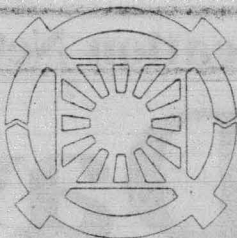


● Washington ●  
Mayor Marion Barry speaks deeply about repentance to DC ICC Alumni ● p. 11

● SERVICE ●  
Overview of the developments and progress of the Religious Youth Service ● p. 12-13



● ALASKA ●  
Rev. & Mrs. Moon open newly built training center and children's school in Kodiak ● p. 14

● KOREA ●  
Songhwa University gains Ministry approval for everything but Department of Theology ● p. 16

# Unification News



Volume 10, No. 1

The Newspaper of the Unification Movement

January 1991

## ★ INTERNATIONAL EXCHANGE PROGRAM ★

# Era of World Service Begins Reports of Life-Transforming Experiences

## Kinshasa

By Joe Coyne

Father explained that America had been blessed by God both internally and externally, but that the continued blessings of God could only be secured if America truly lived for the sake of the world.

Father's direction to participate in this condition came suddenly and without warning. At first it seemed an almost impossible situation for me to abandon the mission of Wacom during our most busy and productive business season, and go to another country for 40 days. I worried about leaving my wife alone with our newborn baby boy of one month. Finally, I struggled to make the necessary financial preparations to pay for the expensive trip to Zaire. However, deep in my heart I knew that God would bless and protect my family, my mission in the United States, and my country America, if I made the sacrifice of uniting with True Parents'

see Kinshasa on page 5

## Geneva

By Stephen Child

Going to Geneva, Switzerland, for 40 days, is certainly different from most testimonies of going to third-world countries. First, Swiss people do not look up to Americans, but down. Swiss society is cleaner, more orderly, more "proper" than American society. It is less violent, less dangerous, and externally quite beautiful. The Swiss are justifiably proud of their neutrality, whereas America has been engaged in so many wars.

The Swiss are proud of their 700 years of democratic tradition, the oldest continuous democracy in history, whose constitution America's was modeled after. They are proud of their "Confederation Helvetica" which unites 26 "cantons" or states, each with distinct local political and social systems, and which incorporate 5 major languages in an area not much larger than Connecticut. These cantons are joined together in a model for the kind of federation that the European, and even

see Geneva on page 8

## God's Day 1991



In Korea, Rev. Moon gave the God's Day Midnight Address and the motto for 1991: "The Unification of my Country" (report next month). In New York City, Hyun Jin Nim, above, presided over the celebration (photo's on page 2).

NEW FUTURE PHOTO

## Karachi

By Gunnard Z. Johnston, Jr.

When I first heard that True Parents had asked all Blessed American members to go out on an overseas mission, I had mixed feelings: on the one hand, it would be an exciting and welcome change of pace to see new lands and different people; on the other, who would take responsibility for the state center? Fortunately, all of the home members pitched in and helped my wife to keep the center alive so I could feel free to go.

This would be the first time since 1978 for me to do a mission outside the United States and I was delighted. I did not care where I went, I simply knew the time was right to break the routine, go somewhere new and do something different. China, the Soviet Union, Africa, South America—anyplace on earth, preferably as varied as possible from the United States, so I could taste and appreciate the contrast.

see Karachi on page 6

## Coimbatore

By Robert Brown

After hearing of Father's direction for American Blessed Members to go on a 40-day world-wide pioneering mission I was eager and ready to go anywhere. When I learned my city was Coimbatore, India, I immediately went to Rand McNally shop on 52nd Street in Manhattan and bought two travel books on India.

I secured my finances, got my vaccinations and left New York on October 15th. The following day I arrived in Bombay.

The severe poverty of the thousands of homeless people of Bombay was a shock to my soul. This was real. This was not American 6 o'clock evening news in the warmth of our home.

The next day I began a 35 hours' train trip south to Coimbatore. This trip allowed me to see some of the beauty of India and to meet some special people.

As the train stopped at different villages our car would be filled with vendors with tea, coffee, sandwiches, small bananas and

see Coimbatore on page 7

## Hong Kong Temuco

By Betsy Orman

My first impression of Hong Kong was "This is a city which needs to be loved." Externally Hong Kong's appearance is so different from the wide open spaces of my home in Virginia. Seven million people live high

see Hong Kong on page 9

By Diane Dixon

I am very glad I had the opportunity to fulfill the forty-day condition to a foreign country. Initially I hesitated. It was a hard decision to make. This was my first time leaving the United States so I had no idea what to expect. The hardest part was to leave my

see Temuco on page 4



# ★ God's Day 1991 ★



NEW FUTURE PHOTO

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FOUNDER'S SERMON: *INYUN* AND ENCOUNTER

## An Encounter is Never an Accident

By Reverend Sun Myung Moon

This is an excerpt from the Sunday sermon given at Belvedere on November 4, 1990.

Once again, the topic of Father's speech today cannot be adequately translated into another language. In English we do not have a concept similar to *In Yun* in Korean. For example, if two people meet in a crowded place and their sleeves touch, it is said to be caused by hidden reasons that had their beginnings years before. That is *In Yun*.

*Sung gong* means encounter or meeting. Because of *In Yun* we are meeting together like this, not by accident. There is a book called *Chu Yok* in Korea that tells all about how things separate and meet again. It has had a great influence on Oriental life.

There is *o haeng* and *sa ju*. Each individual has a *sa ju* within him. It is composed of the time and date he was born. Experts can calculate an amazingly accurate account of your future and past using this method. It is about 80 percent correct. They can tell you what specific ailments you have, and what herbal medication to take for them. They can tell you how many children you will have, what are the highlights of your life, what you are suited for, what your ancestors' problems were, and so forth. Then they try to explain to you why these things are so.

The things that happen to you are not accidental; they have a certain explainable cause, or *In Yun*. We come from all over the world and you might say, "Well, we are like a scoop out of the mass," but actually each one has been destined a long time ago to be here, living together and especially to be married.

Why have some people gone to the North Pole and South Pole? Nobody voluntarily goes to such extremely cold areas. The tendency is for us to find a comfortable place to live. What made some people go to the North and South Poles to live? Perhaps they were expelled from somewhere after killing someone or committing some crime. Or, there must have been a big fight, with the result that someone came to hate someone so much that if one eats with his right hand, the other will want to eat with the left hand. Or if one customarily greets others with a bow, one will decide to greet with his hands, even his feet! How much more convenient it is to extend and touch feet! More likely than not, it was not a happy cause behind these people separating and ending up in the North Pole or South Pole. One day I will occupy that area and those people.

Do you think the ancestors of white people began under good conditions or bad conditions? Why would white people have chosen to live in the extreme cold? They must have been hunters and nomads. You typically express compassion for horses who are in pain and cannot walk and have to be shot as an act of mercy. What if a loved one, a son or daughter, is very ill. Is it a service to kill them? Of course, man and horse are different, but the situation is similar. What would be better, to let the horse die a natural death, no matter how painful the process may be, or to terminate his life and ease his pain? How different are people's ways of thinking.

From one human ancestor, different

tribes and races have been scattered all around—not because of good reasons, but unhappy ones. There are so many different languages and customs. The yellow race has been living in the moderate temperature zone, with reasonable rainfall where crops grow well. They have been worshipping a god under shamanism, not such a high-level religion; it is rather superstitious. Spirit world is also not unified but has formed different societies. Even more than us, they are segregated by groups that have certain things in common. What is the nature of spirit world? Will spirits who used to live on earth come down to dwell?

breathe in America American air, or does it belong to the world? (The world.) The air has parts coming from Asia, the Orient, Europe, Africa, all parts of the world, mixed. Do you think this air was bred in America and just stays here? Does air conflict with air from other places? Does Korean air say it will only go to Korean plants? There is no boundary in nature. When a big boar from South America defecates in North America, will the tree here protest that? No, it will like the good fertilizer, and say it tastes better because it is different. That is the birth of the universe: everything develops according to

country, *In Yun* as a good *In Yun*, and think of ten or twenty years from now and cherish this moment. Don't just think of today or tomorrow in treating each other. If you have this attitude for ten or twenty years, then everybody will come to support you.

All things that are happening now are for the sake of this goal. In fishing this becomes so dramatic. You may fish for eight hours, with nothing happening. All of a sudden there is some sign, and before you know it a thousand-pound fish is hooked. It happens in one minute, that's all. In Alaska there was a fierce competition. A Japanese

brother had not caught a fish after several days. One day everyone was catching fish, but he did not until five minutes before the deadline, 8:55 pm. Suddenly it came; he landed the biggest fish and got first prize. This is a true story. Who can tell? How can you tell what will come from two people in five or ten years, or even tomorrow?

## Good Merit

Why did it take thousands of years to make such a meeting? It is because the goal of the meeting is so big, that nature and history had to work through thousands of years of *In Yun* to get here. Now you arrived here, not knowing this has all taken place, and you doze off. Spirit world is nervous watching us. Imagine that your encounter with Father and everyone here has required lots of sacrifice, even your ancestors being killed so that you could work your way up here. Then how serious is our meeting here? Once we understand this background, we realize that indemnity is a natural thing, and that if there is no indemnity, maybe I am not going the right direction. Then for a bigger cause we can say, Father, I am ready to accept more suffering and more indemnity. If you do, then there will be more good *In Yun* working out for a higher level of encounter.

When Father came to America he knew that much *In Yun* was here. Father properly arranged the *In Yun*, relating it with the situation of the nation as a whole, knowing so much history behind the scenes and in spirit world. Father did his very best to bring everyone the highest blessing, putting everyone in the best possible position. Based upon Father working day in and day out for this, Father has come to be loved by others who are saying that even at the sacrifice of their own lives they cannot leave Father. That kind of strong relationship has come about. Father knew that when he came to America he would meet some offspring from the Mayflower. He thought about how to meet such people, and how to lead them to the top of heaven. Before even noticing his own suffering Father only thought about fulfilling his part of the responsibility to the offspring of the Mayflower or other American people who came into his church through *In Yun*. A person who does this will receive all the blessings of the universe. The universe is waiting to give blessings to and welcome such a person, and greet him.

After Danbury, Father thought, "Before I go to Korea, whom will God bring to meet me first?" Father was expecting that. Even today there are former inmates visiting Father. When you have that kind of attitude throughout your life, you have no room for complaint. You have no cause for complaint. When you bump into someone

see *Encounter* on page 4



Rev. and Mrs. Moon.

No, the people on earth will all go to spirit world.

We live like this in our society. Those people who have a nature like cats, always scratching others and not letting them be in peace, will go to spirit world and be together in the same community. Imagine what kind of community that will be!

## Never an Accident

Today's topic is "*In Yun* and Encounter." Strangers meet, but they are not strangers; it is predestined. The encounter of individuals is never an accident. Today is cloudless, but let's say there is a cloud here. Where do you think it was formed? Is it an American cloud, or was it formed in other parts of the world? Is it a world cloud? It was formed by waters from different parts of the world, from Africa to the polar regions. Imagine that one particle evaporated from some black person's saliva, and adjacent to it is evaporation from a white person's urine. Do you think these waters will hate each other? Will they start fighting? Or refuse to shake hands, even though they are side by side? They will give up hating each other. They must make friends, under those circumstances. There is a lot of dust and pollution. Did it all come from U.S. soil, or is there some from other parts? This is world scale, also. It is going around and around, going to America, to Africa, to everywhere, across the oceans.

So we are in that situation, and you don't like to sit next to a white girl? Or maybe you sit there, but your mind doesn't flow? If that is so, you are inferior even to the particles in a cloud. Is the air that we

its harmonious *In Yun*.

Nobody knows who will meet whom in the next moment, but when they meet it is a good destiny and they learn to get along together. How many tens of thousands of years' preparation did it take for these two sisters to end up sitting next to each other here? This is an historical encounter, a miracle. We may not know it, but the spirit world is like a computer which, when you push the button, will reveal the tons of records concerning what it took to bring these two together. There is no area it does not cover. Perhaps at some point the two, sister A and sister B, came very close but did not make it. Now the two are together here. All of you who are here did not come a straight way. Your ancestors clubbed you to bring you here now. That is why it is so crooked. Until now no one understood this, but this is how it works.

When you were born, wherever and whenever, did you ever have the slightest notion that you would meet Father here today? If someone planned to find a way to sit with Father, how many years would it take? But we have hardly done anything, and we find ourselves here. Behind us the background is not simple. On the universal level there was plenty of work done for each of us to be here. Do you think you can dismiss the brother or sister sitting next to you under such circumstances, just as if it was high school days, and you were alumni? Out of your present relationship, after ten or fifteen years you can truly love each other. Can you say what is going to happen, what good things? Who knows—maybe you will become the First Lady of a



## ★ INTERNATIONAL EXCHANGE PROGRAM ★

# Communication Challenge in Chile

## Temuco from page 1

three children, the youngest being five months old.

Spiritually I felt called to go, so arrangements were made and I found myself on the way to Temuco, Chile. I felt the heart of Abraham as he was going to sacrifice Isaac by leaving my little Matthew (the five-month-old) behind. I was going on faith. I knew no Spanish. I didn't know what to expect of the living conditions, and I had to trust that my family would be all right without me.

Chile is a beautiful country. It has mountains, snow-capped volcanoes and very green foothills and valley covered with fruit and vegetable farms. I first arrived in Santiago, which is the largest city in Chile, and spent a few days at the church center to adjust to my new environment.

I witnessed with the Chilean brothers and sisters. I would approach people but found no one could speak English. The Chilean member would take over and talk for a long time. I became so frustrated with the language barrier. I came all this way with a profound message and could not even tell the people. There was so much I wanted to ask them about their lives and about Chile, but how? I couldn't even share with my Chilean brothers and sisters.

The membership there is quite young, from a couple of weeks up to three years. Here I was a 15-year member bursting with experiences to share, but I was stuck because I couldn't speak the language.

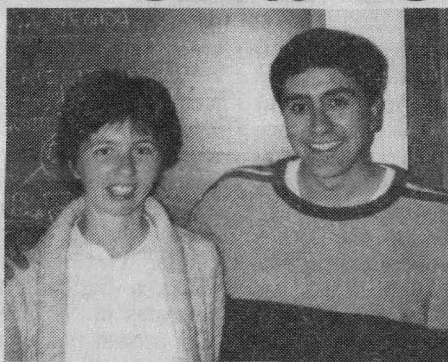
After a few days I was ready to go on to my assigned city, Temuco. It was a ten-hour bus ride south of Santiago. There was no church center there but arrangements

were made for me to stay with a church member's family and later the family of a CAUSA contact.

Temuco is a small city. It reminded me of small farming communities in the Midwest. This region of Chile is famous for the Maupuche Indians. They are the ancestors of the Chilean people. They didn't change their way of dress and living much with modern times.

It was there that the language barrier was overcome somewhat. We went to the Catholic University, a small two-building campus, and found the students who were majoring in English language. They were happy to meet me so they could practice speaking English and I was happy to meet them so I could speak. They were very friendly. In fact, I found the Chilean people in general to be very warm-hearted and kind. The students asked me if I would like to speak in their English conversation class. In that class a native English speaker came in and would talk about any topic in order that the students might practice their English conversation. It was approved by the professor, so I went the following Monday.

I gave my testimony as to how I met the



Diane and Guillermo after the 2-day workshop; below, Maupuche Indian with her rugs.



Unification Church and why I joined. I spoke the introduction to Divine Principle and a little about Father's life. The students asked questions as I went along. Two people stayed after class and wanted to hear more. Every day we would return to the University to talk with the students. There was no church center to bring them to. It was like going back in time witnessing there. Almost no one had heard of the Unification Church or Rev. Moon. The students were very inspired by the Divine Principle.

During the fourth week I got very sick with pneumonia. I had a high fever for one week along with a bad cough. I felt so bad that I began to wonder if I would ever see my family again. Forty days was beginning to feel like a very long time. I had to keep telling myself that I will make it and I would see my baby again. After seeing a doctor and getting some medicine I began to feel better but had to stay in bed another week. I really wanted to get out and talk to people again. I realized from this experience how precious it is to be healthy, and that with a healthy physical body we could do God's will. Also I felt that not being able

to speak the Spanish language was like not being able to speak at all. So if we can speak we would speak the Divine Principle to all people.

We had a two-day workshop before leaving Temuco. We rented an office. One person attended and was very inspired by what she heard. I knew of one person who really wanted to attend a workshop but he could not be found that weekend. Monday I returned to the University and met him again. He had just finished his finals so I asked him if he would like to go to Concepcion to our church center for a two-day workshop. He said he did so the next day we traveled the five-hour bus ride there.

After the conclusion he said he was so glad he came. He was wondering why he decided to come so suddenly. Now he knew. He had been searching for a religion that would feed his hungry soul. He found it and he said he found the messiah.

The forty-days came to an end the next day. I went back to Santiago where there was one more adventure waiting for me. I said good-bye to Mr. Aoki, the church leader in Chile, and was left standing in line at the check-in counter at the airport. There I learned that my flight had been canceled two hours before. Mr. Aoki was gone and he wasn't going directly home. I turned away wondering what to do. It was 10:30 at night. Just then Mormon missionaries approached me and asked if I'd like to stay at their place for the night. One of them was also on the same flight. I accepted the offer gratefully. We returned to the airport the next morning and had a flight home.

This experience was a great revival for me. I realized the greatness and profoundness of the Divine Principle and that we should have confidence in the truth.

## Encounter from page 3

on the street, even a troublemaker, you should think, "What is this situation going to bring to me?" Instead of fighting, think, "What is this *In Yun* going to bring me?" Then suddenly you look around and see someone there. It is the son or daughter you lost many years ago, because of war. This actually happens. That so-called accident can happen to all of us. If this crazy person had not bothered me on the street, then I

would have missed my lost son and never had another chance. Who is making that man act crazy? He may not know himself, but something is making him act that way, for my sake. That is good *In Yun*.

There are two kinds of people. One immediately fights and retaliates and ruins his whole day when this kind of inconvenience comes. The second thinks philosophically: Why did this come to me? What do I deserve? What can I expect from this? We must know that this *In Yun* and encounter has a great significance. You know the story of Joseph, whose jealous brothers put him in a well. Later he was rescued, and he served in the nobleman's [Potiphar's] house. The wife tried to seduce him, and he would not fall. Later on, because of that, he got to meet his brothers. This turned out to be the way of saving the Israelites. Who knew? Somebody was working. It's not mysterious to them, only to us.

If it were not for three years' imprisonment in North Korea, Father would never have known what communism really is. Maybe like everyone else he would have thought, "Oh, that is just another philosophy," and dismissed it. But by three years in prison Father could come to understand the minutest detail of the nature of communism, and could decide to liberate communism, the enemy of God, with his own hands. Today, everyone is wondering why in less than one year a miracle has happened. It is not a miracle. Father knows, and he worked for it. Who knows except the Moonies and Father, and the spirit world?

This grand principle applies even to daily life. Just an innocent happening, an accident, depends upon your attitude toward *In Yun*. If you live like that, your life will improve. Somehow, let's say, you caused an accident and hurt a nice young

lady. You feel so bad because she is hospitalized. As a result of that you witness to her and save her life. Do you think she was lucky to break her leg or not? She will look back and say, if you didn't break my leg, where would I be now? How proud you can be—without you leading them, no one can come to heaven. So how historically great Unification Church evangelists are.

We can't pray on the way to Belvedere, "Please, God, prevent an accident from happening to me." Rather pray, "Please lead me in your will." We do have accidents. Maybe that's His will, and as a result of that we gain a different level, a higher level. We are bound to get to a higher level if our mind is basically good. Who knows what will happen in the future? If something happens, everyone may agree it is a tragedy. But there are two ways for us: either complain, or continue on contemplating what chance this offers me. Who is the wise person, the sagacious person? The wise person does not complain.

Yesterday morning one of our buses was stolen during the State Leaders' meeting, and so they arrived late. Everyone was annoyed and worried because they could not meet in time. But Father was not worried. He just wondered what was going to happen as a result of that bus being stolen. Maybe as a result someone would be met at the police station while making the report, or at the jail, and your path could cross the cousin or nephew of President Bush. Who knows? Plenty of these things happen. That way you may go to a political candidacy more quickly than by your own planning. Usually success happens by this kind of extraordinary *In Yun*. So how can we complain about things? In Father's life, going to prison is the worst thing that can happen. But what

was the result?

Father knows one thing: our life, whatever it may be, is a course of indemnity. Whether we approve it or not, it's indemnity. It's bound to be. So if the indemnity goes the normal way, it takes a normal amount of time. Everybody wants to quicken it. But how? By something extraordinary happening, then it quickens. So we have to expect that happening. [Father draws on the board.] This is human history, thousands of years, and the happenings lie out like a sine curve. One is smooth and one is saturated, complicated. Which curve do you want to follow, the complicated or simple? The simple will take thousands of years. The other, saturated way means you are always busy, with no time to be complacent, and you really go the incredible way, but it only takes a hundred years. Which way do you prefer? The saturated, which is the short cut, and you only need a hundred years.

There are many different combinations of curves. Sometimes you go up, sometimes down. Corporations go through one hundred or two hundred years of turbulence. Which do you want? Shorter indemnity? Shorter indemnity means that even though you think today is miserable, tomorrow will be worse, and the next day even worse. Which do you want: a smooth life which requires thousands of years of indemnity, or short, which gets it over with? (Short.) Religion takes thousands of years. When you receive glory, that period will end and you must go down before you can go up again. Christianity suffered for 2,000 years, then went up in America. Now it has come down again. Conversely, the Unification Church started from the deepest suffering, but then went up.

### THE TRUE AMERICAN

In the past, we have read the stories about the Ugly American exploiting other peoples.

Now we want to read stories about the True American, your account of a 40-day sojourn in a foreign land.

Publishing priority will be given to those accounts that achieve a dynamic balance between the complementary aspects of:

- spiritual depth/humor
- thoughtful analysis/colorful anecdotes
- idealism/practical wisdom
- text/photographs

Send your articles and photos (which will be returned on request) to:

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# ★ INTERNATIONAL EXCHANGE PROGRAM ★

## OPEN LETTER FROM THE WORLD MISSION DEPARTMENT

# Support the Blessing of Africa

By Rev. David Hose

*To all of our American 40-day pioneers—whether you had the opportunity to go to your nation of assignment yet or not.*

Our dear Pioneer Brothers and Sisters,  
Just this past week I sat down in my office with Joseph Coyne and Dallas Stafford, two 40 day pioneers recently returned from their assigned nations, Zaire and Uganda.

After a thorough and inspiring account of their experiences in the two nations, Joe and Dallas brought up a particularly poignant issue—the issue of how difficult it is for Blessing candidates to prepare any even meager financing for the great Blessing in Korea next August (1991). For example, in Zaire, it is a great fundraising day if a member barnstorms and earns \$10—and of that, of course, a certain amount has to go back into product, a certain amount goes to the church, and only then can a member glean his or her savings—maybe \$4 or \$5.

When you consider that even the air-

ticket from either of the above countries (round-trip) to Korea is \$2,500 to \$3,000, you can begin to appreciate what our developing nation brothers and sisters are up against. And this is not to mention the money they will need once they get to Korea—the Blessing donation, living expenses, etc. Our question is this: Are these brothers and sisters any less worthy of going to Korea than we in relatively wealthy nations in East Asia, North America or Europe?

I would like to make a plea to you, and present a proposal. First, could you set aside an amount of money to help with travel expenses of these brothers and sisters: whatever you feel is possible or desirable. You can forward that money, by check is the best idea, to the following account set up for this fund: *HSA World Mission Department*.



My proposal comes from the thought, and I've spoken to many pioneers in the past week about this, that whether you as a pioneer have been able to get out to your country or not yet, this donation would be a tremendous way of helping your nation in the way it needs help the very most.

Please be sure to send a memo with the

check naming the country, preferably your nation of pioneering assignment, that you want the money to be contributed to. The World Mission Department will then send the money in your name to the nation by May 1, 1991.

If you have questions, you can call our offices in New York at (212) 971-3833. Please ask for myself or for Mr. Takeo Honda.

One cannot begin to appreciate the situation of many of our developing-nation brothers and sisters with regard to what we've said here until one has seen them and worked with them—but they are there with all of the desire to see True Parents that you and I have, and all of the same hopes and dreams.

Please let your heart lead you on this one. God bless you richly as we begin the new year.

# Teaching Willing Students in Zaire

## Kinshasa from page 1

direction and going to Zaire without hesitation.

I arrived in Kinshasa by UTA Airlines on October 24, 1990. After a day of sightseeing in Kinshasa with Rev. Jacques Marion, it was organized that I would first work in Bumbu zone with Mr. Andre Motaka, central figure for Bumbu Unification Church, and then move to CARP in Lemba (Lemba is the district for the University of Kinshasa) to finish my condition.

My first day in Bumbu (Bumbu is a district in the city of Kinshasa) was a sudden introduction to the harsh realities of life in Zaire and Africa. This was the first experience in my life to visit Africa. What a shock compared to the standard of living in America! Muddy streets filled with garbage was the dwelling place for the pigs and goats of Bumbu! Little shacks that I could not believe could be called homes, sheltered families with ten or more children. I could see people who were so poor they could barely buy enough food to sustain their lives. On a more personal level, I experienced for the first time the adventure of taking a bath from a bucket of water in the *douche exterieure* (external toilet and washroom—no running water). As I washed myself, I was surrounded by the creatures of Africa: little lizards, large cockroaches, and mosquitoes.

## The streets of Bumbu

I began witnessing on the streets of Bumbu, accompanied by Mr. Motaka and Miss Kayiba, who translated for me because I could only speak a few words of French. As I stopped people on the streets they were very surprised, but they greeted me with friendly warmth. They were very interested to meet an American and to listen to what I had to say. After just one day of witnessing, six of my guests came to the Bumbu Church to hear the Introduction to Divine Principle.

As I would walk the streets of Bumbu and witness each day, the people of the village became quite familiar with me. Young children would greet me with "Mundele" (white man) and run to shake my hand. Older children and young adults would call out to me in friendly voice "Mbote Papa" (hello papa). People were very curious and amazed that a white man from America was living in their village. As I tried to imagine that I was representing True Parents to each person that I met, I began to feel a deeper love for the people I was meeting each day. I knew that only because of the great love and victory of our True Parents could I have the power to love the people of Bumbu.

One day I visited the Young Leader's School in Selembao, with Mr. Motaka. The Young Leader's School specializes in teaching American English to its students. I talked at length to one of the teachers, a young man only 26 years old named William. William spoke fluent English and I began to teach him the Divine Principle at our Bumbu Church. He began to talk to many of his students about me, and encouraged them to visit me and study Divine Principle. William also organized a special meeting of 60 advanced-level English-speaking students with me, one Sunday afternoon at the school. I spoke to the students in English for three hours, giving them an Introduction to Divine Principle and a short talk on American history and social life. Now, five students from this school are seriously studying Divine Principle.

I enjoyed the opportunity to live and work with Mr. Motaka and the brothers and sisters of the

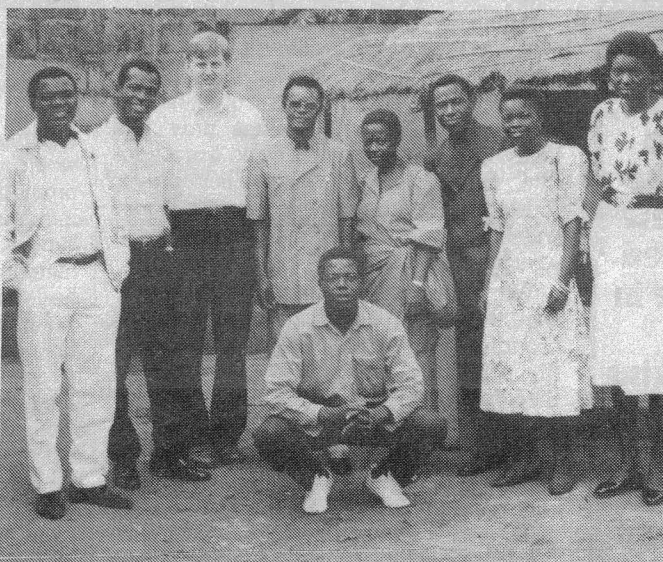
Bumbu AUCM. I truly felt the power of the Divine Principle and the True Parents at work, as we strove to overcome language and cultural barriers together. As a result, I experienced heartfelt unity, centering on the True Parents, with these precious

brothers and sisters.

I spent the final two weeks of my condition at the CARP Center in Lemba. I would take the short walk each morning to the University of Kinshasa to witness and meet the students. The CARP Center was very organized for teaching Divine Principle lectures each day. The students that I brought to the CARP Center were always well cared for and well instructed in Divine Principle. Because of the hard work of the CARP brothers and sisters in assisting me, I met two students who completed the Divine Principle course and will join CARP.

I was fascinated to talk to the university students each day and discover for myself a deeper understanding of the life in Zaire. Also, the curiosity of the students about life and conditions in America made for lively discussions and lasting friendships. I felt empathy for the students when I saw the small and insufficient library at the University and crowded and dirty classrooms. Through these experiences I could realize the meaning of Father's words more deeply: that America must live for the sake of the world, and share her abundant blessings with those nations less fortunate.

I can never forget the precious experiences of these 40 days in Kinshasa, Zaire. I am grateful to the True Parents for providing the opportunity to gain such deep internal spiritual blessings in Zaire. Also, many thanks to Rev. Jacques Marion and all the leaders and brothers and sisters of AUCM Zaire for your warm reception and support during this 40-day condition.



Joe with his new friends in Zaire.



## ★ INTERNATIONAL EXCHANGE PROGRAM ★

## Is there anything in life more important?

Karachi  
from page 1

Well, I got my wish. Early in October, mission countries and cities were assigned. Finally, word came to me: Pakistan was my country, and Karachi was my city. I went to the library for some research. Formerly part of the British Empire's India, the Islamic Republic of Pakistan gained its independence from the United Kingdom and was partitioned from the largely Hindu India in 1947. In the main, Pakistan could not be more different than the United States. With the exception of some common language and cultural ties with Great Britain, the U.S. and Pakistan are literally worlds apart.

Most significantly, Pakistan is a Muslim country. "The Islamic Republic of Pakistan" is the official name of the nation—such a refreshing departure from the "People's Democratic Socialist Republic of Such and Such Place". The primary reason why there are separate nations of Pakistan and India is because the Muslim and Hindu populations of what was formerly known as "India" under British rule (from 1810 until 1947) wanted to have distinctive states divided along religious lines. And make no mistake about it, Pakistan is a Muslim state.

Like several of the other Islamic republics in the world, Pakistan observes the five-times-a-day public prayer, the Friday Sabbath, Quranic legal tradition, and Muslim dietary laws.

Of course the five times a day prayer is no longer led by the cantor from minaret towers under human vocal power alone. Rather, modern technology in the form of loudspeakers is employed. The city of

Karachi has more than ten million people, so there are districts of about two hundred thousand to keep the numbers manageable, each district having its own cantor. The result is a city that fairly echoes five times a day as each of the fifty cantors sings forth his own praises and supplications to God.

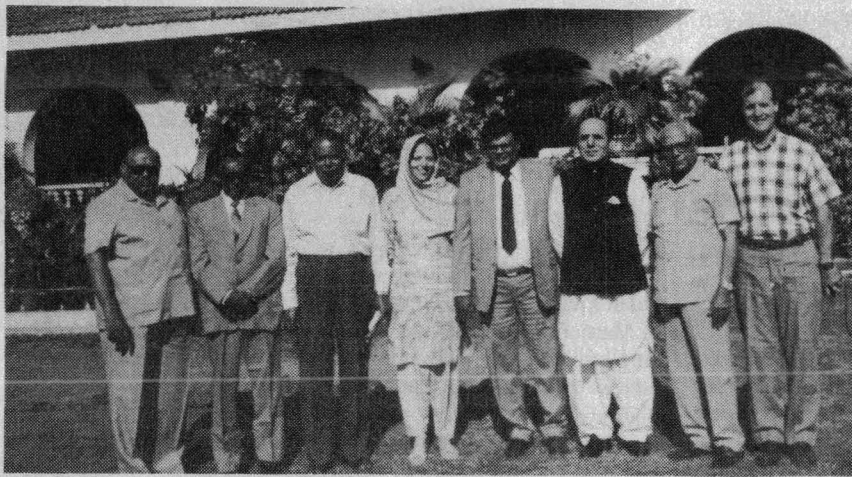
The first evidence I saw of the strength of the Islamic faith came on the airplane from New York to Karachi. There were some Bengali Muslims returning to Bangladesh from a conference in the U.S.; and even during the flight they kept their prayer schedule, gathering together, bowing, and praying at the appointed times. They showed a humility, simplicity, and reverence that reminded me of early American Christians, whose concern was more for doing what God wanted of them than what any modern mass culture idolatry dictated.

This meekness and humility was prevalent throughout my experience in Pakistan. Everywhere I went, and with virtually everyone I spoke, this humble character of simple piety spoke volumes of the longsuf-

fering and simple faith that is the history of these people. Even though ninety percent of the population would consider \$500 a year to be a fortune, there was an ease of relationship, a natural gregariousness, and an openness and readiness to meet and talk

between the Israelite Jews and Arab Muslims. Still today, if one undoubtedly wants to get into an argument in a Muslim country, all one has to do is mention the word "Jew". Likewise in Israel with regards to "Muslim." And, of course, this still exists in Pakistan. But here was the son of an Islamic legal professor confessing before a group of ten of his Muslim elders that he had a most spiritually enlightening and rewarding experience in a country very recently liberated from communism, now strongly Christian, with a Jewish girl from Jerusalem!

This proved to be the case time and again: many times we would meet Muslims or Hindus or Christians, and if we alluded to the past in any way whatsoever, an argumentative spirit would be present; however, if we instead emphasized the new age of True Parental Love, it was as if an historically impenetrable wall was immediately shattered and torn down. Just to mention of the ideal of unification, the rejoining together of all God's children back to the original plan of true peace, love, and harmony,



Karachi, Pakistan: with members of the World Congress of Muslims and, below, a delegation from Kuwait.

## CAIRO

## New Life on the Nile

By Michael Inglis

When Rev. Moon asked American Unification Church members to go overseas for 40 days and serve their chosen country, I was very excited. I was assigned to go to the Sudan, but soon discovered that foreigners are not allowed to enter the country. Instead, I went to Egypt, which shares a border with Sudan.

Since Egypt is a Muslim country, we were not allowed to witness openly, so the three of us (there were two other Americans there) could just make friends with young people and teach them the Divine Principle in restaurants over a cup of coffee, which seemed to be a very natural

way of going about it. A couple of times, young people that I spoke with poured out their hearts to me, confessing all their mistakes and sins and asked me for advice. I found that even though their society is obviously a lot more strict and formal than ours, young people confront the same temptations as they do in the west.

Everyone I met was very friendly and welcoming. Egyptian people seem to like westerners, but since their main exposure to our culture is through the soap opera 'Falcon Crest,' they have a distorted view of life in America, to say the least. People are pleased to have the opportunity to chat and are very open to talking about religious matters, much more so than in the west. I encouraged everyone that I spoke to at length to be devout Muslims.

Friday is their day of worship. The mosques are packed to overflowing: those who can't get in even worship in the street, blocking all the traffic. I was truly humbled when I learned that Muslims pray five times a day, feeling that I could learn a lot from their attitude of faith. Their prayer consists of repeating words from the Koran and bowing to the ground, all in a fixed sequence.

We visited several mosques while we were there and found them very spiritually beautiful and peaceful. About a quarter of the population, though, is Christian and they belong to the Coptic Church which was founded by St. Mark.

I was extremely grateful to be given a chance to work in a foreign country and I can appreciate Rev. Moon's wisdom in sending westerners who have a surfeit of luxuries and goods to a much poorer nation.

with each other and foreigners alike. Pakistan may be economically poor but there is a richness of spirit that flows freely.

I had a list of about twenty people, contacts of the International Religious Foundation, whom I began to call shortly after settling in Karachi. Virtually every person whom I was able to reach immediately invited me, and any of the other members who might be handy, to lunch or dinner. Dr. Inamullah Khan, president of the World Muslim Congress and longtime friend of the IRF, was particularly helpful and open to our visits.

The day before my departure back to America, he allowed Bill Brunhoffer, Peer Brunschweiler and me to have a kind of "wrap up" meeting at the World Mission Center so we could openly access our visit and plans for next year. Attending that meeting were two Pakistani Religious Youth Service graduates, another student who had been accepted to attend RYS, and a medical school student. Additionally, several professors, scholars, a physician, businessmen, and political leaders attended.

Dr. Inamullah Khan suggested that we, all those in attendance, plus several others whose schedules did not permit that meeting, form ourselves into a group which would have the clearly defined purpose of promoting interreligious peace, understanding and harmony through dialogue and actions aimed at the benefit of the whole of mankind. This suggestion came on the heels of some very deep and heartfelt personal sharing. One example of the breakthroughs we experienced was the testimony of the most recent RYS graduate who had gone to Poland this summer: he said, as a Muslim Pakistani, it was the very first time in his twenty-two years that he had talked with a Jew, and he was so deeply moved to discover that this girl from Jerusalem felt as sad about the plight of the Palestinians as he did.

We all know of the historical enmity

and an instant rapport and communication was established.

I have to conclude that in my humble estimation, God has prepared the people of Pakistan, and probably all of the truly faithful Islamic peoples, to receive the True Parents. In only two weeks the young sister in medical school, to whom our sister Helen Howell Kashira had witnessed, was so deeply touched by God's and True Parents' love that she was in tears when we had to leave. Also the RYS brother and his friend took time out from their very busy final exam schedule to treat us to a wonderful dinner our last night there. And one young man drove more than one hour out of his way through the brutal Karachi city traffic just to stop by and shake hands and smile his goodbyes.

These, to me, are signs that Heavenly Father has been so painstakingly preparing these people to receive the Heavenly Kingdom as ushered in by our beloved True Parents.

When I think about the enormous physical deprivation and underdevelopment in Pakistan, as compared to Western countries, my heart bursts into tears. It is then that I realize that the meek indeed shall inherit the earth, if for no other reason than their patience, perseverance, and quiet faith in Heavenly Father's innate goodness will make them into survivors.

At this time, however, I realize I have an obligation to them. For if I already have a knowledge and understanding of the ideal of Heaven on Earth, no matter how rudimentary a comprehension it may be, if I have been a recipient of True Parents' long suffering care and attention—their true love—I owe it to the rest of the world to share these blessings with whoever will receive them. If I can hasten the coming of God's Kingdom by even one minute, and thereby save even one more life, how grateful and happy that person, Heavenly Father and True Parents will be. Is there anything in life more important?

## SORRY!

**We apologize for the inordinate delay in the delivery of the last few issues—some received their November issue in early January!**

**We are currently working out a new arrangement with the post office that will ensure delivery in 2 days—not the current 2 to 6 weeks.**



## ★ INTERNATIONAL EXCHANGE PROGRAM ★

## Establishing a Foundation in Southern India

Coimbatore  
from page 1

other food unfamiliar to me. Beggars and people crippled by polio and leprosy would also come on the train searching for the few generous hearted who would give.

When I arrived in Coimbatore, it finally became not just a dot on a map, but a bustling city of about one million hard-working people. As far as I know no church members have been to Coimbatore and I eagerly anticipated this adventure of heart that God had prepared and was about to unfold.

The randomly chosen hotel proved to be ideally located to meet my future spiritual children.

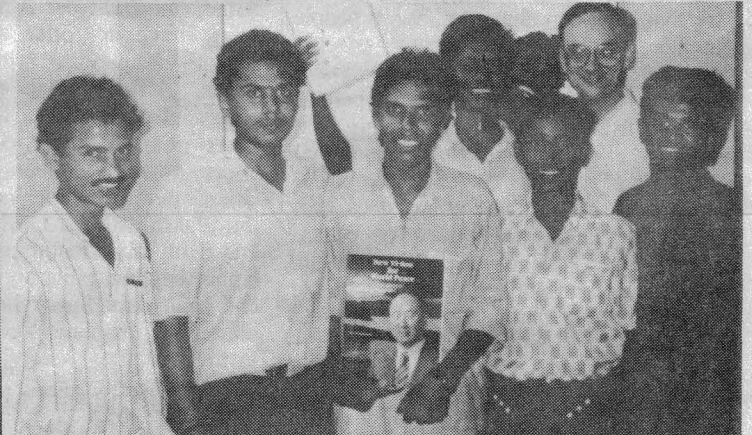
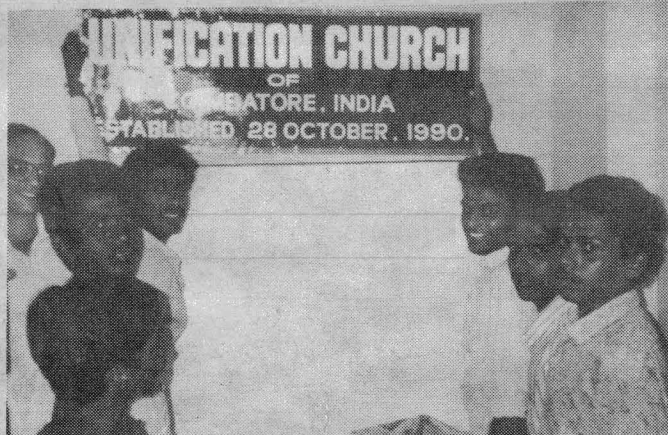
At least 80% of the Indian people are Hindu so I went to the Agriculture University library to study a little Hin-

We had heard India was a very difficult place to witness and gain members. We knew in our hearts that our quick result was due to the 15 years of tears and indemnity paid by our missionaries.

After a while Murali was ready to take responsibility to pastor the new church so we had a sign made saying, "Unification Center, Established 28 October 1990, Coimbatore, India". We chose the first workshop day as the Founding Day.

At another University Mike met a man, Kumar, who works in the Environmental Science Department. He is a "tribesman" from the mountains whose people have their own language, religion and traditions.

He invited Mike and me up to his village of Manjoor. We took a long bus ride to this small village which is over a mile high. The air was clean and cool, the view was incredibly beautiful! This was a place to



Opening of the new center.

duism to have some base to share Divine Principle with the people.

As I was leaving the University a young man of 16 named Shanta Kumar asked if I had any foreign coins. I felt our meeting was from God and asked to also meet his family. We walked down a small road to his village, which was full of curious but friendly people, past the goats, cows, and dogs which are a part of every Indian community, and came to his one-room house.

Embedded in the cement floor were three hand looms to make the Indian women's style of dress called the "Sari." Here I also met Shanta Kumar's 22 year-old brother, Rajendren, who has a black belt in karate and teaches about 30 young men.

From my sharing and through reading a "Today's World" magazine he became the first person to use the title True Parents when referring to Rev. and Mrs. Moon.

One night I heard the sound of drums and flutes outside my window and finding it to be a betrothal procession I eagerly joined in. The brother of the bride welcomed me and invited me to the wedding ceremony which was the next morning. There I met Murali, with whom I shared about Father and what he has accomplished. He is 27, college-educated, pure and good-hearted. He runs a computer astrology shop but also has to work in a textile factory to support his parents and sisters.

My mission partner, Michael Colucio, who works at New York Fish House, arrived on Friday, October 26. Amazingly two days later we held our first Divine Principle workshop at Murali's shop.

Rajendren brought some of his karate students, Shanta Kumar, Murali's friends and Murali came to this first workshop. Mike and I divided up the lectures and Murali translated into Tamil, the local language.

They were open and eager to receive the Divine Principle and quickly accepted True Parents. From then on every Sunday was filled with lectures, being the one day most were free from work or school.

revive your soul!

Through Kumar's father, the village chief, we also met two local school teachers. They were deeply moved by Rev. Moon and all he has done for mankind. They invited us to speak at their schools the next day.

In the morning we went first to the coed school. We were stunned to see 350 students from first to twelfth grade with their beautiful shining faces eagerly waiting for us to speak. We were their modern-day Gandhis. After a very respectful introduction we each spoke 10-15 minutes about Father's efforts to bring world peace and to unite all religions.

When the students were dismissed they swarmed around us asking for our autographs and how to join our movement.

Next we spoke at an all-girls school with the same overwhelming reception. Kumar was amazed at all that was happening in his quiet village and resolved to learn the Divine Principle.

Mike went back to the mountains with Kumar after I returned to New York and spoke at four more schools in other villages. Kumar was very serious to also have a Unification Center in Manjoor. He had a sign made and turned the local gym into a center.

By the time Mike left Coimbatore on December 3, twelve young men had signed full-time membership in the Unification Church. Some are looking forward to going to the Blessing in 1991 in Korea. We will assist them as much as possible from America and try to connect them to the Unification Church in Delhi and Madras.

True Parents paid the price to share the Divine Principle and bring True Parents to the world. We are humbled and deeply grateful to be entrusted with this mission and blessing to go into the world, at our own expense, to share the love and truth we have received from our True Parents.

Robert Brown is a student at UTS.

## HAMILTON

## Media Reports on IEP

By Catherine Ono

*This is an excerpt from an article that appeared in the "Waikato Times" of Hamilton based on an interview Catherine had with Douglas Pratt.*

Catherine Ono has been a member of the Unification Church since the mid-'70s. A Californian, married and expecting her first child, Catherine is in Hamilton on her first 40-day visit as part of an ongoing mission.

Under the inspiration of Mr. Moon, she, along with more than 1500 others from the United States, has volunteered to commit herself to visiting a particular town in a selected country once a year for three years. At the end of that time another country will be selected for Catherine and the pattern will repeat for a total of 12 years.

Mr. Moon believes that America, as a nation founded on spiritual values and blessed with abundant material wealth, needs to make sacrifices and give itself to others in the world. And so American members of the Unification Church have been challenged to undertake this particular mission. Only married members have been asked to volunteer—thus underscoring an element of personal and family sacrifice. Each must fund themselves for the entire cost of each visit.

While in town, Catherine is making contact with civic and religious leaders as well as gaining informal contact with anyone she meets as she gets to know the city. Her aim is essentially educational—providing information and correcting the misconceptions that many have about the Unification Church.

Among the more common that she

encounters are assumptions that the Church indulges in brainwashing, that it promotes the breaking up of families, and that it represents a right-wing industrialism. "The so-called 'brainwashing' and accusations of family disruption, amounted to little more than the inability of a wider public to accept the enthusiastic commitment to the religious vision that Rev. Moon inspired amongst literally thousands of young Americans, particularly during the '70s," she says.

The many businesses and commercial ventures inspired and initiated by Moon are an expression of his view that the kingdom of God should be a realizable reality in this life—something to be actively worked for as much as prayed for.

According to Ono, against the assumption that Moon imposes his views to manipulate others and advance the material wealth of the Church for his own sake, Moon in fact inspires and encourages a wide diversity of endeavors.

"The underlying aim is that of building, in a tangible concrete fashion, the kingdom of heaven on earth. Moon's basic belief is that God wishes to be intimately involved in all aspects of human affairs. This implies that all human activities—be they in the religious, cultural, political or economic realms—need to be ordered according to essential and universal religious values."

A perspective unique to The Holy Spirit Association for the Unification of World Christianity—the full title of the Unification Church—is the view that as God suffers for the waywardness of humanity, so it is the task of those who love God to be "caring for God" and to work to overcome God's suffering. This perspective lies at the heart of the strength of commitment which is a hallmark of the members of the Church, Ono says.



## ★ INTERNATIONAL EXCHANGE PROGRAM ★

## Who Needs God in Switzerland?

**Geneva**  
from page 1

world community, could adopt.

By contrast, America is seen as too chaotic, too wasteful, too dirty, too bloody, almost barbaric. Furthermore, Swiss society is quite wealthy, with large clean healthy industries like banking, tourism, the United Nations and of course the famous Swiss watch industry. Furthermore, the Swiss are proud of being the tolerant country who could give political and religious refuge to one of the giants of the Protestant Reformation, Calvin. Calvin's cathedral and adjoining university loomed as mighty and forbidding accomplishments from the past which I walked by every day.

The Swiss character is very different from the American character. Swiss people are more like Swiss watches: precise, compact, perfectly ordered and closed. Swiss society is much like Swiss people, but to an American, there is a feeling of it being like a police state. But part of that police "force" is inside the character of the people themselves. The saying goes that inside every Swiss there is a policeman sleeping. If anyone commits a violation, such as parking, the nearest Swiss is liable to report it. If a child litters, the nearest stranger will reprimand him, with the parent's approval! But the other part of the police force is quite visible.

At any time, police might ask to see your "papers". I was advised to always keep my passport with me. Refugees, political or economic, have trouble or no chance to stay there. Fundraisers have to get permits not only in the towns they do, but also the precise restaurant and precise home they will be visiting there! This may give you some idea of the Swiss character. Their society is very advanced, sophisticated in every way, and externally almost idyllic. The people are proud of their accomplishments, and proud of their tolerance and diplomacy, their ability to live and let live side by side with every different political and linguistic and religious background, as some kind of sane island of refuge in a sea of a Europe whose history was maddened by countless religious, nationalistic and cultural wars.

At the same time, information about an extremely high suicide rate among the 16-25 age bracket, possibly the highest in Europe, and also the exact incidence of AIDS, is strongly suppressed, lest the tourism industry be adversely affected. So

there is a dark underside which no one wants to talk about, except perhaps the young people themselves.

The Swiss hallmark is a hardy self-reliance. But at this point in their history, unfortunately, they have become extremely materialistic and atheistic as well. Considering all their accomplishments, apparently under their own skillful power, who needs God? For that matter, who needs other nations, especially nearly barbaric ones? The Swiss are not even part of the European Common Market!

#### What to say?

My problem was: how to witness to such a people. I had two major strikes against me. First, I was an American. What did Americans have to offer the Swiss? Violence, crime, drugs, AIDS, social disorder, discrimination, and other barbarisms? Secondly, I was religious, or God-centered. What did they need with God, when based on humanistic principles they had build apparently one of the finest show-places of humanistic society in the world?

God surely guided me in this predicament. He guided me to set up a large white board in the "La Place DuMolard", the main public plaza of the main avenue (the Grand Marche) of the very heart and center of Geneva. In large letters I had written "True World Peace" and under that, also written large, was the caption: "The basis of world peace is True Parents". Under that the board was divided in half, with two parallel contrasting flow-charts—one showing the progression from the self-centered man with disunited mind and body expanding to the false parents of promiscuous self-centered women (which fit Swiss women to a tee) and the man living centered on himself, to the false family of ungrateful children conflicting with selfish parents, to the false country that lives for its own prosperity (again, Switzerland to a tee) either in conflict with or the prey of a false world.

On the other side of the board, exactly

paralleling every point, was a diagram showing the progression from the principled man whose mind and body resonated harmoniously, centered on the true love of God, as the basis of the principled husband and principled wife who lived together in a relationship of trust, fidelity, harmony and joy (many Swiss women would stop and exclaim "Voila! It's true" at this part) forming "True Parents," the basis of true love, true peace, true life, true lineage. True Parents were shown as the basis of the true families in which parents

flow chart was going to congratulate the Swiss system. When they found out that this curiosity came from of all things an American and was replete with repeated references to God and Satan—why, it was all very striking to them. Actually, from this came one spiritual child, who went on to set a record for the Swiss national church: he became the first person to systematically watch every single one of Peter Spoto's series of 18 lectures (each one 2 or 3 hours)! He has gone on to become a practicing member.

God had something more to teach. For me, the breakthrough centered on the concept of true world peace seemed significant enough, especially in terms of being able to apply it back home in America. But even more than this, God wanted to inherit the great accomplishment of a showplace video center based on Mr. Fujita's model of success in the Japanese church. While I was in Geneva, several European national leaders came to visit this video center, as a model of what could be accomplished on a small scale in a small church with limited financial and manpower resources.

The Swiss church had made beautiful series of Divine Principle tapes, 5 to a series, in English, French and German. These were complete films, replete with art, drama, and classical music. The dialogue was

straight Principle. Mr. Fujita had observed that people sometimes cry when they watch a very good movie, and therefore, our Divine Principle tapes should be like that, i.e., lead people to cry. Surely these beautiful tapes came very close to fulfilling that objective. Even though the Swiss family is so small, and the national MFT is only 3 people, yet they diverted as much as 10,000 francs (nearly \$10,000) per tape of their precious national resources to finance the production of the tapes in studios in London. In addition, a strong and very clear system of inviting and taking care of guests was established, in which it is very easy for a person to just drop by and witness even 45 minutes after work, and rest assured that there is a quality experience always waiting for the guest.

There is a system of questions and discussions exactly geared to each tape which the staff is trained to use to guide the guest in his spiritual development. It is clearly understood that almost anyone can bring a guest to the video center one time, on the foundation of faith of the witnesser. But in order for the guest to come back again of his own accord, there must be a foundation of substance, i.e., unity between the witnesser and the staff and central figure of the video center. Trusting in the absolute validity of this principle, great effort is expended to make harmony between even the occasional witnesser and the staff, in other words, to make a welcome and warm "home" atmosphere in which God can work and be present.

This account is to thank God and to thank Father for this wonderful opportunity to break out of a deadlocked situation, and to work in the world giving the good news of true peace, true love and true parents.



Junkies prepare their 'fix' in the notorious Platzspitz in Zurich.

sacrificed for children, and children offered filial piety and beauty to parents, and such true families were the true prototype of world peace.

The diagram went on to show how these true families exhibited the pure heart of devotion to their nations who loved, cared for and protected their loyal families, and how such nations exhibited a pure heart of devotion to the world, which in turn naturally loved, cared for and protected nations of such filial piety, and that this was the basis of world peace.

Well, such a complex and detailed diagram took two full weeks to develop, right there on the public plaza, day by day, circle, box, arrow and word by word, all the while in full public discourse and dialogue with the passers by, and it was exactly what the Swiss wanted! They were proud of the United Nations right there in Geneva, and the ideal of federation of the world based on the Swiss model. Their curiosity was truly stimulated by the reference to world peace. They were also utterly weary in their heart and soul of selfish, hedonistic sexual relationships, fueled by their materialistic luxury. These people who seemed to have walked out of movie sets or off the pages of fashion magazines were truly hungry for truth about "true love" and "true parents." French or English speakers alike, no single term stopped more passersby to read the whole complex flow chart and ask me what it all meant than the two terms "true love" and "true parents." The larger caption "True World Peace" stopped virtually everybody.

#### Spiritual Children

Many stopped merely to confirm that the



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## ★ INTERNATIONAL EXCHANGE PROGRAM ★

## Bringing Spiritual Children in Hong Kong

Hong Kong  
from page 1

atop a small 30-mile-wide island in tall apartment buildings. Strange smells filled every particle of air and high humidity made it difficult to breath.

It is not surprising to see why the people of Hong Kong never smile. They eke out their existence trying to make money—the goal of most Hong Kong residents is to get rich! Banks abound on every street corner. Billboards advertise Mercedes Benz and Rolex watches as the key to happiness.

It seemed obvious why God was sending those whom True Parents loved and trained to this lonely city. God wanted to reach all his Chinese children and give them spiritual life. Walking the streets, watching the way people behaved, the people looked hopeless and unhappy. This was a reminder of the time when True Parents stood on the streets of New York City and wept.

The one small ray of sunlight that existed in Hong Kong was our church center. The center was full of young members witnessing and fundraising every day, praying at 5:30 am every morning. They worked very long and exhausting hours. Mothers with three or four children worked on the front line coming to the church for morning service and closing prayer at night.

Upon arrival the spirit felt sad and very heavy. The members are carrying the burden of this country on their shoulders. By my sharing everyday, True Parents' love breathed new life into the center. It was like watching plants that had not been watered. With a little spiritual food and love the center seemed to flourish overnight. The members themselves were given hope, knowing that True Parents were sending Americans to help them.

True Parents have never visited Hong Kong and even the original missionaries there have seen little of them. All the years of training and internal guidance we've received seem to fill the members with inspiration. This created a new unity as brothers and sisters could feel personally taken care of. They were like empty vessels having poured out everything to save their country. God's spirit began to pour forth at morning service or during dinner. It's as though God's hand was guiding each situation to teach the members about the love and tradition of our Parents. The spirit of True Parents was so powerful and loving during this time. So much historical resentment has been restored through our members in Hong Kong who are Chinese, Filipino, English, and Japanese. All these nations have fought each other. The Hong Kong Church center is the place where this international conflict will finally be resolved, and the members themselves have had to endure this painfully difficult course.

Americans bring a young, fresh spirit

that Father has trained to reach all nations. All nationalities welcomed me, free of historical resentment. God will use the Americans going out to quickly move the providence for True Parents.

The value of True Parents' training to us became so clear. It is not only for America but for the world. We are like the diplomats to bring unity among all of God's children with True Parents' heart, love and tra-

greatly.

The young Chinese are desperately searching for something greater than what their parents have, spirituality. We witnessed every day in the same places. The spiritual world was moving similarly to Oakland 15 years ago, actively sending many prepared people to us.

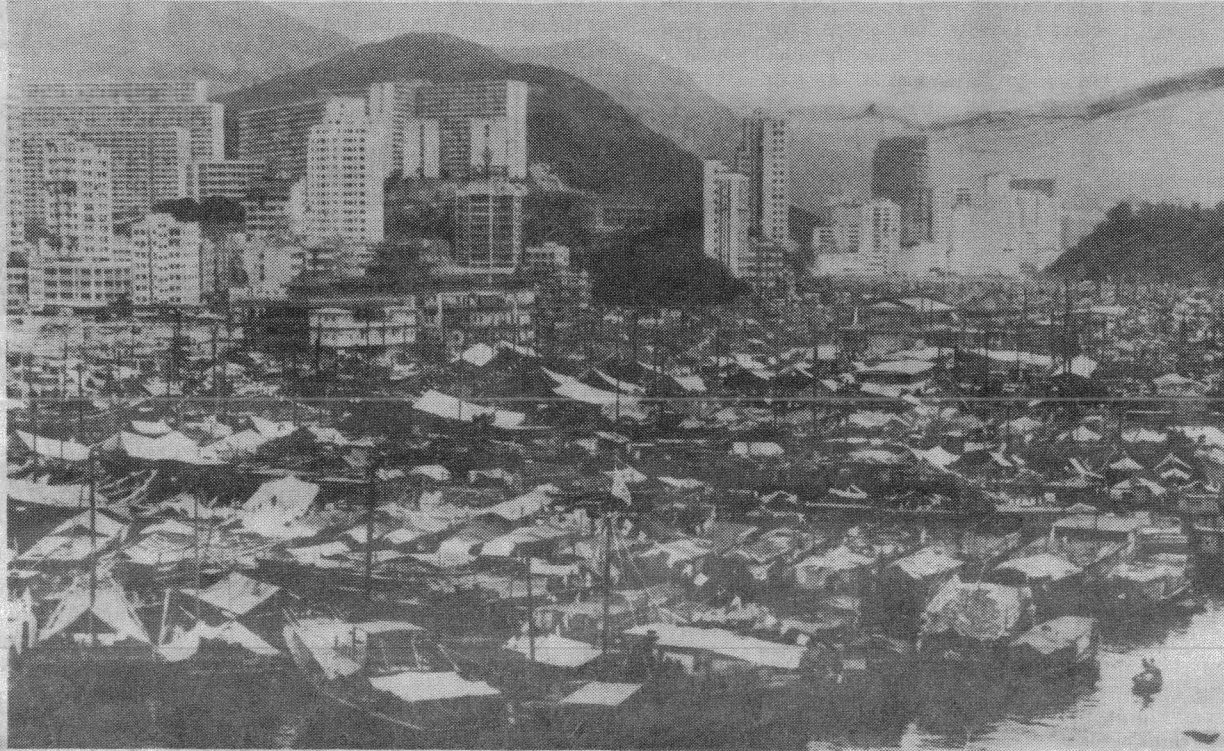
Young people's response to Divine Principle was positive and open. Because the

Chinese lived without true love for so long they easily responded to the love of True Parents. Through God's blessing I could meet and teach three good spiritual children during this time. I wanted to witness more but stayed with my spiritual children during their three and seven-day workshops. We also had a twenty-one-day evening workshop and at one point had five workshops going on in one day.

We spent one Sunday morning at the Holy Ground singing Korean songs and gazing out from the highest peak in Hong Kong at the mountains of mainland China. During my stay we had gone to mainland China to take care of one sister who had heard the Principle. Looking out at China one felt so many children are waiting for us there.

What a precious gift from True Parents is awaiting us in our country. To be able to catch God's vision and bring hope to His children gives one a great sense of value.

Through this experience my own spirit was resurrected. I hope each brother and sister from America can go out and also help others go. For me, it was forty days filled with the love of True Parents. This is one experience I shall never forget and will always be grateful for.



dition. We were given this directly from True Parents and our Korean leaders in America.

The members in Hong Kong rarely see the Korean I.W. and have had very little personal training from Koreans. We have been spoiled having received so much of True Parents' love in America. The Hong Kong members work so hard and are yearning to see True Parents. Working in Hong Kong helped me understand America's mission from a worldwide perspective.

It was moving to see the beautiful sisters who are coming by the handfuls from the Philippines. They have come to Hong Kong to work for the middle-class families as maids. They work for very little money but it's 5-10 times as much as they could make in their own country. In the Philippines many members couldn't go to the blessing because they couldn't raise the money. We found ex-members working in Hong Kong and brought them back to the church. Now they are each sponsoring a member in the Philippines.

Many hours were spent sharing with the fifty Filipino sisters that are all blessing candidates. It seemed thousands more in Hong Kong were waiting to meet True Parents. God sent them to Hong Kong so their warm hearts could embrace the cool-natured Chinese and open them up to find God.

The Chinese in Hong Kong are generally atheists who worship only their ancestors. They are the descendants of those who built the Great Wall of China and were tortured as slaves by the emperors. Their hearts are deep but very protected and closed because of having suffered so




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## ★ REGIONAL DIRECTOR'S SERMON ★

## The Intimacy of Our True Parents

By Rev. Joong Hyun Pak

*This is an excerpt from an address given on September 8, 1988 in Manhattan at the first "Blessed Family Club" meeting.*

It is very important to understand how close we are to True Parents as blessed families. Before we received the Blessing, we always sought after True Parents and God. But after we were Blessed, often our minds wandered from the vertical connection, and we became more concerned with our spouses, children, business mission, job, home, and many other things. This is natural. It's not illegal to really love your spouse and children. God is happy about that. But we cannot forget one important point, that our Blessed Family life and the way we express our love for our family and others is different. American culture allows for affection to be expressed very freely. But our way is very different.

We love our wife through God and True Parents. And the wife loves her husband through God and True Parents. We love our children by loving God first, and through God we love them. Why do we first love our children through God? Even our children love their parents first through God, and then Father and Mother. This is our principle of life.

Before beginning family life, many couples were so faithful, sincerely loving True Parents and God, but after the Blessing they lost that simple focused love. We don't see it—it happens little by little, but later we find ourselves very far away. Step by step we have become far away from the True Parents. That is my own testimony. My family too. So we understand why we need intimacy with our True Parents. This is very important for our Blessed Family life.

The conclusion is very clear. What is true love? Where is the root of true love? God and True Parents. God is the vertical God, and True Parents are the horizontal God. So we have to pass through True Parents' and God's love. We borrow God's love and True Parents love. We learn their style and we inherit everything from them. Then we love our spouse, our children, all people. This is our destiny. We need the Messiah, and True Parents. I want to show you one example, not from Korea, but out of the Bible.

Who in the Bible is one of the models of people that are faithful to God and Jesus Christ? Many brothers say, "Yes, Peter!" or "Yes, Paul!" The sisters say, "Well, yes..." but many times they are unhappy because

it is the men who are mentioned. I've studied the Divine Principle for about 30 years and now I'm studying the Bible. And through the Bible I'm studying Divine Principle. So through the Divine Principle, it is my understanding that the most faithful person in the New Testament is not Peter or Paul, but Mary Magdalene.

The movie "The Last Temptation of Christ" upset me because Mary Magdalene is portrayed as the worst kind of shameful woman. I really don't agree. I tell you now, Mary Magdalene was the most faithful person to Jesus Christ. In John 20:11-18



Rev. and Mrs. Pak

there is a very deep story. It was a very terrible time for Jesus Christ, for he was crucified and killed. His body was put in a tomb. His disciples Peter, James and John disappeared. But in the early morning, one woman visited this tomb. Who? Mary Magdalene.

Not Peter, not John, not James. Mary Magdalene. How faithful she was. Everybody escaped; even very old and poor people received some kind of funeral, but who prepared Jesus Christ's funeral? But Mary Magdalene visited his tomb. She looked inside, and Jesus Christ's body was not there. Surprised, she asked, "Where is my Lord's body?" And behind her was the resurrected Jesus Christ. Mary and Jesus Christ met. This point is a very important point. Jesus Christ said, "Mary." From behind her he called. And Mary turned and said, "Teacher!" "Mary." "Teacher." Such personal give and take. Can you find this kind of close relationship between Jesus Christ and anyone else in the Bible? In so many places Jesus was so upset at Peter. But Mary and Jesus Christ had this kind of relationship. "Mary." "Yes, my teacher." In the entire Bible we cannot find this kind of beautiful, genuine heart full of love, trust and sincerity. This kind of heartistic give and take is like that between parents and children, or a teacher and pupil.

You have studied the Bible. The Bible

says the meaning of the second coming is the coming of the Bridegroom. We are the Bride. I'm a man, but he is my Bridegroom. You are a woman, and he is your Bridegroom. So our first bride and bridegroom is not our husband, but it is the Messiah. Do you follow? Through him we can receive resurrection and new life. We are born again. That is fallen mankind's destiny.

Two thousand years ago the Messiah was the new Bridegroom. It was the time of the Marriage of the Lamb. For that, one person came: Jesus of Nazareth. But no one welcomed him like Mary Magdalene, "Oh my teacher, I love you. I'm so happy for you, you resurrected. You are here." This kind of pure and heartistic give and take we cannot find any place else in the Bible. Not with Peter, not with John, not with James. Jesus Christ dedicated his heart serving and educating not Mary Magdalene but Peter, John and James. But they all disappeared. Only one woman, Mary Magdalene expressed this kind of beautiful love and loyalty, and embraced the lonely and tired, miserable, sacrificial Jesus Christ. She embraced him with all her heart and love. This deep teaching is inspiration for the kind of heart our modern-day Blessed Families should have towards True Parents.

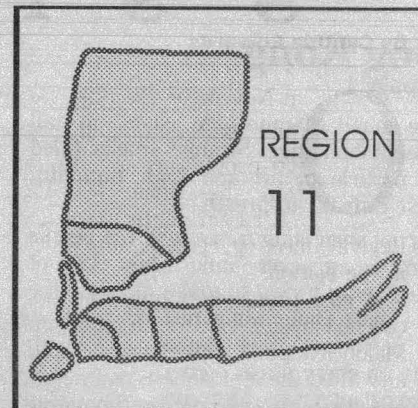
## Shame

In the Garden of Eden, God created Adam and Eve, our ancestors. How much did God want to love them? Adam and Eve were God's true son and daughter, the most important part of God's heart. They were his true son and daughter. But God lost them. In the Garden of Eden God was really upset and angry with Adam and Eve. "Where are you! Where are my son and daughter!" But at that time Adam and Eve said, "We're sorry, We're so miserable. Our bodies are naked. We're so ashamed. We cannot stand in front of you." In front of God, Adam and Eve were nervous, shaken.

The relationship between them and God was now extremely difficult. This was the beginning of the relationship between human beings and God. "Where's my son and daughter Adam and Eve?" "We're sorry, we are here." After 4,000 years, God and human beings could have a different kind of relationship; the kind of give and take relationship that existed between Jesus Christ and Mary. This was the restoration of the heartistic connection. "Mary..." "Yes... Oh my Jesus Christ, how lonely you are, tired and aching, your heart and your body..." Mary had this amazing heart to embrace Jesus. This dramatic scene of history is so deep, so inspiring.

Mary Magdalene shows us an example of a most wonderful sister. After she met Jesus Christ and became his disciple, she received new hope and truth. She found a new central figure of hope, a new leader for establishing the hope of the world. Also in her life with Jesus Christ she got to experience a new kind of love, a new heart and a new atmosphere of human life. She became a completely free woman. She was liberated emotionally and in every other way. So we could say that Jesus Christ recreated Mary Magdalene.

The Bible doesn't record all the details of the story. But how much do you think Jesus Christ sacrificed and invested in her? He educated her day and night. And Mary Magdalene served Jesus Christ after she became a disciple of Jesus Christ; actually, if you look in the Bible you can see she was a wealthy woman. In Jesus Christ's early ministry, there were many rich women from powerful family backgrounds who served him. There were not only beggars. Among the many powerful women who served Jesus Christ, Mary Magdalene was like the women's Central Figure. Like Jesus



Christ's right hand woman, like an IOWA commander.

Let's compare two women, Jesus Christ's mother Mary, and Mary Magdalene. What did his mother Mary do? She received a revelation from God and the angels and gave birth to Jesus Christ. Until he was 30 years old, how much did she help him? You know the story very well. She loved Jesus Christ, but then there was Joseph, and Jesus's brothers. She loved them more than Jesus. That's the mother Mary's story and historical background.

## Love For Her Father

I remember in 1965, Father first visited Japan. It was like his first official world tour. At that time Ye Jin Nim was about 4 or 5 years old. At the airport there were many thousands of Korean church members who came to say good-bye, because this was the first time he went out on a foreign mission. Only one person was crying though: Ye Jin Nim. We were all excited and happy and cheering, but we weren't shedding tears like Ye Jin Nim.

Ye Jin Nim has a very close relationship to True Parents. That's our challenge. We need to become like Ye Jin Nim, and then like Mary Magdalene. Do you follow? So we have two models, Ye Jin Nim and Mary Magdalene. We have two challenges. That is our Blessed Families' goal and way of life, to become intimate and close to True Parents. If we can't surpass Mary Magdalene and Ye Jin Nim, then we cannot stand in Ye Jin Nim's position or Mary Magdalene's position.

Sisters, I really respect and appreciate you. Your dedication and your sacrifice really brought the success of today's Unification Church in America. Not me, not the brothers here. We are such miserable brothers. But sisters in America are so loyal, so faithful, so lovely, so graceful, so Godly, such wonderful sisters who have been dedicated until now. In our Blessed Family Community, our brothers are always so busy, ambitious politically and in business. But internally, it is up to our sisters to establish the very important core of family unity and atmosphere. Would you like that? That's your responsibility. Some brothers, your husbands, have excuses, and say, "Oh, maybe next month I'll go to the Blessed Family Club..." But today many sisters said, "No, no, no, we'll go tonight." So you brought your husbands here. I know very well. So if sisters are like Mary Magdalene, with this kind of genuine heart and faith, then in New York and in America we have hope.

My dear brothers and sisters, Mary Magdalene, one of the most important women, served Jesus Christ in this way. In New York, in our Blessed Family Community, we will raise up our standard and become people of loyal heart like her. You must become this core, and take on this pioneer responsibility. We need to challenge and fulfill from today, until death.

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## ★ CHURCH NEWS ★ CHURCH NEWS ★

## Ex-Mayor Speaks At Washington, DC Church

By Cynthia Edwards

On November 15, 1990, a curious and expectant congregation of 60 people met together at 7pm for the third ICC-AA "Prayer-Repentance-Revival" meeting, centered on "Unity in the Nation."

A core group of prayer warriors, coached by Dr. Lucinda E. Johnson-Malone, applied their spiritual gifts and lifted the atmosphere to a height of fiery faith and intent reaching out to God. Into this aura of prayer and inspiration came the featured speaker, the Mayor of the capital city of the United States.

At 9pm Marion Barry stepped up to the pulpit and addressed the assembly on the subject, "Repentance."

## Both loved and scorned

Within Washington, DC, Barry has stirred up more flurry of contra-

dictory feeling than any other public figure, from the President on down. Some admire him for his Lincolnesque rise from poverty as a sharecropper in the South, to one of the most visible and successful political positions in the country.



Mayor Barry at the meeting.

Others can only see his guilt, how he dishonored his family, his position, and himself, through ill-concealed involvement in illegal drugs and illegitimate affairs.

His was the classic case of pride that cometh before a fall. He lifted himself up high, and crashed down when his sins were finally captured on videotape. Even during the time of his trial, his supposed public humiliation, he continued to delight and outrage the opposing camps by behavior such as autographing Bibles, as though he were the Author.

## Hope shines through

Why was such a man invited to speak at the Unification Church, under the auspices of the ICC Alumni Association? What message could he have for these worthy people, representing whose point of view?

Marion Barry is none other than a national-level Cain; a human being standing in the midway position between Satan and God, having just emerged the loser from Satan's snares of immorality and chemical addiction. He represents America the Tarnished, America in need of salvation by a new truth, by True Parents.

As such, Marion Barry came humbly to our podium and spoke to us from his heart in conciliatory tones devoid of rhetoric. In

REGION

3



return, he was embraced by Abel, represented by Pastor Nicholas Buscovich of the Unification Church and Dr. Cleeretta Smiley of the ICC AA. And Abel offered to Cain his greatest treasure: the Word of God in the form of the Divine Principle and the Book of Mormon.

When quizzed a week later by one of his aides about his experience at the Unification Church, he said "The moment I stepped into that church, I never had such an experience with the spirit of God and the love of God as I did in that church."

On such a foundation there is hope for heavenly intervention in the apparent downfall of America. May God bless Mayor Barry, and may he, as Dr. Smiley told him as he left the podium, "go and sin no more."

Cynthia Edwards is the regional secretary.

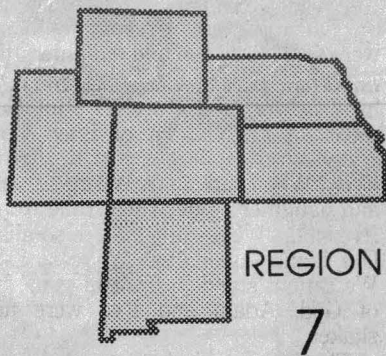
## Colorado Court Overrules Decision in Kidnap Case

By Karen Ericson

In the 1988 case of *The People of the State of Colorado v. Robert Brandyberry and Dennis Whelan*, where the two defendants were acquitted, Judge Jose Marquez of the Colorado Court of Appeals recently (Nov. 23, 1990) overruled the decision on the grounds that "the right of this adult woman to make her own decisions about religion and lifestyle far outweighs her parents' claimed right to protect her from the folly of her ways."

The woman involved, 29-year-old Britta Adolfsson, was abducted from a street in Denver, Colorado in 1987 and held in captivity for several days against her will by Robert Brandyberry and Dennis Whelan who were "deprogrammers" hired by Britta's parents to try and dissuade Britta from her religious beliefs and involvement with the Unification Church.

The original decision in this case was made using the "choice of evils" defense which maintains that certain illegal actions are less of an evil than the activities that they are trying to prevent. In this case, the use of this defense was overruled by the court because the evidence offered by



REGION

7

defendants was legally insufficient to constitute a defense under the Colorado "choice of evils statute," and the court erred in allowing the jury to decide the justification issue without first properly addressing the sufficiency of the evidence offered in support of that defense as required by law.

The appeal was also due in thanks to various organizations who support the rights of an individual's freedom of religion. Among those were: the National Council of Churches, the Council on Religious Freedom, and the Coalition for Religious Freedom, who all filed "friend of the court" briefs.

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## CHURCH CALENDAR 1991



## JANUARY

- 1 God's Day (Est. 1968)
- 2 Day of the Victory of Love (Est. 1984)
- 7 Hyo Jin Nim & Nan Sook Nim's Blessing (1982)
- 8 Un Jin Nim's 23rd Birthday
- 10 Kook Jin Nim & Soon Ju Nim's Blessing (1989)
- 11 72 Couples of the Second Generation Blessing (1989)
- 12 1275 Couples Blessing (1989)
- 18 Hyo Jin Nim's 28th Birthday
- 26 Ye Jin Nim's 30th Birthday

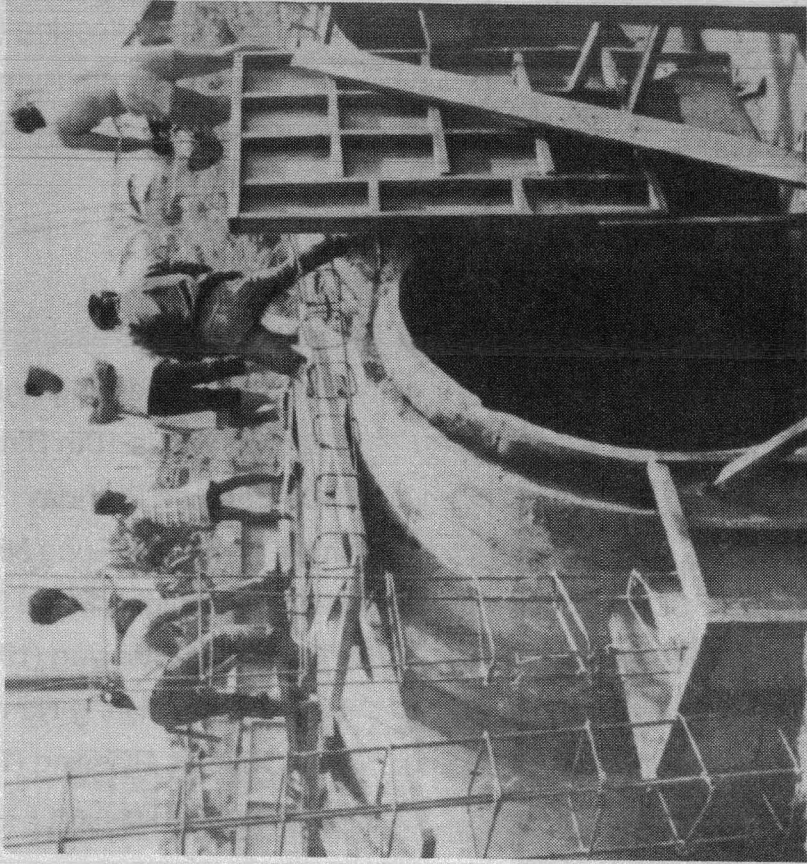


## FEBRUARY

- 8 1800 Couples Blessing (1975)
- 11 16 Couples Blessing Anniversary (1978)
- 17 Yeon Jin Nim's 10th Birthday
- 20 True Parent's Birthday
- In Jin Nim & Jin Sung Nim's Blessing (1984)
- Heung Jin Nim & Hoon Sook Nim's Blessing (1984)
- 21 74 Couples Blessing (1977)
- 22 Father enters Hung Nam, 1948
- 430 Couples Blessing (1968)
- 28 43 Couples Blessing — 13 couples in America (1969)



# RELIGIOUS YOUTH SERVICE RYS: The Story So Far



**1986** \*\*\*\*\*  
RYS sponsored its first project in the **Philippines** in July and August, 1986, bringing together 110 participants from 34 nations. The projects completed were: the construction of an elementary school building at Iloilo; the planting of 8,000 mahogany trees on Guimaras Island; and the construction of a bridge between a Muslim and a Christian village in Cavite (pictured above).

**1987** \*\*\*\*\*  
1987 brought RYS to Lisbon, **Portugal** where 120 volunteers worked in some of the nation's poorest refugee communities, known as the *barracas*.  
1987 also saw the first of RYS's regional projects. In western **Kenya**, (below) the 30 participants planted trees and helped to renovate several community service institutions; in **Uganda**, a water protection project was organized in conjunction with Uganda CARP.

Dr. Ron Burr (right) was a participant in the 1987 RYS and now serves as Education Director for the annual programs

\*\*\*\*\*  
During the First Assembly of World Religions in 1985, Reverend Moon called upon the religious leaders who were present, to set aside their ideological differences and work together for peace and towards a worldwide, spiritual revival. One outgrowth of this commitment was the formation of the Religious Youth Service (RYS) which brings together young people representing the diverse religious traditions of mankind to create a model of peace and harmony by joining their forces in humanitarian service. The RYS experience enables participants to gain a broader understanding and appreciation of one another's religious traditions while living and working together in service to the local community in accordance with the ideal of unselfish love, which is common to all the world's faiths.  
\*\*\*\*\*



President Aquino at the opening of the 1986 Project

"The bridge project, the artesian wells, septic tanks, school housing and even a small forest have been completed. They may someday be used up or replaced, but the beautiful Heart of God expressed by you young people from Muslim, Christian, Buddhist, Hindu, Jewish and other religious backgrounds will remain and have a lasting place in the hearts of the Filipino people."

Message from President Corazon Aquino of the Philippines to 1986 RYS closing banquet.



Spain 1988: local children lend a helping hand

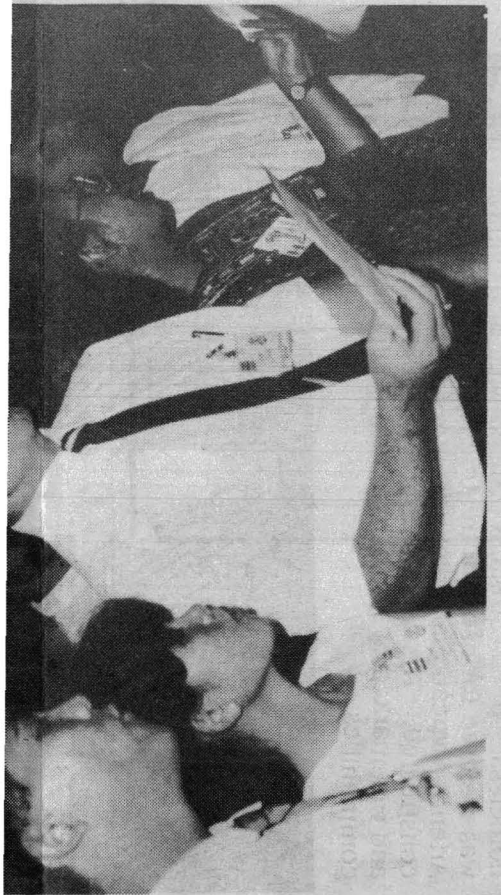
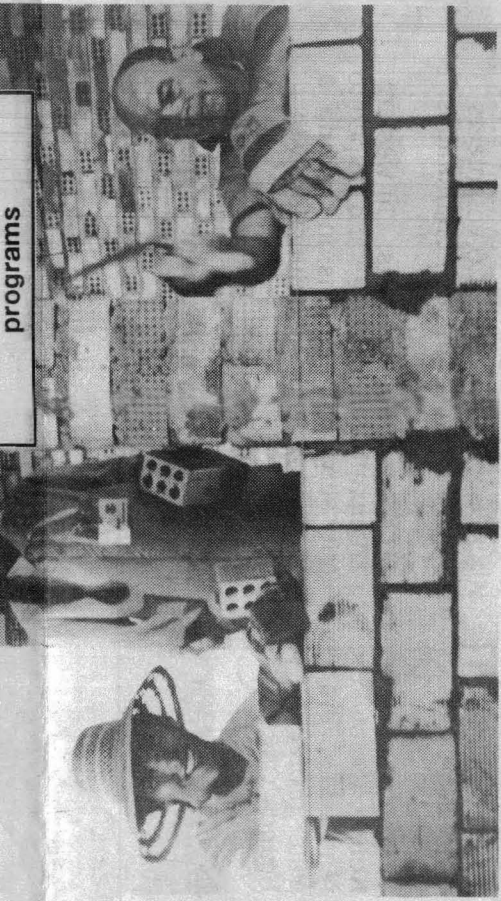
**1988** \*\*\*\*\*  
In 1988, RYS went to **Spain**. In the Sevilla area, a day-care center was constructed and a partially-built senior citizens' center completed. In Baza, a disused school building was converted into a food distribution center for an impoverished Gypsy community. In Almeria, a vocational training hall was built at a drug rehabilitation center.

**1989** \*\*\*\*\*  
**Italy** hosted RYS in 1989. In Rome, participants turned a former storage building into a school and constructed a center for the homeless. In Palestrina, a disused wing of a Catholic monastery was restored for use as a treatment center for alcoholics; and in Artena, a vocational training center for Ethiopian refugees was constructed. The 1989 RYS program included a Papal audience and was marked by strong support from local organizations and communities.

Interreligious worship in Italy







## 1990

In the spring of 1990, Reverend Moon instructed RYS to switch their annual international program from France to **Poland**. The success of this rapidly rearranged program was made possible by the Polish people's willingness to embrace the 120 youth from 40 nations and 30 religious traditions. Three major construction projects were accomplished: the completion of the basement level of a four-story dormitory for visually disabled children; the excavation and installation of a 1 1/2 mile water main to supply fresh water to a village of 100 homes; and the conversion of an army barracks into a nursery and preschool. Reverend Moon's vision for young people working together in the cause of peace was enthusiastically welcomed by all sections of the Polish population--Catholics, communists, Solidarity members, Jews, and Orthodox believers.



## 1990

In August, RYS worked in conjunction with Habitat for Humanity and the Native American Alcoholic Program (NAAP) in **San Francisco**, helping to construct a traditionally designed prayer arbor and to restore a large house for a low-income family. Many of the participants (pictured on left) were alumni of past RYS projects. The conclusion of the project coincided with the Second Assembly of World Religions where the participants were introduced to the religious leaders present by Dr. Huston Smith in his opening plenary address. In October, a project was undertaken in cooperation with the Gandhi Study Center in Madras, **India** with the Center's Secretary, a past RYS alumnus, serving as Project Coordinator. The forty-one participants helped to renovate the Harijan Industrial School which Gandhi founded in 1933 to provide education for members of the 'untouchable' caste. Simultaneous with the Madras project, RYS **Thailand** sponsored a local program in Ubon in the northeastern part of the country. This was the third of a series of local projects in Thailand. A community hall was renovated in cooperation with village workers.

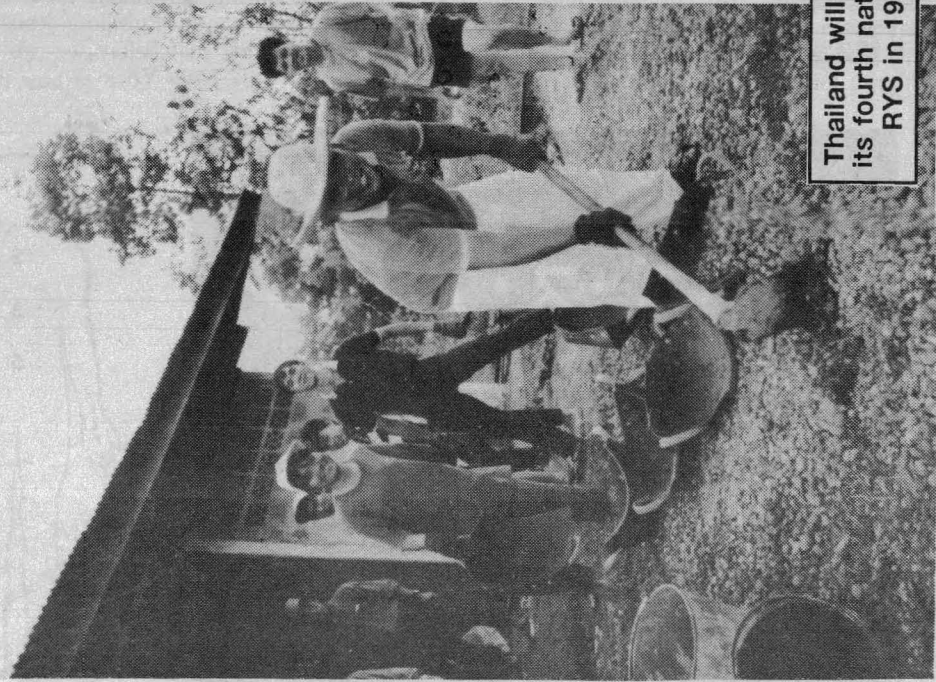
## The Future

RYS intends to continue to expand its activities utilizing the skills and experience of the RYS alumni to plan, implement, and supervise a growing number of projects worldwide. RYS will thus be brought to the attention of a broader audience as a substantial demonstration that the religions of the world can work together for world peace. Through its alumni, RYS is developing a worldwide network of volunteers dedicated to the ideals of social action, racial harmony, and ecumenical understanding.

Making friends:  
Poland 1990



Thailand will hold  
its fourth national  
RYS in 1991



A Muslim  
participant led this  
interfaith prayer  
meeting



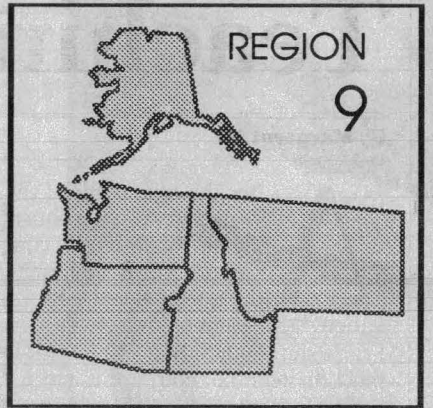
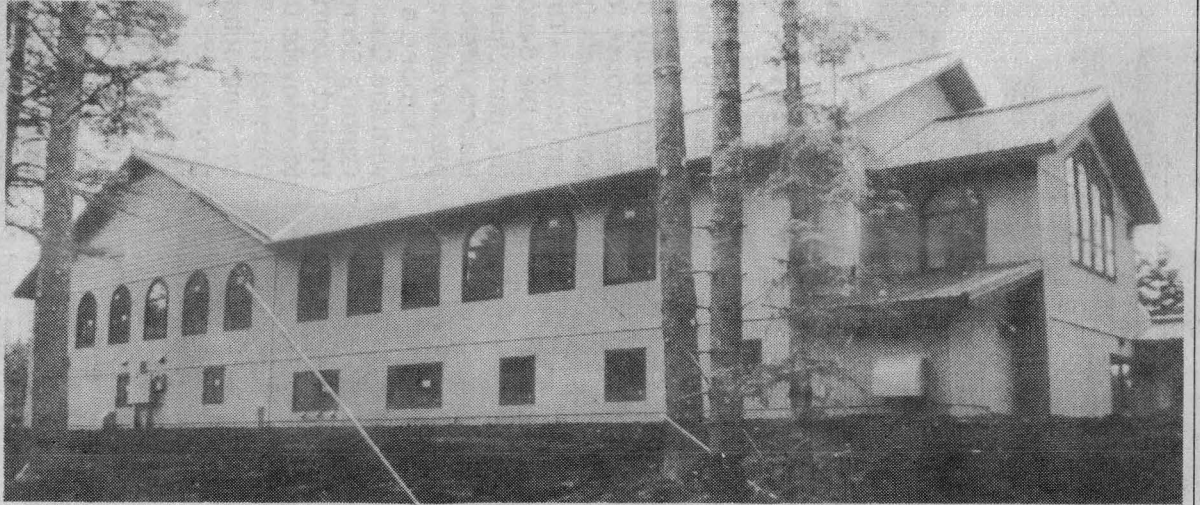


## ★ CHURCH NEWS ★ CHURCH NEWS ★

# World Training Center and Angel Garden Pre-School Open in Kodiak, Alaska



Rev. and Mrs. Moon writing the motto, "Establishment of the Kingdom of Heaven by True Love" during the christening of the new center in Kodiak, Alaska



## Manhattan Church: Enjoying Our Responsibilities!

By Peter Duveen

The Unification Church of Manhattan, under the guidance of regional director Rev. Joong Hyun Pak and church pastor Rev. Wayne B. Miller, closed out 1990 with two festivals, a Thanksgiving Harvest Festival and a Christmas Dinner Program, to lead New York City in celebrating our worldwide family spirit.

The celebrations were a means of bringing our family members into contact with Manhattan Church and providing them with an event they could invite their witnessing contacts and home church members to. The events were also fertile ground for the recent blossoming of a new spirit of volunteerism, which we hope will extend to the new witnessing providence (witnessing trinities) and make many more activities possible at Manhattan Church.

The Autumn Harvest Festival was first conceived as an activity for the children of blessed families and guests after Sunday Service. It was decided to hold it between Halloween and Thanksgiving. Children usually dress up in costumes for Halloween, and Thanksgiving celebrates the God-centered founding spirit of the Pilgrim Fathers.

At the service, Mr. Henri Schauffler, Regional Director of the American Constitution Committee, delivered a very personal Sunday message about racial problems to the congregation. Following the service, an international lunch was served, including lots of turkey, a sushi bar, and several dishes prepared by the congregation.

Rev. Miller delivered a brief speech on volunteerism, and congratulated those members of the congregation who had worked so hard to put the celebration together. He invited everybody present to find a way to participate in future events.

It is not always easy to put on such a public event, but Rev. Miller set the tone during the preparations by encouraging each member to enjoy his responsibility and to have fun working together. By meeting with all the volunteers, praying together, and discussing each area of responsibility with the brothers and sisters concerned, the festival went off without a hitch.

Our second festival, the Christmas Dinner Celebration, was more elaborate than the first event. During the Sunday Service, Rev. Miller spoke about "Fulfilling Jesus' Dream," emphasizing that before we can

see New York on page 16



Mr. & Mrs. Santa visit the children at the church in Manhattan.

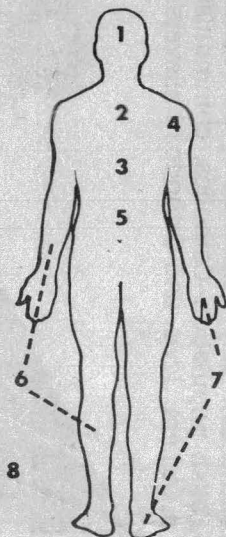


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## INTERNATIONAL CULTURAL FOUNDATION SUMMER SCHOOLS

## Teaching English in Eastern Europe

By Margaret Ali

After the crumbling of the Berlin Wall and the subsequent opening up of formerly communist regimes, the British members of the International Cultural Foundation (ICF) and International Relief Friendship Foundation (IRFF) wanted very much to help the rebirth of Eastern Europe.

The opportunity came during a conference in Romania, and it was agreed that the best product to export from Britain would be the mastery of the English language, which would prove an essential tool for communication with Western Europe and USA. It was quickly established that hundreds of thousands of young people in Eastern Europe wanted to learn the English language.

The ICF London office was mobilized to coordinate the program, and a team of ICF workers set to work. I was assigned as the Coordinator of ICF Summer Schools in Eastern Europe, with special responsibility for finding and interviewing the right candidates for the project and taking care of them in Britain as well as attending to problems like visa and travel arrangements.

Our next task was to contact the missionary leaders in Eastern Europe to determine the demand and find out ways of either establishing summer schools or working with universities and established English-teaching institutes. Mr. Tim



Professors and students take a break during a PWPA conference in Sophia, Bulgaria, last November.

Atkinson was sent as the coordinator on the spot in Bulgaria, to take care of all the organization in Sofia.

## Good Response

We had a quick response from Bulgaria, Poland and Romania. However, as the political situation became very unstable in

Romania, as the demand from Bulgaria became overwhelming, it was decided to concentrate on Bulgaria and Poland.

Posters were sent, together with a cover letter, to our contact professors from world peace and science conferences, asking them to recommend the program to their students and to put up posters in their departments and other public areas in the universities. By doing this we covered almost all universities in Britain.

Apart from this direct approach, no other advertising took place. There was also help from the student members in Oxford and Cambridge who distributed leaflets. The response, which was almost immediate, was simply overwhelming! Requests came for information from over 200 students from around 15 British and Irish universities. The majority of the applicants were undergraduates but there were a few applicants who had graduated at the end of the academic year.

Many of the professors took a keen interest. Some, like Terry McNeil (Head of the department of politics, University of Hull), recommended the project very strongly, causing such a demand that we conducted interviews in the department, where over 20 students wanted to know all about the programme.

Other professors like Dr. D. McForan and Dr. Knappert, actually offered themselves as volunteers for the programme. Mrs. Ruth Brann, who is a member of the Academic Circle (which meets every

Thursday at the church HQ in London), volunteered her services and worked very hard in Bulgaria for 3 weeks. Mrs. Brann is 71 years old!

Around 100 applicants actually registered to teach. They were interviewed individually and told about the ICF being a part of the Unification movement whose founder was the Rev. Moon.

## Bulgaria

The first volunteers went in the middle of June to Bulgaria. At the time, little was known about the situation there. It turned out, however, that the Institutes we were working with were very impressed by the

volunteers and the full programme for July and August was then launched with confidence.

After the initial group of volunteers were chosen for July, an orientation programme was initiated. Volunteers were invited for lunch at the Unification Church HQ, followed by a briefing about life in Bulgaria and Poland by members who lived there. Mr. Hamish Robertson gave an overview of the historical perspective of the fall of communism. Mr. Kester Eddy, who had experience teaching English as a foreign language, gave a talk; and this was followed by a question and answer session.

These orientation afternoons were very well received by the volunteers and provided a good opportunity for them to meet each other. Students were encouraged to ask questions about our church, our lifestyle, and the negative press which they had read.

The first group of twelve volunteers went to Bulgaria. The second group in July consisted of four volunteers who went to Gdansk University in Poland and another twelve who went to each of two different institutes in Bulgaria. The third group of ten volunteers went in August to teach in four different institutes in Bulgaria. Later, two additional volunteers went to teach in Gdansk.

## Still Getting it Wrong

By Sarah Witt

*This letter was published in a local newspaper as a response to the radio program, "Counterfeit Religious Leaders."*

Dear Editor: I would like to caution anyone listening to the Kingston Christian Radio station to reserve judgement on what one evangelist has been saying about my religious leader, Reverend Sun Myung Moon, and the worldwide Unification Movement he started on May 1, 1954, in Seoul, Korea.

A book, named *Crazy for God*, which was written by an ex-member of my Church who had been kidnapped and "deprogrammed," was quoted from on the program, spreading terrible lies and innuendo about Reverend Moon. I explained in a letter to the evangelist that those who kidnapped Chris Edwards did not "deprogram" him since he had not been programmed in the first place. The programming was done by the faithbreakers who forced Chris to listen for hours on end to lies about Reverend Moon while they held him captive.

I am very familiar with these evil people and their methods, and I was shocked that a Christian so-called religious leader would accept these lies as gospel truth. This makes him just as responsible as those who had raped Chris' mind, then inspired him to write this book to spread those lies, which he was now helping to do—by quoting this so-called true experience.

I suggested that he read his Bible—Acts

REGION

2



5:34-39. This passage is very meaningful and should give most people some insight on why it is unwise to judge others. After all, Jesus, himself, warned His followers not to judge others, that they be not judged.

I'm sure that many of the readers of this newspaper are still sadly misinformed about the nature of the Unification Movement and its founder. I feel responsible to share with you that I am now 72 years of age, and have been a member of this genuine Judeo-Christian movement since October 1965. Also, that my experience of 25 years has been that everything I expected when I first joined has been verified, with interest, and I would not hesitate to recommend this teaching and lifestyle to anyone seeking to help build an ideal world by living for the sake of God and humanity.

*Sarah M. Witt is on the staff of the Unification Theological Seminary.*

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# Good and Bad News from Songhwa University

By Bernard Han Woo Lee Quandt

In January 1991 the Songhwa University in Korea will receive applications for 520 new students. The ministry of education has given its final approval for the university status and the student quota in the beginning of December. That is the good news. The bad news is that the ministry had taken away the department of theology in a last minute decision.

Songhwa had started as a four year theological seminary in 1986. At that time there were 40 students in the department of theology. In 1987 the school was given the right to give a master of theology degree and in 1988 the departments of Foreign Missions and Social Welfare were added. In the beginning of 1990 the decision of the ministry of education was announced to grant permission for Songhwa to be upgraded to a university and to receive students from 1991 in ten additional new departments. The school had applied for new departments in the field of humanities and liberal arts; but in accordance with the national policy to foster scientific education, the ministry gave permission for new departments only in the field of mathematics and sciences.

In the spring of 1990 and again in the fall of the same year in public announcements of permits for new schools, the ministry had stated that the Songhwa Theological Seminary after its upgrading to a university would be granted thirteen departments. But only a little more than one month after the last such announcement, the final decision to cut the department of theology for Songhwa was communicated

to the school. The ministry instead doubled the admission quota for the Foreign Missions department from 40 to 80 students (all other departments are limited to 40).

While the ministry argues that most universities don't have a theology department, this arbitrary decision is seen as a step to calm the opposition of some Protestant churches who ardently oppose the establishment of a university by the Unification Church. The school will continue to give the degree of Master of Theology to the graduates of the departments of Foreign Missions and Social Welfare, and half of the students in the Foreign Missions department will be in a so-called Theology Section. But since the department of theology constituted the root of the school and the teaching of theology is central to the school's vision of a God-centered education this decision of the ministry of education is a serious blow to Songhwa and the Unification Church.

When the news of the ministry of education's decision became known, the students and teachers of Songhwa as well as the members of the Unification Church were very shocked. Strong protests have been made by all the groups concerned. The students of Songhwa made a seven-day prayer fast for the reversal of the decision. The minister of education, who is an elder in one of the Presbyterian

churches which still oppose the Unification Church, has been criticized from many sides for this action of his ministry. While there is little hope for a change in 1991, the school is now concentrating its efforts on regaining the department of theology for 1992.

For more good news about Songhwa, the



members of the first graduating class of Songhwa who graduated in the spring of 1990 are very successful in their pioneer missions in the Korean countryside. When one of them came to his village there were only three old ladies in the church but now the whole village has joined the Unification Church. In November the students who will

graduate with the second class in spring of 1991 made a memorable two-week graduation trip to mainland China, the first such trip ever made by a group of Korean students.

The first Korean language course for English-speaking members at Songhwa will graduate in February 1991. Some of the students will enroll in the regular classes of Songhwa University. In 1991, three-month Korean language courses for English speakers will be taught in six levels from beginners to advanced. The first course starts on April 8, and applications for the courses are now accepted.

For the entrance examination to the university in January more than one thousand applicants are expected, many of whom are probably not members of the Unification Church. Before the start of the school year, all of the 520 who pass the examination will then participate in a 21-day course where they will become acquainted with the school's founding philosophy—the Unification theology.

## NEW YORK from page 16

truly celebrate Christmas, we must be committed to realizing Jesus' dream of establishing the Kingdom of Heaven on earth. The congregation was also treated to performances by guest singer Ms. Jamie Baer, sister of Manhattan Center performer Mrs. Sheila Vaughn, and by the Manhattan Church Choir, under the new leadership of Mrs. Jane Evaristo. The entire crowd sang along, and several people volunteered for solos. Rev. Miller also spoke briefly about the importance of truly loving our brothers and sisters in working to build God's kingdom.

The program for the children, which took place in an adjoining room, featured six special creative activities in the format of a family fair. At one table, children and their parents were busy creating a picture of Rudolph the reindeer. At another, they made eggnog. At another table, children could win a prize if they hit a cardboard snowman with an artificial snowball. Some children created their own Christmas cards. All of this took place while a special Christmas video, "The Snowman," told of a young boy whose snowman came alive and took him on a journey to the North Pole.

The celebration reached a climax with the appearance of both Mr. and Mrs. Santa Claus, an international blessed couple from the North Pole! Mr. and Mrs. Claus had each child sit on his or her lap, and gave them a small gift. Even some of the adults sat on Santa's lap and received a special present for the volunteer work they did.

These two events gave members of Manhattan Church a chance to come together at a very special time of year with their guests. It also was an opportunity for many members to get involved on a volunteer basis with Manhattan Church.

Many associate members pitched in, and their dedication was beautiful to behold. With so many members tied up with missions and family responsibilities, it was really wonderful to see what could be done when each person could devote some of their time and take real responsibility for a particular task. Many truly enjoyed "working together again with brothers and sisters."

The Autumn and Christmas Festivals set the pace for the new year, and, in line with



The New York Christmas Staff.

Father's direction on witnessing trinities, we hope to have many more programs and a greater involvement of the entire congregation in helping Manhattan Church to grow and reach out to New York City.

Many thanks and loving wishes go to all those who helped, supported and participated in Manhattan Church activities in 1990. The next major event for Manhattan Church will be a one-day Divine Principle seminar on Saturday, January 19, from 8 a.m. to 6 p.m. The cost will be \$15 for guests and \$10 for members.

To register for the seminar, to join us in any way, for more information on witnessing trinities in Manhattan, or to say hello and tell us how we can serve you better, call the Manhattan Church office at (212) 764-7241 ext. 319.

Note: We have had many brothers and sisters asking about tithing. For those wishing to tithe in Manhattan, send your donations to: The Unification Church of Manhattan, 4 West 43rd Street, New York, NY 10036.

## Korean Language Course

The Korean Language Education Institute at Songhwa University is offering Korean language courses for English speakers. The courses are designed especially for the needs of church members with the goal of understanding Father's speeches in reading as well as listening.

There are six levels: Beginning I and II, Intermediate I and II, Advanced I and II. Each course goes for about three months, a final examination has to be passed to go on to the next level. If one would do all the six levels it would take about two years (including vacations). After the first three levels students would be allowed to enroll in the program of the University, if their academic qualifications justify that (high school graduation or equivalent). Transfer credits can be accepted. The foreign students would then be able to complete the Intermediate II and Advanced levels while working towards their masters degree.

The courses are taught by Korean teachers who are university graduates and foreign-born professors with rich experience in Korea. After classroom teaching, there is individual tutoring by students of Songhwa University. The students will live in dormitories on campus.

### Dates for the courses in 1991:

First course: April 8th to June 29th

Second course: August 5th to October 31st

Third course: November 4th to February 15th, 1992

In all three courses three levels will be offered (Beginning I to Intermediate I).

**Course fees: Per course 500,000 Won (about US \$710).**

This includes all course fees, dormitory fees, textbooks, but not food. Korean food is available from the school restaurant at about 1000 Won per meal. If a student registers for more than one course he or she can remain at the dormitory between courses at no additional cost.

### Application procedures:

Send an application letter and \$25 (fees for notarization and handling) and we will send you the necessary papers for a student visa. All applicants will be accepted this year because Father has given permission for as many students to come here as are able to and receive permission from their church leaders.

Information that must be in the application letter: name, date of birth, address, passport number, telephone number, family status, academic or professional background, church background, future plans. The course is open also for non-members who agree to follow the code of Songhwa University.

### Applications and inquiries to:

**Songhwa University, Korean Education Institute**  
**Choong Nam, Chonan Shi, Sam-yong Dong San 55-9**  
**Rep. of Korea, 330-150**

Tel.: (0417) 567-9671 Fax: (0417) 61-2065



## INTERNATIONAL LEADERSHIP SEMINAR

## Russian Students Experience American Movement

Since last July, over 1000 students from the Soviet Union have visited the United States for 10 days, participating in the fully sponsored International Leadership Seminar program. During their stay the students participate in a 5-day lecture series which includes Unification Principle, as well as Unification perspectives on economics, politics, and ideology. The following are selections from the reflections from the last tour, from November 27 to December 7, written by the students at the conclusion of the lecture series.

**Olga Vladimirovna Skornyakova, Moscow Electronic Machine-Building Institute**

Religion in Russia several years ago was very strong and now everybody I think is trying to restore their faith. Our conference helps us in this very much. Here we have got a new input of faith. Of course, I met here so many beautiful people. I have never met such people before. They are so lovely that it seems they are surrounded by the cloud of love and happiness. I really got here a new family. And, of course, the subject we were talking about at this conference is very interesting for many of us, I am sure. I believed in God before I came here and I continue believing now but I think now I feel everything more deeply, more by heart. At this conference I heard for the first time about religion and science together, about the useful role of religion in education. Especially I meant to thank you for that part of the conference where we speak about love and family. The question about our future children worries me very much. The future world depends on us. I know for the first time about true love, that kind of love which gets us closer to God.

**Anatoly Arkhipenko, Moscow Machine Tool and Small Tool Institute**

To tell the truth, I joined the conference only because it was in America firstly. Nevertheless I am interested deeply in religion and I'm trying to find out what God is for myself. I thought it will be something boring and different to my own views. And in Moscow we discussed only the sightseeing and touring programs. Moreover in Moscow I decided to get acquainted with the movement and managed to buy and read a book called "The Moon Empire" by one French journalist (unfortunately I forgot the name). That book described the movement from a very critical position. So I flew to America thinking like this: "Hey! I know they want to deceive me and catch me in their trap!"

Now, when the conference was over, and I got acquainted with our group leaders and other staff members (because of my eternal desire to ask questions) I understood that such openness, such kindness mustn't be artificial. I do believe that a person's face and especially eyes, express a person's soul fully and can't be hidden. Since I found out for myself the spirit of these people, I began to think about one thing: How could such beautiful people participate in an evil movement? Are they so stupid that they can't find out that they're deceived? I think NO!

So after all the experiences with these people, after the lectures which explained what these people believe in, I felt sorry about my original thoughts. I can't say I agree with all points of theory, especially history. But now I can't imagine why some people don't like this movement. Among almost all religions all over the world there is such a spirit that every person would sacrifice himself for the sake of goodness. But most churches provide such a habit, that people can buy indulgences or make sins and then say, "excuse me, my God" and everything will be okay. Moreover most of the churches allow you not to be active in your life, but only wait for God's help. That is why I trust in God, but not in any church!

But since I got acquainted with the principles and, what is more important, with the activities of CARP and the Unification Church, I understood that these people not only trust in God and in true love, not only believe in God as our common parent, but THEY DO A GREAT SUCCESSFUL JOB with their principles. And I sure know that if we wait for God it will be a very long time; if we go ahead towards God we'll meet faster. I'm not sure now that God's kingdom can be built on the Earth, but to decrease the quantity of evil on our planet, that is the aim I can go

towards. So I agree with activities of CARP and I want to participate.

**Irene Ekareva, Moscow Institute of National Economy**

I think that we in Russia need the ideas of Unification, especially now, because after rejecting the ideas of communism and not being able (because of upbringing) to return to the way of Orthodox Christianity we have a vacuum which should be filled with some spiritual ideas.

**Alexander Pryakhin, Moscow Electronic Machine-Building Institute**

The International Leadership Conference was a great experience for me. It changed my world outlook greatly. Coming to this conference, I just wanted to hear some new ideas. I've never thought about many serious problems which we have in our life before this conference. Listening to the lectures I knew many things. And I liked the Principles of the Unification Movement. I think they are very important. People are God's children. So we are brothers and sisters, all people over the world. So, it's very important for everyone to understand it and if we really look at the people around us as our brothers and sisters

songs made the Conference full of light and joy.

Finally I must say I'm very glad that fortunately I met such people which are surrounding me now. I have got very many new friends.

**Tonoyan Siranoush, The Moscow Institute of National Economy**

First of all, I want to say a great thank you to all people, who met us here, in America. They gave a very interesting and important time and I think I'll never forget these days of my life. I'll never forget all the kind smiles, all the good words, our songs. And, of course, I'll never forget all the lectures. First time in my life I think so much about religion. After coming home, I have plans to read many books about CARP, because I understand that if man believes in something, then life becomes more beautiful, and man can understand why he lives, what he must do living in our world.

I like very much the idea of Unification because I want to live in a peaceful world, where all peoples of all religions are friends; when they are brothers and sisters. I think, if the Unification Principle becomes a reality that it can help my own nation. I am Armenian, and at this time Armenian and Azerbaijanian people are having bad relations and the reason is: Religion. I want to stop this fight and to live in peace with the people of all nations and of all religions.

I like the lectures about true love. And now true love became the principle of my life. I think my parents are true parents because they've loved each other all their lives, they gave birth to three men, they taught us (me and my brothers) to be kind, to love all people, to help weak people. And now I want to be true parents, I want to have some children to teach them true love. And, in this, my membership in your organization can help me.

**Irina Nicolaevna Sazonova, Moscow Institute of Engineers**

Now I want to tell about my impressions about the conference. Now I can say—I want to believe in God, I want to find my God in my heart, in my soul. Human life is so difficult. The world has so many different kinds of people, cultures, lifestyles, values and ideas. Only in human life does there seem to be so much disharmony and contradiction. And now after the conference, I think that Unification Principles are very important for humankind. But there are still so many barriers to unify. There are many different conflicts between races, between nations, between different religions. Human society must unify. Unity can be achieved only through agreements about common principles which transcend race, religion, nationality and culture. After all the lectures, I can say that I see the definite way to human happiness, to the unification of all nations. I do not want my children to experience the same kind of world that I've experienced. I want to know about true love, I wish happiness to all people; I don't want to live in the world of human sufferings. God means love, true love, hope and faith. And everybody must find a place for this conception in his heart and soul. The main goal in my life is perfection of my soul. I hope to reach this goal with the aid of faith. Can faith be measured by the suffering of human beings? The history of mankind tells us about that. We must achieve true love and unity in the whole world. Now I believe in the principles of unification and the creation of a happy society. People have come to understand that the purpose of human life is to realize God's ideal.

I believe that God cannot leave me and other people in this miserable situation, in suffering. And I am happy that now I see the way to perfect myself, to connect with God in my heart. I am grateful for it. The night before Jesus died, he desperately prayed to God seeking His guidance about his future. Jesus' heart and will could not be defeated, and he continues to live within those who believe in him.

I believe in the Second Coming of the Messiah and I want to be clear in my heart and in my soul. Thank you for the faith which you give me.



The most recent group of Russian students and the Capitol in DC.

and God's children, then we come to true love and evil goes away from our souls, we want to do only good things for the people we love and for God we love. So day after day we'll be coming closer to the ideal world for God's joy and our happiness. And it's very important to develop true love in ourselves. I think, only while developing it man's spirit grows. You know, I deeply believe in our life after our bodily death and I think it's necessary to do all the best to prepare our spirit during our physical life. God is working to restore fallen humankind. Now it's the time of the Second Coming of the Messiah, so I think we must be ready to meet the Messiah, to understand him and to follow his teaching.

During the conference I know many interesting ideas and principles. Some of them I can accept easily, some not, but the most important thing that attracted me greatly is the idea of unification of people, of establishing good relations between all the nations, all the people. If it happens, it will be the greatest event in humankind history.

**Erkin Nosinov, Moscow Machine Tool and Small Tool Institute**

Frankly speaking, that Conference was the first time when I thought of the purpose of my life. It began just from the very beginning when I was writing an essay entitled "Personal goals in Life." Staying here in the USA, I had an excellent opportunity to continue these thoughts. As a matter of fact I have never dealt with such ideas as I had an opportunity to hear during the conference. Some of the ideas of the Unification World View are quite new and unusual for me. I grew up in a communist country in the atmosphere of atheism. That's why I'm very grateful to the organizers of the conference for the opportunity to study the essence of the Bible and the Principles.

Certainly, it's too difficult to understand all the ideas I have heard here, right now, while staying; but anyway I'm deeply impressed by them. And most of all I'm excited by the people I dealt with. I mean the members of the staff, lecturers, our team leaders. It's impossible to forget our singing beautiful songs before each presentation. Those



# Modern Psychology and the Principle View of Life

By Laurent Guyenot

*This is the conclusion of a two-part article.*

The most common diagnosis which psychiatrists give of the basic human sickness is that we are "divided selves" (Roland Laing) or "schizoid" beings (Alexander Lowen).

Freud saw the human mind as constituted of different mechanisms (essentially an unconscious and a conscious level) in constant conflict or tension with each other. More recent theories of personality, however, tend to de-emphasize the hypothetical duality conscious-unconscious and find that the duality spirit-body, or mind-body, is more fundamental. Victor Frankl, for example, founder of logotherapy, says: "The distinction between conscious and unconscious becomes unimportant compared with another distinction: the real criterion of authentically human existence only derives from discerning whether a given phenomenon is spiritual or instinctual [i.e. physical]."

Modern dynamic psychotherapists, following Wilhelm Reich's insight, understand human alienation as a mind-body problem. The process of repression by which certain psychic contents become unconscious is then seen as a result of a rupture in the harmonious relationship between mind and body. According to this model, all neurotic compulsive behaviors and psychosomatic tensions and diseases can be explained as the reflection on the body of a diseased spirit, or as a spirit-body disunity.

However, from their materialistic view-

point, modern psychotherapists cannot explain what the mind really is. As a result, they often take in their therapy the systematic defense of the bodily pulsations without really understanding the nature of the conflict.

Modern psychologists have often hypothesized under different names—"libido" (Freud), "orgone" (Reich)—a "bio-psychic energy" which is the medium of the mind-body connection, and the "repression" of which creates mental or somatic disorders. Thus they confirm the existence of what the Divine Principle calls "vitality elements" and "spirit elements".

Finally, dynamic psychotherapists emphasize that a diseased mind-body structure develops in response to inadequate parental love (love is the power which unites mind and body). Psychotherapist Frank Worthen summarizes this point is a way which reminds us of the Divine Principle concept of "Four Position Foundation":

"The security of a child depends on a three-way bond: mother to child, father to child, and the often overlooked and neglected bond of father to mother. Any break in this triangle will produce insecurity in the child."

## The Parent-Child Axis

Modern psychology confirms that the parent-child relationship is the vertical axis of the development of a child's personality, and that, at least on the psychological level, man is essentially a being of lineage.

The concept of "identification" introduced by Freud in his Oedipus theory is today a key concept in psychoanalysis. It describes the fundamental phenomenon by

which a child develops his personality in the image of his parents' personality (or in the case of negative identification, in the negative image), and therefore inherits his parents' values and also their neurotic tendencies.

Most mental problems are traced by psychoanalysts to problems of identification, and are tentatively cured through the therapeutic process of transference, in which the analyst takes the position of parent.

In the majority of cases, a child's identification with his parents is a love-hate relationship, that is an ambivalence of attachment and rejection. In general, the introjected images of the hated parent(s) are repressed and become unconscious, because of their terrifying aspect.

Freud argued that the irreconcilable duality of love and hate toward the father (his theory was later extended to both parents) creates a dual identification and therefore a split in every child's personality. He also explained religious faith on the basis of the process of identification: the image of good parent is transformed by the subconscious into an image of the good God, and the image of the bad parent is transformed by the subconscious into an image of the fearful God, or of the devil. "The father," he said, "is the individual prototype of both God and the devil." This is equivalent to say that the parents are to the child the representatives of God to the extent that they are loved, and the

representatives of Satan to the extent that they are hated.

Recently, the "double-bind" theory of Bateson has shed light on the process by which a child's personality is split as a result of parental inadequate love. The "double-bind" describes a process by which parent, as a result of his own inner disunity, or of cruelty, conveys to the child contradictory information, for example, negating his own behavior, his own words.

In conclusion, we can say that many scientific observations made by modern psychiatrists can be clearly explained by the Divine Principle, which states that fallen man has two contradictory natures, one by which he belongs to God's lineage, and one by which he belongs to Satan's lineage.

In order to separate from Satan's lineage and engraft completely into God's lineage, man needs the True Parents, with whom he can restore an ideal parent-child relationship, or "identification". Modern psychology tend to show that human alienation is transmitted from generation to generation, and that the essential frustration of every human being is a deep longing for parents who possess perfect unconditional love and with whom he can perfectly "identify".

Pushed to its ultimate conclusion, this suggests that in order for human beings to recover their original wholeness and purity of heart, they need the True Parents who come to manifest on earth the perfect parental love of God, which the first human ancestors, Adam and Eve, lost.

Laurent Guyenot is a graduate of the Unification Theological Seminary.

## THE SECOND GENERATION Report on Rev. Moon

By Maio Lily Perry

*This report by Maio Perry, age 10, was written for her religion class assignment, at the Catholic school she attends on Long Island, to "write about a saint." She was awarded an "Excellent" grade (96-100%).*

Hello, my name is Maio Lily Perry. I am not Catholic but I believe in God, Jesus, and Rev. Sun Myung Moon. My church is The Holy Spirit Association for the Unification of World Christianity, better known in America as the Unification Church. In my church a saint is a person who loves God more than anything and lives accordingly. I think that definition applies to Rev. Sun Myung Moon.

On Easter morning of 1936 when he was 16, Jesus appeared to Rev. Moon and asked him to take up his mission and build the kingdom of heaven on earth. Rev. Moon finally decided to take the mission and build the kingdom. He worked in Korea during the Korean War. He went to Pyongyang in northern Korea because at that time it was a stronghold of Christianity. Rev. Moon immediately got disciples. Other Christian churches were upset at his teachings and he was arrested, beaten and thrown out to die. His disciples found him and nursed him back to life. Soon after, he started teaching again and was arrested a second time. This time he was sent to a death camp.

At the camp people got rice powder from their relatives. Rev. Moon got a very small

bag of rice powder. Most of the men slept on their rice bags. He put his against the wall and the next morning a considerable amount of rice was gone. His friends found out who took the rice and when Father saw him he said, "How hungry he must be, let him eat..."

He escaped when the camp was freed because of the war. Rev. Moon walked with a man on his back 600 miles because the man had a broken leg! When Rev. Moon arrived in Pusan he built a house made of mud, earth, and cardboard and taught again.

He then moved to Seoul and in 1960 was married. He and Mrs. Hak Ja Han Moon have 13 children and inspire other people in the movement to want a family. A God-centered family is the building block of the kingdom of heaven.

"Up to the present time, people have thought religious life belonged to some

airy plane and imagined that God would just sweep them away to heaven. But the way of heaven is to broaden the scope of our love, by loving our families, our neighbors, clans, nations and whole population of the world."

He and Mrs. Moon are still conducting international weddings where thousands of people marry across barriers of race, culture, language and religious backgrounds to make a foundation for world peace centered on God.

Rev. Moon is in his 70s and still sleeps only a few hours a night and prays and works and speaks most of the time. He says that the broken heart of God, as He watches His suffering children, pushes him on to help restore the world to Heavenly Father.



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## DIVINE PRINCIPLE STUDY

## God's Ultimate Goal for Human History

## Volume Four • Part Four

**B**efore we examine the significance of the present days, let us quickly look at some historical expectations of what the Last Days will be like. The Bible is replete with apocalyptic prophecy pointing to a cataclysmic end to the earth and all its works. If we accept the Divine Principle view of God's ultimate purposes in history, however, we must be wary of literal interpretations of such apocalyptic imagery.

Although dramatic cataclysmic events could well attend the transformation of this world from a sovereignty of evil to a sovereignty of good, Divine Principle suggests that as a general rule Biblical apocalypticism is best understood spiritually and symbolically.

Divine Principle avoids the violently literal apocalypticism fashionable in fundamentalist circles for much the same reasons that Origen of Alexandria rejected it over a thousand years ago: he, who had emphasized the perfection of divine love,

could not bring himself to believe that the wrath of God was a final expression of that love.

According to the Principle, if God in His wrath devastated the earth (along with a number of other supernatural cataclysmic actions) as envisioned by some millenarians, this would either mean that God had given up His plan for the reconciliation of mankind or that He had made a bad mistake in the first place. For Divine Principle neither option is viable.

Then how shall we interpret apocalyptic material? The Principle would agree with Professor William G. Doty of Rutgers University, for example, who has pointed out that apocalyptic writing "...is largely figurative language, richly textured with the language forms of symbols, images and metaphors" (*Contemporary New Testament Interpretation*).

The prophecy in Revelation 21 of "a new heaven and a new earth" is a case in point. Exiled on the Mediterranean island of Patmos, the author of this fascinating and much-discussed book writes of his vision: "Then I saw a new heaven and a new

earth, for the first heaven and the first earth had passed away." (Rev. 21:1).

For Divine Principle, this passage may be best understood as referring to the transformation of the earth as we know it, with all its hatreds and wars and sufferings, into a new kind of world characterized by justice, peace and well-being. Only in such a fashion will the "first earth" pass away. Since God's Kingdom is to be eternal, and the earth is the place where He will establish His Kingdom, then the earth must be eternal also.

Similar to this famous passage from Revelation, the second Letter of Peter also suggests the demise of our world. In writing of the second coming day of the Lord, II Peter 3:12 warns us that "the heavens will be kindled and dissolved and the elements will melt with fire!"

Again, we must avoid a literal interpretation of such a dismal forecast for God's creation. For God to permit such an event would be a negation of His original purpose in creating humankind. As a parent, He seeks to have His children dwell in love and happiness on earth.

In addition, as we have mentioned, such dire forecasts contradict other Biblical insights, such as the Book of Ecclesiastes' promise that "a generation comes, and a generation goes, but the earth remains forever" (Eccles. 1:4).

## Judgment by fire

In all probability the fire referred to in II Peter 3:12 indicates a type of judgment. In Luke 12:49, for example, Jesus exclaims that:

"I came to cast fire upon the earth, and would that it were already kindled!"

Jesus, of course, was no arsonist. However, as the prophet Jeremiah suggested, the word of God has the same purifying effect as does fire (Jer. 23:29). Rather than igniting a literal fire, Jesus brought a purification which was symbolized by the image of a fire. This purification took place not by fire but by the Divine Word.

God's Word confronts people with their own corruption and their own limits. "How often shall my brother sin against me, and I forgive him? As many as seven times?" asks Peter (Mt. 18:21). And Jesus replies: not seven times, "but seventy times seven." In this encounter Peter's inner limits are exposed and challenged by Jesus' words. The Master's words both judge and purify the disciple. By the same token, the idea that in the Last Days the earth is to be consumed by fire suggests how it will be cleansed. The earth will be purified by the Truth of God.

Another spectacular-sounding and familiar prophecy is found in Paul's first Letter to the Thessalonians. Here the Apostle promises the faithful that they will be caught up to meet the Lord in the air:

"For the Lord himself will come down with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever."

While this statement has been a source of hope for conservative believers the world over, we must see it in perspective. For one thing, Biblical scholars note that Paul's Letter to the Thessalonians is the

first of all his letters and thus reflects only the thinking of his early public ministry. While we cannot see into the mind of Paul, it seems that at that point he, along with the great majority of the early Christian church, was anticipating the early return of Jesus in some supernatural way.

With the long delay in Jesus' return, Paul's thinking seems to have undergone an evolution, such that in later letters he no longer seems to await Jesus' return on the clouds. In Philippians 1:21-23, for example, Paul writes that he looks forward to his own death, for it is through that event that he will finally meet Christ.

## Apocalyptically Misled

From another point of view also, we may be doubtful of taking the Thessalonians passage literally. Regardless of the intellectual development of Paul, in light of the Principle, which emphasizes that God's ideal is to be realized on earth, not in the skies, we must regard his early Thessalonians statement as figurative on the face of it. In the Bible "heaven" usually refers to the holy and exalted realm under the sovereignty of good, while "earth" often refers to the unholy or sinful realm dominated by evil.

The phrase "Our Father, who art in heaven", for example, does not primarily mean that God is located in the sky, but rather refers to the holy and exalted realm of God's existence. Thus to "meet the Lord in the air" should not be understood as referring to the physical elevation of Christians to meet Christ in the sky; perhaps rather it can be best seen as referring to the development of inner spiritual qualities such that Jesus' followers are elevated to become one with Christ inwardly.

Though the leaders of Israel had been faithful to God, as they understood Him, and eagerly awaited the Messiah, they were unable to accept Jesus when he came. In his common humanity, he did not conform to their own extravagant preconceptions. How can faithful, spiritually conscious people today be sure that they also, like the ancient Jews, will not fail to recognize God's new dispensation when it arrives? Perhaps it too will arrive in a wholly different manner from that expected.

The danger of this happening is increased greatly by the character of the language in much of the apocalyptic material in the Bible. Apocalyptic material by its very nature is difficult to understand, so that a variety of interpretations, many of them bizarre, are possible. Failure to take a proper approach to it can result in a narrow-minded blindness and even a tragic rejection of God's continuing revelation to man. One must be open, then, to new understanding.

In summarizing its view of apocalyptic theology, Divine Principle would support the view of Germany's Professor Jurgen Moltmann, well known as the architect of the "theology of hope".

Moltmann stressed that the world should not be viewed as the waiting room of the soul's journey to heaven but rather as a battleground for freedom and the arena for creativity. Both Moltmann and Divine Principle would agree with a remark by Walter Rauschenbusch, the Baptist father of the Social Gospel: "Ascetic Christianity called the world evil and left it. Humanity is waiting for a revolutionary Christianity which will call the world evil and change it."



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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*  
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# Recent Happenings in the World of Religion

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

## Diocese denies official involvement in sex education protest

Roman Catholics have joined with conservative Protestants in Arlington, Va., in a grassroots movement opposing a state-required sex education program for public school students. The three-year-old Family Education Law provides means for parents opposed to the program to hold children from the classes, which contains information on contraception, sexually related diseases and decision-making skills. It requires attendance at classes in sex education for students in kindergarten through 10th grade, but religious critics claim the program has no foundation in traditional moral values and is anti-family.

## Judge limits government infiltration of religious gatherings

Government agencies do not have "unfettered discretion" to infiltrate religious gatherings as part of criminal investigations, a federal judge ruled Dec. 10 in Phoenix in a case involving four congregations and two Protestant denominations. At the same time, Judge Roger D. Strand said that government investigators could infiltrate churches without warrants in certain circumstances, such as a case in which an agent is invited by church members to participate in criminal activities. The ruling was the latest development in a case that goes back to January 1986, when the four churches and their parent denominations filed a lawsuit charging that the actions of U.S. Immigration and Naturalization Service agents created a "chilling effect" on the free exercise of religion. The INS agents were part of an undercover operation designed to gather information about the sanctuary movement through which churches have given assistance to Central American refugees who have entered the United States illegally.

## Reader's Digest article slams mainline church leaders

St. Louis—The Presbyterian Church (U.S.A.), bracing for a backlash at the local level, has sent letters to each of its 11,505 congregations rebutting a December Reader's Digest article that charges denominational leaders with ignoring conservative sentiments of people in the pews. The article, written by John S. Tompkins, a member of Madison Avenue Presbyterian Church in New York, claims the Presbyterian Church and other major mainline denominations are filled with conservatives who are fed up and "turning by the millions to more faith-oriented, nonpolitical churches—many of an evangelical strain." Citing instances of what he calls "absurdities swamping the traditional Protestant churches," Mr. Tompkins asserts, "Congregations have responded to the endless politicking in dramatic fashion—by voting with their feet." The article is reminiscent of a similar story printed by the Reader's Digest in January 1983 that was strongly critical of the National Council of Churches and elicited a storm of protest from mainline church leaders. Four major denominations—the Presbyterian Church, the United Church of Christ, the United Methodist Church and the Episcopal Church—have been "abandoned" by a total of 4.7 million worshipers, according to Mr. Tompkins, a former correspondent for The Wall Street Journal, The New York Times and Time Magazine.

## Money magazine: high marks to religious charities for performance

New York—Religious-related charities came away with flying colors, taking the top three spots and half of the top 10 in a list of the nation's 100 largest charities ranked according to performance by Money magazine. Interchurch Medical Assistance of New Windsor, Md., and MAP International of Brunswick, Ga., both of which ship donated medical supplies to Third World mission hospitals and health clinics, and Lutheran World Relief (LWF), were the charities ranked first, second and third, in the December issue of the magazine. LWF is the relief arm of the Evangelical Lutheran Church in America, Lutheran Church-Missouri Synod and the Wisconsin Evangelical Lutheran Synod. Catholic Relief Services and the United Jewish Appeal finished sixth and tenth in the charity rankings. Hadassah, a Jewish women's organization, and Larry Jones Ministries/Feed the Children, came close to the top 10, with both charities distributing about 92 percent of their contributions to the needy recipients. The percentage of the amount of funds raised in 1989 that "actually went toward good works" was the main criterion used by the magazine. Money based its rankings according to data supplied by the NonProfit Times, a monthly trade publication covering philanthropic organizations.

## Public masses latest steps to religious freedom in Albania

Roman Catholic masses were held in public in Albania on several occasions in November, marking the latest breakthrough towards religious freedom in the country that proclaimed itself the "world's first atheist state" in 1967. The Rev. Arthur Liolin of Boston, chancellor of the Albanian Orthodox archdiocese in America, said he confirmed reports of the services in telephone conversations with several people in the Eastern European country. He said the first mass was held in the northern city of Shkodar Nov. 11, followed by one in Tirana said by the Rev. Ndoc Sahatcia, and the Nov. 14 mass in Shkodar was said by the Rev. Gjergj Vata in a Jesuit church.

## Ranks of 'born again,' evangelicals continue to grow

The ranks of Americans identifying themselves as "born again" or evangelical Christians continue to grow, according to a survey for the Princeton Religion Research Center. In a June 15-17 poll conducted for the Princeton, N.J., center by the Gallup Organization, 38 percent of 1,236 adult Americans polled identified themselves as born again or evangelical—up from the 33 percent recorded in a similar poll in 1988 and the 35 percent recorded in 1978. According to the poll, groups with heavy concentrations of born-again or evangelical Christians include Southerners, blacks, persons who did not graduate from college and persons with incomes under \$30,000.

## Three-fourths of Methodist clergywomen report sexual harassment

Over three-fourths of United Methodist clergywomen have experienced sexual harassment, often by other pastors or colleagues, according to a recently released survey. The survey, conducted by the denomination's General Council on Ministries, revealed that 77 percent of the church's female clergy have experienced incidents of sexual harassment—the highest level of any group included in the survey. Of those, 41 percent reported that the harassment was perpetrated by colleagues or other pastors.

## Rushdie's attempt to mend fences rejected by Iranian newspaper

British author Salman Rushdie's Christmas Eve attempt to defuse Muslim anger over his 1988 novel "Satanic Verses" was rejected the next day by a fundamentalist Iranian newspaper. However, Mohammed T. Mehdi, secretary general of the National Council on Islamic Affairs in New York, issued a statement calling on the government of Iran to remove decrees against Mr. Rushdie in the wake of the author's statement. Mr. Rushdie has been in hiding under the protection of British police since the novel led to an edict calling for his death by the late Ayatollah Khomeini last year. According to an Associated Press account, an editorial in the newspaper *Teheran Abar* declared that the edict issued in February 1989 by the ayatollah "is irrevocable even if (Rushdie) repents." The ayatollah died in July 1989 without revoking the call for Rushdie's death.

## Court upholds ban on Christian books in public school classes

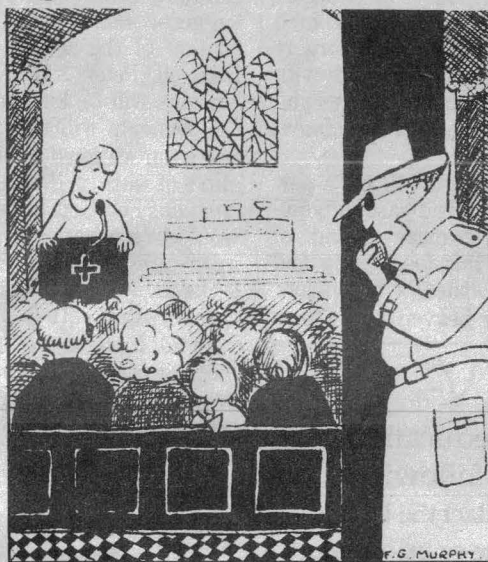
Denver—A federal appeals court has upheld public school officials who banned Christian books from a classroom and barred a teacher from silently reading the Bible while his students read other books. Officials of the Adams County School District 50 in suburban Denver said their actions were necessary based on their understanding of the constitutional requirements for separation of church and state. In a 2-1 ruling issued Dec. 17, the U.S. 10th Circuit Court of Appeals said that the actions of fifth-grade teacher Kenneth Roberts, "when viewed in their entirety, had the primary effect of communicating a message of endorsement of a religion to the impressionable 10-, 11- and 12-year-old children in his class."

## Students demand right to distribute religious newspapers

Christian Advocates Serving Evangelism has filed lawsuits in Denver and Tampa, Fla., on behalf of public high school students who want to distribute religious newspapers on their campuses. Tracy Hemry and Kristi Jones, students at Wasson High School in Colorado Springs, have been trying to get permission to distribute the Christian newspaper *Issues and Answers* on campus since October 1989. James Harden and Angela Byrd, students at Tarpon Springs (Fla.) High School, were prevented from distributing copies of *Issues and Answers* on their campus on Dec. 6.

## \$3.5 million in damages awarded in sex abuse case involving priest.

More than \$3.5 million in damages have been assessed against two Minnesota Roman Catholic dioceses in a case involving sexual abuse by a priest. The award, made to a 24-year-old Columbia Heights man who had been sexually abused for years by the Rev. Thomas Adamson, included \$2 million in punitive damages against the Archdiocese of Minneapolis and St. Paul and \$700,000 in punitive damages against the Diocese of Winona. Attorneys said the judgment by a jury in Anoka, Minn., Dec. 7 marked the first time that punitive damages have been assessed against the Catholic Church in any type of case and only the second time a jury has awarded compensatory damages in a sexual abuse case involving a priest.



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# Unification Thought Seminar for IRF Participants

By Paul J. Perry

The Unification Thought Institute of America and the International Religious Foundation (IRF) have co-sponsored a seminar for a select group of religious leaders who took part in the Assembly of the World's Religions last August. The seminar was held in Barrytown, New York, on December 13-16, 1990, under the supervision of Dr. David S. C. Kim, president of the Unification Theological Seminary.

The idea for this seminar came about during the period immediately following the Assembly meeting. While giving his report on that meeting to Rev. Sun Myung Moon, Dr. Kim commented on the excellent level of spirituality, scholarship, and sincerity of the participants. Everyone was very inspired by Dr. Kim's vision, and Rev. Moon then directed Dr. Kim to organize a Unification Thought seminar for the top religious leaders of the Assembly. Twelve people were finally chosen, representing all the continents and major faiths of the world, such as Roman Catholicism, Protestantism, Islam, Buddhism, Hinduism, Judaism, and Zoroastrianism.

In addition to a complete schedule of lectures covering all the major topics of Unification Thought, the seminar included time for spirited discussions and sincere sharing. The seminar was co-emceed by Dr. Jennifer Tanabe and myself; the lecturers were Drs. D. Carlson, F. Kaufmann, M. Mickler, D. Seidel, J. Tanabe, T. Walsh, and myself. Dr. Darrol Bryant showed us a video recording of the Assembly meeting in San Francisco; the video was rather special because it had been made by his own children.

## Major issues

All the participants had an opportunity to bring up the major issues of their respective traditions. They found that Unification Thought can shed light on those issues in a way they had never expected. Questions such as the possibility of justice, the origin of knowledge, the purpose of thinking activity, and the nature of creativity were discussed. Of particular interest was the lecture on education, since all the participants were educators in one form or another. During the discussion that followed Dr. Mickler's presentation, a consensus quickly developed that indeed we need educational reform in the world. Dr. David S. C. Kim called upon the participants to work together with the Unification Movement to bring about such a reform.

Unification Thought is uniquely qualified as a bridge among the various religious faiths of the world, because it is universal enough to speak to the great diversity of religious experiences, whereas *Divine Principle* does not have the same degree of universality since it is so intimately connected with the Judeo-Christian tradition. In this sense, Unification Thought can serve as a bridge, or a doorway, for non-Christian believers to come closer to the Unification Movement.

A point that raised special interest among the participants was the Unification Thought teaching of "Heart," or *Shimjung*. After hearing the full explanation of that concept given by Dr. David Carlson, the participants quickly agreed that the term "heart" is not really adequate to convey all the richness of the Unification Thought concept. Therefore, they themselves suggested that we use the Korean term

*Shimjung*, which, in subsequent sessions, all the lecturers made use of.

Some traditional questions were raised that do not find satisfactory solutions either in traditional philosophies or in traditional religions. For instance, a theologian asked a question concerning goodness and justice, after Dr. Walsh's lecture on ethics. Dr. Walsh answered that no true goodness or true justice can be achieved without true love. Therefore, only in the culture of *Shimjung* will we be able to achieve the full realization of goodness and justice in human society.

Another feature of this seminar was the unexpected and surprising level of openness on the part of the Muslims, revealing

great hope for the future of the Unification Movement in the world.

At the conclusion of the seminar, several participants gave brief testimonies about their experiences. Some of them spoke spontaneously, and all speakers manifested deep feelings in the things they shared. Dr. Frank Kaufmann and Dr. Thomas Walsh spoke representing IRF.

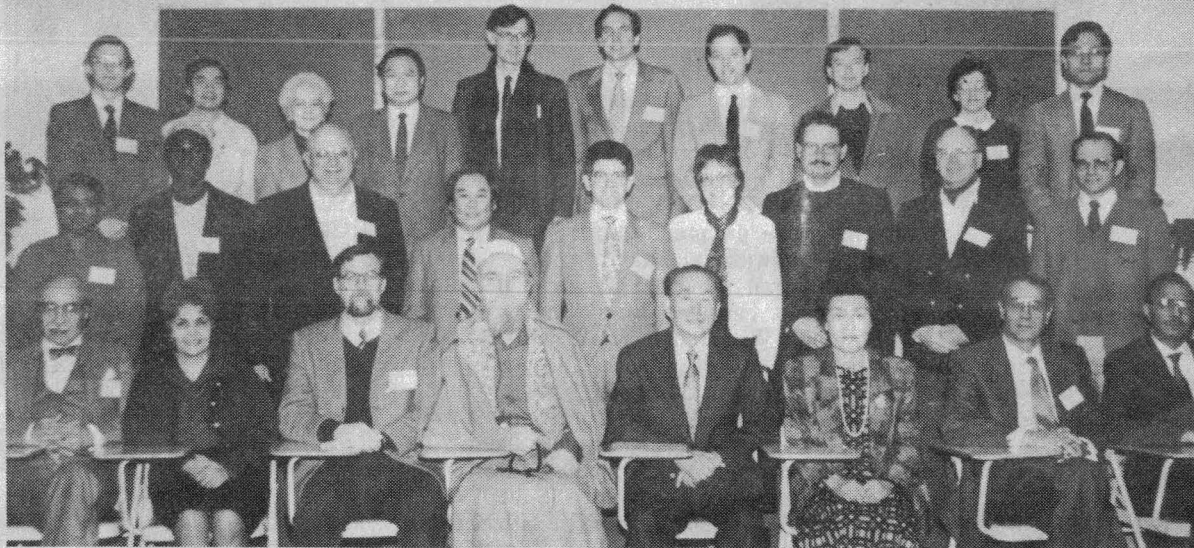
Dr. Kaufmann pointed out again the significance of this seminar—first, because it had originated directly from Rev. Moon, and second, because it included religious leaders from all the major faiths and of all the continents of the world. The fact that twelve participants had been chosen was also seen as significant. These religious

leaders had come to the seminar with the hope and expectation that they could work together and cooperate with one another, and they had not been disappointed.

At the end of the seminar, one thing seemed sure: everyone felt the seminar had been too short. They commented that three days had not been long enough, and they wished they could have stayed longer. In large part, that was the result of the wonderful spiritual atmosphere of true love created by Dr. and Mrs. David S. C. Kim. Indeed we felt the presence of God during all the proceedings. Since all the participants were people who had spent their entire lives in the pursuit of God's love, once they tasted God's love they obviously wanted to stay longer.

In conclusion, I could not but be totally amazed at the way the providential work of Rev. Moon is proceeding. Years ago a seminar such as this one would be unthinkable. This seminar included just twelve guest participants, but I feel these participants are just the seeds for many other participants of such high caliber in the near future.

The invisible walls that once separated the various religions are crumbling, and the hope for true unification of religions no longer appears unrealistic. I could not but have my faith strengthened and my resolve to dedicate myself to the providential work of God once again renewed.



President and Mrs. Kim with the seminar participants.

UTS Photo

a whole range of possibilities for work with them. I think many of us non-Muslims had not realized the depth of heart and spirituality of the Muslims, and we were taken by surprise by their outreach and openness to other faiths. In fact, at some point one of the Muslim participants said to us Unificationists, "You are the true Muslims today."

Dr. Frank Kaufmann, who has been working with various religions, including Islam, for the past several years, pointed out that in Islam a "true Muslim is essentially someone who has surrendered him/herself completely to God regardless of the specific faith he/she happens to belong to." As a greater number of Muslims come to know Unification Church members, they are beginning to realize that our members are truly dedicated to God; therefore, for them, Unification Church members are "true Muslims."

The Muslims were particularly interested in the Unification Thought view of the origin of knowledge—especially our concept of "prototypes." This idea coincides well with their view that knowledge has an innate basis which does not depend on external experience. But they were especially interested in theological points that are dealt with in *Divine Principle* lectures, such as the human fall, the process of growth to perfection, the various levels of spiritual development, and the significance of scriptural writings in the Unification Church. Even though those topics were not dealt with to their fullest extent in this seminar, they heard enough to become aware of the depth and breadth of the Unification Principle and to become interested in taking part in a *Divine Principle* seminar in the future.

From the warm and positive response of the Muslim participants, it became clear that the restoration of the Muslim world will grow in importance in the months to come and that we will find great cooperation from our Muslim brothers and sisters in the Providential work of restoration. That, indeed, is cause for great joy and

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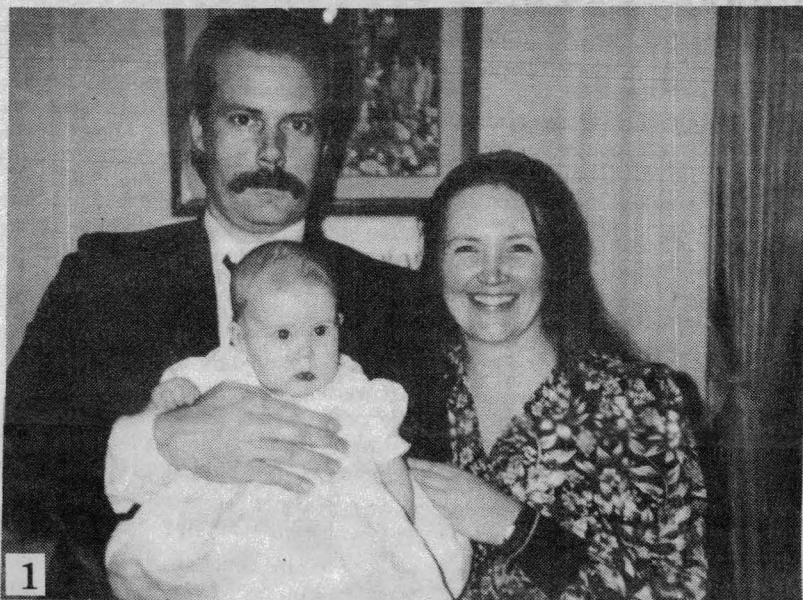
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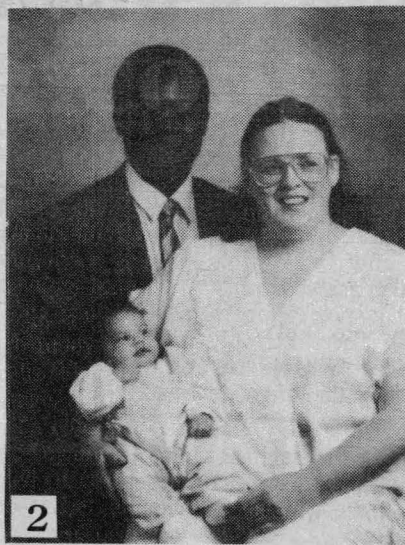
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### New Arrivals

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.** (Returns with SASE.)

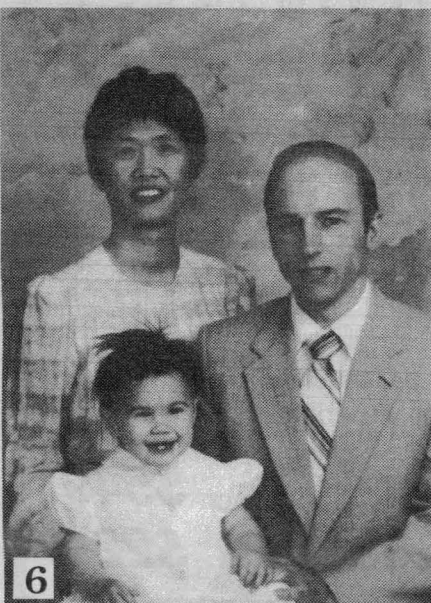
This month we are proud to present: ● 1. Patrick & Gail Martin (NYC) with Kaileena Yeon Seung (8/6/90) ● 2. John & Ann Ngoran (Bloomfield, NJ) with Dinnyui Danielle (8/3/90) ● 3. Pasquale & Aiko Santoro (Pasadena, CA) with Sunili Washington (11/21/89) ● 4. Richard & Elizabeth White (Mt. Rainier, MD) with Owen & Claire Anne (2/2/90) ● 5. Carlton & Mihoko Johnson (Newton, MA) with Chung-Guk Tadaquini (11/20/90) ● 6. Dale & Yi-Sih Roberts (Rutherford, NJ) with Laura Ann (1/17/90) ● 7. John & Hanelore Biermans (Sacramento, CA) with Alicia, Joshua, Joseph & Melissa (8/3/90) ● 8. Roddy & Yoko Porterlance (Barrytown, NY) with Shizuka Naomi & Kiyoshi Tamara (9/7/90) ● 9. Richard & Masako Perea (Woodside, NY) with Marea Fumi & Nancy Megumi (10/26/90) ● 10. Malcolm & Chantal Scattergood (Marietta, GA) with Iris Ammanda Ae Hwa (6/28/90) ● 11. The Smyth's (St Laurent, Quebec) Addison Christopher (11/3/90).



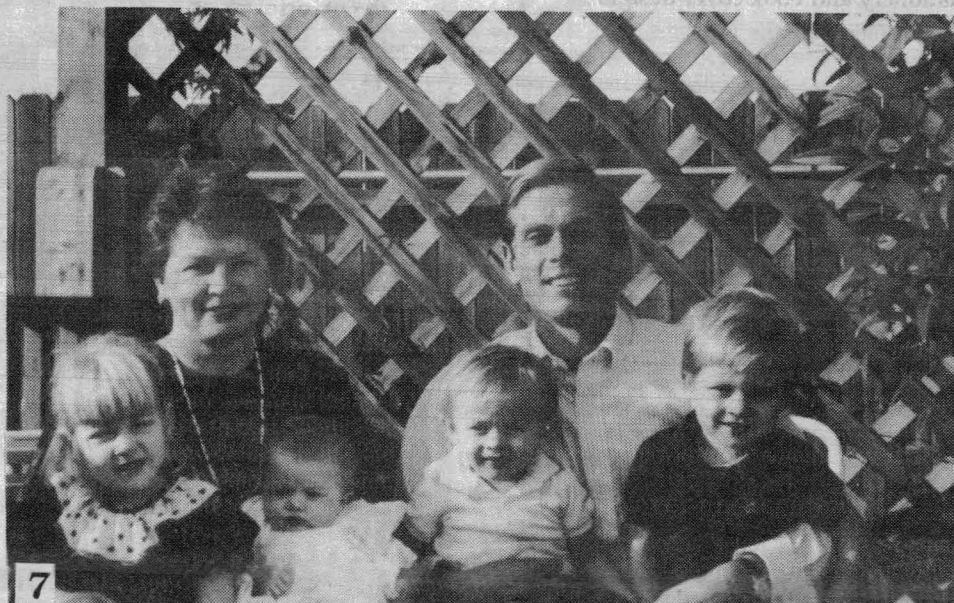
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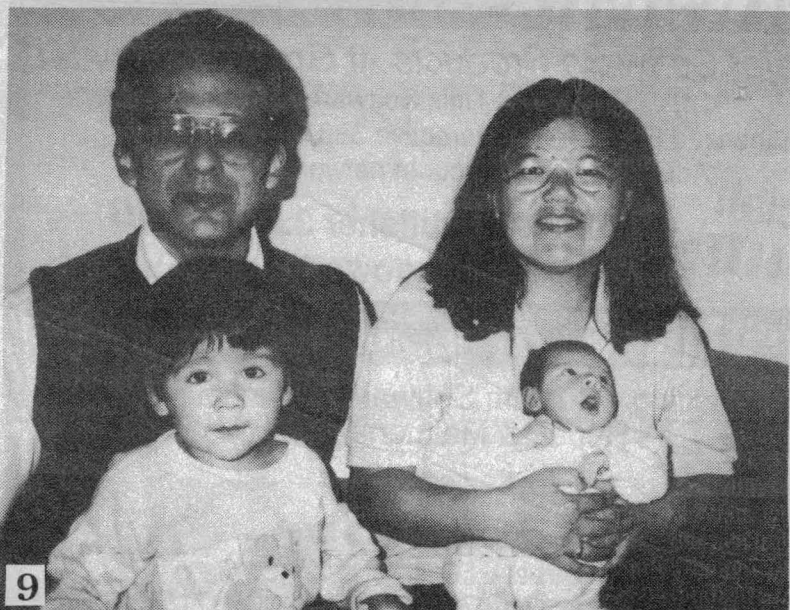
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# Unification News

**EDITOR  
Richard L. Lewis**

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The Unification News accepts short announcements for publication while reserving the right to return any that are deemed unsuitable by the editor. **Rates are 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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