the brain are just 'intricate biochemistry,' which is just 'intricate physics'). QM contents itself with the pronouncement that the four fundamental interactions are the result of the exchange (physicists tend to use the slightly odd term 'coupling') of four different particles: one of them familiar—the bits of light involved in electricity—two of them observable in the subatomic realm with billion-dollar 'atom smashers,' and one that 'just has to be there,' in the case of gravity.

The consensus is that everything is caused by *relationship* which is the result of an *exchange* (give-and-take, coupling).

3. Probability

Both QM and DP go one step further and agree that there is a cause to the exchange.

In DP the cause of exchange is called the 'common base.' DP, as is the wont of theological analysis, does not define this concept in any concise manner. Reading between the lines, however, we can discern that a common base is simply a high probability that something will be exchanged. In familiar terms, if I have six bits of gold and am starving, while you have six pizzas but are poor, we have a high probability, a common base, to indulge in a mutual exchange, an economic relationship.

In QM the cause of exchange is concisely described by mathematics. An exchange is simply the result of a *probability* of an exchange. The mathematical description of a probability involves real numbers and are not difficult to understand; a 'fifty-fifty chance' is just as real to a gambler as it is to a mathematician.

Now the consensus is that everything is caused by *relationship* which is the result of an *exchange* which is the result of a *probability* of exchange (a common base).

4. Inherent Tendency

Both worldviews agree (as you might expect since the column continues) on the next step; there is yet another level of causality. The probability of an exchange is the result of an abstract tendency to get involved in an exchange.

DP does not bother with detail at this point; it just says that this tendency is inherent in the nature of all things and simply calls it the Inherent Directive Nature. Atoms have one, cells have one (called the 'mind of the cell' in Unification Thought) and plants and animals have one (the physical mind).

QM calls this tendency to exchange the 'probability amplitude' and considers it the cause of probability. The mathematical description of a probability amplitude involves numbers that are so abstract they are called 'imaginary.' I went into the 'trees' of these last month (and probably lost a few readers at that point), but all we need to remember is that the scientists have a precise mathematical description of the abstract inherent directive nature.

This is the religious-scientific consensus so far: All concrete things are the result of *relationship* which is the result of *exchange* which is the result of a *probability* of an exchange which is the result of an *abstract tendency* to get involved in exchange (Inherent Directive Nature or probability amplitude, you can take your pick of nomenclature at this point).

So science and religion agree that the

cause of all things is an abstract tendency to get involved in exchange. (DP, unlike physics, goes one step further and isolates the cause of this universal tendency to get involved in exchange, the enigmatic Universal Prime Energy that is an aspect of God.)

5. Form

Both QM and DP have something to say about this abstract tendency; they agree that it is not something that is formless—rather it is something with a form. Naturally the form of an abstract entity is itself rather abstract, but I hope you are getting accustomed to this by now.

DP asserts that the Inherent Directive is like an idea, that the IDNs of all natural things—atoms cells, tigers—are actually ideas created in the mind of God. As such, the IDN has a form to it in the same sense that the idea for the Mona Lisa has a form in the mind of Leonardo.

So religion explains that things in the universe have a concrete form because God's ideas have an abstract form. In

that are considered to exist quite independent of a concrete expression. The abstract entities 'one' and 'two' have a reality that is considered to be quite independent of concrete 'one thing,' 'two things.' Many millennia passed before our distant ancestors noticed the abstract 'twelve-ness' that the otherwise grossly different twelve daughters and twelve pieces of gold had in common. While it took a great leap of intuition to first grasp this, kids nowadays usually pick it up in preschool.

Although mathematics is integral to science, the existence of abstract forms is not a topic much discussed in scientific circles. We can, however, do a 'thought experiment' (the kind that Einstein did on trains moving at the speed of light) that reveals the gist of the scientific position.

The experiment is simple: travel in a well-insulated time machine back to one thousand years after the Big-Bang origin of the universe and see if hydrogen and oxygen combine to make water. If it happens (and most scientists would expect it to), then we know that the abstract form

of water was in existence at that time. But for at least a million years after the Big Bang not a single molecule of water was to be found in the whole universe; the temperature was too high. Just as in math, the abstract forms of science have an existence independent of their concrete expression.

Just as the two-ness of the mathematician cannot be located in time-and-space, so

the abstract forms of science cannot be pinpointed. If it they have to be somewhere, then they are everywhere—which is why water molecules have exactly the same form, whether they are in the Pacific Ocean or floating in a galaxy a billion light-years away.

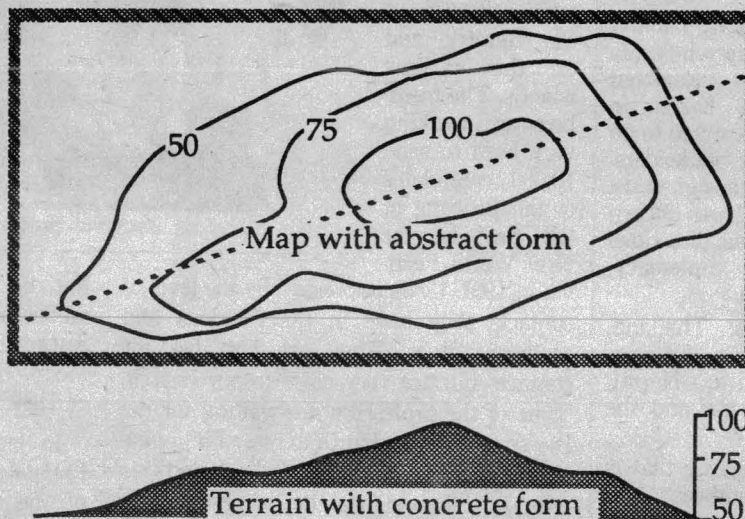
Universal Form

The final consensus is about the overall shape and form of the abstract realm in its entirety.

There are two thousand years of Christian agreement as to the overall nature of the abstract realm: "In the beginning was the Word, and the Word was with God." This Word (or Logos or Principle) is the abstract realm that makes the universe tick. As both DP and orthodox Christianity acknowledge Jesus as the complete expression of the Word, the abstract shape of the Logos must have a lot in common with the form of a perfect human being.

This rather metaphysical concept is quite at home in quantum mechanics. If the abstract form of water has an independent existence, then there are no reasonsexcept for the philosophical-bordering-on-religious oneswhy the abstract forms of clay, proteins, DNA, cells, dinosaurs and oak trees are equally independent of the concrete. As human being, in particular the human brain, is the most sophisticated form of matter we can conclude that the human form must also exist in the abstract realm.

With all this consensus, it is clear that the rapprochement of science and religion has already occurred. I'm not so sure why they remain so far apart in the world of today. Perhaps they are going through a separation period?



Although a contour map is just a sheet of numbers (what mathematicians call a field) it has an abstract form, the form visible in the land being mapped.

physics, we find a very similar concept.

The mathematical description of a probability amplitude is not a single number; it is a *field* of numbers. A field in math is similar to the agricultural kind in the sense that just as each place in a pasture has a blade of grass associated with it, each point in a mathematical field has a number associated with it. A probability amplitude is a field of imaginary-style numbers.

A field can have a form. A simple example is a contour map. Each point on the map has a number associated with it, the height above sea level (although only certain heights are actually marked in as contours). Such a map is a field of numbers and the field has an abstract form to it—the form we see concretely in the mountain range it is describing.

Science is a little more loquacious than religion in its pinpointing the cause of form: the concrete form is a result (a mathematical function) of the form of the interaction which is a function of the form of the probability (a field of real numbers) which is a function of the form of the probability amplitude (a field of imaginary numbers).

There is consensus, however: a concrete form is a function of an abstract form—be it a field of imaginary numbers or an Idea in the Mind of God, abstruse concepts both to most people.

6. Existence of the Abstract

The next consensus is that the abstract has an existence that is independent of the concrete.

Unification Thought is very clear on this point; God had the idea for all things in Nature before creation was initiated—the abstract idea is quite independent of its material expression.

To a mathematician this sounds familiar; mathematics is all about abstract things

UNIFICATION THOUGHT

An Appraisal of Glasnost and Perestroika

By Paul J. Perry

When Rev. Sun Myung Moon met Mikhail Gorbachev in Moscow in April 1990, he told the Soviet leader that the "secret of success" for the Soviet Union "consists in placing God at the center of every endeavor." This article is an attempt to expand on Rev. Moon's statement based on Unification Thought.

According to Unification Thought, human activities are guided by human creativity, which is an inheritance and reflection of God's creativity. One way to appraise a person's idea, work, movement or accomplishment is to look at them in the light of the principles of creativity, and that is the basis for the appraisal of Gorbachev's reforms.

His reforms are far from reaching their goal, and he has faced challenges both from the left and from the right of the Soviet political spectrum. Rev. Moon's statement about him came in the form of encouragement as well as a warning: "Mr. Gorbachev's mission is difficult. It is only with God on his side that he can win the victory," Rev. Moon said in Moscow.

Glasnost ("openness") aims to grant the people the freedoms that are generally guaranteed in Western democracies. Perestroika ("restructuring") aims to create prosperity by turning the centralized Soviet economy into a market economy. But after five years of reform, Moscow still is a city of scarcity, the prosperous Baltic republics are clamoring for independence, and the Russian people have reasons to worry that Gorbachev's reform is just one more in a tradition of abortive reforms they have endured for centuries.

It would be a mistake to think the cause of the failure of Communism is the "system" or the "leadership"; rather, people themselves have failed. The reason for their failure is that they have been deceived by the false ideology of Godless Communism, which opposes God's providence. The solution is to bring about a revolution of the human spirit, without bloodshed or bullets, as Rev. Moon has called for in Moscow. In terms of Unification Thought, the philosophical foundation for this spiritual revolution is the theory of creativity.

Two-Step Creativity

The "secret of success" mentioned by Rev. Moon is described in the Unification Thought theory of creativity. In Unification Thought terms, the essence of creativity is the ability to form a multiplied body by initiating give-and-take action. Creativity takes place in two steps.

The first step consists in forming a Logos as a multiplied body within the mind. Logos is a plan or a blueprint for creating something. For instance, if you want to build a house, you begin by creating a blueprint of the house. This is the Logos of the house.

In order to create a Logos, one must have a certain purpose (for instance, the purpose to build a house). In the original world of God's creation, every purpose would be based on Heart, that is the emotional impulse to seek joy through love. Heart is the core of God's essence and the fundamental motivation for the creation of humanity and the universe.

After the human fall, creativity has become human-centered, or centered on a purpose based on reason alone. That has been one of the causes of suffering, misery and failure in human history. Creativity, therefore, must be restored to its original standard of God-centeredness. In order for any activity to be successful from an absolute-standard point of view, it must be centered on God. That is also the standard for judging true greatness: true greatness implies true success, and true success implies true greatness, and both are determined by the direction of God's providence.

The second step of the creative process consists in forming a substantial being through give-and-take action between Logos and materials (including instruments, tools, work, etc.). This is the ability to form an outer quadruple based by engaging in outer give-and-take action. Going back to the example of the house, this is the stage in which the house is actually built according to its Logos, or blueprint.

True Greatness

We can now establish certain standards whereby a theory, a movement, an activity or an endeavor can be considered great or not. No fallen person in human history has been

be truly great and successful, the dreamer must make effort to actualize the dream.

The third characteristic is persistence against obstacles. People with great ideas must be ready to implement them in spite of difficulties and should be able to maintain the purity of the original vision in spite of obstacles. Consider a few examples of people who are regarded as great in history.

Examples of Greatness

Jesus was great for proposing a vision of the world and human life which totally surpassed the concepts and way of life of his contemporaries. Jesus was willing to sacrifice his own life for the accomplishment of his

Martin Luther King, Jr. was great for firmly establishing the "dream" of interracial peace and cooperation amidst an atmosphere of intense racial hatred among blacks and whites alike. His work has advanced God's providence of bringing peace among all races.

In our time, Rev. Sun Myung Moon has superbly demonstrated the characteristics of a truly great and successful leader by maintaining the vision of the Heavenly Kingdom on earth amidst a world of conflict, hatred and despair. Rev. Moon has persevered in spite of tremendous persecutions not just in his own country, but in the whole world. Imprisoned numerous times, Rev. Moon has always bounced back, every time stronger than ever. Through his efforts, the providential work of God has advanced greatly in the world.

Glasnost and Perestroika

Gorbachev's social reforms based on glasnost and perestroika are in accord with the direction of God's providence insofar as they aim to grant the people the freedoms they need to participate in the building of the Kingdom of Heaven on earth in this historical time. It is from this perspective, I believe, that Rev. Moon offered his complete support to Gorbachev and encouraged him to persevere. But Gorbachev's test is whether he is willing to go beyond the mere pragmatism of his reform and actually initiate a revolution of the human spirit, as Rev. Moon has called upon him to do.

I believe Gorbachev has a great vision for the Soviet Union, but, as Rev. Moon has suggested, he must "place God at the center" of his reform efforts in order to be truly successful and to become truly great. Rev. Moon has encouraged him to extend the scope of his reforms by discarding the bankrupt ideology of godless communism and by accepting Godism, a world view based on God's providence.

Perhaps Gorbachev does not believe in God in a theological sense, but he has proved to be a man of conscience and vision. Practically speaking, Rev. Moon's advice to him could be translated as: "Place your conscience and vision above ideological constraints, political ambitions, or fear of opposition." If he does so, I believe God will indeed be "on his side," and will work through him to bring glasnost and perestroika to a successful completion and to advance God's providence in the Soviet Union.



able to inherit God's heart, purpose, and creativity completely, but people are able to approach that goal to one extent or another. To the extent that someone has approached the purpose based on God's heart, he/she has become truly great and successful.

God's purpose is to create an ideal world of love and truth in which humans can live as brothers and sisters centering on God's parental love—the Kingdom of Heaven on earth. Even scientists and inventors can be said to be working in the direction of God's providence if their work helps to restore the external environment for the Kingdom of Heaven on earth. God's providence will infallibly fulfill the purpose of creation, because God is omnipotent, even though it may be delayed by human failure. If, however, someone fulfills his/her portion of responsibility within the scope of God's providence, he/she will absolutely have success, even though in the short run it may look otherwise. Based on this standard, we can determine certain characteristics of a truly great and successful person.

The first characteristic is a great vision—that is, an idea that significantly advances God's providence in some particular way. God is at the center of this vision. It is important to notice that there are cases in which the individual may not be intentionally seeking to fulfill God's providential work, but may, nevertheless, be working in the direction of God's providence by following his/her conscience. Conscientious nonreligious scientists and leaders are sometimes included in this category.

The second characteristic of a truly great and successful person is a strong determination to put into practice his/her great vision. The world loves a dreamer, but not of the kind that rests content with the dream; to

mission. When he died on the cross, he looked weak and defeated, but the crucified Jesus became the founder of Christianity, which has totally transformed human civilization.

Abraham Lincoln was great for maintaining the vision of an undivided nation when so many were fighting hard to break it apart. His work and perseverance helped to strengthen the nation of America, which enabled it to fulfill an important providential work in the 20th century (see *Explaining Unification Thought*, "Theory of History").



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Recent Happenings in the World of Religion

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

World Vision head reports on religious persecution in Vietnam

Religious freedom is making historic strides in Communist countries around the world, but it has a long way to go in Vietnam, according to the president of World Vision. Robert A. Seiple, who visited the Southeast Asian country during Holy Week in April, reported that there are several "not-so-subtle forms of persecution" against clergy in Vietnam today, including restrictions on travel and access to medical care. The president of the evangelical relief agency recalled that last year, World Vision tried unsuccessfully to fly 44 Vietnamese pastors to Manila for the Lausanne II Congress on World Evangelization. "That was just naive on our part," Dr. Seiple said. "They just could not get a visa. They could not leave. They couldn't even go to the next province."

Jews commemorate Nazi meeting that planned 'final solution'

West Berlin—Jews from around the world marked the 45th anniversary of Germany's defeat in World War II May 8 with a ceremony at the lakefront villa where Nazi officials planned the "final solution" to the Jewish "problem" in 1942. More than 100 Jewish leaders from more than 30 countries gathered at the Wannsee Villa on the concluding day of a three-day meeting of the World Jewish Congress, the first ever held on German soil.

Bulgaria honored for its aid to Jews during the Holocaust

One of the European countries that entered World War II on the side of the Axis powers prevented the deportation of its 50,000 Jewish citizens despite pressures from the Nazis. The country was Bulgaria, and the largely unknown story of its aid to Jews during the Holocaust was commemorated in Montreal recently at the headquarters of the Canadian Jewish Congress. "There are no Bulgarian Jewish 'survivors' because Bulgaria Jews survived," said Alan Rose, executive vice president of the CJC, in presenting a plaque to Peter Karlukovski, charge d'affaires at the Bulgarian Embassy.

Two Christian groups plan expanded programs in China

Despite some recent reports of renewed persecution of Christians in China, two Christian agencies are planning an expanded presence there. The International Lutheran Layman's League is embarking on an audio cassette ministry program in China designed to help offset the severe shortage of trained ministers created by the Cultural Revolution of the 1960s. And the Amity Foundation, a Chinese-based agency working with the National Council of Churches that curtailed its program in the wake of the Tiananmen Square massacre, plans to bring its foreign staff up to normal levels. While tensions between the government and churches in China appeared to ease after the Tiananmen Square incident, newspapers in Hong Kong reported a police clampdown in China early this year on pro-Vatican Roman Catholic leaders, including bishops and priests. And a United Nations report said three seminarians in the eastern Hebei Province were arrested, humiliated and treated violently by local police in January.

Chinese priest was silent on massacre to 'preserve Christian faith'

Dayton, Ohio—A Jesuit priest who spent 27 years in Communist jails prior to his election as bishop of Shanghai in the Chinese Catholic Church said he kept silent during the massacre of pro-democracy students in Beijing for the sake of preserving the Christian faith there. "My mission is not politics. My mission is to help Christianity survive through this regime. I am convinced this regime will last a long time," said Bishop Aloysius Jin Lu-Xian in a lecture May 8 at the University of Dayton. The bishop said he knew from previous experience that Chinese authorities would use force to crush the student movement and that it was better not to challenge the government. Consequently, he counseled Catholic seminarians to pray for the country and the pro-democracy student protesters but to stay away from the street demonstrations.

Ambassador: Cuba easier on church than Eastern European governments

New York—The conflict between church and state in Cuba was never as severe as occurred under European socialist regimes, according to Cuba's ambassador to the United Nations, who met recently with representatives from U.S. churches. Ambassador Ricardo Alarcon de Quesada admitted to widespread discrimination against the churches by the post-revolutionary government in Cuba, but said there was never the bloody persecution of religious groups that accompanied other socialist revolutions. In recent years, he said, his government has eliminated much of the discrimination practiced in the past against the "religious sector." Mr. Alarcon de Quesada spoke here April 26 to a gathering of about 60 representatives of church and human rights groups at the Church Center for the United Nations. He had been invited by the organizations, representing primarily mainline Protestant denominations, to give a talk on the state of U.S.-Cuban relations and the role of the churches.

In Eastern Europe, U. Methodists eager to grow but lack resources

New York—United Methodist congregations in Eastern Europe are flush with the excitement of democratic reform and eager to grow, but the faltering economy there is bringing a realistic edge to any dreams of growth. Speaking here at an April 20-27 meeting of the United Methodist Church's General Board of Global Ministries, Bishop Heinrich Bolleter of Switzerland said the minuscule United Methodist community in Eastern Europe is awash in talk of "visions and projects" with the collapse of Communist regimes throughout the continent. In Czechoslovakia, for example, there are hopes of planting new churches, buying a hotel to establish a lay training center, opening a theological school and operating

an ecumenical publishing house with other Protestant churches. However, according to Bishop Bolleter, whose area covers most of Eastern Europe, United Methodist churches in Czechoslovakia and elsewhere in Eastern Europe "in reality" are unable even to cover ongoing costs such as pastors' salaries, transportation expenses and maintaining and refurbishing existing buildings. In the case of Poland, Bishop Bolleter reported, Poles can meet only 20 percent of the church's ongoing expenses. The rest, he said, come through funds from United Methodists in the United States and from his own Central and Southern Europe Conference. Skyrocketing costs coupled with massive unemployment, the bishop said, threaten to deplete all of the funding available for Eastern Europe in his conference coffers by the end of the year.

Plight of Syrian Jews said to be ignored by rest of world

Syria's 4,500 Jews are being held as virtual hostages in their homeland, and the world is largely silent about their plight, according to an official of the Canadian Jewish Congress who is trying to stir concern among Jewish and political leaders. "The true Jews of silence now are no longer Jews in the U.S.S.R. but the Jews in Syria," said Judy Feld Carr, chairman of the Canadian Jewish Congress' National Task Force for Syrian Jewry. Addressing a community forum in Vancouver's Beth Israeli Synagogue, Ms. Carr said Syrian Jews are undergoing "the nightmare of arbitrary arrest, of torture, of prison without charges or trial."

Jerusalem mayor on move into Christian quarter: 'a great stupidity'

New York—Mayor Teddy Kollek of Jerusalem said the Israeli government broke a 1967 promise to respect the sacred rights of religious groups there when it allowed a group of Orthodox Jews to move into the Christian quarter of the city during Easter week. In condemning the April

at the organization's November 1987 meeting in Argentina, the report and other conference documents have only recently begun to circulate among human rights groups in the United States. An internationally known human rights organization, the Center for Legal and Social Studies in Argentina, is distributing copies of the documents to its U.S. counterparts, although the original source of the leak is unknown.

High court ends nine-year tax challenge to Catholic Church

The U.S. Supreme court has written the final chapter in a nine-year legal challenge to the U.S. Catholic Church's tax-exempt status without ruling on the constitutional issues involved. By refusing to review a decision made last fall by a federal appeals panel, the high court let stand the lower court's ruling that abortion rights advocates did not have legal standing to bring the suit. The case began in 1981, when Abortion Rights Mobilization and 20 other individuals and groups challenged the tax-exempt status of the National Conference of Catholic Bishops and the U.S. Catholic Conference because the church agencies allegedly campaigned against pro-choice legislators in the 1980 federal elections.

ACLU threatens suit over references to God in sex education

The American Civil Liberties Union has threatened to sue school officials in Chesapeake, Va., unless they remove references to God in a classroom brochure on sex education. The brochure, titled "Dating and Your Right to Choose," is used in ninth-grade classes in Chesapeake. It says that "God has given each person a priceless gift, but many people carelessly give it away," and adds that "God condemns the sin of fornication."

Atheist candidate for governor challenges S.C. election law

Raleigh, N.C.—Herb Silverman doesn't really want to be governor; he just wants to change the rule that says he's not qualified for the job. As a third party candidate for governor of South Carolina, the self-proclaimed atheist is running without the blessing of the Palmetto State constitution, which declares atheists ineligible for the governor's office. "No person shall be eligible for the office of governor who denies the existence of the Supreme Being," reads Article IV, Section 2 of the state constitution. But the 47-year-old mathematics professor from the College of Charleston says he doesn't have to believe in God to be a good governor. "Atheists are not inherently inferior or immoral," he says. Dixie isn't the only place with anti-atheist clauses in state constitutions. Besides South Carolina and Arkansas, Pennsylvania still declares non-believers unfit for some public offices unless they acknowledge "a future state of rewards and punishments."

Mormons drop several aspects of secretive temple rituals

The Church of Jesus Christ of Latter-day Saints has quietly dropped several aspects of its secretive rituals, including a pledge that wives would obey their husband and a denunciation of non-Mormon clergy. The changes were instituted April 10 and were made public by several organizations of former members of the church. Mormon spokespersons in Salt Lake City indicated that the church was not planning any formal announcement about the changes, but they did not deny the accuracy of the reports.

Talmudic study displaces the circus in Madison Square Garden

New York—Clowns, high-wire acts and trained animals were replaced by more than 20,000 devout Jews as the circus was temporarily displaced from Madison Square Garden here April 26 by a Talmudical conference. The occasion was the end of seven and a half years of daily study by Orthodox Jews around the world in which they covered all 2,711 folio pages of the Talmud. The celebration was coordinated by Agudath Israel of America, an organization that helps Jews apply the Torah to modern problems.

Churches seek steady course while facing switch to China rule

Hong Kong—Mainline Protestant church leaders here pledged to remain faithful to the task of evangelizing during the next 10 years even though the impending switch to China's rule in 1997 has already begun to cause significant disturbances in the churches. In a recent manifesto, the leaders also pledged to struggle with the people of Hong Kong for a political structure which "respects human rights, freedom and democracy" in the transition from British to Chinese rule. Fear of the loss of freedom apparently is behind a growing exodus of Christians, according to the leaders who met during an April 17-23 conference sponsored by the Hong Kong Christian Council.

Christian groups join in court brief on behalf of Krishnas

Several Christian organization have joined in a brief to the U.S. Supreme Court on behalf of the International Society of Krishna Consciousness, which is appealing a judicial order to sell five of its temples to satisfy a \$5-million judgment against it. The brief said the case "may be the most important single religious liberty case ever filed in this court." California Supreme Court Judge James A. Jackson ordered the sale of the Krishna properties to fulfill the judgment on a suit brought in 1977 by a mother who claimed her 15-year-old daughter was kidnapped and held by the sect.

Removal of Dobson book from library stirs flab in Minnesota

Mankato, Minn.—Evangelical Christian parents here have petitioned state and local education officials to reverse a decision to remove books by Christian psychologist James Dobson from the city's Early Childhood Family Education Library. The decision was made last fall by Abby Draper, director of the Early Child Family Education Program here. Among the reasons she cited were the book's "scriptural foundation" and objections by the staff to Dr. Dobson's advocacy of corporal punishment as a means of disciplining children.

Assembly of the World's Religions to be Held in San Francisco

By Jeff Gledhill

The cause of interfaith harmony is about to be advanced another significant step. In line with its purpose of "World Peace Through Religious Dialogue and Harmony," the International Religious Foundation, founded by Rev. Moon, will sponsor its second *Assembly of the World's Religions* (AWR) this summer from August 15 to 21 in San Francisco, California. Over 400 religious leaders, scholars, young people, professionals, artists, and laity from virtually every corner of the globe and every religious tradition will gather centered upon a theme of common concern, that of "Transmitting Our Heritage to Youth and Society."

The multi-faceted Assembly program consists of a week of morning prayer and meditation from each of the traditions, plenary panels and addresses, dialogue groups, workshops, cultural events, art, ritual and informal sharing.

The first Assembly, which took place in New Jersey in 1985, brought together six hundred participants from seventy countries to focus on the recovery of the

classical religious heritage.

The Assembly is a global interreligious event which affirms the value of all the world's religions as traditions that undergird peoples and cultures and open them to divine life. At the Assembly, participants often find that in the process of being open to and learning from those of other traditions, they are not only able to remain true to their own tradition but actually deepen and enrich their spirituality and connection with their tradition. The AWR is also an occasion for networking on a global scale, discovering ways to bring the world's religious traditions into a more nourishing and fruitful relationship with one another, and discovering ways to work together to transform our common life on this planet.

The IRF embraces a number of separate but interrelated projects including the New Ecumenical Research Association (New ERA), the Council for the World's Religions (CWR), the Religious Youth Service (RYS) and IRF Publications. The CWR, in particular, is instrumental in providing the groundwork between Assemblies.

Jeff Gledhill (UTS '79) is Assistant Director of the Second Assembly.

11 action, the blunt-speaking Mr. Kollek called it "a great stupidity" and a "major setback" to interfaith relations in Jerusalem. The incident demonstrated what a "narrow and Messianic Jewish view can do" when "allowed and encouraged" by the government, Mr. Kollek told about 35 Jewish and Christian leaders here May 3 at the American Jewish Committee. The leaders, many of whom are veterans of Jewish-Christian dialogues, shared Mr. Kollek's concern about the interfaith fallout from the action, which has been severely criticized by organizations of both faiths. The crisis centers on St. John's Hospice, a 72-room "truly dilapidated old pilgrim's hospice" owned by the Greek Orthodox Church, which was occupied by an armed group of 150 Jewish settlers on Wednesday of Easter Week. The building is near the Church of the Holy Sepulchre, a site Christian revere as the burial place of Jesus. The Jewish occupation provoked an outrage that caused riots and later brought the city's Christian groups together in an unusual show of unity that closed down the city's Christian holy sites in a one-day protest. The \$4 million price tag to sublease the hospice from an Armenian Christian was partially financed by a \$1.8 million secret allocation from the Israeli government, which initially denied any involvement in the incident. The Armenian has claimed he was led to believe he was subleasing the property to a Christian group.

Bangladesh lifts ban on Bengali New Testament

Christians in Bangladesh have one of their Bibles back. The Bangladesh government has dropped its two-month ban on the importation and distribution of "Injil Sharif," the Bengali-language edition of the New Testament, according to a report by the Hong Kong office of the United Bible Societies. "Injil Sharif" was banned Feb. 13 by a government order which cited its foreign publication and design among other reasons.

Jesuit labeled an ardent Communist two years before murder

Washington—Two years before the November slaying of six Jesuit priests in El Salvador, a group of top military leaders in Latin America and the United States branded one of the murdered Jesuits a hard-core Marxist who backs "the objectives of the Communist revolution." The Rev. Ignacio Ellacuria, the most prominent of those killed, was labeled a subversive along with eight other theologians in a secret report by the Conference of American Armies, which represents the armies of 15 western hemisphere nations, including El Salvador and the United States. Although presented

Parting Is Such Sweet Sorrow



**JOHN
BIERMANS**

After eight years at Headquarters, I am "moving on" to other work. My duties as Director of Public Affairs will be handled by Taj Hamad and Linda Shapiro although I will try to continue to work with many of the contacts I have made over the years. For me, they are much more than professional contacts—they are my friends. Thus, my change in mission does not mean I will forget my friends. Those relationships will continue and hopefully flourish for many years to come.

As I write this, I am still in the process of transferring my responsibilities. The most obvious indication that I am moving is that my postcards are coming down off my office wall! For those who have visited me in my office, you will understand that this is a significant event! There are literally hundreds of cards from all over the world which always gave my office a rather "novel" appearance.

Brainwashing Lawsuit

Now that I reflect on the work I have done (and things I have failed to do) I am especially pleased by one recent victory. It relates to some of the main issues of controversy which I tried to address in my early columns. As some of my readers may remember, I began my career as a columnist for the Unification News by writing a column called "Debunking Deprogramming." I always thought that title had a

certain ring to it but after a few months, the "persecution" became too much to handle so I changed the title to "Debunking the Faithbreakers." That lasted for another few months until I gave up on "debunking" anything! Nevertheless, to this day, some people still associate my columns with my original articles where I tried to expose the evils of deprogramming and debunk the brainwashing myth.

The victory I am referring to involves the continuing saga of Margaret Singer and her efforts to spread her "thought reform" or "coercive persuasion" or "brainwashing" gospel to the world. Dr. Singer has become a perennial witness in courts of law—attacking any organization from Unification Church to men's clothing stores and TM (Transcendental Meditation) to Snap-On Tools. The one thing they apparently have in common (according to Singer) is that they all control and manipulate the minds of people associated with them.

For me, Dr. Singer is kind of like the dandelions that keep popping up in your lawn every spring. No matter what kind of weed killer you use, they're always back each year laying claim to part of your beautiful backyard.

I don't mean to mock Dr. Singer but the analogy is unfortunately all too fitting. Dr. Singer has been so severely and consistently discredited by her peers that one wonders how she could ever survive with her credibility (not to mention her self-esteem) intact. Yet, like the dandelion, every time one hears of a lawsuit with any remote notions of "thought reform," Dr. Singer shows up in all her glory.

Criminal Prosecution

One such case was a recent criminal prosecution by the United States Attorney in San Francisco against a former member of the Church of Scientology, Stephen Fishman. Mr. Fishman has been indicted on eleven counts of fraudulently obtaining settlement monies from various federal courts in connection with shareholders'

class action suits. In his defense, Fishman seeks to rely on the insanity defense and, as a backup, he claims that the "brainwashing" techniques of Scientology affected his state of mind so much that he should not be responsible for the acts he committed.

Enter Margaret Singer for the defense. She seeks to "testify that upon joining the Church of Scientology, defendant was subjected to intense suggestion procedures as well as other social and behavioral influence processes. In the opinion of Dr. Singer, the conjoining of the Church's influence techniques and Mr. Fishman's previous psychological condition permitted his mental state to evolve to a point of extremely clouded reasoning and judgment." (U.S. v Fishman, Memorandum Opinion, April 12, 1990, 3)

In response to this defense, the United States Attorney filed a motion before the U.S. District Court in San Francisco to exclude Dr. Singer's testimony from the forthcoming trial. The government argued that the theories espoused by Dr. Singer "are not generally accepted within the applicable scientific community. . . . The government also contends that evidence regarding thought reform and Scientology is irrelevant to this case because the factual record establishes that defendant did not join the Church until 1986, at which time he had already committed most of the charged offenses." (Ibid., 4-5)

This motion was vigorously resisted by defense attorneys, along with Dr. Singer herself, but to no avail. The U.S. District Court rejected Singer's protests and ruled that her views were not accepted within the scientific community. The Court said that her proffered testimony "has been challenged by the scientific community on grounds of both scientific merit and methodological rigor." (Ibid., 12)

Summary Of Court Ruling

The District Court went into some detail to explain the essence of the controversy surrounding Singer's theories about "coercive persuasion"—a controversy which has been central to a number of lawsuits against the Unification Church including the Molko case which was settled out of court just last autumn. For those of you who want to better understand all this, the following is a lengthy and somewhat complex excerpt from the court's opinion which summarizes the key arguments:

"To the extent understood by the Court, the controversy surrounding the proffered testimony stems from the fact that psychologists and sociologists are limited to investigating the range of observable responses to environmental stimuli. Coercion is a feature of the external environment; its effect or degree must be inferred from the constricted range of behavior most people exhibit in that environment.

"Similarly, free will is ineffable and not susceptible to direct observation or measurement. To borrow an example from one of the amici briefs discussed above, when a seemingly fit but harmless beggar asks for money, some people are inclined to give money and others are not. But when a mugger holds a knife at a victim's throat and asks for money, most people give it. Mugging accompanied with the threat of physical force is quite coercive, while begging ordinarily is not. The Court finds general acceptance within the scientific community (and elsewhere) that armed mugging is sufficiently coercive to overcome an average

person's free will. But the proffered testimony in this case relates to coercive persuasion without the use or threat of physical force. The subject of the testimony is thus similar to a harmless beggar's attempt to coerce money from a stranger. There is no consensus within the scientific community regarding whether the deprivation of free will occurs in these circumstances, nor is there a consensus on how to measure this deprivation. . . .

"Accordingly, the Court finds that defendant [Mr. Fishman] has not met its burden of showing that Dr. Singer's theories of thought reform are generally accepted within their fields. Not only has Dr. [Robert] Lifton expressed reservations regarding these theories, but more importantly, the Singer-Ofshe thesis lacks the imprimatur of the APA [American Psychological Association] and ASA [American Sociological Association]. Thought reform is a complex and controversial subject within the scientific community, and defendant bears the burden of establishing the scientific basis, reliability, and general acceptance of his proffered expert testimony. At best, the evidence establishes that psychiatrists, psychologists, and sociologists disagree as to whether or not there is agreement regarding the Singer-Ofshe thesis. The Court therefore excludes defendant's proffered testimony." (Ibid., 13-15)

Satisfying Victory

This is an extremely significant legal decision which debunks and virtually destroys the central thesis of the anti-cult movement. Dr. Singer's credibility as a witness in a court of law in future cases of this type is now virtually nil.

The obvious conclusion is that the persuasion that takes place in the context of religious indoctrination is something that is fully legitimate and acceptable within our society. It certainly does not amount to "coercion," as much as Dr. Singer and her cohorts have so cleverly tried to "persuade" paranoid parents and members of the media along the way. Fortunately though, they have not persuaded their professional peers and now it is quite evident that they have not persuaded the courts.

For someone like myself who has fought this battle through my writings and otherwise for so many years, this victory is a very satisfying one. It is also a very satisfying victory for the many scholars, mental health practitioners, attorneys and civil rights leaders who have fought to vindicate the rights of the persecuted minorities that have suffered so much at the hands of bigots like Dr. Singer. And I think it is a very positive note upon which to leave this mission and move on to tackle greater challenges in other arenas.

WE ARE INVITED TO FLY

We are invited to fly
Beyond the realm of function
But we, history's refuse,
Refuse, happy wallow
In the man made pit.

Real man and pure woman.
Step into our quagmire.
They are not muddled
But call the filthy to them.
A fearful, trembling few touch.

The desperate hands are cleaned!
(Strange days indeed
When the good apples
In the rotten crop
Make healthy a harvest.)

They lift as we hang on
But we scream for the easy.
Hopeless chaos of
The writhing humanity
We claw at and cling to.

Our eyes meet in pain
And we cry in mitigation
But the absence of accusation
Pre-empt's our screaming look
And we feel loved.

Upwards they pull
And we see matter
Invisibly building - As it must.
So we go on.

Skywards we fly,
Past the food for life,
The earth's fruits
As they have to be,
So we pass beyond.

Starwards we soar
Past the beasts reaction,
Past the creatures
Who function for us
For their fulfillment.

Homewards - we are flying!
A downwards glimpse
Shows the chain of humanity
Uncollapsing upwards
Out of the pit.

We look to them
And they to each other

Their heart in their eyes
That meet, enjoin,
And cannot be broken.

by Andy Barrett

Winner of Parents' Day 1990 Poetry
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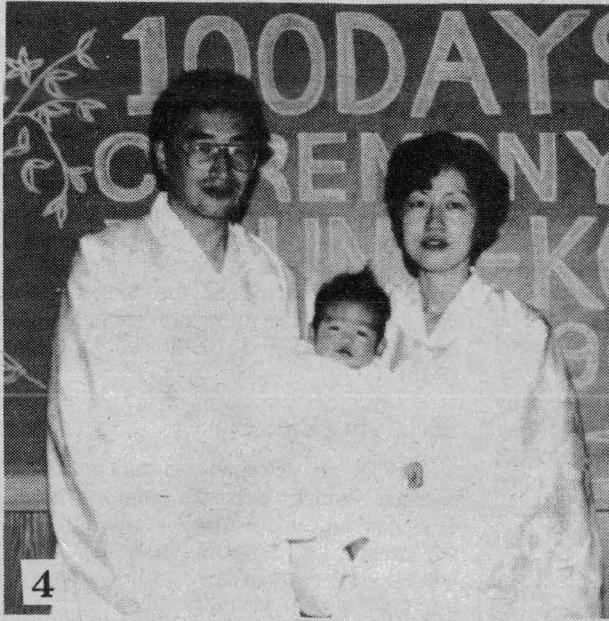
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New Arrivals

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

● 1. Peter & Hiroko Warner (Gardena, CA) with John Nobuhuku (3/23/89) ● 2. Jeff & Catherine Nelson (Ossining, NY) with Caleb James Louis (1/29/87) & Amelia Ae Soon (1/30/89) ● 3. Craig & Sharon Barnett (Liberia, West Africa) with Olisa Penda (2/16/90) ● 4. Hidehito & Asako Matsunaga (Atlanta, GA) with Young-Kook (11/7/89) ● 5. Yuichi & Jenny Tanabe (Barrytown, NY) with Rosemary Yumi (3/1/90) ● 6. Lenora Ellen, Emily Anne (2/16/89) Lynella Sang Suk DeRoy (Kodiak, AK) ● 7. Steven & Lydia Martin (Northern New Jersey) with Rebecca Joyce (2/2/90) ● 8. Mark & Ruth Cleaver (Auckland, New Zealand) with Rebecca Ye Sun (1/16/90) ● 9. John & Cathy Williams (Red Hook, NY) with Hyo Jeong Jonica (3/7/90) ● 10. Bohdan & Birgit Faryma (Brooklyn, NY) with Alexander Seung Mo (4/29/90), Wira Da Bok & JoAnn ● 11. Elizabeth Henkin (Landover, MD) with Mary Soon Ae (2/11/90) (not pictured, husband Stephen, Levi, Mitchell and Lee Ann).



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