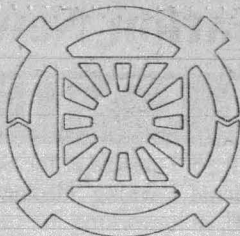


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Unification News

35¢

Volume 9, No. 8

The Newspaper of the Unification Movement

August 1990

Advance Toward The Unification Of Korea

By Dr. Tyler Hendricks

Every year, at midnight on January first, Reverend Sun Myung Moon establishes the annual motto for the Unification Church. On January 1, 1990, he proclaimed the motto: "The Unification of My Country."

He explained the spiritual foundation for unification. Originally, humankind was created to be one family, one lineage based upon God's true love. God would dwell on earth with His children. However, the fall brought division and struggle. From the conflict within each individual came conflict between husband and wife, between parents and children, between clans and tribes, and finally between nations and onto the worldwide level.

Based upon six thousand years of biblical providential struggle, God has revealed the truth of the purpose of creation, the human fall and the principle of restoration. Reverend and Mrs. Moon have been pioneering the substantial restoration of true love on the family, society and national levels, and are now working on the global level for the liberation of all humanity.

Their own nation, Korea, was divided shortly after Reverend Moon began his ministry in 1946. Its division represents spiritually the division of good and evil. It is not merely a political problem. The Korean nation has maintained its identity and location for 4,300 years, longer than any

other nation. Its division into two camps, deeply divided and threatening each other, is inexplicable without an understanding of the providence of God. Therefore, the unification of Korea can never come about based upon political reasoning or human

efforts alone. It will happen only in accordance with the providence of God.

Create the Conditions

Reverend Moon, acting in accordance with God's providence, has worked to

create the internal spiritual conditions for the unification of Korea. These conditions are not purely spiritual; based upon the spirit, human relationships are being developed to bring about substantial change. For what are political relations, finally, other than relations between individuals? And if individuals of opposing camps can be enlightened to see a common goal, a common future, a common ideal, then substantial change can take place.

To bring this about is the mission of a man of God. This is why Jesus was prophesied as the "Prince of Peace." The following report is the latest chapter in a work which has undergirded Reverend Moon's ministry from 1946 until today. Its successful conclusion, praise God, may not be too far off.

Reverend and Mrs. Moon spent twenty one days in Korea during June and July. During that period he spoke at five major events in four cities: on June 26 in Kwang Ju, on June 27 in Pusan, on the 28th in Tae Jon, on the 29th and again on July 6 in Korea's capital city, Seoul.

Readers of Unification News are aware that Reverend Moon earlier this year spoke to several hundred thousands at a dozen cities in Korea. This time the audience was more select, and was personally invited. It was made up of the leaders of Korean society: leaders in religion, business, politics, art and culture, media, academia and the military. In all some 4,300 attended the talks.

Message of True Love

The theme of Reverend Moon's message was the three aspects of "juche" thought (roughly translated, "self-reliance" thought). The three aspects are "becoming a true parent, becoming a true

see KOREA on page 2



Reverend Moon speaking to the people of Seoul.

Gaku Makise



ADVANCE TOWARD THE UNIFICATION OF KOREA

KOREA from page 1

teacher and becoming a true owner." Because of the fall, the original couple, Adam and Eve, never became a true husband and wife to each other, true parents to their children, true teachers to their lineage, or true owners of the creation.

To build an ideal world, all people must eventually become true parents, teachers and owners. We must achieve this status as individuals and within our families, and then build to the global level. Reverend Moon's talks focused how we accomplish this task. The bottom line is that we live for the sake of others, practicing true love.

In particular, the July 6 talk was important. It was the smallest and most select, with some 200 elite Korean citizens invited. After a festive banquet, the expectation was for a talk on politics or business. But Reverend Moon's talk was absolutely on true love, on living for others, and on becoming true parents, true teachers and true owners. The talk was thirty minutes long, and the audience was very attentive; no one even got up to go to the bathroom.

Substantial Love

In addition to Reverend Moon, Dr. Mose Durst, Chairman of the Unification Church in America, spoke on the vision for global peace. Major church leaders from Japan and Germany added an international flair to the event, and the evening was capped off with Dr. Bo Hi Pak's talk and slide show about Reverend Moon's recent twelve-city tour of Korea and his historical meeting with Mr. and Mrs. Gorbachev in Moscow this April.

What these leaders heard signified in reality the fulfillment of the mission of the Christian church in the world. Jesus came proclaiming the Kingdom of God on the earth. The kingdom is built substantially by the active power of love. Love must be realized substantially on the physical plane—not just in the spirit. And this must be brought about not just on the individual level, but on the level of nations. That is, nations must live for the sake of each other. National policies must place the benefit to other nations above the benefit to one's own nation. Christians for 2,000 years have said that this will not happen until the Second Coming.

Well, what's stopping us?

For a hungry man, love includes bread. For an unwashed man, love includes soap and clean water. For a freezing man, love includes

shelter. Communists for seventy years tried to provide these things, on the national level, in the name of man. They failed, at the cost of the degradation of the land and

people of the Soviet Union. A great ideal, a wrong ideology. Now Unificationists are working to provide these things, on the national level, in the name of God. Will it

succeed?

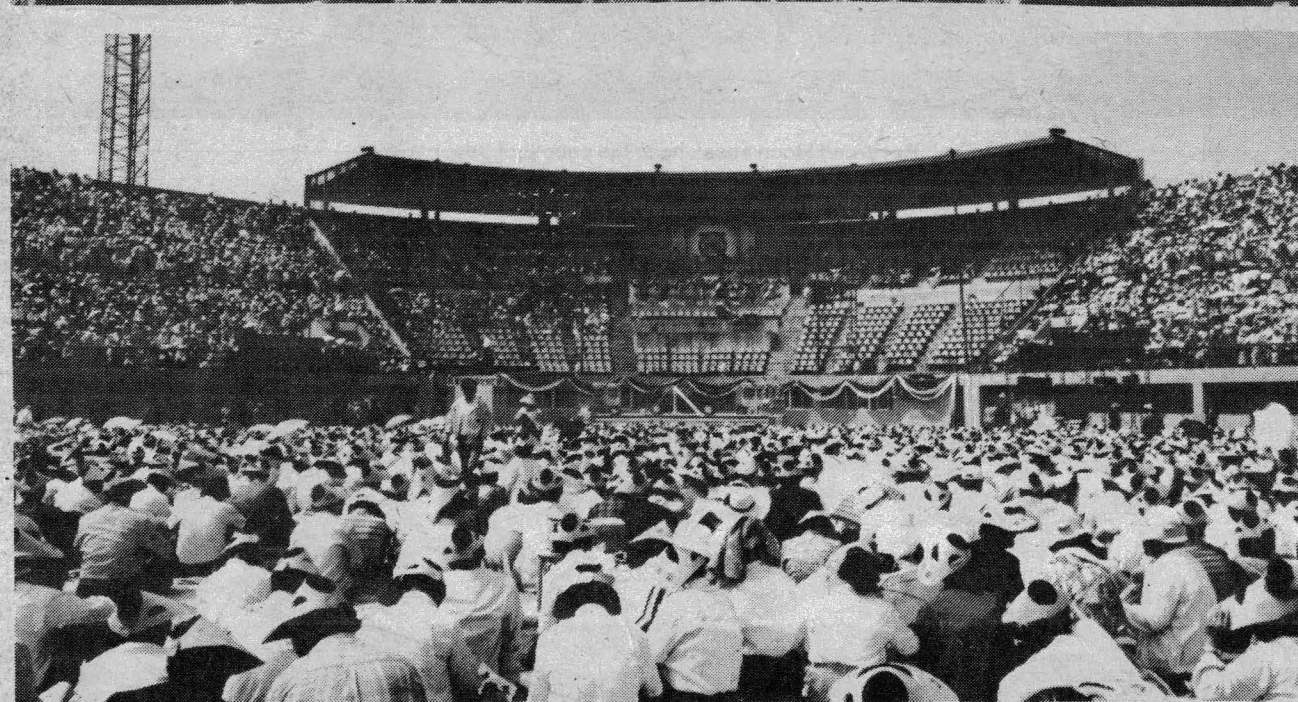
Will Korea Sacrifice Itself?

This question was posed to the elite of the society of South Korea by Reverend Moon. Will Korea sacrifice itself for the sake of the Soviet Union? To provide daily necessities, soap, clothing, food, to a bankrupt nation? Of course, it could be viewed as an economic opportunity. But first, it is an act of love; not to bring profit out of Russia, but to invest everything to save the people.

And the goal of the "unification of my country"? From 1947 to 1950, Reverend Moon was a prisoner of the leader of North Korea, Kim Il Sung. He was tortured to the point of presumed death. He was starved and beaten, deprived of sleep, made to work hard labor for almost three years. He was declared the number one enemy of the people of North Korea, and has been harassed to this day. But Reverend Moon has never said an unkind word about Kim Il Sung; he does not consider Kim Il Sung his enemy, but his brother. His goal with Kim is the same as it was with Gorbachev: to win his loving embrace. In fact, Reverend Moon is doing everything in his power to prevent Kim from suffering the fate of Ceausescu in Romania; for it is definite that the Korean people bear great resentment towards Kim.

In 1976, Reverend Moon announced his intention to hold a rally for God in Moscow. This impossible dream became a reality this April. Now Reverend Moon has declared his intention to hold a rally for God in Pyong Yang, the capital of North Korea. Next year.

In the late nineteenth and early twentieth centuries, Pyong Yang was the site of some of the greatest Christian spiritual pentecosts of history. It was called the Jerusalem of the East. From out of the Stalinist night, its light will shine again, across the universe.



The recent rally in Seoul.

Gaku Makise

FOUNDER'S SERMON

Let Us Live Happily Together

By Reverend Sun Myung Moon

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

Is it good for the Unification Church to be opposed by other churches? They oppose you, hate you and attack you, but you want to embrace them: "You don't know, that is why you are doing this to me. I won't hate you." How wonderful and harmonizing that is. This can be a beautiful historical event, for this man to hate and the other to love him instead. Those who are opposed, but return love and embrace instead, that kind of person will never perish. Did I grow by being welcomed or by being rejected? [Rejected.] Being opposed, rejected and persecuted, nobody can take that away from me.

In this perspective, what is the better way of life, to live well by being persecuted, or living well by being welcomed? [Persecuted.] To be persecuted and grow, that is definitely the better way of living. If someone comes to you and slaps your face, your immediate response is, "Why did he do that to me?" Philosophically you start thinking about it. You must have that kind of room in your life. Just like Jesus said, if someone slaps you on the right cheek, give him your left also. We need that kind of room. Ordinary people say that if someone slaps your face, then either you slap back or say something bad. This is a reflex. He doesn't have room to think about it. We must understand that sometime we might need that person who treats us harshly. Then if you treat him with the opposite attitude, this man will regard you as a great man.

Sometimes you receive so much pain from other people, like a needle pricking in your heart, but by that experience you can feel something that you never felt before; therefore you become a greater person because of that experience. We must always think like this. Those people who are feeling like this and live well, those people who will never even think like this in their entire life and are living well, who is living better? [The first.] The first one, the one who thinks this way all the time, he lives better. Isn't that true?

Excite God

Is God a high, lofty person or a low person? [High.] God knows all His children are the same as Him, so that man has this desire to become higher, higher, higher. Such a great quality God gave to men. Do you think that God would feel excited and interested when man, even the smallest man, wants to become as great as God? When God looks at us living like that, God is already excited. Especially when we are low, we have all the more desire to be high. That is man's mind. Because that is the way the universe is, when one reaches high, then he has to come down; the lowest has to go up. God is so high that He doesn't

want to stay there all the time alone. Sometimes He wants to come down to the lowest place. When there is a balancing point, that point goes around and around in eternal motion. When God comes down, and we are going up, God is happy because we are going up.

So a woman whose mind is on the same focal point as man, if the man comes into harmony with her, is she happy or unhappy? [Happy.] A mediocre life is not a happy one. There is no excitement. You look at your husband in the morning, and in the evening he is the same way—is that exciting? What is your idea of a happy life, living well? To live with a mediocre man and nothing exciting happens—or some exciting things happen all the time? [Excit-

best mother, to be the mother of ten or the mother of a hundred, which is better? Which one is the best mother? [Hundred.] What about a thousand, then? Same principle.

Good Mother

Then with a thousand children she cannot possibly treat them so well all the time, so she has some remorse, she regrets and says, "I wish I could do better to that particular child." That mind is such a precious mind. Which is better: to have a large number of children or a small number of children?

I recently found out why American women are so hysterical. That is because

mind or body. It is always tiring, there is always a problem to solve; something to do for a child, all at one time. Do you think this is happy, though? [Yes.] The smile of such a mother reflects 12 different worlds, the color of that smile is 12 different varieties. It is rich love, rich mind. One woman who never got married may smile, but here is a woman who gave birth and reared 13 children, and she smiles, her smile is a world of difference, heaven and earth. Do you understand what we need to do?

Good Life

Where would you prefer to live, white people clustering around together, elite people, "Go away, Orientals, go away, blacks. The white people are just fine. Don't bother us, we won't bother you." Or, "Let's live together. Come on in. We are the same." Which one is living better, first or second?

How wonderful and fantastic to live a life, no matter how complicated, we digest that and make the best life out of it. Digesting and harmonizing. How painful, but we digest that. At the end, we laugh, we smile. The man who doesn't have so much money but lives this way of life, how much more happy and more valuable than a millionaire who is not happy. There are people like that. How wonderful this way of life is. The one who didn't have anything to eat for breakfast, the one who didn't have a meal, but wants to live this kind of way of life: "Good morning, all creatures." He is so happy in the morning, even though he didn't have any breakfast and he doesn't have

any idea what he is going to eat for lunch, but still he has that kind of mind, he is a far happier person than the rich person without this mind.

Then where lies happiness? Happiness is everywhere, but it all depends on how we respond. It depends on us. Let's take an example, all the women here, the women who don't want to be a queen, raise your hands. By the same token, the men who don't want to be a king, raise your hands. Before we can become kings and queens, what do we have to do? We have to accept everybody, all the children, isn't that true? Not only be able to accept but also be able to admire all the children. Is that a good job or bad? Is a queen's job a hard job? Hard job is good? [Yes.] I don't know. That's a good concept. It is not easy to become a king or a queen.

Mix the Races

White, yellow, black all look different, and think differently too, to make it worse. For God to harmonize, how difficult and how complicated. I am greatly concerned sometimes how to lead everybody into the second and third generations of this great mixed up gathering. After 10 generations I won't worry about it. After 10 generations it is all right. After 10 generations there is a wide collection of different descendants, different blood in the descendants, so even after that, maybe the white people can get

see SERMON on page 4



Rev. Moon speaking at the recent rally in Masan, Korea.

ing!] That is not a laughing matter at all, because it is really great to have that great man.

Here is a mother who gave birth to a lot of children—child number one, child number two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen—if all of them come to express their love, it is downright annoying, coming and saying, "He said this and make him stop saying that," and another also

"When there is a balancing point, that point goes around and around in eternal motion. When God comes down, and we are going up, God is happy because we are going up."

says something at the same time, and really you get dizzy, it comes to a point where you cannot handle it. But do you think that is a kind of happiness or unhappiness? [Happiness!] But how can you handle everyone at the same time?

Which would you prefer, to be the best mother in the world or the worst? To be the

they don't have an anchor line, so it just drifts around and all the directions are complicated and they don't know where that direction is. If there is a child here and a child there and children over there, then all are anchor lines, making you stable, then not hysterical. She can't even own a man, because she doesn't keep a right relationship with him, she doesn't adjust to him. So that all she remains is hysterical. That mother has to be round minded. In the Unification Church we should have at least three children or more. With fewer children you will only know one season, will never know three other seasons. One season lasts three months. Jesus had 12 disciples because they represented all directions and seasons.

In that respect Mother is very great. Mother has so many children and so many children is the textbook of herself and she becomes the greatest princess and eventually queen by rearing the children. According to how each child responds, that gives her the base to relate to all humanity, because she can say, "Oh, that person resembles my such and such (third, fourth, fifth) child." She has a complete reference to all the framework of people. The mother who has reared many children well cannot be a bad person.

But it is not easy, it is the most complicated, the most difficult. Even handling one child we all know is so difficult, let alone 12, there is no time to rest, either

First Shipment of Books to Europe

By Dr. Gordon L. Anderson

The first shipment of 50 books was sent to Eastern Europe as donations from *Unification News* readers continue to come in. The shipment contained donations of 25 books to the USSR, 15 books to Poland, 6 books to Yugoslavia, and one each to other East European countries.

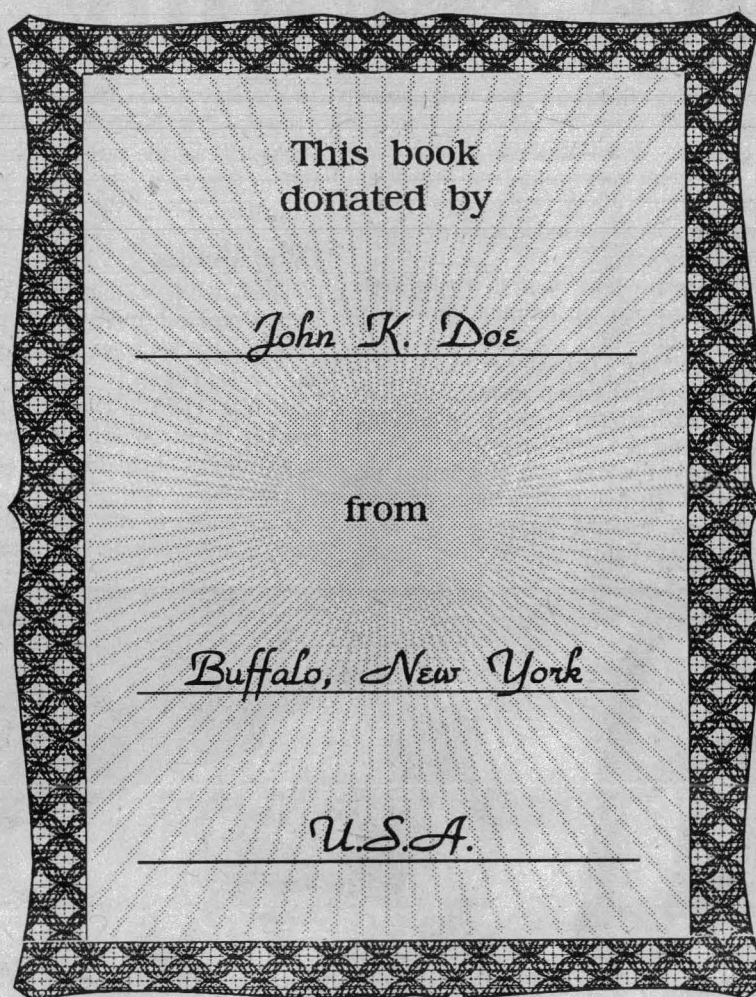
Contributors who helped launch this campaign can be proud that it was begun even before *The New York Times* noticed the need in an article titled "Starved for Books: Another Hunger in Eastern Europe" (May 21, 1990).

We would like to encourage continued contributions to this worthy cause.

Inside the cover of the books are certificates noting the names of the donors. This in itself should help readers view United States citizens in a favorable light.

Hard currency remains scarce in Eastern Europe. People who want to read about Western developments have been unable to do so. The high quality books we are sending include ideas of the broadest possible nature which can stimulate readers to take positive steps for the sake of the world, rather than to turn to another form of narrowness or dogmatism. The contributions we send are undoubtedly a condition for our movement's expanding positive impact on Eastern Europe.

I would like to take this opportunity to thank those who have contributed to this project.



SERMON

from page 3

together with the white people, still alright, still they would be in the fold. After 10 generations, even though they are a white couple, the black might come out, because of the blood a few generations back. Isn't that true? We don't even think about it, and we think we have a difficult life. But I have to seriously deal with that problem.

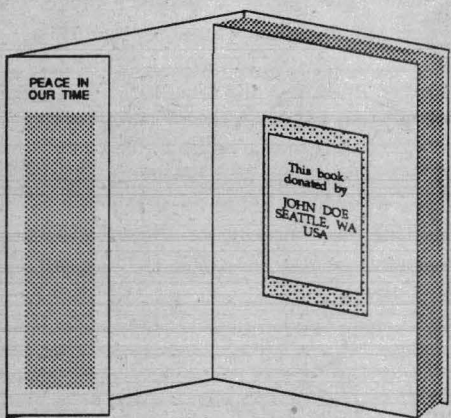
The white and black are two extremes. The whites are greatly in need. Somebody has to help them and bring them around. Whites by themselves cannot help themselves.

The Puritans just came out of their country and traveled far, and who did they meet? Indians. White people met the Indians. Actually the Indians saved them. If Indians had treated the white people who were immigrating harshly, they would have had no chance of surviving. They were greatly outnumbered. America really is on the verge of perishing and was more so on the verge of perishing. And Americans could not help themselves.

So who is living well? American white people may think they are living well. They have lots of everything, but we, who are suffering, but helping them crucially, we feel we are living well. So who is actually living well, in the universal view? [Us.]

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Announcement About The 'NewSpirit' Newsletter

By Dr. Tyler Hendricks

The Unification Church American headquarters is discontinuing publication of the *NewSpirit* newsletter, at least for the time being.

The newsletter began in January of this year, and the July issue will be the last. *NewSpirit* was begun for several reasons: one, as a vehicle to update headquarters' membership records; two, for the sake of communicating church news and testimonies; three, to raise consciousness

about tithing responsibilities. At this point we have made substantial progress in all three areas through *NewSpirit*.

The readers of *Unification News* are aware via our pages that Reverend Moon is engaged in substantial providential commitments for world peace. His primary concern over the past twenty years has been the free world, centering on the United States. The work of that era was not an end in itself. Its purpose was to build a foundation for the next stage: world peace.

One essential element in the establishment of world peace is the ending of resentment, the realization of justice. Communism cried out for justice and failed.

Why? because it was centered on human perspectives and human powers. Justice comes from God. Reverend Moon, as an instrument of God, is turning his energies, and the energies of his movement, toward the realization of justice for the oppressed peoples of the communist world.

America must do the same. The United States can no longer receive benefits from the rest of the world; it must become a nation which can give to the world, selflessly. It was such a nation in the past. It will become such a nation again. And Reverend Moon is leading the way. The Unification Church will pick up the baton, at all costs. And will cry out to America to follow the same ideal, the same true love.

It would be a long story to explain a budget constriction at the church headquarters, and the wisdom of discontinuing a particular publication. Not all is lost, however. The *NewSpirit* mailing list will be added to the UNews list, and much of the *NewSpirit* type material will be added to UNews, in a special "Church News" section. Through this way our many readers who are not active church members will gain greater insights and inspiration about our local spirit and activities.

To Dr. James A. Baughman, whose inspiration brought *NewSpirit* into life, and to Richard Lewis, Gary Fleisher and Sarah Ribble, to whose work brought *NewSpirit* to your mailbox, we publicly offer thanks and the eternal word: let's keep going!

New HQ Policy on ID cards

At the National HQ Membership Department, along with keeping accurate records of members working in America, we issue the national Unification Church identification cards. These cards should be carried and used with pride. They are especially needed to access church buildings and properties in major cities.

We are preparing a new credit-card size ID. In the past the ID replacement fee was \$5. Now, due to the increased cost of

materials and equipment, it is necessary to charge \$10 for every renewal or replacement ID card. This is in effect as of August 1, 1990.

This is the policy on issuing ID cards:

1) New members need to have attended 21-day workshop, have a membership form filled out by them and signed by their central figure along with two pictures and the \$21 membership fee.

2) For lost IDs or renewals, we need a recent passport-sized photo, a letter of

verification of active membership from the central figure and the \$10 fee.

ID cards may be obtained through the mail or in person at the Headquarters

building. Please address requests to Membership Dept.

4 West 43rd Street

New York, NY 10036.

Please make checks payable to HSA-UWC.

CHURCH CALENDAR

AUGUST

- 4 Kook Jin Nim's 20th birthday
- 5 Sun Jin Nim's 14th birthday
- 20 THE DAY OF TOTAL VICTORY
- 31 Shin Goon Nim's 7th birthday
Shin Kwon Nim's 2nd birthday

SEPTEMBER

- 6 In Jin Nim's 25th birthday
- 18 Foundation Day
- 24 Hyung Jin Nim's 11th birthday

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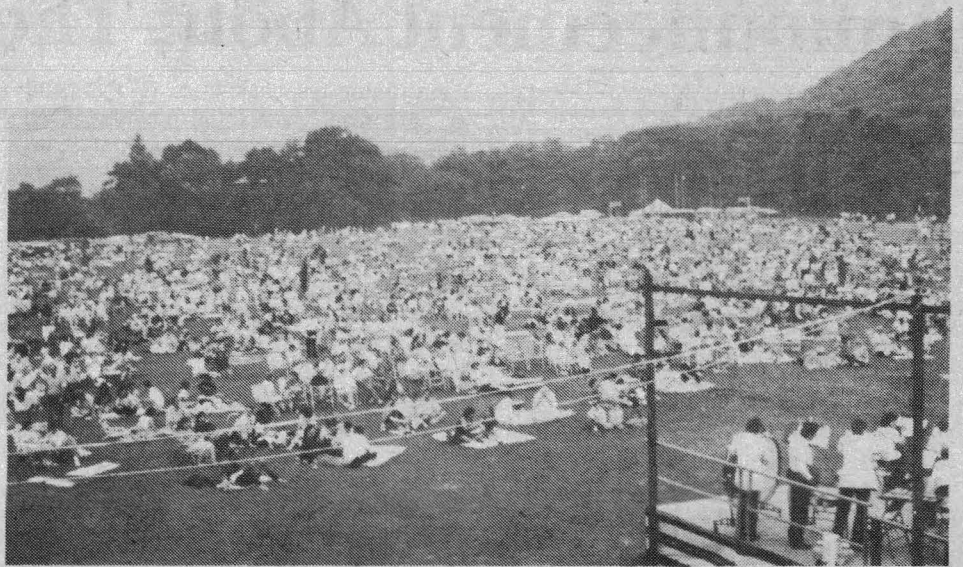
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NYC Symphony Performs At Bear Mountain



By Linda Perry

The New York City Symphony traveled to Bear Mountain Park on June 29th, to present a concert as part of the park's Independence Day Festivities.

The Palisades Park Commission had

invited the orchestra to perform as a prelude to the annual Fourth of July Fireworks display that is held at the Bear Mountain Inn. It is hoped that the orchestra can make this an annual event at Bear Mountain.

The orchestra's Music Director, David Eaton, led performances of patriotic and

popular music, as a crowd of several thousand gathered on the large athletic field in anticipation of the fireworks.

The concert started outdoors as planned; however, inclement weather caused the concert to be moved into the Bear Mountain Inn after only twenty minutes. Several hundred people jammed into the Inn and

the remainder of the program was presented without any problems.

The audience was wildly appreciative of the New York City Symphony's performance and park officials, though disappointed about the weather, nevertheless felt the impact of the orchestra's presence in the park was extremely positive.

Third Graduation Held at Jin-A

By Mrs. Mamiko Rattley

It's a picture-perfect summer day: clear sky, warm sun shining, but not humid. I feel God is telling us that He is always with this school. One by one the 19 graduates each come up onto the stage to receive a diploma. Each shining face brings me memories of four years and more, of all the things these children and their teachers have done together.

On opening day at Clifton, at the beginning of 1988, the children were all so excited about their new nursery up the hill. They didn't want to go inside, but wanted to play in the snow. Yellow school bus, a big swimming pool, green grassy playground...

To arrive at his third graduation day, July 7, 1990, has not been easy. From time to time I felt it was not going to work. But

whenever that happened, finally it was the smiles and joyful voices of laughing children that kept us going, to overcome each challenge we faced.

The irreplaceable time of a child's early life is easy overlooked and forgotten in this busy world. The special gifts God gives have to be unwrapped by someone. By whom? Parents. Teachers.

As educators, we can never say we did enough for these graduates, but at least we can say we held on to what we promised God: to look after these precious children with all our heart, as long as they are with us. And they can remember their wonderful school up the hill, and all their friends and teachers.

Some day, we pray, their memory can help them stand firm before this world and God.

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HOME CHURCH IN BOONVILLE

Irede Ren with one of the floats for the parade during the annual fair in Boonville, CA.



COUNCIL FOR THE WORLD'S RELIGIONS CONFERENCE

Places Of Worship In Multi-faith India

By Dr. Frank Kaufmann

'Places Of Worship In Multi-faith India' was the title of a conference co-sponsored by the Council for the World's Religions, the Indian Institute of Islamic Studies, and the Guru Nanak Foundation. Between March 17-20 of this year, against a backdrop of violent rioting, political maneuvering, and a nation longing for peace and resolution, 33 Indian dignitaries and people of influence gathered to work out answers.

The complex religious history of India has created a present situation which blisters with violent conflict, and national problems that defy resolution. It is a testimony to the human spirit that solutions are optimistically sought, and it is a testimony to the founders of the great religious traditions that their messages and insights provide the only legitimate ground upon which serious agendas for peace can be put forth.

In India, as in many places around the world, power-hungry politicians exploit religious sensibilities of the masses to suit their own needs and political agendas. Both leaders and common people succumb to this manipulation of their pride and honor, even going so far as to violate the teachings and fundamental principles of their respective faiths, involving themselves in violence and aggression.

On the sidelines, members of the modern, secular media gladly fuel the flames of destruction in the hopes of selling more papers, winning the largest viewership on the six o'clock news, and promoting the flawed, scientific ideologies by which one demonstrates oneself to be "modern," "enlightened," "objective," and "rational." Reportage and analysis of so-called "religious" phenomena is carried out by people (i.e., your average news reporter, or editor) who know no more about religion and spirituality than the Dalai Lama knows about running a successful newspaper. Consequently, world-wide consumers of "news" (including political, economic, and cultural leaders) come to be convinced of the existence of "religious wars," "religious rioting," "religious uprisings," etc. All misnomers.

Of course people of different religions have a great deal about which they may potentially differ, or even enter into conflict. But truly religious people have an infinitely greater potential to resolve conflicts because the very principles which define their lives are grounded in revelations and insights designed to bring peace and prosperity through humility and self-sacrifice.

Here at the Places of Worship conference, India's greatest religious leaders actually had to make their way past violent rioting in order to arrive at the conference site. Principal spokespeople for the three religions involved spent days together both representing the perfect compatibility of their respective faiths and applying that compatibility by intensely laboring together in search of solutions.

Sacred land

The issue for this particular conference

involved, as the title explains, places of worship, sacred land. Throughout its long history India has been ruled by powers which, at different times, identified themselves with different religions. There was a long period of Muslim ascendancy, as well as that of the Hindus. The Sikhs also participated in this historical entanglement, coming onto the scene somewhat later (from the early 16th century). With each change of ruling class, mighty warriors and emperors, anxious, as all people are, to attract God's

favor, spent abundantly on their gods. These symbols of their devotion included building bigger and better places of worship, better than those of the former (vanquished) powers. And if these bigger and better places could be built on the former sites of the vanquished gods and their peoples, thus "erasing" all signs of the "false" and "weaker" powers, so much the better.

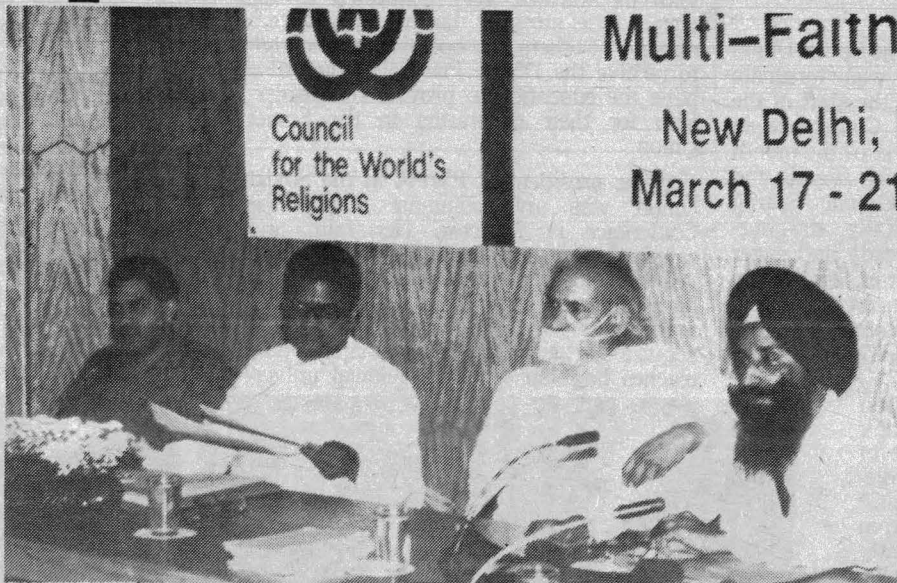
Now the war games (of that particular sort) are over, and India attempts to govern itself as a secular democracy, granting equal rights to all religious believers. But history has left this land with mosques where temples once were, temples where mosques once were, sacred burial grounds

The risk paid off. The conference was attended by the foremost representatives of the religions involved. Two Jathedars (the very highest leaders of Sikhs), Imams (Muslim), Hindu Priests, Acharyas (a title of honor or sainthood in Jain and other Indian religious traditions), university vice-chancellors, Supreme Court justices, foundation founders and presidents, commercial leaders, journalists, students, and monks and holy men and women, worked together. Press conferences were held, television crews were sent to cover the inaugural banquet (which was attended by parliamentarians, ambassadors, and other city, state and national leaders), and religious communities around the city held special

change can occur. For millennia the power of self-interest has generated ideologies and human institutions which, for the petty gain of a few, breed resentment, war and degraded human existence. The process of building peace requires an even greater commitment on the part of those involved in creating ideologies and social institutions designed to promote peace and the flourishing of human goodness.

The process can happen only one step at a time, but this conference was a very big step.

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Dr. Frank Kaufman; Sri Srivatsa Goswami, the Caitanya Vishnavait sect of Hinduism; Muni-ji Acharya Sushil Kumar, Jain saint; and Atheda Manjit Singh, Sikh leader.



Participants in the conference: Places Of Worship In Multi-faith India.

occupying now valuable land, and a host of other historical legacies that muddy the contemporary waters.

As for specifics, the big issues for this conference were 1) the massacre of Sikh worshippers, by government troops, in the Golden Temple in Amritsar, following the assassination of Prime Minister Indira Gandhi, and 2) what is known as the Ram Janma Bhoomi-Babri Masjid controversy. (Ram Janma means the temple which marks the site of the legendary birthplace of the god Rama (a Hindu holy place), and Bhoomi-Babri Masjid is the name of the Muslim mosque which at present stands on the grounds of that site.)

Both issues burn on the present political scene. The latter virtually dominated the most recent Indian national elections. Who then would dare gather the very leaders of each of these religious communities (Hindu, Muslim and Sikh), and put them together, in the public eye, in search of peace and resolution?

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SOUL OF RUSSIA

In Ruble-land, Pt. III: Portraits of the People

By Erin Bouma

On my third visit to the Soviet Union in April 1990, I was fortunate enough to serve on the staff of the 11th World Media Conference in Moscow and then for the rest of the month stay in Soviet homes and visit friends and contacts. Following the Cosmic Spring Victory of the Moscow Rally, my one-woman tour proved how ready and eager the Russian people are to experience genuine hope based on sincere emotional investment by men and women of faith. There is a clear yearning for God and True Parents in their lives.

I noticed that not one person in the USSR expressed any hostility to me or mistrust of Americans. In fact, a middle-aged woman across the aisle from me on my train from Kalinin to Leningrad, silently offered me pieces of candy as a token of friendship and I gave her some flavored potato chips to try in return. Then, a Russian-speaking young man who gave me a ride in his car into Leningrad, stopped to get some cigarettes and insisted on giving me a souvenir case of boxed matches as a simple gift. I gave him a picture postcard of Washington, DC. Another Leningrad woman, when I arrived at her apartment door at 10 p.m. in my search for a friend, invited me in warmly, phoned Tanya and then walked me over to meet her a block away. These unexpected gestures of help and friendship truly touched my heart and made me feel at ease.

In fact, I discovered firsthand that having even one American friend can transform a person's life in the Soviet Union. It opens the doors to new ideas and information, not to mention items in short supply and coveted Western goods. The deepest encounter of this kind came when Garik in Grodno took me to meet Lola, an unmarried spiritualist in her late 50s who spoke a number of languages. Upon being introduced, Lola embraced me with tears, proclaiming that she had prayed all her life to meet an American before she died. Again, as she served tea and cookies, Lola assured me that her heart was full and could barely contain the excitement she felt about our meeting. Her small house (not apartment) had decor to match her personality and myriad interests from astrology to Esperanto; magazine photos of pop stars and country scenes added color to otherwise plain walls and doors.

We spent maybe an hour together and she was very interested to hear about a dynamic new age of spirituality taking place on the earth, unlike anything ever seen before, which would open up borders and close distances between people. I regret that I didn't get Lola's photo, because when Garik and I stopped by again she was not home, but I left some simple presents for her. Lola sent me a card and in it she states that she thinks so often of me and desires to see me once more in her lifetime. She closes the note with affection: "All my love. I kiss you a million times. Come to me please, I am waiting for you. Your little friend, Lola."

In Moscow, many of our Novosti staff assistants during the World Media Conference were bright, recent college graduates. They were eager to be involved and found working with us unlike anything they had ever done before. Some, like Egor who worked in the Novosti Press Office, had deep experiences with us through the conference and on both the Moscow City tour and at the Little Angels performance. After the conference I ran into Egor at the Novosti offices in downtown Moscow and,

again, he was so grateful to have worked with us and felt very connected to our vision. I feel strongly that he, along with a number of others, are open-hearted enough to receive the Divine Principle. They also have the education to provide real leadership for their generation in the Soviet Union.

Irena, president of PWPA in the Soviet Union, was my roommate during the Conference in Moscow. Her faith and sincerity saw her through several lonely years of pioneering and helped her to keep her equilibrium as a single parent after her marriage dissolved. Going a long course to acquire her advanced degree, Irena now teaches linguistics in a provincial univer-

Leningrad.

Vera skillfully negotiated a cab ride home for me in rubles, which is no small feat. Unfortunately, I got lost the next morning and our arrangements to meet at the Russian Museum didn't work out and so I missed meeting her son. But on my final day in Leningrad we were reunited and she gave me a beautiful plate, vase, salt dish and handpainted Easter egg of her work. She also insisted on providing me with a smoked chicken, bread and fruit meal for my train trip to Grodno.

Also in Leningrad, I visited Tanya, who stopped by our Moscow Hotel the day before Easter. Tanya, a lovely engineering student whom I met last summer, lives at

visit helping to drive us places. Arturo once had an opportunity to visit England in a student delegation but was instructed to defend the Soviet invasion of Afghanistan. His English is pretty good and we were able to share viewpoints. The Oganesyans are a joyful, embracing family who pulled out their family albums to show me and made me feel right at home.

Down the street lives Andrew with his family. Andrew's lovely wife Nadya is a slightly-built blonde who patiently cares for her husband and two children. She served a wonderful luncheon including a tasty cold soup. Nadya opened her heart to me and gave me a great hug when I was leaving. Across town, we visited Andrew's mother and twin sister, Tanya. His sister is a very natural and gracious woman in her early 30s, who has one daughter. She is someone I would like to get to know better since I found her both intelligent and giving.

I first met Andrew's painter friend Sergei when he arrived with Andrew and Garik in Moscow. Tall and aristocratic in bearing, he has worked with Andrew on church restoration and has collected a number of small icons and religious items. He commented that he much prefers his town in Byelorussia to the bustle of Moscow, but he also was curious about life in America. I met his wife and baby son briefly in their heavily decorated apartment and he showed me his latest mystical painting. It is no wonder that he was inspired by the Salvador Dali calendar I gave to him.

One special evening Garik, his schoolteacher friend Yuri and I drove from Grodno over the border 15 miles to a Lithuanian resort park. There we dined at a rustic little restaurant. The small crowd danced gaily to the band performing folk and dance tunes, almost in spite of the government blockade of Lithuania at the time. Yuri is divorced with one small daughter; his wife was not principled and he hopes he can find a more righteous woman in the future. He has worked in Poland for hard currency and expressed a deep desire to come and study in America. Yuri was fascinated to learn more about Rev. Moon's work and vision.

Of course, I also enjoyed the blessing of renewing and enlarging my friendship with Garik and Andrew on their home turf. We spent hours in heartistic give-and-take and I was offered many opportunities to teach principled life and internal guidance.

In all my encounters in Russia, I felt the deep yearning of the people to lead truthful, "normal" and fulfilling lives. They are all open to being loved and appreciated and long to understand God and the meaning of their existence. The simple hope that their future might be brighter than today noticeably raised their spirits and gave them new life. I don't think I have ever knowingly meant so much to so many people in my life.

Because of the deep connection I was able to make with so many special and open people during my travels in Russia, I would like very much to pioneer home church in the USSR. The hunger for spiritual nourishment and potential to build a corner of the Kingdom strikes me as an opportunity of a lifetime. Meanwhile, this is a chance to prepare myself both internally and externally for such a step. I know that many mission activities will be opening up in Russia over the next couple of years and those most inspired and determined to serve will surely be chosen.

Next Month
The Children and Babushkas



Clockwise: Sergei, Erin and Tanya in Leningrad; Egor of the Novosti press agency; Moscow airport farewell from Sergei; and the Oganesyans family at home, Garik rear right.

sity and is able to support her family. Irena, with assistance from her mother, cares for her son and adopted daughter, while actively promoting the cause of Unificationism and nurturing home church contacts. She has worked hard to build PWPA programs among her peers and prepare for the day when we can open a church center inside the USSR.

I had an opportunity to spend a day with her in Kalinin. We visited her university together and met with the Rector of the school for half an hour. He was pleased at the donation of technical equipment the World Media Association was making to the PWPA chapter at Kalinin. He was pleasant and seemed challenged to raise the material and academic level of his school. Irena took me shopping and drove me to see the only local functioning Orthodox church (which was locked). Then we had lunch at a recently opened Korean-run cooperative restaurant before I had to leave for Leningrad on the train.

An attractive, independent Leningrad artist, Vera had come by my conference booktable in Moscow and later Irena introduced us. When I phoned her studio from the Hermitage, she responded immediately by coming to greet me with flowers. After a late afternoon return to her ceramic studio and a tea party with goodies, she and I walked down Nevsky Prospect. We were able to share some about her family, life and hopes before we took in a theater production. Vera has been studying Principle and has many good questions. Her life has been hard, but she keeps a positive attitude. In addition to studying English, she has a French tutor, a sweet young man, as well. She has a determined, self-sufficient spirit and hopes to be part of creating a center of Unificationism in

home with her mother, a believer. Tanya remarked how much my meeting her had opened up contacts and correspondence with other Church members and she was grateful. I had hoped to spend her 19th birthday with her and her family, but was unable to make a phone connection. I hope that she can come on an extended visit to the U.S. soon and further explore Divine Principle. She is very bright and pure.

Family Life

In Grodno, Byelorussia, I stayed with Garik's loving family. His father, Sarkiss, was born in an Armenian community in Azerbaijan but after military service chose to relocate in Byelorussia and raise his family there. A successful plumbing contractor who has carved some comfort out of hard work, he takes great pride in a small family garden plot outside the city where he raises fruits and vegetables. The most delicious meal I had was traditional Armenian shish-kebab he prepared for me; even though I ate it cold, the pieces of lamb melted in my mouth.

Garik's Armenian mother of three has not been well and no longer holds a job outside her home. With the help of her 17-year old daughter, Marietta, she keeps their three-bedroom apartment neat as a pin and cooks up non-stop delicious meals. Whenever I protested that I was full and could eat no more she persisted in refilling my plate. Marietta attends the local university and is pursuing her interest in Armenian history, even translating into Russian a book I sent Garik. She is a shy homebody but was intensely interested in the jewelry and gifts I brought for her.

Garik's brother, Arturo, is a 28-year-old surgeon, who is single and lives at home as well. He has a car so he spent much of my

DIVINE PRINCIPLE STUDY

Why Christ Came and Why He Must Come Again

Volume Three • Part Ten

Paul referred to Jesus as the last Adam (I Cor. 15:45). For the Divine Principle, this is one of those brilliant insights which quite regrettably was never taken up and elaborated upon by succeeding generations of Christian thinkers. Nevertheless, its importance is clear. In becoming the new Adam, Jesus was to fulfil the divine mandate given to his original ancestor. Because Adam, the first man, did not fulfill his divine mission, another man has to come in his place — as a man.

In the Gospel of John, Jesus at one point asserted his humanity, not his deity. I go to the Father; for the Father is greater than I (Jn. 14:28). By saying that the Father is greater than he, Jesus made clear distinction between himself and God.

At another point Jesus is reported as drawing a sharp distinction between himself and God, exclaiming, "Why do you call me good? No one is good but God alone" (Lk. 18:19).

The Man Jesus

Beyond such statements, Jesus was in appearance no different from other men. Even his brothers failed to see anything unusual about him. One of them, James, did not join the Christian movement until after the crucifixion. Because of his very human qualities, Jesus was tempted in the wilderness by Satan.

According to the earliest Gospels, he often retired to a lonely spot to pray because, as a man, he needed strength from God to continue his exhausting ministry. Like anyone else, he was hungry and sleepy at times. More than once, the Evangelists tell us, he broke down and wept.

Jesus also became disheartened by the opposition encountered from the Pharisees and the disbelief of his fellow-countrymen even in his hometown of Nazareth. He was filled with distress when his inner circle betrayed, denied and then abandoned him to his fate.

For proof that Jesus was thoroughly human consider his agony in the Garden of Gethsemane and his lonely cry from the cross, "My God, My God, why hast thou forsaken me?" (Mk. 15:34)

The early Christian theologian Athanasius of Alexandria argued

that Jesus could be of help to us and could be our Savior only if he were one of us in every respect. Divine Principle would agree adding that if Jesus were not subject as a human being to temptations similar to those facing the rest of us, he could never liberate us from Satanic dominion. If Jesus



were not human, his life, his teaching, and his example would have no significance for us.

The Divine Mission

Nevertheless, Jesus is different. In addition to being a man who fulfilled the ideal of creation, Jesus is set off from other people by his mission. Jesus is described by John's Gospel as the true vine and his followers as its branches; only as part of the tree could they bear good fruit.

By being spiritually reborn through Jesus and the Holy Spirit, a fallen person can be restored as a spiritual child, and can ultimately come himself to resemble Jesus. If Jesus was the first fully human man, others were to achieve their own full humanity in relation to him. Jesus was the temple of God, and all others could become temples by uniting with him. In this divine mission Jesus was unique; but this mission he was to fulfill as a man.

New Life, New Birth

One of the most famous statements in the New Testament is Jesus' assertion to a stunned Nicodemus that to see the Kingdom of God, one must be born anew (Jn. 3:3). Regardless of the historical age, ever since the remark, the concept of rebirth has been a core doctrine within the Christian faith. In light of the Principle, let us investigate why humanity is called to rebirth.

As we have suggested, if Adam and Eve had fulfilled the original ideal of God, becoming true human beings, true partners and True Parents, then

the Kingdom of Heaven on earth could have been realized centered on them.

However, because of the fall, Adam and Eve became false parents, giving birth specifically to children stained with sin and generally to a world we can call the Kingdom of Hell. In this world, fallen, conflicted men and women can never find liberation unless they are released from sin and born again into new life and new love.

As we know, however, we cannot be born without parents. To inherit God's love and grace, fallen persons need parents who can represent God to them. In this sense, Jesus came as the True Father to impart new life to all humanity. He is called the last Adam (I Cor. 15:45) and the Everlasting Father (Is. 9:6) because he was to be the True Father in the place of Adam.

Mother's Role

But what of the mother's role? Just as for physical birth, for spiritual birth to occur there must be not only a True Father, but also a True Mother. Consequently, after the crucifixion, God gave Jesus the Holy Spirit


as a mother spirit, or feminine spirit, to work with the risen Christ in Eve's place.

Making restitution for Eve's part in the Fall, the Holy Spirit inspires and comforts the human heart, leading us back to God.

Reflecting her feminine essence, the Holy Spirit is traditionally known as the comforter. As children are born through the love of parents, so through the give and take of love Jesus and the Holy Spirit give spiritual rebirth to all those who follow them.

We may thus understand Jesus and the Holy Spirit as spiritual True Father and True Mother. Being born again through Jesus and the Holy Spirit means that one's spirit is made new through the love of the spiritual True Parents.

Beyond this, however, Divine Principles emphasizes that complete restoration requires not just spiritual rebirth, but physical rebirth also. The division between spirit and body so poignantly described by the Apostle Paul (Rom. 7) is to be healed. This further dimension of rebirth will take place through the Second Coming.



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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
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UNIFICATION THOUGHT

Art, Ethics and a Quiet Revolution in Values

By Paul J. Perry

The current controversy surrounding art in America has raised questions about what role ethics and morality should play in art. Central to this controversy is the interplay of artistic freedom and moral responsibility on the part of the artist. As a response to this crisis in art, the Unification Movement has initiated a "quiet revolution" of values, addressing the underlying problems of that crisis. In this article I will look at one particular aspect of the Unification Thought theory of art, namely, the relationship between art and ethics, and will consider a few of the major components of the Unification response to the crisis in art.

Unification Thought looks at the relationship between art and ethics from two perspectives: first, as a form of dominion, which must be exercised on the basis of Heart and ethical norms; and second, as the relationship between love and beauty, which are like the two sides of a coin. I will consider both of these perspectives.

Creativity and Dominion

Dominion is related to creativity. According to Unification Thought, God endowed human beings with creativity when He created them. God's intention in giving creativity to human beings was to make it possible for them to exercise dominion over creation; in other words, creativity is for dominion. Since art, by definition, is eminently creative, art is a form of dominion over creation. God's dominion is based on Heart, which is the emotional impulse to seek joy through love. Human dominion, which is a reflection of God's dominion, should also be based on Heart. Complete dominion over creation is intended to be carried out by persons who have fully inherited God's Heart. To do this, we must mature by passing through the growth process, which includes the three stages of Formation, Growth, and Completion. This is the process to reach perfection of love and character and to become ethical persons. We must first become ethical persons, and upon that foundation we can exercise dominion over creation. This means that artists, also,

must be ethical persons.

Love, in Unification Thought, is the emotional force that the subject gives to the object and which brings about their union. The subject receives an emotional stimulation from the object, which is beauty. In the case of human relationships, acts motivated by love are received by the beloved as beauty. The beloved, by perceiving beauty, feels stimulated to respond with love because beauty stimulates love. From love that is received as beauty, to beauty that inspires further love—the cycle goes on and on. In other words, beauty and love are like the two sides of a coin; they are inseparably connected.

Art is the emotional activity to create and appreciate beauty; ethics is the set of norms for the expression of love. Just as beauty and love are inseparably connected, art and ethics are inseparably connected. When we consider art from this point of view, we conclude that true beauty comes into being on the basis of true love. To clarify this point, I will discuss some core aspects of the Unification theory of art.

The Unification theory of art is called "Heartism," or "Unificationism." Heartism results from a give-and-take action between Idealism and Realism in art. The essence of Heartism is the principle that Heart and love must be at the base of creation and appreciation of art.

As mentioned earlier, love and beauty are inseparable, and beauty cannot exist apart from love. Based on the close



ARRANGEMENT IN GREY AND BLACK

relationship between love and beauty, Unification Thought classifies the types of beauty in terms of God's divisional love within the family, namely, parental love, conjugal love, and filial love. For example, those who experience fatherly love can become sensitive to sublime beauty, awesome beauty, and beauty of profundity; those who experience motherly love can become sensitive to gracious, noble, delicate, warm-hearted beauty; and so forth for each of the types of love. Therefore, sensitivity to the experience of beauty (and art) is determined by one's experience of love. This means that if we want to create or experience true beauty and true art, we must begin with true love.

When applied to artistic activity, true love should be present in three areas, namely, in the artist who creates the work of art, in the work of art itself in the form of harmony with ethical values, and in the appreciator of the work of art.

But artists today do not usually think they should embody ethics in their lives

or portray it in their works. Those who uphold Aestheticism, for instance, maintain that art exists for the sake of its beauty alone, or "art for art's sake." In painting, they believe that the important thing is not its subject-matter, but rather the way in which the colors, shades, shapes, etc. are arranged. For example, the American painter James McNeill Whistler (1834-1903) painted a portrait of his mother, but he called it "Arrangement in Grey and Black."

In literature, many works deal with the topic of love, but in most cases they are dealing with fallen love rather than true love. Of course, there have also been writers who dealt with true love, but they are very few. One example is Leo Tolstoy (1828-1910), who later in life experienced a profound spiritual conversion and used his literary genius to encourage people to live by the law of love.

The appreciation of art, according to Unification Thought, is a form of the creative; hence, true love and true beauty must be guiding principles in art appreciation as well as in creation. Our society, however, is being assaulted by decadent art

from many different perspectives and is losing its sensitivity to the moral and ethical aspects in art. One of the goals of the Unification Thought theory of art is to refine one's sensitivity to true beauty through the experience of an environment of true love.

A Quiet Revolution

As mentioned earlier, art in the contemporary world is experiencing a serious crisis. But underlying that crisis there is an even deeper social malaise, namely, a crisis of values. Rev. Sun Myung Moon has called for a "quiet revolution" of values to address the crisis of values.

Unification Thought regards art as a central aspect of culture. When art becomes decadent, culture itself becomes decadent. If artists can be inspired to experience a spiritual and moral transformation—similar to that experienced by Tolstoy—they will freely want to reflect true beauty and true love in their works of art.

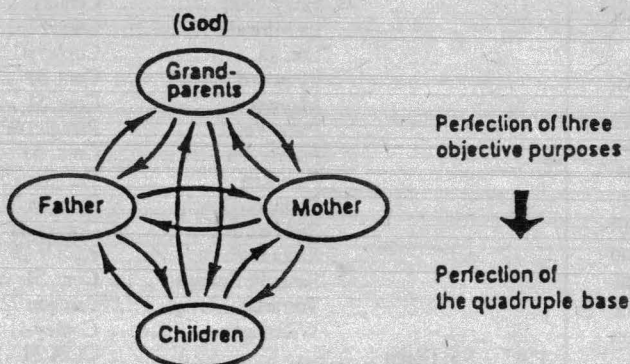
The Unification Movement is working spiritually, rather than politically, to implement the quiet revolution in values. The role of providing guidance on spiritual matters is not within the scope of a democratic government. That is not to say, however, that we should ignore the possibilities that exist within the democratic process. Laws are important, and those groups that are working within the framework of democratic principles to create a legal base for ethical values in society should be supported. Nevertheless, we should keep in mind that recourse to legislation alone would not be an effective strategy to bring a spiritual transformation in art.

The correct strategy, I believe, is the program of activities adopted by the Unification Movement to carry out its quiet revolution in values. The scope of that program is vast and involves the economy, the media, technology, education, as well as culture and art. The Unification program, I believe, can become an effective response to the crisis of decadent art in America, because it is a positive approach to the problem, seeking to create something that is desirable rather than combat something that is not.

As I see it, the Unification response to the crisis in art has three major components: First, the Unification Movement is supportive of conservative groups that seek to protect the public against inappropriate encroachment of immorality, especially in areas affecting youth. Second, the Unification Movement is reaching out to the artistic community, as well as to the intellectual community in general, with an intensive program of education on the Unification worldview, including its theory of art. And third, the Unification Movement is actually creating a new standard of art by supporting artistic and cultural organizations and activities, such as the Little Angels Arts School in Korea, the New York City Symphony, and the Korean Folk Ballet.

All over the globe, the Unification Movement is encouraging a new standard of creativity in music, painting, drama, literature, dance, etc. Through such programs, especially through educational activities, the quiet revolution proposed by Rev. Moon is going forward.

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UNIFICATION THOUGHT

Seminar at UTS Augments Unificationist Scholars

By Jennifer P. Tanabe, Ph.D.

On June 22-24, 1990 a Unification Thought seminar was held at the Unification Theological Seminary in Barrytown, New York. The 18 participants included 8 non-Unificationists, professors in such fields as philosophy, religion, medicine, education and physics. All were present to learn and to contribute to the development of Unification Thought in the West. Here "the West" refers to the West as opposed to the Orient, for two of the participants were from the East: Eastern Europe!

The schedule consisted of Unification Thought lectures, given by Unificationist scholars who graduated from the 21-day seminar last summer and who will be presenting papers at the Unification Thought Symposium in Tokyo this summer. Several of the non-Unificationist participants will be respondents to our papers at that symposium. Following each lecture was a period of discussion.

The seminar had two purposes: (1) an opportunity for non-Unificationist professors to learn Unification Thought from certified lecturers, as a foundation for the ICUS meeting in 1991 at which they will present papers on Unification Thought; (2) an opportunity for lecturers to practice presenting Unification Thought to non-Unificationist scholars, and in some cases to receive some feedback on their papers for the Unification Thought Symposium.

Harmonious cooperation

Both purposes were fulfilled in a spirit of harmonious cooperation, openness and mutual respect. Several of the participants mentioned that they had come to learn Unification Thought, and took notes very seriously during the presentations. On a number of occasions participants expressed great excitement at the potential of Unification Thought for the development of their field, e.g. in medicine. All participants were very happy and grateful to be present, and contributed to lively and constructive discussions.

From the side of the lecturers, too, the conference was very valuable. I was impressed by the improvement in the quality of our presentations. Clearly we have learned a lot from Dr. Lee's teachings last summer. Several lecturers were asked with very short notice, one or two days only, to give a lecture on a different topic and yet they performed extremely well. It seemed that we fulfilled the role of "certified lecturers."

My own experience at this seminar included not only the opportunity to present a lecture and receive feedback pertinent to my presentation in Tokyo, but also the responsibility of being the moderator. Thus the feminine aspect was included in this seminar through my greater participation rather than by having more women present! Fortunately, as moderator my task was made easier by the open and friendly atmosphere, which was highly

conducive to spirited and constructive discussion.

There was never that awkward moment after a presentation when no-one volunteers a comment and there is still an hour to go before lunch! The participants maintained a harmonious spirit, freely expressing their approval and asking questions, but always with respect and friendship towards the other participants. I never had to call a halt

Axiology a discussion ensued concerning people who have a value system radically different from ours, or no religious values, such as the muggers and rapists we are afraid of encountering in New York City. Dr. Kim reminded us that such people are as they are because of the Fall, and that we must focus on the establishment of the Kingdom of God on earth. This will be done through uniting all religions and

cultures as one family under God and True Parents.

As I reflected, I realized that that is indeed the practical approach; worrying about being mugged in New York City will not help anyone. However, striving to build one human family centered on True Love will result in the ideal we are seeking both theoretically and in practice, and thus will also provide a foundation for helping the muggers repent and change.

Dr. David S.C. Kim, in his closing remarks at the conclusion of the seminar, reminded all the participants that the Unificationists are young scholars who need to learn from our more mature colleagues. He urged them to support us this summer at the Unification Thought Symposium, giving credibility to our presentations by their critiques as respondents. It became clear to us that the harmony that had developed among us would provide the foundation for Unification Thought to be received by those attending the symposium in Tokyo.

We now look forward to our meeting there, and pray that we can communicate to scholars from all nations this understanding that God and Rev. Moon have given to us.

Reprinted from "Cornerstone"



Unificationist scholars at the first Unification Thought seminar in 1989.

in order to break up a fight!

Clarification

Many interesting questions were asked. Also a number of terminological clarifications were called for. Those who were not familiar with Divine Principle questioned terms such as subject and object positions. Dr. Richard Rubenstein was able to clarify this by saying that when his four-month-old daughter smiled at him during breakfast he felt that she was in the subject position and he was in the object position, receiving her love. Therefore the positions are interchangeable, with no difference in value between them; even God can be in the object position. He was glad that his daughter can contribute so early in her life to the development of Unification Thought!

Our discussions were always lively, and in some cases humorous. Following the lecture on the Theory of Art, there was considerable discussion about how a work of art is created. In Unification Thought there are two stages, the first being the development of a plan and the second the production of the work itself. Several examples were cited of artists receiving inspiration and producing works of art very quickly without apparently going through the process of developing a plan first. At that point the lecturer, Mr. Paul Perry, also admitted that the three songs he had written in his life were written in a fifteen-minute period, without conscious planning on his part! Suggestions from the participants included the possibility that the songs were in fact composed by someone in the spiritual world, and Paul had received them as inspiration. Such discussions will surely lead to the development of Unification Thought!

Dr. David S.C. Kim

Our U.T.S. president, Dr. David S.C. Kim, was also an active participant in the seminar. Several times he entered the discussion in his usual spirited fashion, his clear vision rescuing us from our entanglements. For example, after the lecture on

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Recent Happenings in the World of Religion

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

Eastern Orthodox leader, in first U.S. visit, urges new awakening

Washington—The spiritual leader of more than 250 million Eastern Orthodox Christians worldwide has delivered a message of peace, environmental integrity and spiritual rebirth in a historic visit to the nation's capital. The Ecumenical Patriarch Dimitrios I of Constantinople, in his first pilgrimage to the United States, has called for a new awakening of his flock—which counts an estimated five million members in this country—to the problems and challenges of a rapidly changing world. "Not only do points of war and conflict persist in many parts of the world, sometimes fed by religious fanaticism, but the world itself is in a constant state of unrest and turmoil," the 75-year-old patriarch told a group of government and church officials July 8. His Holiness Dimitrios, the "first among equals" of Eastern Orthodox leaders worldwide, said "division and schisms cannot be justified in the life of the churches," during a July 14 worship service in New York hosted by the National Council of Churches, which counts a total of nine Orthodox bodies among its 32 member denominations. Speaking to a group that included Orthodox, Protestant and Roman Catholics, the Istanbul-based patriarch said, "Unhappily, the second Christian millennium became a period of successive divisions. The ardent wish of all of us is that the impending third millennium will be a time of healing from these wounds."

For Nicaragua's cardinal, new political role and a new cathedral

Managua, Nicaragua—Cardinal Miguel Obando y Bravo, who for 10 years worked relentlessly in opposition to the Sandinista government, is enjoying a new insider's status in this country's corridors of power. As one of the staunch backers of the new president, Violeta Barrios de Chamorro, the ranking Roman Catholic prelate has been given places of privilege at state ceremonies, he has been photographed countless times at official functions and he reportedly had considerable say in the choices for Mrs. Chamorro's cabinet. And it was the cardinal who was called on to bless the government buildings before the new government took over from the vanquished Sandinistas. But the most enduring symbol of Cardinal Obando's revived status in Nicaragua will be the new \$3 million cathedral, to be built on prime property at the southern edge of this city with the help of the Chamorro government, the newly elected mayor of the city and a U.S. tycoon. For Mrs. Chamorro, the cathedral represents fulfillment of a campaign promise she made to build "a dignified cathedral" for the cardinal, whom she called "the great shepherd of the Nicaraguan people."

Abortion a hot issue for German reunification

West Berlin—As talks for the reunification of Germany continue, abortion has become a hot issue for activists on both sides because East German abortion laws are more liberal than those in the West. Cardinal Joachim Meisner of Cologne is so concerned that the Federal Republic's law might be weakened that he said he opposes German unity if the "death of unborn children" must be the price paid for it. Despite the differing laws, both East and West Germany have high abortion rates. East Germany has 80,000 abortions a year, or five per 1,000 population, and West Germany has 250,000, or four per 1,000. West German law make abortion a crime punishable by up to three years in prison and/or a fine. But Paragraph 218 of the criminal code provides an exception in situations of "hardship" to a pregnant woman. Almost 80 percent of the abortions in the country are performed under this clause.

Religious cable signs J. C. Penney as first advertiser

New York—VISN television network, a cooperative effort of 23 faith groups, has taken a major leap forward by signing up J. C. Penney as its first major corporate advertiser. According to VISN President Nelson Price, the retail giant has agreed to advertise on the fledgling network to the tune of approximately \$1 million over the next several years—a development which he hopes will have a "domino" effect and lead to the signing of other major advertisers. Ultimately, it is the interfaith network's goal to be fully self-supporting through advertising revenues and cable subscriber user fees.

Bishop Gracida announces two excommunications; warns of third

Roman Catholic Bishop Rene Gracida of Corpus Christi, Texas, has informed the director of an abortion clinic and an obstetrician that they have been excommunicated and has warned another abortion clinic director that she faces the same penalty. Rachel Vargas, the 32-year-old director of Reproductive Services, Inc., received a formal excommunication decree June 1 following two warnings, but she did not make the information public until June 29. She has worked at the clinic for eight years, but she received the warnings only after she was interviewed on a local television station and described herself as a "pro-choice Catholic." In his June 1 letter, Bishop Gracida informed Ms. Vargas that "your cooperation in procuring abortions is a sin against God and humanity and against the laws of the Roman Catholic Church. My hope is that you will see the evil of this practice."

AAUP censures Catholic University for its action on Curran

The American Association of University Professors has placed the Catholic University of America on its censure list for its refusal to allow Rev. Charles E. Curran to continue to teach Catholic theology there in 1986 despite his status as a tenured faculty member. The censure resolution was adopted June 16 at the association's annual meeting at Georgetown University in Washington, D.C. and was based on a report of an investigating committee which concluded that the university had violated "values of academic freedom and institutional autonomy that the administration had publicly promised to uphold." Rev. William J. Byron, president of the university, said the AAUP action represented "a serious misunderstanding of the case" and stressed that "academic freedom is not absolute freedom." Catholic University told Father Curran he was ineligible to teach Catholic theology after his published views in the area of sexual ethics, especially birth control, divorce and homosexuality, were



censured by the Vatican.

Catholic bishops interrupt retreat to meet with married priests

Santa Clara, Calif.—Only the pope can declare an exception to the rule that prohibits married Roman Catholic priests. And Pope John Paul II had made it clear that, while he will allow ordination of certain former Protestant clergy who are married, he will make no such exceptions for former Catholic priests. So why did a group of American bishops take time out from a spiritual retreat here to meet for an hour with representatives of CORPUS, the national association for a married priesthood? "I think there's everything to be gained by conversation, even if you're discussing, or sometimes specifically because you're discussing, issues you disagree on," said Bishop Donald Wuerl of Pittsburgh, head of the National Conference of Catholic Bishops Committee on Priestly Life and Ministry. CORPUS member Gil Heiman of Sterling, Va., wearing a T-shirt that read, "Married Priests Do It Gracefully," called the meeting with the bishops "a real step in the right direction. I think it's something that's long overdue." The meeting occurred June 23 when a group of bishops took a break from their week-long spring meeting being held on the campus of Jesuit-run Santa Clara University. CORPUS representatives and their families, meanwhile, were meeting on the nearby campus of San Jose State University.

Church of Ireland first to ordain Anglican women priests

Kathleen Young and Irene Templeton were ordained at St. Anne's Anglican Cathedral in Belfast June 24, the first Anglican women to be ordained priests in the United Kingdom. The historic ordination was deliberately low-key and came less than a month after the Church of Ireland approved the ordination of women to the priesthood and episcopacy. Television cameras were not allowed to film the Sunday service in which four men were also ordained. Absent from the service was the Archbishop of Armagh, Robin Eames. "The primate is ordaining his own new priests in Armagh today, but his thoughts and prayers are with us," said the Rev. Irene Templeton.

Unitarians applaud doctor-assisted suicide as 'honorable'

Milwaukee—The president of the Unitarian Universalist Association, known as one of the nation's most liberal religious bodies, drew loud applause during the denomination's General Assembly here when he said doctor-assisted suicide could be an "honorable response" to suffering. The comments of the Rev. William Schulz, who has headed the association for five years, came less than three weeks after the highly publicized doctor-assisted suicide of a Unitarian woman from Portland, Ore. The

June 21-26 gathering attracted 1,349 delegates representing the association's 190,000 members. In the case of the Portland woman, 54-year-old Janet Adkins died June 4 after Dr. Jack Kevorkian, a retired Michigan pathologist, hooked her up to a device that allowed her to give herself a lethal dose of chemicals.

Adventist pastors warned of dangers of sexual impurity

The world ministerial leader of the Seventh-day Adventist Church has given clergy and their spouses a profile of the type of pastor who is likely to fall victim to sexual impurity. Speaking July 1 to more than 4,000 people at a World Ministers' Council in the Indianapolis Superdome, the Rev. Floyd Bresee of Silver Spring, Md., said that "the pastor dispenses goodness, and goodness is very attractive to many women." Mr. Bresee said the pastor who is likely to fall victim to sexual impurity is one who is middle-aged, has become disillusioned with his call to the ministry, doesn't associate with his fellow ministers much, is neglecting his wife and children and has found someone else who needs him.

Scientologist's suit accuses IRS of religious discrimination

New York—A member of the Church of Scientology has filed suit against the Internal Revenue Service, charging the agency with unfairly singling out members of his church for religious discrimination. In the suit, Victor Nieves of New York says the IRS routinely allows tax deductions to members of other faiths for their contributions for religious services while denying them to Scientologists. He notes that payments for tickets to Jewish High Holy Day services and rental fees to churches for the privilege of sitting in special pews are granted tax deductions, while payments to the Church of Scientology for its counseling services are not deductible.

Christian Scientists convicted of manslaughter in son's death

Two Christian Scientists have been convicted of manslaughter in the death of their two-year-old son because of their reliance on prayer and spiritual healing rather than medical care to treat a bowel obstruction. David and Ginger Twitchell were given a sentence of 10 years' probation following the conviction that was handed down July 4 in Boston by a Suffolk Superior Court jury following three days of deliberations. The verdict was the fourth time in 15 months that Christian Scientists have been convicted of manslaughter or neglect in cases where their children have died.

Madonna defends herself against Italian Catholics' criticism

Rome—After days of controversy over accusations of obscenity and blasphemy by Italian Catholic groups, rock star Madonna opened the Italian leg of her "Blond Ambition" world tour on July 10 with a concert that only drew about two-thirds the capacity of the 32,000-seat Flaminio Stadium. On arriving in Italy July 9, Madonna read a statement urging Catholics to see the performance before judging it and advising, "If you are sure that I am a sinner, let he who is without sin cast the first stone." The entertainer also warned that if someone opposes freedom of expression, "you imprison everyone's mind, and when the mind is imprisoned, our spiritual life dies."

Restoring credibility chief task for new head of Covenant House

New York—Restoring the credibility of Covenant House and winning back the trust of its thousands of contributors is the primary task of the new president of the nation's largest youth charity. "I think my first job is to work at restoring the credibility of the organization," said Sister Mary Rose McGeady, the Brooklyn nun who was named head of Covenant House July 11. In an interview in her new Manhattan offices, she told RNS, "A lot of people are wondering, 'is this a trustworthy, reputable organization? Is their money being properly used? Are the kids really being helped?'" The 62-year-old member of the Daughters of Charity succeeds the Rev. Bruce Ritter whose resignation in February amid allegations of sexual and financial wrongdoing precipitated a loss of confidence in management and a critical drop in donations to Covenant House. The organization depended on individual contributors for 90 percent of its \$85 million budget last year. The nun has been an associate executive director of Catholic Charities for the diocese of Brooklyn, where she oversees a \$40 million budget for 80 local programs and over 800 staff. Covenant House Board Chairman Ralph A. Pfeiffer, Jr. announced that Sister McGeady had been selected from 120 candidates reviewed by the search committee since March.

Graham defies family and doctors by returning to the pulpit

Defying the advice of his family and physicians, evangelist Billy Graham went to Albany, N.Y., July 13 to preach at the final three meetings of his Capitol District crusade. The 71-year-old evangelist underwent surgery in Rochester, Minn., April 11 for the removal of part of a rib that had been injured in a fall a month earlier. He had postponed the Albany crusade following the surgery, then decided to let it go forward with preaching by his associate evangelist, the Rev. Ralph Bell.

NYC Tribune Moscow Bureau Opens with a Splash

On March 1, the *New York City Tribune* opened a bureau in Moscow just in time for the convening of the Soviet parliament. During that week, the paper was more visible in the Kremlin's Palace of Congresses than on some newsstands in New York.

Like many breakthroughs, this one came about following 2 years of negotiations, exhortations and lost documents.

Over the years, the Soviet Foreign Minister has often vented his frustration on the *City Tribune*, once describing it as "the work of maniacs."

But this year, for a variety of reasons, the government decided to welcome the skeptical New Yorkers. "With conservative values growing in their own country, the Soviets feel they have something to learn from us," says Moscow bureau chief Peter Klebnikov.

Thus, a small but distinctive voice was added to the heavyweights with million-dollar budgets covering Moscow.

The *New York City Tribune* is something of a curiosity in the Kremlin. It is the smallest, and arguably most conservative foreign newspaper accredited in Moscow. It is also the only paper with an office across the street from Mikhail Gorbachev's residence. (Contrary to rumor, no coin-operated telescope has been installed in the office.)

Despite the limitations of a small budget, the *NYCT* bureau has availed itself of the opportunities, and in many ways has a freer rein than more established publications.

Unlike others in the foreign press corps, *NYCT* correspondents are not required to live and work in a guarded compound. Klebnikov lives like a Muscovite and conducts public opinion surveys on the breadline.

Indeed, he has several advantages over other correspondents. He speaks the language fluently, has visited the country many times and can discourse at length about Siberian taxi drivers, if called upon to do so.

An investigative reporter by training, Klebnikov spent the past two years working Eastern Europe. "After going through 3 revolutions in 3 months," he said, "I needed some stability." Chances are, he won't find it in Russia.

Despite *glasnost*, the Soviets remain addicted to intrigue — "They drink it with their mother's milk," says Klebnikov, who found out his first day on the job. "My foreign ministry handler gave me my press card, congratulated me and said 'Welcome! This is a free country!'" Klebnikov recalls. "Then he edged me up to a map of the Soviet Union which was covered with a mass of red lines and a few green lines. 'The red roads are the ones you can't travel on,'" he said confidentially.

Playing a key role in establishing the *City Tribune's* Moscow bureau was Alexei

Frolov, the paper's number-two man in Moscow. Veteran journalist, businessman and gourmet cook (Siberian provencal), Alexei would add color to any newsroom. With 25 years experience at some of the biggest newspapers in the Soviet Union, (from which he was fired for writing unauthorized facts) Alexei is on a first-name basis with practically the entire Congress of Peoples' Deputies.

For Frolov, the pleasure is in working for a U.S. paper. "I am the first Soviet journalist to be accredited for an American newspaper," he proudly notes. "This is one joint venture that is working."

An expanded office was necessary. Frolov quickly found a relatively luxurious office in the Hotel Orlenek.

Frolov apologized for the office when showing it to visiting Editor in Chief Robert Morton during the World Media Conference in April (see related article). Fortunately, the boss was delighted especially when he realized that the suite afforded a view looking down on the Gorbachev residence directly across Kosygin Street.

"There are laws against that in Tokyo where I was posted for two years," Morton said before sitting down and filing a dispatch to New York.

While he was typing, the Foreign Ministry called Frolov to present the *City Tribune's* Moscow Bureau with a secretary renowned for her English-speaking abilities. "We can't afford her," protested a flustered Frolov. "She'll work for free," said the foreign ministry. "She is our contribution to Soviet-U.S. cooperation."

Most days, Frolov sends his driver Lyona to pick up Klebnikov for a day of reporting that often ends past midnight.

With the Soviet Union in ferment, the opportunities are tremendous for the Moscow Bureau. "The stories seem to fall off trees," says Klebnikov. While many of their Western colleagues are married to each other, travel together and see the same old sources, Klebnikov and Frolov track the emerging forces in Soviet political life. Klebnikov spent most of April in the Ukraine, travelling to Lvov where he interviewed a KGB general on the new Ukrainian national army, and to the

Donetsk coal mines where a club of burly mine bosses tried to neutralize him with two bottles of vodka. "Come on back when the strikes break out," the mine directors told him.

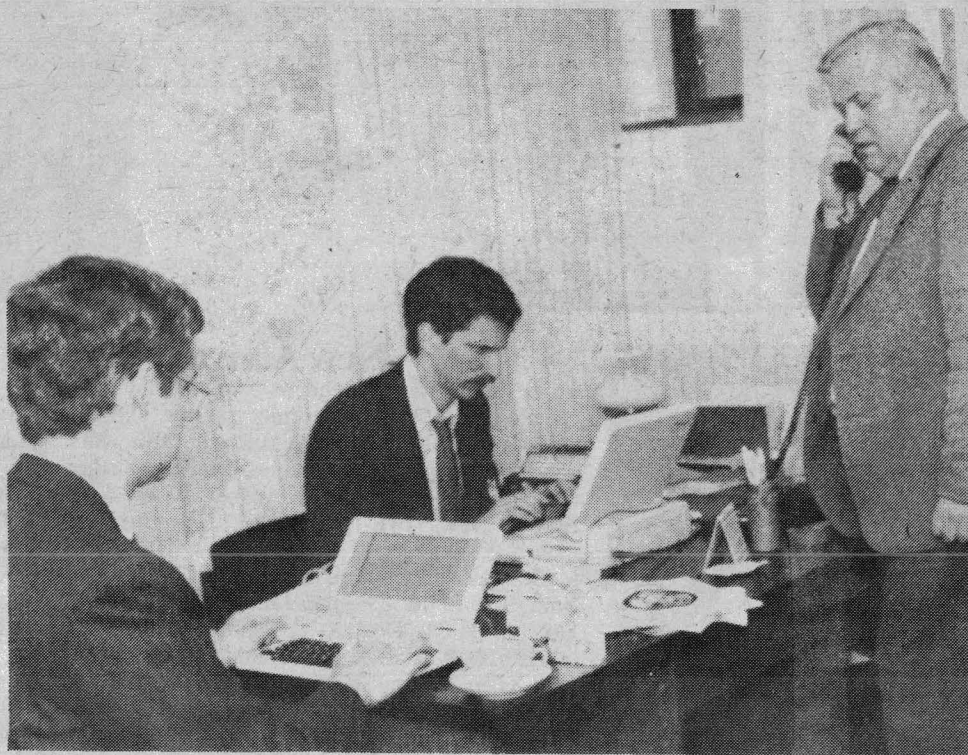
"The give and take is fascinating when you talk to Soviets trying to find a way back to the civilized world," says Klebnikov. He mentions a meeting in April

between Robert Morton, *Washington Times* Editor Arnaud de Borchgrave and a senior foreign ministry official. "After the requisite politenesses and tea drinking, we got down to some good-natured jousting," recalls Klebnikov. The high point, he said, was Morton's inspirational manifesto on why Klebnikov should be allowed to cover the trouble in Lithuania at a time when the area was off limits to the foreign press.

Besides the Baltics, Klebnikov and Frolov plan to cover religion in the Soviet Union, dissent in the military and the coming clash between the Communist Party and local governments.

Reprinted from "TribTalk."

This article deals with an organization that is not a project of the Unification Church. It is, however, inspired by the ideals and teachings of the Reverend Moon and 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 the theological perspective on the Reverend Moon's non-church activities.



The City Tribune's Moscow bureau at work. From left to right are Editor in Chief Robert Morton, Moscow correspondents Peter Klebnikov and Alexei Frolov.

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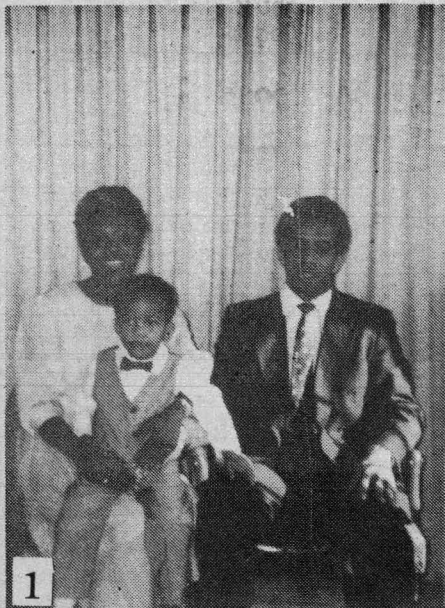
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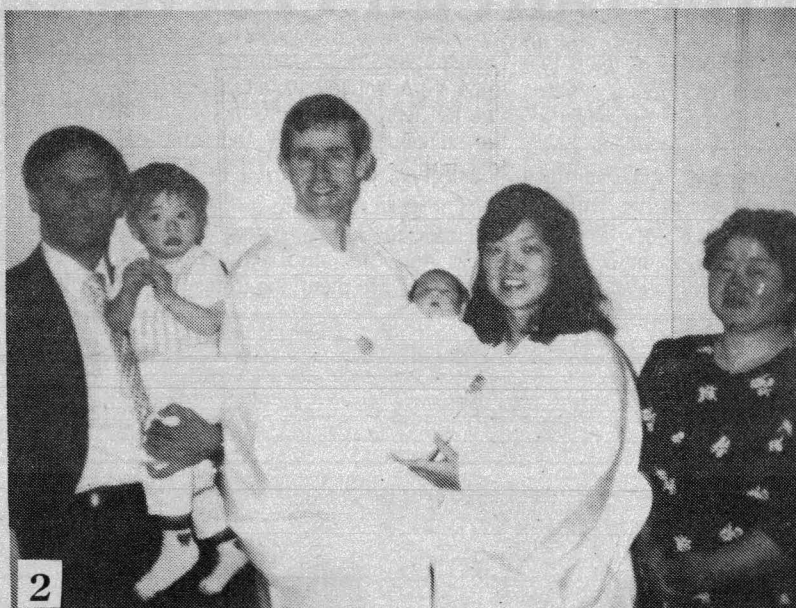
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New Arrivals

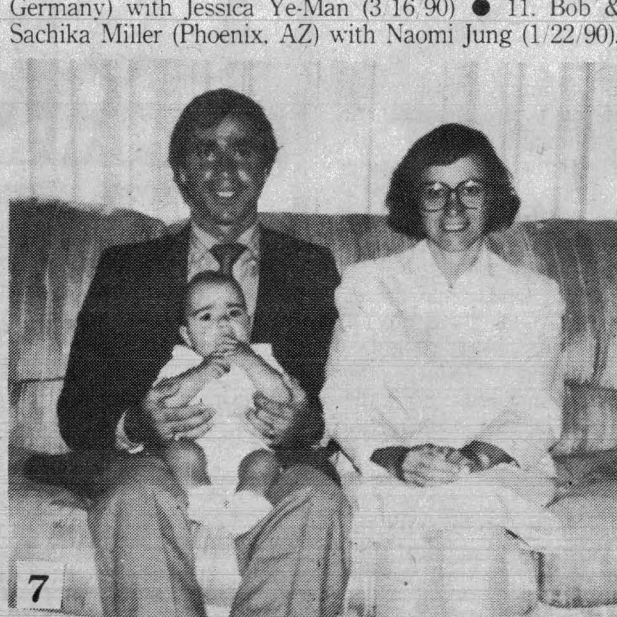
To be included, just send us a photo of your family (no ceremonial robes please; color is fine except for those indoors-without-flash orange-colored prints which will look dreadful!) with all your names plus the birthdate of the new arrival: **Unification News Arrivals, 4 West 43rd Street, New York NY 10036.** (No returns, sorry.) This month we are proud to present: ● 1. Mark & Pamela McDougald (Cincinnati, OH) with Charles Burton Song Nam (9/25/87) ● 2. Ken & Miki Bates (Ossining, NY) with Jacob (8/24/88); Douglas & Takako Bates with Jonathan (4/9/90) ● 3. Alan & June Saunders (New Brunswick, NJ) with Glen Myung II (4/10/90) ● 4. John & Margret Davenport's (Oakland, CA) Andrew Keith (5/20/88) & Alethea Morgan (5/10/90) ● 5. Shinichi & Andrea Higashibaba's (Boston, MA) Anshin Beatrice (2/15/89) & Yojin Elisa (5/4/90) ● 6. Tsukasa & Claudette Kambara (Charleston, WV) with Choon Sung Elizabeth (12/11/89) ● 7. Angelo & Frances Natanni (Norman, OK) with Francesco Sung Jin (10/25/89) ● 8. Gordon & Sandy Kelly (Tarrytown, NY) with Sandoy Catherine (12/3/90) ● 9. Werner & Kumie Preuss (Jacksonville, FL) with Andie Jun (2/5/90) ● 10. Antonio & Ruth Tumminello (West Germany) with Jessica Ye-Man (3/16/90) ● 11. Bob & Sachika Miller (Phoenix, AZ) with Naomi Jung (1/22/90).



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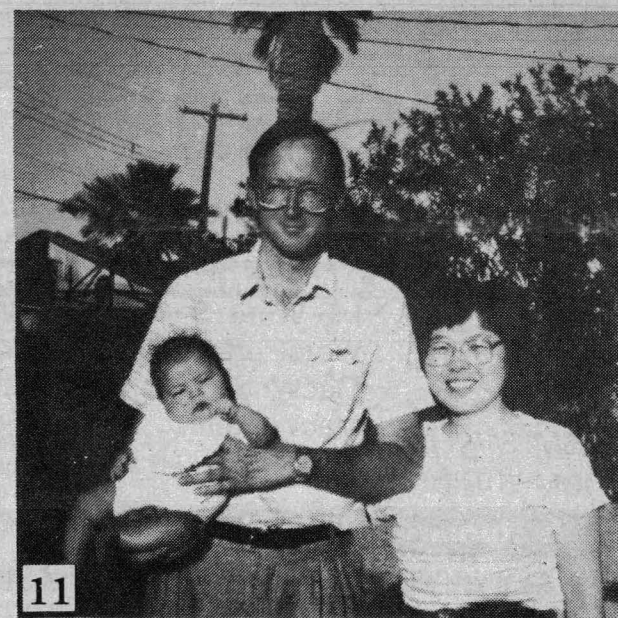
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IN 1982**

Unification News

**EDITOR
Richard L. Lewis**

4 West 43rd Street
New York, NY 10036
(212) 997-0050
Fax: (212) 768-0791

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

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

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Holy Spirit Association for the
Unification of World Christianity

We hope you enjoy reading the Unification News. If you move, please send in the mailing label from the paper with your new address. If you do not wish to receive the paper, send us the mailing label and we will remove you from our list.

When Rev. Moon founded the paper he wanted to make it available to as many readers as possible so he asked the church center in each state to take financial responsibility for those who wish to receive the paper in their state. If you are able, please send the suggested donation of \$10 to the state center to help defray this monthly expense.

For non-USA addresses, please send \$25 to the UNews office cover the cost of air mail.

Personal Announcements

The Unification News accepts short announcements for publication while reserving the right to return any that are deemed unsuitable by the editor. **Rates are 30¢/word/month.** Text plus payment received by the 27th of a month will be included in the next month's edition unless otherwise instructed.

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