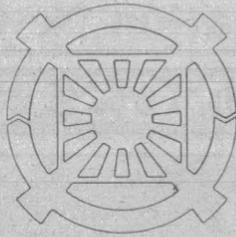


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# Unification News

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Volume 10, No. 7

The Newspaper of the Unification Movement

July 1991

## Day Of All Things National Celebration

By Dr. Tyler O. Hendricks

Rev. and Mrs. Sun Myung Moon celebrated the 29th Day of All Things with church leaders from several nations and New York area members, on June 12, 1991 in New York.

The Day of All Things, one of the five major Unification Church Holy Days, celebrates the relationship of true people with the creation through true love.

As the apostle Paul wrote, the creation has been groaning in travail, awaiting the revealing of the children of God (cf. Romans 8:21-22). Humanity's abuse of and lack of love for the creation has never been more obvious than today. The Kingdom of Heaven on earth is a world in which human joy and the joy of all things are harmonized through true (responsible) love. It is a world of perfect spiritual and physical ecology. The establishment of True Parents provides the

spiritual foundation for humanity's realization of this ideal, and this is what we celebrate.

The Day of All Things was established

May 1, 1963 (lunar calendar), in Seoul, Korea.

The day was a momentous one for the Unification Church worldwide. Rev. Moon

gave significant directions concerning Tribal Messiahship responsibilities, as well as the Holy Day tradition. The morning speech emphasized true love and mind-

body unity, and in the afternoon he met with 150 church leaders and discussed the development of youth revivals and campus ministry.

With the historical impotence of communism, the most serious problems for God and the world are the decline of the Christian spirit and the disintegration of the family. Unificationists are called to revitalize the true-love spirit of Christianity. The Christian churches, in turn, are called by God to save the family, in particular in America, and to re-instill family ethics and morality.

The day marked also the presentation to Rev. and Mrs. Moon, along with their children, of the new publication *The Heart of True Mother*. The book includes historical photos and brief essays from several of their older offspring, enough to warm any parents' hearts

see *Celebration* on page 2



Rev. Moon delivered the 29th Day Of All Things Speech at the Unification Church World Mission Center on June 12, 1991. To his left is Col. Sang Kil Han, interpreter.

### SECOND INTERRELIGIOUS CONFERENCE

## Islamic Providence Progresses

By Taj Hamad

The Grand Mufti of Yemen, Ahmed Zabarrah, and his wife led 40 participants to attend the second Interreligious Youth Leadership Conference in New York, from April 21 to May 31. Participants were selected through the ministry of education, the Grand Mufti's office, the religious institutes, and the ministry of religious endowment in Yemen.

The participants represented the whole country geographically, and by religious affiliation and age—from 17 to 84 years old.

Originally the Grand Mufti was planning to attend the conference for only ten days. After he arrived and saw the detailed schedule of the conference, he changed his mind and decided to stay for 40 days. Even from the beginning, he had expressed the desire that we open a center for the Unification Movement in Yemen. He has said that it is about time for the Muslim world to receive Father's teaching, and, at the same time, for the Unification Movement to understand Islam. By this, millions of Muslims will hear about the Movement.

The participants have listened to three cycles of Divine Principle, Unification Thought, and CAUSA. The lecture about the Fall raised more questions than usual because of the traditional respect Muslims have for their parents. On the other hand, one participant who is a judge said that

this is the most logical explanation he has ever heard about the Fall of Man. Muslims are trying unconsciously to prevent the Fall by veiling and covering the women.

After the third cycle of the Divine Principle lectures, the participants visited Washington, D.C. They were moved and inspired by Father's projects there. Also, they visited the Yemeni embassy where they met with the ambassador. The Mufti testified to the greatness of Father's works in general, especially in the religious world.

#### True Islam

One participant gave a moving testimony about his experience in the conference. He said that this conference affected his life deeply, and surely his future will be affected accordingly. He said he had seen true Islam being practiced by the Unification members and heard teachings which confirm Islamic teachings that encourage unity among religions.

After listening to the Unification Thought lectures about the ideal family, he repented for his shortcomings, and determined to restore his past mistakes in his relationships with his own family members. He was moved to hear that God's ideal for man is to become the dwelling place for the living God. He said that Father Moon is not only a prophet or a savior in the traditional

see ISLAM on page 4



Reverend Moon greeting the Grand Mufti of Yemen on his arrival at East Garden.

★ DAY OF ALL THINGS CELEBRATION ★

CELEBRATION

from page 1

(and a lot of members' hearts as well).

In the evening the members gathered at the world-famous Manhattan Center to enjoy the *Day of All Things* evening performance. The theme of this program was "The Heart of Loyalty," and it was conveyed with special depth in the adapted drama, "The Little Prince," performed by the Barrytown Players under the direction of seminary middler John Walker.

Loyalty was also manifest through Antonio Betancourt's heartistic narrative of the multi-vision slide presentation of True Parents' tour of South America. Songs by Marco Rodriguez, and a Spanish dance troupe, capped off the multi-vision show, making us all feel as if we had been there. A jubilant calypso fantasy ended the program with a resoundingly high spirit, bringing an historical *Day of All Things* to a close.

PHOTOS • NEW FUTURE PHOTOS

Rev. and Mrs. Moon cut the ceremonial cake following the Day of All Things address. Larry Moffitt was a delightful MC for the Evening Performance. To his left is Mr. Antonio Betancourt, Secretary General of AULA, who narrated a multi-media presentation of Rev. Moon's recent activities in South America. Heavenly entertainment from all cultures: Spanish dance, an adaptation of "The Little Prince," gospel music, the Caribbean Ocean Fantasia finale.



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## FOUNDER'S SERMON

## Fruits of the World of Faith

By Reverend Sun Myung Moon

This is an excerpt from a sermon given at Belvedere on April 7, 1991. The interpreter was Sang Kil Han.

A country has a certain historical tradition which is built up with a lot of effort. Then everyone is expected to follow that because it is the best way of life. That is the mind of that country.

Then what about the world of people? Here on earth there is a center, which is what we call the king. King, Messiah, you might say, that person who is the center of all mankind. Through him the directions are given; the center is found. So all have mind and body relations, but here is mankind, centering on the mind part, which is the Messiah, and all humans are external beings.

One individual is comprised of internal and external, mind and body. When we say "man," there are only two varieties, man and woman.

For the earth, who plays the role of center, setting the tradition and the way? It is man. When we say "heaven," that too involves man; even though the center of heaven is God, God and man must form a mind and body relationship, internal and external relationship. God is saying, "The whole universe is Me."

How can He say that? In the same way that I can say, "My mind is me, the whole of me." Of course, I have a body, but since the mind is the center, then the mind can claim to be the whole of the person.

The body is essential, but we can understand that the mind is "me." By the same token, God says, "I am the universe." So when I say "me," already that means a unified position. When the individual says "me," it includes all his different parts, his torso, his arms, and so forth, yet it is basically his character which is the representative aspect of himself, that "me" of which he speaks.

Therefore, all the other members, parts of his body, are centered upon that person's character. That is how his mind and body unite, harmonize and equalize.

## Represent the whole

When an individual is perfectly united, then at that point he can say that his eyes represent his whole self, and no other member of the body complains. When the eye directs a certain thing, the whole mind and body are drawn to that direction. All other members of the body are unable to see. The eye has the function to see, so the eye sees on behalf of the whole body and the eye represents the whole self at that point.

The same can be true of the sense of smell. So when an individual is completely united, when it comes time to smell, the nose represents the whole self and no other part of the body has any complaint.

What is the difference between man and woman? Can a man breast-feed his baby? Obviously not. It is only woman who can breast-feed the baby, but the husband still says, "That is my baby." Can you imagine his wife saying, "No, the whole baby came from my body, its flesh and every part of it. And after birth, I have been the one to feed it. Therefore, it is more my baby than your baby." Does anybody put up such an argument? Of course, obviously, the husband and wife experience complete unification in love. So whoever says, "It is my baby," it is natural. Of course, the woman nourishes the baby from her body.

But by the same token, even though we understand God, that God is great and important. But when a man represents God, just like the eye represents the whole body, in a certain way, then that man can claim, "The universe is me." Here we can see clearly that by coming into unity, by becoming one, the result is equalization. Unity first, then equality.

Everybody who lives in a house says, "It is my house." There may be five or six family members living together, but they don't say, "It is my father's house," or "It is my mother's house." Each person says, "It is my house." That is because the family is living as one unified group centering on love. So when everybody proudly announces "I," it is said on the foundation of

ant issue is that of peace.

Someone might say, "I represent the free world," or "I represent such and such a world." But today, when someone claims this, he is not accepted. He is denied and attacked because when he claims that he is the world, he says that in a very much different way—he is not harmonized, unified with others, yet he claims, "I am the leader. You must follow me." Only when one is completely unified and proclaims freedom can everybody go along with that. This is because everyone covets freedom, too.

In Alaska there are a lot of brown bears, which are famous for their fierceness. Suppose you happen to be up in the

about. Therefore, nobody else has any part in it. It is a crime, a sin, and it is nothing other than Satan's dancing floor, Satan's arena. It means destruction for all, so no one wants to support it. They want to eradicate it.

Then what kind of person is Reverend Moon? You might say, "He is the boss of the whole religious world." You could say such a thing. If you call him "boss" or "head" or whatever, his purpose is to bring down all the walls between religions and even those non-religious people and to bring them into harmony and make them equal and united in a rightful cause. Then that boss is a good boss and everyone should encourage him, saying, "Please do that on my behalf."

Some people accuse me, saying, "Reverend Moon just wants to take the whole world for himself." All right, let those people fight me. Don't you want to take the whole world to yourself? Same concept. Centering on love, it's the same. Everyone else just wants to and thinks about it, but Reverend Moon takes action, bringing everyone into peace and harmony.

Who is the winner? Those who just sit and think about it, and then criticize the one who not only thinks about it but stands up and acts, putting everything into it? Who will be the potential winner? No question, the one who does it will be the winner, especially when what he wants to do is the right thing. Then the one who just sits and tries to stop him will be the loser.

Right here within the Unification Church we put every effort into our work, like crazy, from youth to middle age to old age; we work to unify the whole world and harmonize and equalize. On the other hand, suppose there is a man who says, "I am a graduate of Harvard and I know what history is like. What they are doing will never work."

Even though he may be convincing at a certain time, in the long run who will be the winner? It will be the one who acts. The one who criticizes because he has a certain advanced degree and knows better than other people, no matter what he may say he will lose to the person who works with conviction, day and night, without even paying attention to his detractor. The hard-working person doesn't even retaliate because he knows that his purpose is clear and consistent with God. That's all he cares about and does.

That person will eventually win, no matter how severe the criticism he may go through.

The one who criticizes, versus the one who acts, serving and working for others all the time. Stop to think. Is a Unification Church member supposed to stop at a certain point and not do any more? Or are you supposed to continue, destined to continue to do more and more, even unto death?

Once you are determined to live the second way, will you end up as a loser or a winner? So we are gathered here, people of all five colors of skin. Is there any one president who, like Reverend Moon, who wants to embrace all the five different colors of skin and can actually make peace and harmony with them?

Is there any president in the whole history of the United States who could do that? No, there has not been one among all the forty-one. What about Reverend Moon, is he thinking about that, or is he actually doing that? Then who sits in the loftier position, the presidents of the United States or the True Parents?



unification within that family. Do you agree to that?

Each American claims, "This is my country." Why is that? Maybe they should say, "This is our country." Is the country divided among 240 million people. What does that mean, actually? When he represents the country on the foundation of unity, when all the people are united and he is a part of that unification, then he is equal and everything is harmonized. Then he can say, "It is my country," and everyone understands that.

Someone might say, "This is my universe," meaning, "I represent the universe." When that is said on the foundation of unification and harmony, then the universe will agree, "Yes, it is yours. You are right."

## Number one

Let me ask you a question: Doesn't each and every one of you want to be number one in the world? Is there anyone who says, "No, Father, I don't want to stand out like that. I'm different."

Then where the urge to become number one is the greatest and most powerful is when each person centering on love wants to be ahead of everybody else. Doesn't want to be number two. When that happens, then the whole world will benefit. All people want to be equal, don't they? Also, they want to harmonize. The races want to harmonize, black and white together. So they seek equality, balance, and want to unify at the end. But those who do not want unification but want separation are fighting all the time.

Now in today's world, the most important

mountain and you are very tired, panting and puffing, and all of a sudden a big brown bear springs up out of nowhere, growling and threatening. Out of a group of ten people, nine of which have no thought but to escape, one person stands up with authority, acting perhaps like a dictator at that time.

Survival is the key point here, no other. So this individual in a dictator-like way goes out and fights and wins over the bear. The other nine people don't mind a bit that he never consulted with them about how to deal with the bear, once that bear is defeated. At that time everyone is fully supportive of that brave individual, even to the point of saying, "Do whatever you want to me, too, because you saved my life." They are that grateful.

Communism, for instance, has a dictator. Almost all the communist countries have a dictator. That dictator says we all need to be farmers and laborers and we will do away with everyone else, such as landlords, owners of factories, and so on. They annihilate those people, so they are not harmonizing or equalizing. There is no one who likes that kind of action of killing others. What if, then, communism through the dictator says, "Now the farmers and laborers will really unite together. Let us liberate the landlords and owners of factories." If the purpose was directed there, who would mind?

In the United States, all this drug abuse and free sex, do these represent the spirit of harmony and making peace for the country? No, these actions are nothing more than self-serving, self-loving acts. That is all the individual comes to care

## ISLAM

from page 1

sense, but he is a True Father. He said it is difficult for anyone to be a father for even one orphan, but Father Moon is taking responsibility to become the Father of all mankind. That is why his task is extremely difficult and why he needs to be helped.

He encouraged the 40 participants to unite and create one family. Through their unity with the support of their government, they could establish many projects in Yemen. By following and applying Father's examples and experiences, these projects would be very successful.

### Visions

The spirit world was very active. Five participants had significant dreams about True Parents and Jesus. Others had dreams of Fritz, the missionary to Yemen, and myself.

One participant saw Father in his dream wearing a white robe and holding Muslim beads. Bright light was coming out of Father and spreading all over. On the right side of Father stood ten men in a row, and on his left another row of ten women. And the light emanating from Father was covering everything.

Father in his unlimited wisdom guided us with three key points. The first was that it is not the purpose of this conference to convert the participants or encourage them to be Unification Church members. This is a great wisdom because if these participants go back and leave their traditional religion, they will be isolated (to say the least) and they may even lose their lives. During the conference we have emphasized the acknowledgment of True Parents, not the proclamation of True Parents. Although the Mufti is 84 years old, he has called Father "Father Moon," and also called Mother "Mother Moon." He gave the only title "Sheik" to Fritz the missionary, a title given only to men of high religious learning. Some other times he called Fritz "my son." At the United Nations mosque the Mufti announced proudly to the diplomats of many nations that Rev. Moon has invited them to attend this conference.

### Family

The second point given by Father was that we teach about the centrality of the family in building the Kingdom of Heaven on the earth. As we all know, Father did not come to start a church, but the True Family. Even from the beginning of the conference we made it clear that this is not a church per se, or another obscure theology, but this is a Unification Family.

The participants could relate to this concept without the usual sensitivity that occurs when others talk about Christianity, churches and Jesus. Arab people in general are family-orientated. In the Unification Thought lectures about the family, they have realized the importance of the family in building the kingdom through perfecting our love in all different directions.

The third point given by Father was to show them how vast the Divine Principle



The Grand Mufti and seminar participants at the East Garden reception.

NEW FUTURE PHOTO

is. Muslims usually are very sure that they have the truth. It is difficult for them to listen to any other religion. But as they heard the detailed explanation about God, man, creation, the Fall and restoration, they began to realize how thorough the Principle is. It's not just a simple theology but an amazing, comprehensive explanation of reality, which they are encouraged to study more.

Father extended more love by inviting them to East Garden for dinner. He had gone fishing and caught fish for their dinner. Mother showed her concerns and love in overseeing all the details of the dinner invitation.

Before we departed to East Garden a participant came to me and asked with a face mixed with joy, sincerity and anguish, "Are we going for the Blessing Ceremony?"

When they arrived at East Garden, True Parents were waiting at the door to greet them. Father was radiating love and compassion. Mother was dressed in a beautiful long-sleeved blouse, which showed her sensitivity towards Islamic customs. The Mufti entered through the door with his arms outstretched and embraced Father. They looked into each other's face and smiled widely.

Usually, Muslim women are not allowed to shake hands with men. Before visiting East Garden, I expressed my concern to the Mufti. His answer was women should shake hands with Father Moon because he is THEIR FATHER.

After the dinner, In Jin Nim moved everybody's heart when she sang "Amazing Grace."

Father gave a moving speech in which

he said that Yemen would be blessed because of these 40 participants attending the 40-day conference. The women were very inspired when Father pointed out that men are created for the sake of women. Usually in Yemen women are veiled and completely covered. They were giggling and smiling in joy while the men were in shock.

The shock increased when Father crossed over all barriers and spoke about the sexual organs as the most holy temple. They will never forget this explanation for eternity. Father's explanation of True Love was a dream in their mind, which they hoped to realize one day. At the end he encouraged them to go home and become better and more loving people in their religion.

One participant told us that, while his eyes were still dreaming that, in the midst of the farewell emotion, he had forgotten his shoes at East Garden. History will record, as Moses took off his shoes to meet God, a Muslim took off his shoes to meet True Parents and never wore them again.

In the Farewell Banquet, the Grand Mufti gave a moving speech. He conveyed to all of us the greetings and respects of the president, government and the people of Yemen. He expressed his gratitude and joy for what they experienced during the past 40 days. He spoke highly about the Principles which guide the the Unification Movement and praised the high standard of the members.

He also praised the Unification Movement and its accomplishments in all areas, especially the religious area. He appreciated the efforts to embrace all people from different religions to work together centered upon God. He said it is the duty of the Islamic world and especially the "AZHAR" (the most famous and influential Islamic university and authority in the Middle East) to incorporate Islam and stories of the prophet Mohammed into the Divine Principle.

He said when we call Father Moon "Father," he really has the right to have this name because he struggled and suffered deeply to love everyone. He was moved by Father's deep emotion and concern when he heard him at East Garden. He will convey his experiences to the president, the government and the nation of Yemen.

The participants presented some gifts to Father and Mother, one of which was the dagger "Jambiya"; this type of dagger is worn by the religious nobility of Yemen. The nobility is made up of those who can trace their ancestry back to Prophet Mohammed, or people of high learning and social status. It's usually preserved by the owner as the family treasure and handed down from father to son.



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★ CHURCH NEWS ★ NATIONAL HEADQUARTERS

REV. McCARTHY'S DIVINE PRINCIPLE VIDEO TAPES

Success in Witnessing and Education

By Rev. Soichiro Nakamura

On December 20 of last year, when Father had the first Blessed Family meeting in the World Mission Center, he said that "Videotapes are available for witnessing." Since then, Rev. Kamiyama and Dr. Spurgin have been preparing for the new Divine Principle Video Lecture Series, featuring Rev. Kevin McCarthy, which I directed.

The series of tapes was introduced and premiered at the World Mission Center on 'Day of All Things' after Father's speech.

Rev. Kim recommends

Rev. Zin Moon Kim, our national advisor and New York Regional Director, ordered the first set and is recommending the video lecture series as a way for the members to both study Divine Principle and learn how to lecture effectively.

Rev. Esteban Galvan, a district leader in New York, who ordered one set for his church on Day of All Things said, "I have been waiting for this kind of video series and hope to have a set in Spanish soon."

Effective teaching

Rev. McCarthy understands Divine Principle deeply and he explains with deep insight the contents of Level 4 and the

Divine Principle black book. A guest who has the desire to study Divine Principle more deeply can watch this series again and again and come to understand the Principle profoundly.

This series is also useful for long-time church members to study Divine Principle. The American Church needs many lecturers—this summer, about one hundred American members will be teaching students in the Soviet Union—and this series is good training for members who want to be lecturers in our church centers.

On the front line our members invite new guests to a two-day workshop. After the workshop, however, they cannot find a good way to raise them up by furthering their religious education. This new video series solves this problem.

The 43rd Street Headquarters witnessing team has been using the new series and the response has been very encouraging. Counselors Annemarie Mouda and Sharon Valin said the guests who watched the series after their two-day workshop were profoundly inspired. Rev. Andy Compton, the director, affirms that

"People like Rev. McCarthy's videotapes," and his assistant, Larry Alden, said, "I am learning to be a lecturer, and Rev.

churches, CARP centers, Campus Ministry and individual members working in businesses. Several people spoke about using the video series for their Tribal Messiah activity.

Laura Lykes of ICF ordered one set as a gift to send to the Namibian missionaries. During her first visit to America, Mrs. Megumi Hara was delighted to order the video lecture series. She has been witnessing to foreign students in Japan, but she could not get good materials in English until now.

There are fifteen tapes of ninety minutes each for a total of 22 hours. The cost of the set is \$210 plus shipping charges: \$7 USA, \$50 Europe, \$60 all others. Send your order to: HSA-UWC Publications, 4 W. 43rd St., NY, NY 10036, or call (212) 997-0050 ext. 250 for more information.

Make checks payable to 'HSA-UWC Publications.' If you make a \$100 down-payment with your order, we will duplicate the tapes and send them to you when we receive the balance.

Rev. Soichiro Nakamura is the director of the DP Video Lecture project.



McCarthy's lectures are a great help."

HSA National Headquarters is receiving a good response from the field. We have received orders from many state and city

*Doug Erase*

*John Holloway*

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Immigration Opportunity  
MEMO

In early September 1991, the U.S. State Department will be accepting applications on a first come first served basis for the issuance of 40,000 U.S. permanent residence cards. This "Lottery" is a great opportunity for those seeking to reside in the United States to obtain permanent legal status.

Only natives of the following countries will be eligible: Albania, Algeria, Argentina, Austria, Belgium, Bermuda, Czechoslovakia, Denmark, Estonia, Finland, France, Germany, Gibraltar, Great Britain and Northern Ireland, Guadeloupe, Hungary, Iceland, Indonesia, Ireland, Italy, Japan, Latvia, Liechtenstein, Lithuania, Luxembourg, Monaco, New Caledonia, Netherlands, Norway, Poland, San Marino, Sweden, Switzerland, and Tunisia

Even if you are not a native of one of the above countries, if your spouse is a native then you are qualified to file an application. If an applicant is lucky enough to be one of the first 40,000 chosen, the applicant's immediate family (wife and children) will also receive permanent residence. Applicants will be permitted to submit as many applications as they want, however, each application will need to be mailed in a separate envelope and must include a firm offer of employment from a U.S. company (if you intend to be a full-time church worker, the American Church can provide such an offer). The State Department has not yet announced the exact time and place for filing the application.

If you are interested in applying for the Lottery, I have enclosed a questionnaire which you should fill out completely (in English) and return to our office. To cover the costs of preparing the applications and filing them with the State Department, our office asks for a fee of \$200 per person. For that fee we will prepare and file 40 applications for each person. We will bring the applications directly to the post office in Washington DC that the State Department designates for this program and spread the mailing of the applications out over an appropriate period to increase the probability that one of them will be among the first 40,000 chosen.

If you have any questions, please feel free to contact our office. Information questionnaires should be sent to the above address.

**LOTTERY INFORMATION FORM**

1. NAME (Last name)	(First Name)	(Middle Name)
2. OTHER NAMES, ALIASES (If married woman, give maiden name)		
3. HOME ADDRESS AND TELEPHONE (House number, street, state or province, country, and telephone)		
4. IF YOU CURRENTLY LIVE IN THE U.S., STATE LAST FOREIGN RESIDENCE (City, country)		
5. PLACE OF BIRTH (City, state or province, and country)		
6. DATE OF BIRTH (Month, day year)		
7. MARITAL STATUS <input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Widowed <input type="checkbox"/> Divorced		
8. SPOUSES BIRTHPLACE (City, state or province, and country)		
9. SPOUSES BIRTHDATE (Month, day, year)		
10. WILL SPOUSE IMMIGRATE WITH YOU? <input type="checkbox"/> YES <input type="checkbox"/> NO		
11. CHILDREN (Name, birthdate, Place of birth) (Name)    (Birthdate)    (Place of birth)		
12. WHAT IS YOUR PRESENT OCCUPATION? (Please describe)		
13. DO YOU KNOW ANY U.S. COMPANIES WHO WOULD BE WILLING TO PROVIDE YOU WITH AN OFFER OF EMPLOYMENT? IF SO, PLEASE LIST (Name, address, telephone number)		

P

UNIFICATION THEOLOGICAL SEMINARY

Family Concerns: A Seminar at UTS

By David Kasbow

On Saturday, June 1, 1991, the "First Seminar on Marriage and Family: The Peaks, The Pains, The Progress" was held at the Unification Theological Seminary (UTS).

The seminar, which was chaired by Dr. Dietrich Seidel and moderated by Mr. Robert Kittel, discussed everything from the internal nature of husband/wife relationships to working with school boards on sex education programs.

The program, attended by sixty people, including clergy, health care professionals, and several blessed couples interested in family relationships, was the inspiration of President David S.C. Kim. It is President Kim's desire to sponsor seminars, talks and even accredited courses on the family, for the purpose of developing strong families in society as well as within our own church.

The seminar, under Dr. Seidel's guidance, was composed of three committees. The first, "Foundations for a Successful Marriage," focused on spiritual and ethical concerns.

Dr. Thomas Walsh, of the International Religious Foundation (IRF), started the program by putting the topic in perspective with a history of the family. Prof. Laurence Sullivan of Marist College drew on Old Testament scripture to speak of God's ideal in the relationship between husband and

wife. He finished with a literary example of the nature of love, a heart-warming reading of "The Velveteen Rabbit."

Rev. Kevin McCarthy, national director of the Interdenominational Conferences for

with more practical issues in the husband/wife relationship. Mrs. Juanita Robinson, a counselor with the Huntington Family Centers in Syracuse, related her experience in working with families in need and about

teaching on the fall of man.

This session was brought to a close by Mrs. Joy Pople—a colleague of Mrs. Robinson—who displayed a huge quilt she had made bringing to life her ideal of the family. It contained symbols of events and beliefs her family holds important, such as weddings, birthdays, and holiday celebrations.

Final session

The final session focused on "Transmitting Values to Our Children." Using Ephesians 6:6 as a starting point for his talk, Dr. Seidel discussed the difference between discipline and punishment—the major difference being that discipline is guidance with a higher purpose, while punishment is just a negative consequence of not following rules.

Following Dr. Seidel, Mrs. Rose Marie Peterkin, president of the New Jersey American Parents Association, spoke about her involvement in the fight to provide moral sex education (usually called Family Education) in the public schools. Outrageous beliefs being promoted in the classroom were mentioned. At

one seminar for teachers, she explained, those in attendance were asked to fantasize having a homosexual relationship. The purpose of this exercise was to help each person overcome any "homophobic" feelings they may have. Mrs. Peterkin is promoting sex education which is "abstinence-based" rather than the prevailing self-described "value-free" approach.

Mr. Richard Panzer, an instructor in the Active Parenting Program, followed this by describing his work with Mrs. Peterkin in the New Jersey school system and encouraged all parents to get involved in seeing that God-centered values are taught in our public schools.

The program ended with discussion over dinner. Based on this seminar, the planning committee recommended that the next stage be a workshop-style format for "hands-on" techniques which promote better family relationships. A special seminar focusing specifically on the issue of values being presented in our public schools was recommended and is being considered as the next seminar.



Mr. Laurence Sullivan, a professor at Marist College, speaking at the Marriage and Family Seminar.

Clergy (ICC), finished with a proclamation of the new age family ideal as envisioned by Rev. Sun Myung Moon. Questions and answers followed each session.

Practical issues

With the philosophical background laid by the first session, Committee Two dealt

her own experience as a wife, mother and grandmother. Many questions were fielded to her on practical concerns about how to improve relationships between parents.

Mrs. Betsy Jones, a senior counselor with the Unification Church Blessed Family Department, brought in some of the prevailing techniques used in family therapy at this time. These were helpful to give a framework for family dynamics.

For example, Murray Bowen uses the concept of "triangling". In this concept, all relationships of the family are charted out. This is because often the pathology of the system (family) is expressed in one individual. The family comes into counseling to get one person "fixed", but actually the whole system (family) needs work.

Mr. David Kasbow, holder of a master's degree in clinical psychology from Loyola College, in Baltimore, Maryland, and a Religious Education student at UTS, spoke next. He emphasized the importance of "positions" in the family, not only as a way to achieve the ideal but as a way to prevent the manifestation of fallen nature. He explained this by comparing Freud's theory of the Oedipus complex to the Principle

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CHURCH CALENDAR 1991



JULY

- 1 2100 Couples Blessing (1982)
24 124 Couples Blessing (1963)
25 Kook Jin Nim's 21st Birthday
26 Sun Jin Nim's 15th Birthday



AUGUST

- 20 Day of Total Victory (Est. 1985)
27 In Jin Nim's 26th Birthday
31 Day of the Settlement of the Eight (Est. 1989)

UNIFICATION THEOLOGICAL SEMINARY

The Annual Open House at UTS



The annual Open House was held in Barrytown on Sunday May 5, and Middler John Walker, the overall coordinator, and M. Div. Senior Gareth Davies, who worked with public relations and emceed the entertainment, wrote these two reports.

The theme for this year's Open House was simply "UTS Spring Open House." With nearly 600 guests plus staff and students in attendance, the weather was perfect, despite ominous predictions of rain.

The Ecumenical Service drew 300 guests, filling all the seats. The guest speaker, Dr. Frank Kaufmann, whose topic was The Heart of the World, spoke on the universal truth conveyed by all the great religious traditions.

A preliminary sermon was delivered by Rev. Tom Venkuss, a United Methodist minister from Pleasant Valley; he spoke movingly on the need for all Christians to take responsibility for the salvation of the world, commenting that so few are willing to do it.

The Invocation was given by Sheikh Baljinger Singy. The service was emceed by UTS Chaplain Rev. Dr. Shawn Byrne, who offered the closing benediction.

The highlight for the evening entertainment was the performance of Barrytown Rock (an adaptation of Elvis Presley's Jailhouse Rock) by the "Blues Brothers," played by Joachim Baum and Gareth Davies. The audience loved it so much they demanded an encore performance. The other acts also received an enthusiastic response.

Thanks to the hard work and service of

the Open House volunteer staff, everything went smoothly and we had no problems; everyone enjoyed their visit to UTS.

You Should Have Come!

Sunday, May 5, dawned sparkling bright over the Hudson Valley, revealing Barrytown in all her Springtime glory. The last blossoms hung on for one more round of applause from children who ran laughing through the trees while their parents relaxed on the fresh-cut, lush green grass.

Ah, you should have been there!

The horses shone like burnished oak as they stood patiently among tiny admirers and the hay-rides went non-stop all the long afternoon, squealing bumpily down the shaded, leafy lanes. You would have loved it!

The shouts from the soccer field ran bouncing down the dark, cool hallways shaking doors and rattling windows just to be sure nobody was left inside on such an afternoon. And when the day was just too hot and energy began to fade, then that was time to find the tent dispensing endless lemonade and sit beneath a waving tree in little groups of two or three and rest upon this hallowed ground, this sceptered turf, this Barrytown!

Couldn't you have come?

Later, it was time to go indoors to the chapel where the sunshine lit the full glory of the stained glass windows and people of all races and creeds raised their voice in song and bowed their heads in prayer to our one God.

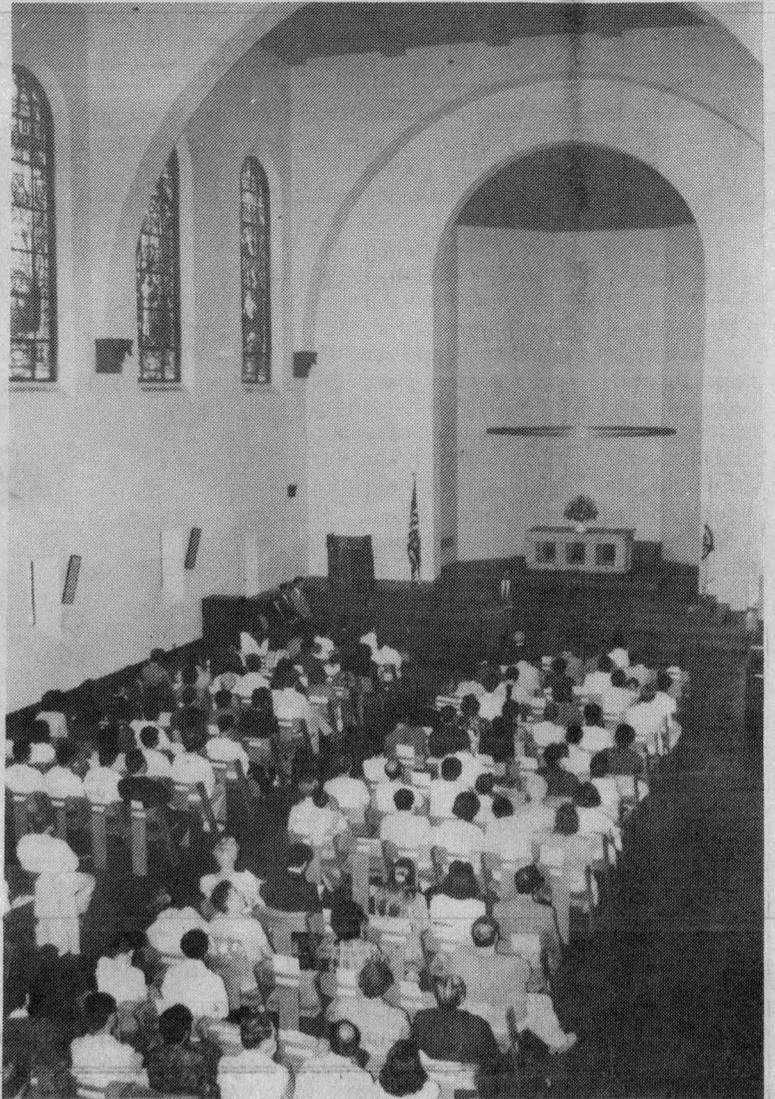
And while the people sang and prayed, the soccer field was being arrayed with endless tables laden down with food which most at Barrytown had only dreamed to

ever view—a ton of chicken barbecue!! And when the meal was near its end the emcee asked our guests to lend their ears to those who wished to sing and make the trees and windows ring. That's how we reached the evening time, content, well-fed and all sublime.

You really should have come.

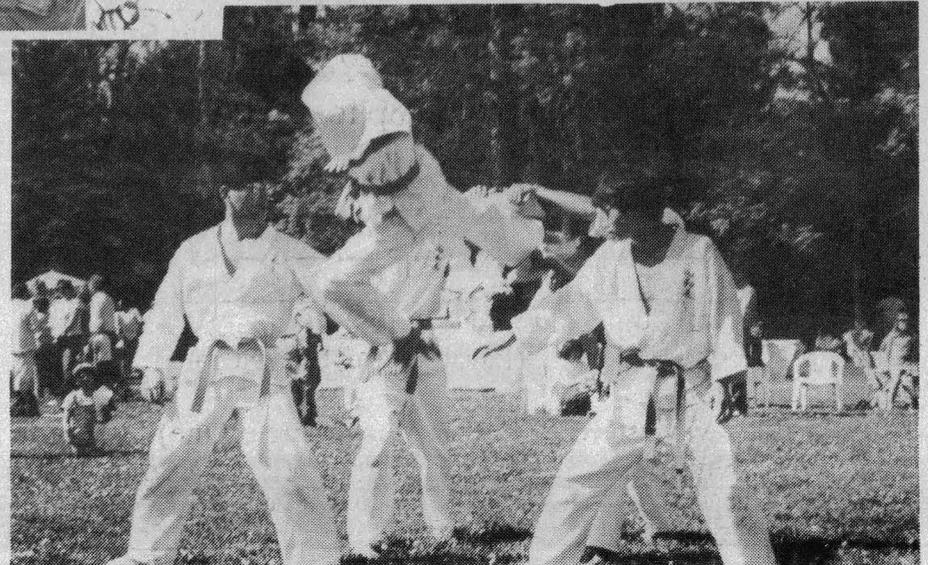
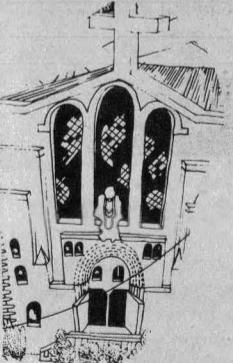
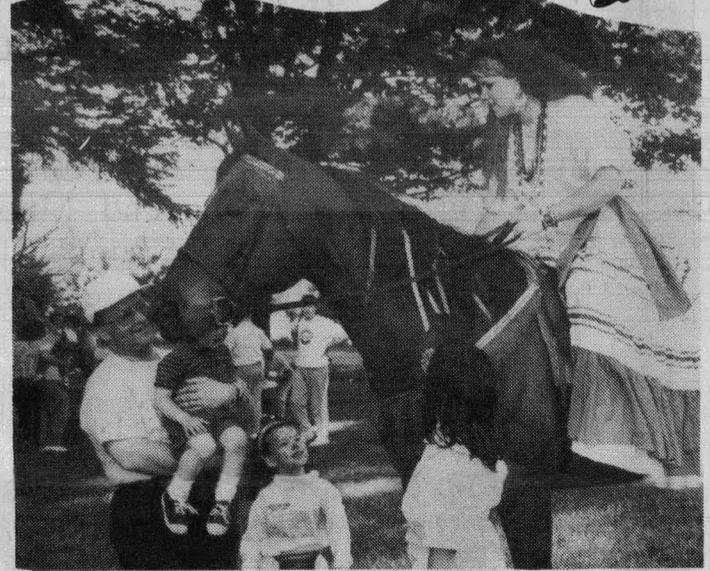
Now you know how much you missed, make sure you're on the mailing list! That way you'll be here with your friends when Open House rolls 'round again.

Reprinted from "Cornerstone."



Photos courtesy: WALTER LOWE and GARETH DAVIES

The ecumenical service. Below, some of the open house activities.



★ EMERGING UNIFICATION CULTURE ★

UNIVERSAL BALLET ACADEMY

Spring Dance Festival At UBA

By Wendy Forster

The Universal Ballet Academy, a Kirov-style training center for future professional dancers, held its first annual Spring Dance Festival in Washington, D.C., from May 17 to 25.

Twelve Soviet dancers, one from the Bolshoi Ballet and eleven from the Kirov company in Leningrad, were invited to perform classical and contemporary repertory. Universal Ballet Academy students gave strong performances, after only nine months of training at the new school.

Six concerts were staged during the festival: two Universal Ballet Academy student performances, two performances by Soviet guest artists, and two entitled "Guest Artists of the Kirov Ballet with Students of the Universal Ballet Academy."

Three fortunate UBA students partnered Kirov dancers in pas de deux.

Nina Ananiashvili, from the Bolshoi Ballet in Moscow, and Andris Liepa and Faroukh Ruzimatov from the Kirov, are world-class dancers who participated in the festival.

Also from the Kirov Ballet were Eldar

Aliyev, Veronika Ivanova, Alexandra Koltun, Larissa Lezhnina, Yelena Yevteyeva, Vladimir Kim, Margarita Kullik, Sergei Vikharev, and Zhanna Sinitsina.



'Dance of the Little Swans' from Swan Lake at the UBA Spring Festival. Below, left, the pas de trois from Sleeping Beauty, right, Eldar Aliyev of the Kirov with a student in Chopiniana and, bottom, Giselle.

All six performances were extremely well attended, and popular opinion suggests that the Universal Ballet Academy has initiated a successful training program, based as it is on the traditions of the celebrated Vaganova School.

The founder of UBA, the Reverend Sun Myung Moon, seemed pleased after a performance during the festival. Oleg Vinogradov, artistic director of the Kirov Ballet, continues to direct this academy in our nation's capital. UBA is currently holding its first summer session.

For information on educational opportunities at UBA, contact:

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Washington, DC 20017.

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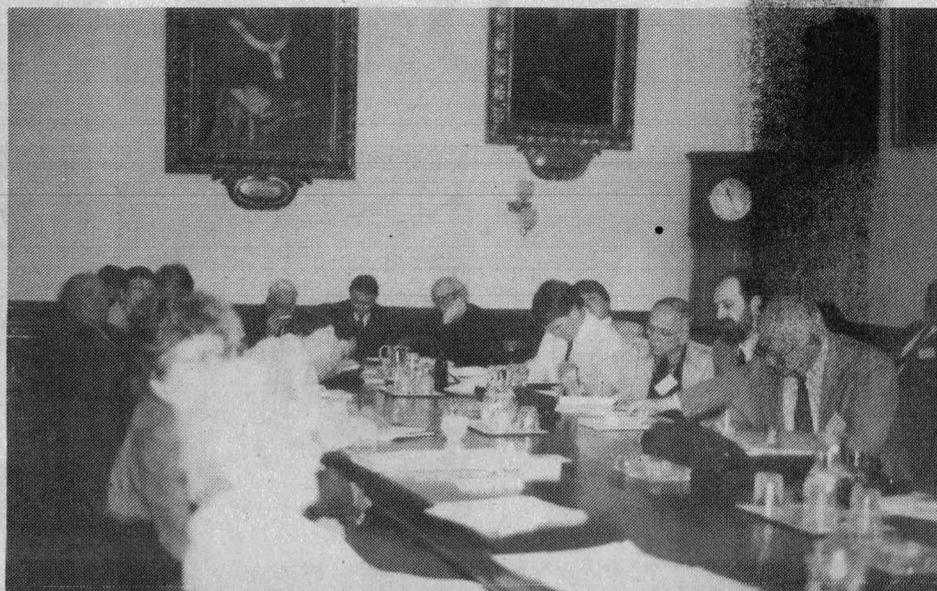
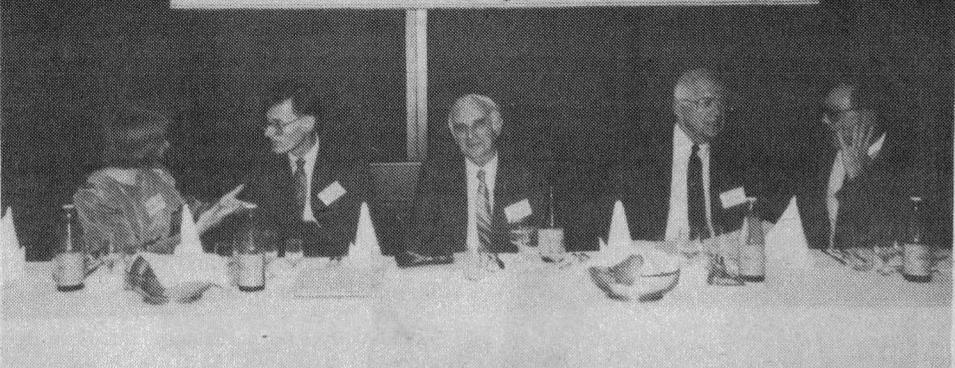


## NEW ERA CONFERENCE

## Role of Religion in Newly Pluralistic Societies

THE ROLE OF RELIGION IN NEWLY PLURALISTIC SOCIETIES:  
THE CASE OF EASTERN EUROPE

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IRF, courtesy Wendy Stoval

Drs. Christina Gorniak, Franz Feige, Tamas Foldesi, Earl Pope and Paul Mojzes at the head table, and discussion and debate time at the Budapest conference.

By Sonya A. Quitslund

From May 22 through 26, 35 scholars and religious leaders met at Eotvos Lorand University in Budapest, Hungary to discuss "The Role of Religion in Newly Pluralistic Societies: The Case of Eastern Europe." Participants listened intently to three major papers describing the experience of an Eastern Orthodox Bulgarian, a Reformed (Calvinist) Czech, and a Polish Roman Catholic.

The give and take which followed in discussion was further enriched by insights offered from the West—USA, Canada, United Kingdom, Norway, Austria, Germany and South Africa. Additional contributions of members from the Soviet Union, Latvia, Hungary, and Yugoslavia deepened our grasp of the oppressive impact of communist ideology on peoples held captive for anywhere from 40 to 80 years by a system seemingly insensitive to basic human rights too often taken for granted in the West.

Perestroika has clearly changed the context of these dialogues since the last one in Washington, D.C., October 1989. With no secret police to fear "back home," there was a new openness and frankness about the past—not in any attempt to garner sympathy, but simply to underscore the damage done to the Eastern European and Slavic soul. A genuine hunger for basic human morality, for the restoration of trust, for a sense of pride in one's work—all destroyed by communism—were seen as crucial to the rebuilding of these countries.

The more the conference progressed, the more I wondered what we could do or accomplish for the people of these Eastern European countries. Key concepts such as pluralism and democracy seemed vague or ambiguous. Pluralism proved a long term project in the West. If Eastern Europe is to get its basic act together—employment, economy, politics, intra- and inter-church issues of guilt, repentance, and forgiveness—if they are to rediscover their particular cultural histories and national pride in a healthy, creative way so that new democracies don't become veiled forms of a restored totalitarianism, when and where does pluralism come in?

Guilt is an issue that seems to weigh heavily on many. Some argue that all are guilty. The intolerable reign of communist values lasted too long for anyone to be innocent. Others call for loving actions, distinguishing between confessing guilt

and criminalizing past sin. The pervasiveness of this cancerous condition is overwhelming.

For some, it is at least the third time they have had to grapple with this need for forgiveness and reconciliation: after World War I, World War II and now with the collapse of Russian domination. Some propose a process modelled on Kubler-Ross's steps for grieving in which past hurts could be aired and thus lead to reconciliation.

#### Key questions

Even though economic urgencies might seem to deserve priority handling, one cannot ignore the more basic issue of what constitutes a truly human existence. If for the moment "Join the West" rings throughout the East, it is not a unanimous cry. Many remain critical of Western materialism and suspicious of democracy. From the Soviet Union to Bulgaria, monarchist parties have also sprung into being, arguing that a royal house offers greater stability and is more in keeping with their cultural past.

Which governmental system will ultimately win out? Will religious traditions join forces and preach moderation and toleration? What will the experience of this conference mean in Eastern European and Soviet lives, as participants return to crisis situations, in some cases as a lone voice? Will their new or clearer image of what might be, be able to make a difference?

Participants had no easy answers and saw no clear solutions. They could not help but be moved by the sufferings shared by their Eastern European/Soviet colleagues. Possibly more overwhelmed by the complexity of what these peoples face in the immediate future, they could only express their deep solidarity with all who have and will continue to suffer.

The dialogue must continue to help our friends through the tough times ahead. At the same time we must try to develop our own global sense of responsibility more, reduce our consumption, and simplify our lifestyles, not so others may have more, but so that others may simply live.

Regarding religious pluralism, three years ago only twelve denominations were allowed. Catholics, Reform (Calvinist), Evangelicals (Lutherans) and Jews were the four largest. Baptists and Pentecostals were under strict control. Today anyone is free to begin a church. More than twenty were organized in two months once restrictions were lifted, but some question the advis-

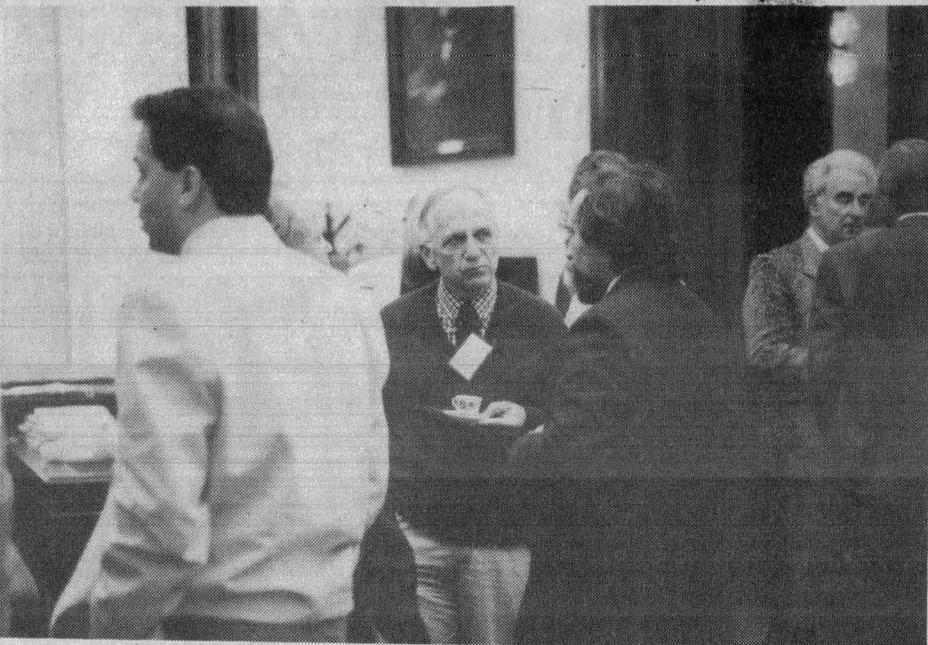
ability of permitting such a proliferation of religious views and beliefs.

Another current issue is the restitution of church properties and plans to set up a special fund to help churches become self-sufficient. The goal is separation of church and state. Some fear this very process gives the government control over the churches with the possibility of favoring more "loyal" churches. There appears to be no easy solution. Even efforts to ensure restitution for confiscated buildings has run into legal snares.

We must not deceive ourselves by believing the obituaries on communism. The party not only is not dead, it still holds a majority in some of these countries. Massive discontent from the economic

hardships the changeover to a market economy will inevitably bring in its wake may well provide fertile soil for a new totalitarianism as will unchecked anti-Semitism and ethnic rivalries, if religious and humanist leaders are not quick to fill the current moral vacuum with sound moral principles and values.

Perhaps this is where the West can make a major contribution—by reevaluating its own moral bankruptcy and offering a model of moral renewal. Who is most opposed to this moral value education? The youth who would be targeted—or the adults who don't want to subject themselves to what might prove to be a devastating, probing moral critique of their own lives and lifestyles by their children?



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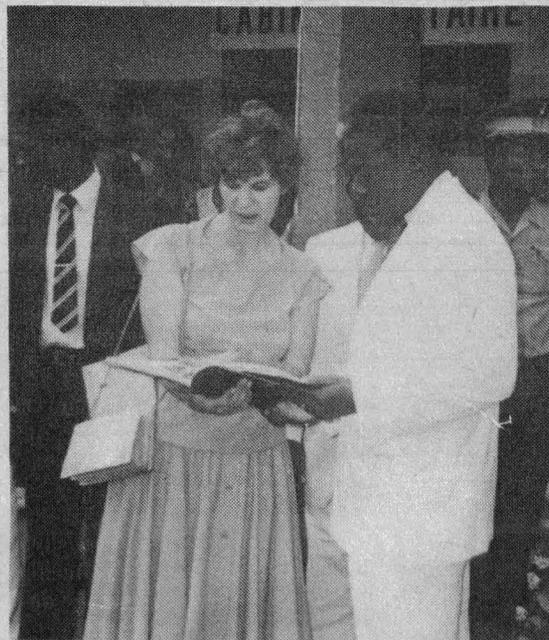
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# INTERNATIONAL RELIEF AND FRIENDSHIP FOUNDATION

## Sponsors needed for IRFF



Mr. Coulibali, one of the IRFF medical volunteers, vaccinating a child; Ruth presenting a report of the IRFF work to the Minister of Health.

By Ruth Robinson

About six years ago I was sent from the IRFF HQ to the Ivory Coast as IRFF Representative. With other sisters we could set up a Primary Health Care Program which was from the very beginning developed according to the standards of UNICEF and WHO and with the National Ministry of Health.

In the first two years of my participation we could engage in mobile vaccination activities and in addition develop a medical program to educate IRFF volunteers. To-

day over 30 volunteers are working in this project and many of them have already gone through 7-days or 40-days workshop in Divine Principle.

Since 1987 our brother Edmond (Ivoirien registered nurse) could successfully take over the started project, and today IRFF-Medical is seen as a "Model Project" by the Ministry of Health.

Although I am here in Switzerland since 1989, I am still profoundly connected to the IRFF work in the Ivory Coast and Edmond regularly sends me his medical reports also signed by his doctor-in-chief, who has studied Divine Principle in the meantime. In addition I am giving regular IRFF slide

shows in my apartment and recently I could introduce IRFF and Father to the Ivoirien Ambassador in Switzerland and the whole embassy staff.

## PALABRAS DEL FUNDADOR

# Representen el Todo

By Reverend Sun Myung Moon

*Este es un resumen de un sermón dado en coreano en Belvedere el 7 de abril de 1991 el cual fue traducido simultáneamente al inglés por el Sr. Sang Kil Han.*

Dios y el hombre forman una relación como la de la mente y el cuerpo, lo interno y lo externo, así que Dios dice "Yo soy todo el universo" ¿Como puede Dios decir eso? En la misma forma que yo puedo decir, "mi mente es yo, mi yo completo" Por supuesto que tengo un cuerpo, pero ya que mi mente es el centro ella puede reclamar mi persona completa.

El cuerpo es esencial pero podemos comprender que la mente es "yo". De la misma forma, Dios dice, "Yo soy el universo". Así cuando digo "yo" eso significa ya una posición unificada. Cuando un individuo dice "yo" incluye todas las partes de su cuerpo, su torso, sus brazos, y demás, sin embargo básicamente es su carácter el aspecto representativo de sí, el "yo" al que se refiere.

Todos los miembros, partes de un cuerpo, están centrados en el carácter de la persona. Así es como la mente y el cuerpo se unen, se armonizan y se igualan.

Cuando un individuo alcanza una unidad perfecta, en ese punto él o ella puede decir que sus ojos lo representan completamente sin que ninguna otra parte de su cuerpo se queje. Cuando algo atrae al ojo toda la mente y todo el cuerpo son atraídos en esa dirección. Solamente los ojos pueden ver, todas las demás partes del cuerpo no son capaces de hacerlo. Ya que solo los ojos tienen esa función ellos ven en nombre de todo el cuerpo, y los ojos representan a todo el cuerpo en ese momento.

¿Cuál es la diferencia entre el hombre y la mujer? ¿Puede un hombre amamantar a su bebé? Obviamente no. Solamente la mujer puede amamantar al bebé, pero el esposo aún dice, "ése es mi bebé". ¿Pueden ustedes imaginar a su esposa diciéndole,

I appeal to your generosity supporting one of Father's projects. Below is a list of projects you can sponsor, which could be a tremendous support helping our African brothers and sisters to advance in our Heavenly Father's Providence.

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Gasoline expenses for driving into 43 bush villages: Vaccination Program (UNICEF standard) for 3 months, \$1961; for 6 months, \$3922.

Primary Health Care Training (WHO standard) for people living in the bush villages: 2 people in 1 village, \$58; in 3 villages, \$174; in 6 villages, \$348.

Medicine needed to stock 1 pharmacy box: in 1 village, \$75; in 3 villages, \$225; in 6 villages, \$450.

Medicine for babies and children: for 3 villages, \$120; for 6 villages, \$240.

Construction of 2 Primary Health Care Rooms: in 1 village, \$480; in 3 villages, \$1440; in 6 villages, \$2880.

Please send your tax-deductible donation, made out to IRFF, at 4 West 43rd Street, NY, NY 10036 with a note specifying the IRFF Ivory Coast project and the specific service you wish to sponsor. For more information call: IRFF Headquarters at (212) 869-2614.

## A Light in the Dark of Bigotry

Oliver Wendell Holmes, Jr. once said: "The mind of the bigot is like the pupil of the eye; the more light you pour upon it, the more it will contract."

If there is any truth to this adage, Carlton Sherwood's *Inquisition* is most likely to succeed in shutting out bigotry. His story of the persecution and prosecution of the Reverend Sun Myung Moon is elegantly written; is a classic of investigative journalism; is very particular and very horrible.

As a professor of religion, I was impressed by Sherwood's skillful use of the tools of many disciplines to get to the roots of our national bigotry. Through relentless probing, he separates the reality from the rhetoric.

His expose comes at a timely moment in our national history, following the victory of Desert Storm. Currently there is widespread euphoria that we have been victorious over the forces of fanaticism; turned back the exploitation of religion for political ends; and restored the breaches of international law and order.

There is pride that we belong to a country in which a person can worship as he pleases—a tradition going back to Plymouth Rock and protected for all posterity by the Bill of Rights with its First

By Dr. Cromwell Crawford

Amendment. That is the rhetoric.

The reality is that "America is not, and was not, a Utopia of religious freedom. It has, however, despite our worst instincts, achieved a tolerably tolerant society, although a far from perfect one."

The myth of the American Utopia dissolves with investigative revelations about the trumped-up charges against a man whose only real crime was that he was the leader of a new religious movement, and with findings on how the whole arsenal of the American judicial system was abused to persecute and prosecute a Korean preacher whose probity was upheld by his fiercest religious critics.

We Americans will never complete the work begun by those great Virginians such as Madison and Jefferson, but victims of injustice like Reverend Moon serve as lightning rods, reminding us that opinions founded on prejudice are always sustained with severest violence; that if we believe absurdities, we shall commit atrocities; and that while we as a nation may never eliminate our racial and religious prejudices—we must be vigilant enough to recognize them.

Finally, though Sherwood tells a uniquely compelling tale of how he joined the *Washington Times* to get an insider's look at the much-maligned religious movement of Reverend Moon, he is not isolated in his experience. I am one in a long line of academics who also attended "Moonie" meetings to expose their "brainwashing"; but the real "big story" was that the ghosts we came to exorcise were not there.

*Dr. Crawford is a professor at the University of Hawaii.*

★ CHURCH NEWS ★ REGION 11 ★

# Camp Sunrise Ready for a Great Season



By Susan Garcia

Another beautiful season has begun at Camp Sunrise with the blooming of the mountain laurel and the return of the Canadian geese and their families. The Camp is now bustling with its many activities, from the sharing of new ideas and building new friendships to enjoying the beauty and splendor of nature.

Prior to our acquiring the camp, it had been deteriorating for many years. Since then we have been working steadily to improve its overall condition. Our seasonal use has been extended into the winter through our winterization efforts, which included the digging of a 280-foot well and weatherization of three buildings. The septic system and various buildings have been upgraded.

From the planting of Japanese and Scottish pine trees and wildflowers to decorating with window boxes and flowerbeds, we continue to enhance the beauty of the camp.

Last year Camp Sunrise hosted some 5,000 people and served over 20,000 delicious meals. Our guests included friends and family from around the world, European clergy of various denominations, and professors from the Soviet Union. Of the many activities they enjoyed, boating, swimming, fishing, tennis and hiking proved to be great favorites.

Over the past three years we have been cultivating a relationship with the Palisades Park Commission (the administrators of Harriman State Park), who have recognized our sincere investment for the betterment of our campsite.

We are also cultivating good relationships with the other camps through our food distribution program. Out of 35

camps, 27 are for children, mostly from the inner city. Because of the recession, there is less money available and the camps' basic survival is being challenged. Even though our help is modest, both the camps and the Park Commission have been moved by our efforts.

Another contribution to the local community was when we were able to create an opportunity for David Eaton and the New York City Symphony to perform for a large and enthusiastic audience at Bear Mountain on July 4, 1990.

### Taking responsibility

In our quest to become self-sufficient and not to burden the Church, we are taking more responsibility to stand on our own. Camp Sunrise is trying to meet its financial obligations through donations, sponsoring workshops and various programs, trimming expenses, and fundraising. Last year we were able to raise \$28,000 for the winterization entirely from members' donations.

We all recognize the value of this camp and we believe that together we can make it work. We are grateful for your help in the past and pray for your continued spiritual and financial support. We hope you will take advantage of this valuable resource.

Camp Sunrise can now accommodate up to 400 people. There are comfortable quarters ranging from single rooms to dormitories. Laundry machines and linens are available.

We ask a donation of \$21 per day to cover expenses. This includes three meals and lodging. Group and day rates are also available.

If you wish to make reservations for your group, your family or yourself, please call (914)351-2766.

The staff of the camp would like to take this opportunity to thank Rev. Zin Moon

Kim, our new national and regional director; Rev. Chung Hwan Kwak and Mr. Shunichiro Yoshida for the conference tables and chairs; Rev. Joong Hyun Pak for initiating and nurturing Camp Sunrise; and Rev. Hiroshi Matsuzaki for his continuing support and guidance.

Special thanks to all those who donated their time and money for the winterization

and other projects: Bob Klawitter and the Happy Group staff for overseeing the winterization project; Kimiaki Kageyama for his culinary expertise; Larry Duffy for his watchful eye during the long, cold winter; and Elizabeth Cold Storage, New York Fish House, and all of the other companies and departments who have been so generous.

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# Reverend Moon's Vision: The Family of Man

By Dr. Richard L. Rubenstein

*This is the first in a three-part series. Dr. Rubenstein is the Robert O. Lawton Distinguished Professor of Religion at Florida State University.*

When we ponder the likely course of events in the early decades of the twenty-first century, our initial inclination is to extrapolate from tendencies currently visible in our own turn-of-the-millennium decade.

Insofar as these tendencies are expressions of the modernization process, that is, the ongoing rationalization of the world's economies and societies, we would expect to see a continuation and an intensification of the processes of secularization, urbanization and industrialization—which have been all too apparent during most of the twentieth century.

This would, in all likelihood, entail the further decline of religion as a cultural force, the spread of anomie or the loss of meaning associated with human existence, and a further loss of any sense of community among the inhabitants in the metropolitan centers of the next century.

There is, however, the possibility that the negative effects of modernization may prove so disorientating that the majority of the peoples of the world will seek alternative forms of modernization in which religious values and spiritual experience would play an increasingly important role.

In reality, the turn to religious fundamentalism in contemporary Islam, Christianity, and Judaism, as well as among other religious traditions, can best be understood as a post-modern response to the relativism of values and the psychological insecurities engendered by the modern, secular world.

There is yet another reason why the present worldwide turn toward religion is likely to intensify—namely, the coming of the year 2000 and the beginning of the third Christian millennium in the year 2001. Granted, the new millennium is based solely on the Christian calendar, but that calendar has a global influence that no other system of time reckoning can match. The idea of the onset of a new millennium is likely to impress deeply hundreds of millions of non-Christians as well as Christians, turning their minds and hearts to questions of ultimate concern.

## Fruit of religion

Much good can come from a return to religion. Regrettably, so, too, can much evil. The twenty-first century could witness the return of wars of religion on a scale and with a bitterness that the world has not known for several centuries. We have already had a foretaste of such wars in the holy-war rhetoric of Saddam Hussein. Though he is said to be a nonbeliever, he knows of no stronger appeal to the Arabic masses than religion.

Moreover, a global civilization can also generate bitter ethnic and national conflicts that are, in turn, related to religious conflict. Those peoples who feel that their culture is being submerged in an all-encompassing global civilization are likely to reaffirm their ancestral traditions with especial vehemence in a way that is likely to engender intergroup hostility. Such communal conflict is already manifest in Eastern Europe and the Middle East.

As a theologian and a historian of religion, I am convinced that the promise inherent in religion can be fulfilled only to the extent that the divisiveness and conflict to which the great religions have at times been prone can be overcome by a commitment to the unity of mankind under God reconciling the differences among us.

A way must be found for men and women to be faithful to their own traditions while at the same time sharing the deepest kind of unity with the other world religions. I know of few, if any, men who have worked for this good as faithfully as the Reverend Sun Myung Moon.

Few religious leaders anywhere have the name recognition of the Reverend Moon. However, because of a largely hostile press, the public has tended to regard him as a figure of controversy. I am a university professor and a theologian whose religious ideas are in many respects very different from those of Reverend Moon. Nevertheless, after knowing and working with him and his disciples on their ecumenical projects for fourteen years, I have become convinced that he is one of the most important and imaginative religious leaders of our times, whose global vision can be expected to have a significant impact on the world of the twenty-first century. In this essay, I seek to explain why I hold this opinion.

## Global community

If Reverend Moon's ideals can be summarized in a single idea, it is that as children of God, all men and women are members of one global family living in one global house. The idea itself is very old. Prophets and teachers of all of the major religious traditions have preached a similar message. What is novel is that the idea is being preached in an advanced technological era by a religious leader for whom the world has truly become a global village and who has both the resources and the imaginative ideals in the first years of the third Christian millennium.

In spite of the glare of publicity, the public is almost completely unaware of the fact that Reverend Moon has initiated an impressive array of innovative projects and institutions for the purpose of resolving contemporary international political, re-

ligious and cultural conflicts. He is by no means the only religious leader working for a better world.

Nevertheless, while many religious leaders offer their followers the hope of an ideal world, Reverend Moon has initiated a wide range of concrete projects for its implementation, including economic assistance to the Soviet Union, the People's Republic of China, and many Third World countries.

The crisis that befell the communist world in 1989 and 1990 did not come as a surprise to Reverend Moon. On the contrary, he predicted it more than ten years ago, and in 1984 he advised officers of the

educational effort to identify the intellectual weaknesses of Marxism and the human rights abuses committed by communist nations. Among the organizations he established for this purpose were the International Federation for Victory Over Communism (IFVOC), the VOC Institute, CAUSA International, and CARP, a worldwide organization of university students.

Just as a tendency exists in some conservative circles to identify every liberal movement with socialism if not communism, so, too, there is a tendency in some liberal circles to equate anticommunist movements with right-wing reaction. There is no doubt that Reverend Moon was perceived in this light.

Nevertheless, his views are far more complex and sophisticated. He is definitely not a naive defender of free-enterprise capitalism and its Social Darwinist corollary that economy is and should be the arena of merciless competition between independent, self-aggrandizing economic actors in which the fittest survive and those unable to compete deservedly go under.

His political thinking cannot be thought of as uncritical approval of any current economic system, communist or capitalist. In the last twenty years he has been keenly aware that both communism and capi-

talism are systems in need of repair. Moreover, his anticommunist educational projects will likely outlive similar efforts whose sole objective was to bring down communist regimes. Some anticommunist educational programs have been motivated by hate, resentment and a desire for revenge, whereas his critique of Marxism appears to reflect a fundamental commitment to build a better world and is filled with compassion.

Reverend Moon's sensitivity to the limitations of free-enterprise capitalism is due in large measure to his concern for the poor and the dispossessed and to his conviction that radical individualism cannot serve as the basis of a just and moral social order.

The roots of the latter conviction go back to his early education at a Confucian sodang (elementary school) and to Confucianism's stress on the public realm as a moral political order ideally governed by sages who are men of virtue. Instead of seeing human beings as isolated human atoms fundamentally motivated by the impersonal pursuit of self-interest, Confucianism presupposes a view of human beings as essentially social animals. Unwaveringly critical of communism's godlessness, he has also criticized free-enterprise capitalism's heartless indifference to the fate of the poor and the helpless.

In fact, Reverend Moon frequently calls for unifying aspects of right- and left-wing ideology in a coherent whole which he dubs "head-wing" thought. Thus there is a pragmatic aspect to his social commentary can, hopefully, prove more effective in dealing with contemporary social problems. Regrettably, this part of his teaching has seldom been noted in the liberal media, which has tended to portray him as a reactionary defender of a heartless system.

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Dr. Rubenstein speaking at a Washington Institute program in Texas.

Professors World Peace Academy to hold an international conference of "The Fall of the Soviet Empire" in Geneva, Switzerland the following year. At the same time, the Soviet empire seemed so firmly entrenched that his suggested conference topic seemed hopelessly unrealistic. Several academic advisors sought to persuade him to choose what they thought would be a less sensational subject. In retrospect, however, he had a far more prescient understanding of the political and economic situation in the Soviet empire than most academic and government area specialists.

Unlike those intellectuals in the Free World who have been enamored with what Marxism promised while ignoring what it actually delivered, Reverend Moon had direct personal experience with communism at its harshest and most repressive. He began his preaching career in June 1946 in Pyongyang, now the capital of communist North Korea but then the most Christian part of the Korean nation.

In February 1948, he was arrested and sent to a communist prison camp in Hung Nam for two years and eight months. On October 14, 1950, he was liberated from prison by U.N. forces. He then made his way to Pusan, 1,000 kilometers to the south, accompanied by two disciples, one of whom had a broken leg and could not walk. He literally carried this disciple the entire distance.

When he arrived in Pusan, he created his first church. It was an extraordinary church, made out of mud and cardboard boxes discarded by the United States Army. In the beginning, only three people came to hear him preach, but out of that beginning has come an extraordinary worldwide movement.

## Redeem communism

Given his bitter experience with communism and the ignorance about its true nature in the Free World, Reverend Moon committed himself to a worldwide edu-

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The famed Jewish scholar Martin Buber once described the goal of life by reference to Hasidic legend:

"When God created man, he set the mark of His image upon man's brow and embedded it in man's nature, and however faint God's mark may become, it can never be entirely wiped out. According to Hasidic legend, when the Baalshem (the founder of Hasidic Judaism) conjured up the demon Sammael, he showed him this mark on the forehead of his disciples, and when the master bade the conquered demon begone, the latter prayed, 'Sons of the living God, permit me to remain a little while to look at the mark of the image of God on your faces.' God's real commandment to man is to realize this image."

If the death caused by the Fall is spiritual, then the transformation of that death must also be spiritual. Resurrection does not thus refer to the revival of decomposed bodies, but to resuscitation of inert spirits. It is the process of restoring the image of God within.

One may ask how this process can best take place. To lead man to new life, God gives us His Word. The Law, the Books of Wisdom, and the histories of the Old Testament are given us to teach us and guide us. Likewise, the ethical teachings and the incomparable life of Jesus given in the New Testament are given to lead us to new life.

In addition, in various scriptures (Jn 16:13, for example) we are promised yet a further revelation of God's truth with the return of Christ. The Lord gives His word in order that man might be resurrected.

As we learned in the fourth volume of the Home Study Course, both purification and growth take place through God's Word. The Word is a two-edged sword; not only does it effect judgment—it also brings new life. Reflecting this power, Jesus tells us in the Gospel of John:

"...he who hears my word and believes in Him who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (Jn 5:25).

Resurrection, then, begins from the point of hearing the Word. It is not a matter for the future, but for the present. As Paul Tillich has noted, "Resurrection happens now, or it does not happen at all."

**Dynamics Of Resurrection**

Resurrection may be thought of in terms other than just life and death. Since it involves restoring fallen man's nature to the standard originally created by God, the process of restoration may also be thought of as restoration. From another point of view, resurrection is re-creation—God's re-creating that which was broken and lost.

However one conceives this process, Divine Principle affirms that there are definite principles according to which it proceeds. First of all, the saying, "God helps those who help themselves," is more than a well-worn moralism. God's will is not accomplished unilaterally; the purpose of creation is fulfilled only when His efforts are complemented by ours. We need to do our part by understanding and following the Word.

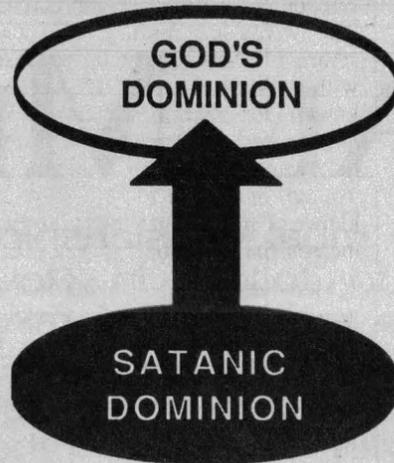
Secondly, although resurrection is a spiritual process, it cannot occur apart from the physical body. As we learned in the Principle of Creation, each person's spirit self is created to grow and attain maturity only through its relationship with the physical self.

Consistent with this principle, resurrection also occurs in conjunction with one's physical self—while one is living on earth. The body is like soil in which the spirit may grow.

**Historical Advance**

Finally, Divine Principle notes that resurrection is a historically cumulative process, advancing in accordance with the accomplishments of each age. An analogy may be found in the realm of science.

Today science is highly developed on the basis of the continuous research and discoveries of men and women throughout



The movement from death to life leads one internally from hell to heaven.

scientific advancement, even though we had very little to do with it. We benefit simply because we live in a scientific age.

This is also true in the spiritual realm. Since the earliest times in man's history, God's servants have been laying foundations for the ever-higher spiritual advancement of humankind. As we will discuss more fully later, we of the present day stand on foundations laid by the prophets and saints of prior generations.

It is not our task, for example, to discover as Isaiah did that the Lord did not seek sacrifices and burnt offerings from His children, but rather justice, love and compassion (Is 1:11-17).

Because of such previous developments, we start at an advanced level. Not only are higher spiritual attainments therefore within our grasp; we are also contributing to the spiritual conditions inheritable by those yet to come.

history. Generally speaking, the present generation has benefited greatly from



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## INTERNATIONAL SEMINARS ON THE UNIFICATION MOVEMENT

## Professors Break New Ground in Prague

This report was written by Brian Wijeratne, Mike Balcomb and Margaret Ali.

One of the most inspiring things about living in Europe nowadays is the chance to travel freely to those countries which until so recently were firmly locked behind the Iron Curtain. Even more remarkable is that within these countries, the facilities which have been misused by "the enemy" for so many years have suddenly become available to Heaven.

Thus we can report that the Professors World Peace Academy in Europe has just finished holding an ISUM seminar in Benisov, Czechoslovakia, at the novel location of a former academy for the training of the secret police!

## Warm responses

The idea for the conference, proposed by PWPA in Britain, found a warm response from other European chapters, most notably from Dr. Heiner Weber of PWPA Germany and Ljuba Zhiakova from Prague. We wanted a small group of top-class academics, and in particular wanted to include those who had been working within the framework of ICUS and PWPA since the foundation days.

And so forty-seven scholars from nine countries, including 12 from Britain, 9 from Germany, 8 from Bulgaria and 10 from the host nation, gathered near Prague from April 4 through 7 to the meeting entitled: "The Centrality of Marriage and The Family—Exploring Sun Myung Moon's Unification Principles."

The conference was called with the purpose of bringing three themes together: The Importance of Marriage and the Family (with special reference to the forthcoming Blessing), Exploring the Principle, and East/West Dialogue. The Principle lectures were given by Frank Kaufmann of IRF in New York, and Mike Balcomb and Tim Miller from Britain, with special emphasis on the concept of God's providence of salvation within the family.

A new development was the featuring of appraisals and suggestions from some of the scholars, together with numerous testimonies about their experiences working together with Father over the years.

## New Spirit

Tor Ragnar Gerholm, from the Institute of Physics in Stockholm, captured the new spirit perfectly as he introduced the younger professors to "our founding father, the Rev. Moon." Professor Gerholm testified so warmly to the Founder's many accomplishments and great vision that hitherto reserved scholars were soon gathered round him asking for notes of his speech and more details about his experiences.

Professor Nansen Behar, president of PWPA Bulgaria, testified how he had found that the "Law of Give and Take" had helped him negotiate many changes and developments as Bulgaria moved slowly to democracy. Professor Gerard Radnitzky, president of PWPA Germany, testified to the ICUS family experience. It was a glorious sight: a former communist and an atheist testifying together to the True Parents.

In keeping with the central theme, Dr. Jamomir Brozbohatty of Czech PWPA gave a succinct account of the Unification

Thought view of the family as the school of the three types of love: parental, conjugal and children's love. And this was before the seminar—he had been studying by himself.

Professor Hermann Bader, one of a very strong contingent from Germany, surprised everyone with a candid and humorous account of how he and his wife had succeeded in raising nine children while travelling so extensively that four of them were born with different nationalities!

years of marriage. The distinguished audience was a study in concentration.

Needless to say, participants were treated to a feast of culture and sightseeing, visits to Prague and to nearby castles. An expedition to see "Swan Lake" at the National Theatre in Prague found many of us enjoying that ballet anew after the earlier presentations on the fall of man. On the final day, a local quartet serenaded the closing banquet with favorites by Mozart and Haydn, and several participants of-

University of Trier (President, PWPA Germany)

"Through this ISUM I have learned more about the vision of the family of mankind and the Blessing. I will certainly continue to do my best to promote the work of PWPA and help the Unification Church in my country." Professor Nansen Behar, Bulgarian Academy of Sciences (President, PWPA Bulgaria)

"I've attended several ISUM conferences, but this has been a very special experience for me. I've seen a special atmosphere of love and goodwill develop between East and West. This is an important new beginning for PWPA in Czechoslovakia." Jaromir Machacek, Vice President, PWPA Czechoslovakia

"I think that the Unification Principle presents the best possible preparation for marriage and I want to see it taught widely in my country." Dr. Anna Abaffy, University of Budapest

"Marriage and the family is very important, and I found the presentations very interesting. I was very touched by the video of Rev. and Mrs. Moon at the 1982 Blessing in Madison Square Garden, and moved by the purity of the event." Mrs. Ruth Andreski, Reading, England

"We have received so much over the last three days, both from the formal program and from all the new friends we made in the ISUM family." Prof. & Mrs. Kanitscheider, University of Frankfurt



Rev. Kevin McCarthy lecturing at an earlier ISUM in Bucharest.

Many of the scholars came together with their wives, who had always been on the sidelines at ICUS and PWPA but now proved themselves to be rigorous thinkers in their own right.

Dr. Juraj Lajda, of PWPA Czechoslovakia, told fascinated participants of how he had joined the Unification Movement in 1968 while Soviet tanks rolled in the streets. In 1971 he and twenty other church members were arrested and charged with unspecified "crimes against the state," receiving sentences ranging from two to six years in prison. Such first-hand experiences made a deep impression.

On the final day European Vice President Rev. Masatoshi Abe gave a two-hour talk about the blessing in God's providence, which included his own testimony of almost thirty years with True Parents and some very human insights into twenty

## LETTER Pass it on

Dear readers,  
I recently read the October 1986 edition of the Unification News, I got it from a member of the movement but he wants it back. The articles are just what I need for inspiration in my life of faith and the sermons are most inspiring.

The only problem is that I cannot afford the \$25 subscription for overseas readers.

Is there anyone who is could mail me their copies after they have finished reading them? I would be most grateful for such a kind gesture.

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ferred impromptu speeches of thanks and appreciation to PWPA, Czech host Dr. Anton Uhnak and directly to True Parents.

This is the first ISUM for West European scholars for almost 10 years, and the first time that East and West could mix so freely as they discussed Godism and Father's vision for the future. It is indeed a great testimony to True Parents' years of prayer and concern for those under former communist rule, and for scholars in general. We all pray that the seeds sown at ISUM will bear good fruit at the Blessing and World Festival of Culture.

## Testimonies From Participants

"Even if we don't have the aptitude to understand all the deeper concepts of the Principle, what we have experienced here from the members of the Unification Church is a remarkable testimony to the fruits of the Rev. Moon." Professor Chandra Wichramasinghe, Cardiff University

"What we've learned from meeting our East European colleagues is worth more than reading dozens of books. We must thank the Unification Church and in particular the vision and foresight of the Rev. Moon in creating these ISUM conferences." Dr. Bill Thomson, University of Reading

"Reverend Moon is a genuine religious leader, a man of integrity and inspiration. When a man of such extraordinary qualities turns to the scientific community and asks us to do work of spiritual importance, we should all feel encouraged." Tor Ragnar Gerholm, Stockholm Institute of Physics

"After working with ICUS for over fifteen years, I was delighted to hear the presentations on the Principle. I have many questions to ask and discuss with Dr. Weber! Thank you for a most pleasant and informative conference." Gerard Radnitzky,

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## PSYCHOLOGICAL SLAVERY

## Out of Slavery, into Healing

By Edric Debos

The African Evangelical Association is presenting programs dealing with various aspects of African experience. This article was put together from excerpts of two talks on Psychological Slavery given at the Unification Church of Harlem and is the first in an ongoing series.

When dealing with an issue as broad as "Psychological Slavery," it becomes necessary first of all to define the parameters of what we intend to discuss. In a religious context, St. Paul has said that we are all slaves to sin. Although this series will focus upon psychological and sociological issues in a specific historical context, I think that we still have, from this statement of Paul's, a relevant point of departure.

Slavery, for our purposes of dialogue here, can be defined as a barrier or force which prohibits one from exercising one's own will or pursuing one's own best interest. Simply put, you can't do what you want to and you are compelled to do something else.

"Psychological Slavery" relates specifically to the internal component of the external socio-political institution of chattel slavery practiced by the United States of America. There necessarily had to be an internal or psychological component to the externally enforced practice and maintenance of the slave system. Those who would make slaves of their brothers, compromising their own humanity for the sake of material profit from cheap labor, under-

stood this necessity only too well.

## Sensitive issues

Let me begin, however, with a warning of some of the risks involved in dealing

"There had to be an internal or psychological component to an externally enforced practice and maintenance of the slave system"

with such sensitive material. The dangers of stereotypical oversimplification are huge. Also, one has to avoid the presentation of an overly deterministic rationale which justifies inertia on the part of those negatively effected by historical circumstances. In other words, narrow-minded ideas and sorry excuses abound when it comes to dealing with the problems of black folks here in the U.S.A.

Nevertheless, it is absolutely necessary to deal with this issue. If we truly are "slaves to sin," as Paul suggests, then it is of paramount importance to understand the structure and character of "slavery" and dismantle it, if we desire to be free. In the same way, if there really are remnants of a "psychological slavery" still operating within the consciousness of the African-American population which prohibit them

from understanding themselves as God's precious sons and daughters, which frustrate their ability to create and maintain strong families, and which destroy their opportunities to build the kinds of foundations and institutions needed to insure the manifestation of God's Kingdom on Earth, then it is of paramount importance to dismantle that structure and eliminate those remnants as well.

## Responsibility

White people bear the brunt of the responsibility for having made the decisions which created and maintained the Atlantic slave trade. It logically follows that white people bear responsibility for the resultant conditions and effects that such a practice has upon those who are enslaved. Rev. Moon himself has said this and Unificationist teachings offers an understanding of collective sin.

I have a white friend who once described the pain and discomfort she felt while being angrily stared down by a group of black teenage young women on the subway. She rhetorically asked, "How many times do I have to say I'm sorry for what happened in the past?"

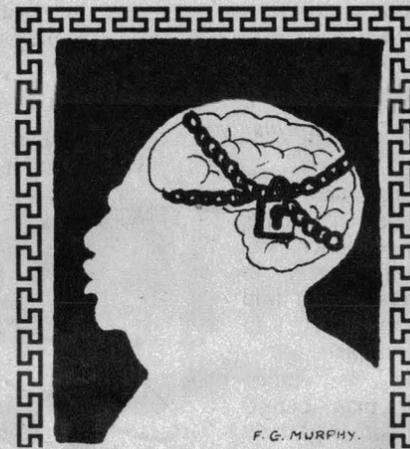
I replied that it wasn't simply a matter of apologies, but that when the resultant

conditions from "what happened in the past," which make any sort of apology necessary, have been removed, then it would be less likely that she would find herself in such uncomfortable representative situations.

If you understand what has gone wrong specifically and are acting to remedy the situation, you don't need to worry about vague feelings of guilt or be bothered by false accusation. From the bottom of my Unificationist heart I say: let's liberate everyone and get this thing over with!

This series will cover four areas of psychological slavery and its effects: 1) Personal Inferiority, 2) Leadership, 3) Family, and 4) Religious and Media Image. By looking at these areas we want to create a context in which to examine the current mental environment and then consider elements of Unification Thought, specifically the Theory of Original Human Nature, as a potential model for psychological health against which to compare unhealthy trends or directions.

If you would like to correspond on the issues raised in this series, please write to AEA, c/o: The Unification Church of Harlem, 115 West 116 Street, NY, NY 10026.



F. G. MURPHY.

## HeartWing: Bringing Out the Best of Life

By Victoria Clevenger

Ever since I married and had children, my primary New Year's or God's Day resolutions have been to be the best possible daughter to God, wife to my husband, and mother to my and to all of God's children. However, my progress toward these goals certainly has not been impressive.

This year I felt even more concerned about my lack of progress because my children were growing up, my life was going by, and I felt I needed to substantially achieve something on the family level before I could move on to larger things. Plus I really want myself and others to do what I think God is calling everyone to do—offer the world and history a well-functioning example of a God-centered family.

But how do we do this? I felt I needed specific ideas, encouragement, and accountability. In January, our local newspaper had a feature called "Really Ready," in which they invited people who felt they were indeed "really ready" to fulfill their New

Year resolutions to go public.

The paper would then follow these "resolvers" throughout the year to see how they were doing. This feature helped spark the idea that having a way to share our inspirations and experiences and to see them printed in black and white with our names attached, could provide new ideas, encouragement, and accountability.

So I decided to create a new publication, *HeartWing*.

My hope is that regularly giving our insights to *HeartWing* will encourage us to look for what is good in our and others' lifestyles, and writing them down will help commit us to actually live the words. I definitely find myself being more serious about doing what I've put on paper for others to see!

Additionally, I hope that receiving ot-

hers' ideas will give us ways to improve our daily lives, help connect us, and stimulate more ideas. I've tried some suggestions in this first issue (May 1991) and have been happy to hear that others have, too. Learning from another and being learned from can generate powerful and mutually supportive bonds.

of service, a realization, an effort you are making . . . every day I find things I want to put into *HeartWing*.

Don't worry about how it sounds—I can edit it, and please don't be shy or feel you don't have anything worth sharing. You do.

I have sent *HeartWing* to friends and relatives in all 50 states, and in Austria, France, Canada, and Korea, and hope it can be a way to connect us beyond race, religion, gender, or culture. Everyone shares the desire to be part of a happy family.

If you'd like an issue, please send me

a SASE. Ideally you would also send an item I can publish in the next issue. The sooner I receive each person's contribution, the quicker I can get another issue out.

Right now my goal is to publish one bi-monthly. (Donations to cover the cost of printing and paper are gratefully accepted.) If you don't want your name and address printed, please let me know. Send your SASE and contribution to:

Victoria Clevenger  
14270 122nd Avenue NE  
Kirkland, WA 98034  
(206) 821-0807  
fax (206) 820-6865.

I hope many can benefit from our giving to each other in this way and I look forward to hearing from you. Thank you for caring and sharing!

*HeartWing* 

"Bringing out the best in our daily lives!"

## Make it fly

But the only way *HeartWing* can "fly" is if many contribute their wisdom and heart. As Eugene Harnett poetically put it, "God touches us in so many ways, it's a shame we don't communicate more than we do. The heart latent in all our experiences usually remains earthbound, nudged by but surface conversations."

You "pay" for each issue by sending some item I can print, along with a self-addressed, stamped envelope (SASE) so I can return the next issue to you. I know everyone is very busy, but composing your contribution doesn't have to be time-consuming. It can be an example you've seen, a quote or idea you've read, a routine that works, an attitude that elevates, a deed



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NEW FUTURE FICTION—SERIALIZATION, PART 2

VERTICAL EGG: 'Sick Man and the Angels'

By Johannes Climacus

The story so far: In "A Foundation of Musical Substance" we encountered the world in the late 21st century, and three of our principal characters, Tahoe and Levi Jean Nim, members of the Deluxe Models rock band, and Rev. Ye Ye Yeah, Director of Musical Offerings. Levi and the Reverend enjoyed a Jacob/Esau type encounter centering on the substance of music, won a small victory together, and parted. (See UNews, May 1991.) Our story picks up four years after that event.

It was a world like our own in this way: each person's being, whether famous or hidden, was unique and absolute, a story in which the universe might find itself, indeed someday must find itself in order to be complete.

We choose, you and I, dear reader, to follow a young man named Tahoe's adventures, for they hold many a lesson for us all whose lives manifest between fact and fantasy, all us normal folk who are very much like him and his associates on life's way.

In other ways it was a different world. There was peace on earth and good will toward men; that was settled. The human race, on the surface, had returned to the zero point and was charting an upward path now at last. I say "on the surface," considering any present situation a mere layer of events, a physical guard guaranteed by God against the press of anxious impatient resentment awaiting resolution. Resolution takes time because it depends upon the material dimension.

Depends, did I say? Relishes, longs and hungers and thirsts for! Resolution impinges upon the physical world like a wave which sought its crashing on the sand for a million random leagues. The lake of fire! Where, where in this physical surface might the anger vent its ignorant blind energies? Peace on earth, but now what comes into view? Nothing but the human response.

1 Ye Ye Yeah ascended the stairs into the tone chamber. She was silent; it was three in the morning. There was no dust anywhere. The impulse communicator had no controls, no lights or indicators, no windows. It was an egg-shaped shell with a silver surface, and the atmosphere inside was heavy and molecular. Its only light was her own; its only energy was her own; its only character was her own. It was not of the earth. She had invented it.

In it, she was everywhere, in the heart of vibration, in the vertical dimension of prime force, the causal realm. All horizontal action was objective now.

The wheezing voice of a sick man addressed her. "Put away your desires. What you are even you cannot imagine," he said. He had once been a cellist and a genetic biologist. He had lived in an era of confusion, and had not accomplished much during his physical life on earth, but he had followed the True Parents for a time, and he was a dreamer. His dreams, however, had lived upon the luxury of being an American during the time of decay.

His life had decayed, but now he knew, at least, what it meant historically, what he had done and how he had failed. He had had two blessed children, and he cried for them and resurrected with them, so painfully. Now his lineage was established, and his dreaming, unabated, turned to his portion of responsibility in the continuing

Unification News is proud to begin the serialization of a new novelette, Vertical Egg. This work is in the science fiction genre, and hopefully reflects some major themes of Divine Principle and Unification tradition. A new installment will appear each month. We hope UNews readers will enjoy this new venture.

creation. He was a sick man because he had become an idea, only, and spiritually it was hard. He was gasping for breath.

"Put away your desires," again, "What you are, even you cannot imagine. The shape of the world has not yet begun to manifest. It begins through one mind, one heart, one body. Who created this egg?"

Its walls were gradually receding in her vision, until it was only clouds in which she

magnet, what angel could resist?

"GO!" suddenly shouted their mentor, forty-five years old, an oriental who was wearing very light clothes and no skis at all. "GO! GO! GO! GO!" suddenly, suddenly, and one by one the young people jerked a bow to him and jumped off down the mountainside as fast as they could. Disappearing in sparkles, in tiny sparkling pieces of snowy morning light, in clouds of "Yes,

world; it awakened the angels into an increased symphony of excitement, bulging their popping dancing, breaking the light barrier at the tip of the same runway at the same moment, from a different direction.

The yell, bounding off granite cliffside and graceful invisible world, reached Sierra as he soared off the slide into the thin air, and he became one with the cry of his mentor, and the cry continued, and each student met it there. He fought and pushed his thoughts into forms on the surface and into belief and into reality: "Keep going and up and up and further and further and don't descend, don't descend at all, at all, at all!"

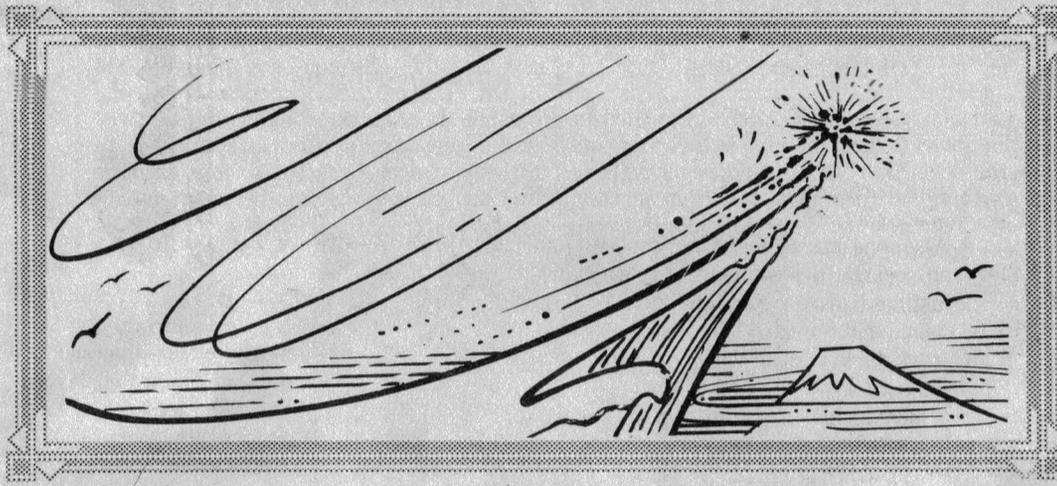
Tahoe's body flew as he imagined it doing; his body believed his mind and trusted his mind, and he sailed upwards into higher belief and higher imagination, higher than the mountain tops, where he again encountered Shin's singing and felt the angels' wings wrapping him in energy.

He crossed the ridge and, according to design, began re-entry. "Don't slip; focus, focus; re-contact." And his tangent touched gently down the steep course into the midst of structures concealed in the snow-covered ground, he coasted with the ease of a magical fugue, a flute's melody breathing emotion and

effortless wind. All he could do was coo and sigh, an unverbalizable noise of praise to being alive. All he could do was stare heavenward, seeing them circling the sun, and coming to repose he collapsed to his knees.

There the others arrived soon, similarly thankful, wordless, and they were weeping with gratitude, and God was using them, reaping their vitality and multiplying it through the heavens, and they felt such energy and triumph. Later Shin arrived and fed them hot chocolate and cold carrot juice.

TO BE CONTINUED...



The skier, and his spiritual experience... BRUCE BIDDLE

rested. The sick man was humming at a very low pitch. Tentacles, membranes occluded. Were they spiritual? material? It was here that she had resisted before. She stretched out her hand; it was clean and fresh; it was dewy and tender, like a... like a foetus. No fingernails. She could not close her eyes, and did not need to blink.

Her resistance uncontrollably stiffened, and she was expelled onto the carpeted floor. Wailing yelps emitted with gulping breaths, lengthening into a warm comfort; the floor was clean and soft, the room was temperate, and she thought of her mother and father. There was no stickiness to her. She rolled over within a moment and looked at the door in the charcoal grey wall immersed in shadows of the night, unpenetrated by the moon, with a computerized code access. "Who opened the door of my expulsion?" she wondered.

Ye Ye Yeah assumed the lotus position in front of the large window, her back straight and poised in perfect balance, and received the dawn.

2 The Sierra Nevada mountainside sparkled as an icework wincing in the sun, a tilted Mondrian of blue, black and white, blasting frozen nuances curling with the upper atmospheric breezes carried in from where? "From Japan? Manchuria?" thought this young man named Tahoe at the peak, and he fastened his skis carefully for the ride. The other teenagers equally concentrated, exhilarated in the refreshing coldness. High above the treeline, deep snow had fallen for three days, "A preparation of the gods!" Tahoe thought. What was skiing now, in the twenty-first century, what was it but an avenue to flight, an exercise of the spirit amassing itself at the top of the arc into a conquering force. A parachute was there in case.

No mountain like this in the world, no incline so right and no moment like this in eternity, the boy fantasized the exponential bursting of all teenage sons of Adam's want, finally liberated from the clinging dread. The air was clearer than the day cosmos of heaven, and all the youths maintained a steady gaze, a steady thought—form, and steady wish. Like a

I'll do it!" initiation, courage and dominion. "GO! GO! GO!" and all eight were gone, far off by now.

The instructor ran to the precipice overlooking the deepest valley far below, and caught sight of their wakes as the first of them, Tahoe, approached the runway. He yelled a powerful yell, and yelled and yelled with his fist in the air; it echoed off the mountains, through shadows and eagles' courses; it echoed on, Shin's triumphant oneness with the eight hurtling toward a destiny. The yell comprised every cell of his body, every cell of his spirit

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## SOUL OF RUSSIA BOOK REVIEW

## The Tragic and Absurd Impact of Communism

By Erin Bouma

**Cogs in the Wheel: The Formation of Soviet Man, Mikhail Heller, 1988 Knopf NY.**

What effect has living in the Soviet Union had on the lives of millions? Mikhail Heller, an emigre scholar living in Paris, paints a devastating picture of the intended and unintended spiritual fallout of a system designed to reshape human nature.

*Cogs in the Wheel* analyzes the meaning of the quote by charlatan scientist Trofim Lysenko: "In our Soviet Union people are not born. What are born are organisms. We turn into people: tractor drivers, engine drivers, academicians, scholars and so forth." Then, Heller wryly points out, the people who have been "made" for seventy years of socialism have finally lost all interest in working, since their "makers" failed to guarantee their needs once they adapted to the Soviet system.

This readable book, written in early 1987, illustrates just why the people of the Soviet Union have a very long journey to reach a point where they can all be functioning participants in their own economy and government. With a historical perspective, Heller breaks down the main components of state manipulation in order to clearly dramatize the human cost of this "experiment."

#### Atmosphere of Suffocation

Heller admires the few Soviet writers who found the courage to tell the truth about themselves and the world around them. They "described people crushed by the weight of the air they breathed." In fact, Vasily Grossman called the state of a Soviet person subjected to intensive ideological processing as "under a spell." One gets the sense that Heller, who also co-authored *Utopia in Power* in 1986, profoundly experienced that suffocation until he left the USSR in 1969.

The goal of earthly perfection set by the Communist Party produced the unholy marriage of utopian idealism and crude tyranny; they determined to transform human nature by force. Although the predicted, triumphant "New Soviet Man" (*homo sovieticus*) has never emerged, seventy-five years under the perverse Orwellian Soviet state have crippled and maimed generations in an attempt to force an ideal world.

The main effect of totalitarianism has been to create a nation of "cogs" or drohes who are maintained in a childish state. According to Heller, "the Miracle, the Mystery and Authority" (the three forces of Dostoevsky's Grand Inquisitor) are the main instruments used in influencing and controlling the Soviet people. "Ideological pressure," according to Heller, "is not aimed at the spreading of ideas or opinions, but at training people how to behave."

Gorbachev has renamed the Miracle today, calling it "glasnost" and "perestroika," but this, Heller feels, will also fail the people, until the manipulation ends and integrity and the right to be an individual is restored.

#### Living under stress

"From the first days of the Revolution, the inhabitants of the Soviet zone," (the prison camp that is the Soviet world), says Heller, "have been subjected to extremely severe forms of stress. No studies have yet attempted to measure the destructive effect on the human organism of such permanent forms of stress as fear, chronic shortages of goods, inevitable queues, cramped accommodations, abominable public transport,

innumerable prohibitions and the constant need to defy them, and a feeling of total isolation." We in the West often forget that the Russian physiologist Ivan Pavlov, in training dogs, set the stage for state conditioning of the reflexes of whole populations through programmed stimulants and deprivation.

For Heller, this resulted in the "infantilization" of the population, a kind of "reorientation" away from normal human functioning. Marxists in the days after the revolution asserted that "it is essential to create a new enthusiasm for the new slavery," and "to learn to love our chains so that they will come to feel like the tender embrace of a mother."

In the field of education, a sense of inadequacy was deliberately inculcated in the Soviet people; the goal was to promote "the belief that [they] could never achieve anything on their own, not even in their own interests, unless the State compelled them; and so the regime had to be thanked for all achievements."

Heller tells of Semyon Gluzman, a psychiatrist who was sentenced to labor camp for seven years, followed by many years of internal exile. His crime was the exposure of the criminal methods employed by Soviet psychiatry to suppress opposition. Gluzman, while confined, studied his fellow prisoners' mental state.

He discovered that political prisoners after many years in the camps developed a unique attitude which he called "fear of freedom." Political prisoners know that "by comparison with life in the camps, they will experience in freedom a considerable curtailment a) of their inner freedom, and b) of the possibility of defending their dignity against encroachments by social institutions."

Gluzman concluded that political prisoners in the gulag live in a psychologically healthy climate, surrounded by a like group which upholds moral and spiritual values. Their "fear of freedom," then, is the fear of healthy individuals apprehensive about reentering an unhealthy society.

#### Fire Starters and Fighters

In order to achieve the goal of utopia, everything in society must come under state direction. Heller points out that aesthetics had to serve the purpose of building a true man. "A few years after the Revolution, Viktor Shklovsky remarked that art must be allowed to function naturally, like the heart within a man's breast; instead it was organized like a train timetable."

The absurdity of state overplanning comes out in reports, like those appearing in the Soviet press, about a local fire brigade in a small town which had set fire to buildings in order to be able to put the fires out and thus fulfill The Plan!

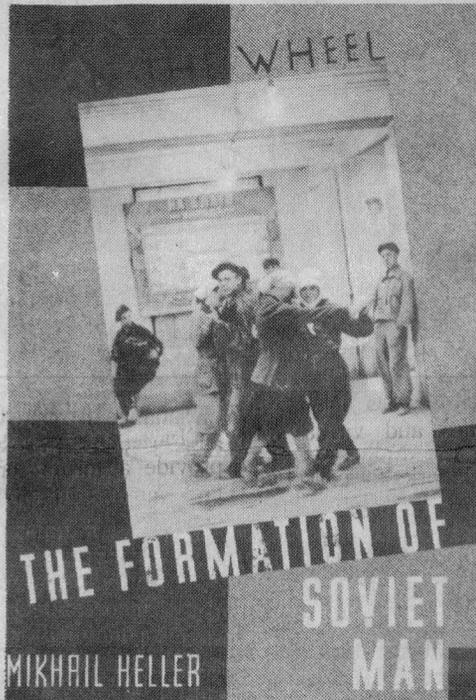
Heller also records a journalist who discovered that all the cafes and snack bars in Tomsk, Siberia, served the same terrible food. He investigated and found that the common public catering firm demanded fulfillment of a "daily plan for the production of food waste." Therefore, "the

soup was burned, the macaroni and sauce stuck together on the plate in an unappetizing lump, and the baked cheese pudding tasted like sawdust." When customers refused to eat the badly prepared food, it was used as pig feed. But the important thing was that the waste food plan was fulfilled, even overfulfilled.

So, how do the Miracle, the Mystery and Authority achieve such divine results as this? The Soviet state here taps into spiritual elements in order to capture and overwhelm its populace.

#### Frankenstein in Moscow

"The mystical goal—the achievement of paradise, the repetition on a gigantic scale of Dr. Frankenstein's experiment, and the creation 'in accordance with scientific laws' of the New Man, superior in every way to the *homo sapiens* created so amateurishly by God—turned Marxism-Leninism into an



irrational, mystic teaching... The promise and expectation of a miracle, the need for a miracle, were the reverse side of Marxism-Leninism's 'scientific' nature."

"Faith in miracles," says Heller, "unites leaders and led and creates a mystical link between them that excludes foreigners and strangers. Mystical faith is the very foundation of Soviet ideology... The expectation of miracles cultivated in Soviet man becomes a drug that allows

him to be content with his situation." Perhaps this is the true "opiate of the people."

As to the Mysterious, Soviet citizens are born, grow up and die, in an atmosphere of total secrecy. This became the most important element in their ideological education. Once the ordinary person is convinced that so much is a "state secret" to be guarded and that they are involved in the secrets, it produces "a sense of 'specialness' and superiority in the Soviet person," says Heller.

Since they have been trained to have faith in miracles and authority, Soviets venerate the secret. These are the magical (and frightening) tools of the ideological leadership, whose task is to create a system of automatic reflexes for thinking and acting "in a communist way," i.e., as required by the Leader. Heller believes that the communist system produces worship of the leader as naturally "as a snake produces poison."

#### Harnessing Fear

One of the most powerful instruments for achieving the formation of a new Soviet Man, was the conscious harnessing of fear. *Cogs in the Wheel* proposes that, perhaps for the first time in history on such a scale, the Soviet state deliberately organized fear. Once in power, the Bolsheviks used fear as both an instrument of revolutionary defense and to influence minds. Although Russia had been under authoritarian rule for centuries, now an entirely new system emerged which rejected the very idea of the individual.

Heller finds the atmosphere of intimidation that grew out of the new division of

society as particularly frightening: the classification "into a small group of the 'pure' and a majority of the 'impure,' who have to be exterminated but who might be allowed (temporarily) to remain alive, was a powerful means of infantilizing the population. Stalin's method, now well known from the extensive literature on the subject, was based on the principle that there are no innocent people."

It is true that hatred provides the best environment in which to cultivate fear. In the USSR, "Hatred is cultivated as an essential, obligatory quality in a Soviet person. People are trained to hate by all the mass media and means of propaganda, by literature, the cinema, the theater, and the graphic arts. Hatred is declared an essential aspect of socialist humanism."

The secrecy and fear that surrounds the Soviet citizen, circulating about and within him, is both disturbing and pacifying. It is true that having enemies is terrifying but, at the same time, their presence provides a logical and mystical explanation for all troubles. "The feeling of being defenders of a 'besieged fortress' has been encouraged by the Soviet system since it came into existence," explains Heller.

In the course of both post-revolutionary campaigns against the family, young people were used for destroying intimate personal relations. Analyzing the aims of the "great terror," Robert Conquest has come to the conclusion that "the disintegration of family loyalty was a conscious Stalinist aim."

The intensive state of total distrust in the Soviet Union led, in 1932, for example, to the children's newspaper, *Friendly Children* changing its name to *Collective Farm Children*. The editors explained that "friendly is a bad title... after all, we aren't on friendly terms with the kulaks (successful private farmers)." During this same period, one of the leaders of the Young Pioneer leaders announced that their main task was "to cultivate hatred."

#### Expose the Enemy

In reality, this hatred of enemies was directed at those who were closest to the children—their relatives, members of their family, friends and acquaintances. The first commandment became: Expose the Enemy. In just this way, children and young people were used as the most effective instrument for breaking up the family. Through them the state had a little spy inside almost every Soviet family.

Of course, the population of the Soviet Union continued falling in love, marrying and producing children. To many people it seemed that the family remained the only refuge for individuals. But the state had already penetrated the family and become a full-fledged member of it. What is more, it had begun to dictate standards of behavior, to define the acceptable nature of relationships, to give instructions and set tasks.

As might be expected, Stalin embodied the atmosphere of total suspicion in which all Soviet people lived. Khrushchev recalled that on one occasion, for no special reason, Stalin suddenly declared: "I'm a hopeless case. I don't trust anyone. I don't even trust myself."

How ironic then, that an ideological state, promoting an Ideal New Man and Woman, turns to lies, hate and fear to achieve its ends. And that the great dictator, Stalin, became enmeshed in his own experiment of manipulation.

With things so out of control and chaotic in today's Soviet Union, the government can no longer have tight rein on the direction of people's unleashed negative feelings. Instead, much of the fear and hate is rebounding and coming back against the communists and bureaucrats, who for

## ★ UNIFICATION CAMPUS MINISTRY ASSOCIATION ★

## Ecumenism in the Unification Church

By Amy Cuhel-Schuckers

The Unification Church from its very inception has been concerned about developing relationships within the Christian community as well as creating harmony among all religions.

This ecumenical approach has elicited praise from scholars [an example is Frank K. Flinn's *An Ecumenical Faith: Reverend Moon and the Unification Church*; and Andrew Wilson's *The Future of the World—Scholars View the Thought of Rev. Moon*] and religionists [an example is Sebastian S. Matczak's *Unificationism*] who have studied it.

Nevertheless, it has also been a source of consternation for those who have difficulty reconciling this ecumenical thrust with the active evangelism of church members.

This article outlines briefly the founding history of the Unification Church, the purpose of the larger Unification Movement, the vision that underlies both the ecumenical activities and the wider ecumenism (or interreligious work) of the church, as well as the substantial projects and activities that have resulted from such a vision. Additionally, a rationale is presented for the resolution of the apparent paradox of the seemingly competing trends of evangelism and ecumenism.

### History

The Reverend Sun Myung Moon was born in 1920. His family converted to the Presbyterian Church when he was 10 years old. At that time, Korea was under a repressive foreign rule that outlawed the practice of Christianity. At the age of 16, while in fervent prayer on a Korean mountainside, he received a vision of Jesus, who told him he would have a crucial role to play in the restoration of mankind.

He spent the next nine years praying intensively and studying the Bible, seeking to understand God's heart and will for this time in history. The understanding he gained is reflected in the Unification Principle, or Divine Principle.

The Holy Spirit Association for the Unification of World Christianity (HSA-UWC), commonly known as the Unification Church, was founded on May 1, 1954 in Seoul, Korea. Missionaries were sent out as early as 1959, and the Unification Church has now expanded to more than 130 nations. From the very beginning, it facilitated the coming together of people from every race, religion and nationality.

Rev. Moon's vision goes beyond the boundaries of a traditional religious ministry and calls for "a profound transformation of human society in every area: education, science, business, media, politics, culture and the arts." [John Biermans *New Vision for World Peace*] He has often said that he did not seek to create another denomination, but to begin a movement—a movement back to God.

### Basis for ecumenism

Foundational to Unification ecumenism and, indeed, all the work of the larger Unification Movement, is an understanding of God as the divine parent who suffers over the situation of his lost children and actively seeks to restore them to a full relationship of heart with him. God's suffering began with the human fall, which resulted in the separation of humankind from God and the division of humanity. The resolution of suffering is the goal of the Unification Church.

In the Unification Principle, our primary identity as God's children makes race, culture and doctrine secondary. Additionally, it is understood that each person

reflects a unique expression of God's own nature. The appreciation of this uniqueness in ourselves and in others becomes the foundation of individual identity with God and offers an orientation for harmonious relationships with others.

Another strength of Unification theology in its ecumenical work is an emphasis on reciprocal relationships. "Give and take" between God and man, between individuals and throughout the wider circles of society, is fundamental to a harmonious world. With God as our parent, we are all brothers and sisters.

An expansion of this relationship allows churches to relate to one another as part of one family of God and as brothers and sisters in Christ. Each church reflects a certain aspect or unique characteristic of God's nature; each is related to God the parent, and all are related as brothers and sisters. In that way, we are primarily God's children and, secondarily, Lutherans, Methodists or Roman Catholics, etc.

Also important to Unificationists is the understanding that God's ideal, or the Kingdom of God, must first be built here on earth. Unificationists seek to find how ecumenism can be employed in facing the real problems of the world by transcending cultural, racial and religious barriers.

After all, most of the pressing problems of the world can be resolved only through the realization that we are one human family, that we have the same God, and that even though our faith may be expressed through our various cultures and traditions, we can work together for peace.

The common values and virtues of public life that all religious traditions share can be important benchmarks for collective activity. It is recognized increasingly that a society which strips itself of religious values in the public arena in order to be impartial or value-free does not remain either impartial or value-free for long. Instead, the resulting vacuum that is created allows a proliferation of valuelessness that serves to undermine society. Churches share the important role in society of promoting norms of behavior that have a basis in shared religious values.

### Projects and activities

There are literally hundreds of organizations spanning every area of human endeavor that have been created or inspired by the vision of Rev. Moon. The focus here will be upon those projects which have a declared ecumenical or interreligious purpose or nature, although central to all of his activities is the profound sense that ultimately everything connects to God. Some examples follow.

The Unification Theological Seminary (UTS) was founded in 1975 in Barrytown, New York. UTS provides a broad-based education for the future leadership of the Unification Movement and offers a master's degree in religious education as well as a master's in divinity studies.

The ecumenical character of UTS is represented in a faculty drawn from a number of Christian traditions and through a variety of visiting theologians, religious scholars and professors. Dialogue among students, faculty and guests has inspired hundreds of ecumenical and interfaith conferences which are now conducted under the auspices of the International Religious Foundation (IRF).

The IRF is dedicated to fostering world peace through religious dialogue and harmony. It sponsors conferences and publications for scholars and religious leaders throughout the world. Participants of every religious tradition come together to discuss their views freely.

The New Ecumenical Research Associ-

ation (New ERA) first emerged out of the discussions among Christian scholars, held at UTS. It later expanded to include theologians and scholars of all nations, religions, cultures and disciplines. New ERA hosts an annual conference on "God—The Contemporary Discussion," and also sponsors specialized conferences

“Rev. Moon's vision goes beyond the boundaries of a traditional religious ministry and calls for a profound transformation of human society in every area: education, science, business, media, politics, culture and the arts.”

on topics such as Christian-Marxist Dialogue, Religion and Politics, Sociology of Religion, and Unification Theology and Lifestyle.

The Interdenominational Conferences for Clergy (ICC) are dedicated to promoting Christian unity and understanding among all Christians. Its educational conferences provide a forum for interdenominational and interracial dialogue and interfaith action. Since its inception, ICC has hosted 7,000 American ministers to study Unification theology in its original context in Korea.

The Unification Campus Ministry Association (UCMA) was founded in 1989 to guide activities with a seminary-trained ministry on the university campus. Unification campus ministers work with students involved with the student group, CARP (the Collegiate Association for the Research of the Principle). They are also involved with campus interfaith organizations to provide much needed spiritual resources for students, faculty and staff of the university.

The second Assembly of World Religions (AWR) convened in San Francisco, California in August 1990. An impressive gathering of over 500 religious leaders, scholars and ecumenists from over 70 nations reflected on the theme "Transmitting Our Heritage to Youth and Society." The first such assembly was held in 1985 in McAfee, New Jersey. These gatherings "aim to uncover, from within the world's spiritual traditions, much needed resources and inspiration that might help resolve the many crises of our time."

The Council of the World's Religions (CWR) seeks to bring together religious leaders to foster harmony and mutual respect among the world's religions. The activities of the council focus on intrareligious reconciliation within a particular tradition, interreligious harmony and understanding between religions, and the fostering of cooperation among existing interfaith organizations.

Although dialogue is an important aspect of Unification-style ecumenism, the goal of such dialogue is to get to the level of heart and not simply to discuss doctrine. To this end, many projects such as the

International Relief Friendship Foundation, Inc. (IRFF), International Christians for Unity and Social Action (ICUSA), the Youth Seminar on World Religions (YSWR), the Religious Youth Service (RYS) and the World Student Service Corps (WSSC) have been initiated to allow individuals to go beyond the tradition and culture they represent. In this way, true friends can be made across religious boundaries and the best of each tradition can be brought out for all to see.

The sharing of one's faith and the surmounting of obstacles to interfaith harmony are important elements of Christian life. Yet during the past 100 years, much of the Christian community has been polarized between an exclusive fundamentalism focusing on witnessing alone and an ecumenism which has often sapped the vigor of participating churches. Such a polarization has served to deprive society of important spiritual resources at a time when an infusion of spirit is sorely needed.

Additionally, this sense of the mutually exclusive nature of evangelism and ecumenism has caused some people to doubt the sincerity of the ecumenical efforts of the Unification Church. It is therefore timely to offer a perspective about whether witnessing and interfaith activities are mutually exclusive, or if there is a solution to this apparent paradox.

Within Unification theology, a possible resolution of this quandary can be found in the notion of our uniqueness as God's children and our consequent relatedness as brothers and sisters in Christ. The former relates to our inner or vertical relationship with God which strengthens the individual and provides the wherewithal to engage others harmoniously, while the latter concerns our earthly or horizontal relations with one another and with the world. [Andrea Higashibaba, 1986, unpublished thesis, Barrytown, NY, Unification Theological Seminary.]

Witnessing and nurture of the spirit, therefore, need not exclude the development of relationships among divergent faiths. In fact, such nurture could be said to be a necessary prerequisite for the development of individuals who have a strong, living relationship with God.

The mature confidence resulting from such a relationship with God would not create an attitude of triumphalism which is exclusive, but would allow one to embrace others of whatever persuasion in loving service. Jesus himself demonstrated such a standard of heart and, in our own century, we find examples in the figures of Martin Luther King, Jr. and Mother Teresa.

At the First Assembly of the World's Religions in 1985 in McAfee, New Jersey, before over 600 people representing a wide diversity of religions, races and cultures of our planet, the Rev. Moon offered this observation: "As far as I know, God is not sectarian: He is not obsessed with minor details of doctrine. We should quickly liberate ourselves from theological conflict which results from blind attachment to doctrines and rituals, and instead focus on living communication with God." [M. Darrol Bryant, John Maniatis, Tyler Hendricks, eds., *The Assembly of the World's Religions*.]

This article is reprinted from the May 1991 issue of *Entree*. Amy Cuhel-Schuckers is the national coordinator of the Unification Campus Ministry Association.

## ★ INTERNATIONAL EXCHANGE PROGRAM ★

## Minas: Bringing a Family Closer to God

By Roshan D'Souza

When I found my name on the list of people who had been assigned a country, I felt happy to be able to respond to True Parents' direction that Americans should "serve the world." I was born and raised in India, where I was educated in Irish Catholic convent schools to which people from all over the world came to study. While growing up, I always dreamed of unification, serving the world and being part of a world family.

In my travels around the world, I had never been to South America, did not speak Spanish and did not truly understand the political goings-on during the '80s in Latin America—even during the time I was with CAUSA. I still don't. But I felt like an ambassador of True Parents, and with the wealth of experience from various missions in our church and with the interaction with brothers and sisters from all over the world in our daily activities, I could bring to the people I met the vision, hope and love of our True Parents. I felt determined to make results, internally and externally—to be a plus.

## Minas, Uruguay

The town that was picked out of a hat for me was Minas, Uruguay. Uruguay is directly opposite Korea from the south of the equator (if you stick a pin through the globe—from Korea—it will come out in Uruguay). It is cold in the summer and warm in the winter. Uruguayans love to eat "carne y pan" (meat and bread), are quite satisfied with their lot, and don't try to reach the stars. They love "futbol" and politics (politics without issues). It is still fashionable to dislike America: they said "Caramba!" when I was introduced to people as being from North America, but when they heard that I was originally from India, they said with interest, "O! ella es Hindu!"

When I landed at Montevideo airport, I was greeted by Werner Lindermann and Jorge Gundelzoph. As soon as I got to the center, I went into the prayer room and asked Heavenly Father to guide me for the entire forty days. The brothers and sisters were warm and serving. Werner took me on a tour of the city for a couple of days until Steve Boyd returned from a seminar in another country. One of the sisters in the CAUSA office in Montevideo rode with me in a bus to Minas.

Minas is a small town. I ran into the Mormon Church the very first day as I started to knock on people's doors, and

SOUL  
from page 18

years have told the people to "Trust us," while reaping privileges out of reach for most people.

The most enlightened democratic activists in the USSR today summarize the spiritual problem of communism as a state built on force and lies. They believe that only when there is sincere repentance by the Communist Party over past manipulation of truth and coercion is there hope for a new history truly to begin.

Meanwhile, God is working to find those brave individuals capable of the heroic task of overcoming intimidation, striving for truth and building trust. This must be the ultimate restructuring process ("New Thinking" and acting) engaged in by all Soviet citizens in order to liberate the deep Soul of Russia.

watched the war on the news every evening—"la guerra en el golfo Persico." What do you do in a small town? I tried to make an appointment with the newspaper in the city to say I was there. I wanted to talk to some public officials about the Unification Church. I was told not to do so by our Montevideo center. Another time. So I turned my efforts to CAUSA integrantes (members).

## Language of heart

Spanish is a rich language. It is descended from Latin, romantic and not too difficult to learn, but when you are trying to explain the depth of the Principle and the importance of Father's vision—and you cannot do so because of the limitation in expression—it can be a really frustrating experience. But it helped me understand Father's desire that we learn Korean to understand him. I wanted to give so much more than I could; Father too must feel that with us.

I struggled to share hope and love with the dictionary in my hand and my sincere heart. People were, on the whole, understanding, but the principal CAUSA contact was amazed that a missionary could come to Uruguay and not to be able to speak the only language that people use there and expect to accomplish anything. I was challenged! Here was a chance for me to demonstrate Rev. Moon's school of love where the language of the heart must transcend the linguistic barrier, at least to some extent. I must say I succeeded after making several visits, cooking for people, simply pushing myself to relate, no matter how I sounded. My spirit was willing but my Spanish was weak.

## God's mysterious ways

After inviting some CAUSA integrantes for a showing of the video, "Rev. Moon—Peacemaker and Unifier," I went to the zoo in Minas with Perla, a home member from Montevideo. This Bolivian lady in the park that Perla recognized was a CAUSA member whom I had missed meeting in the city because she had been living in her house in the country. We talked, and she cordially invited me to Arequita, her country home.

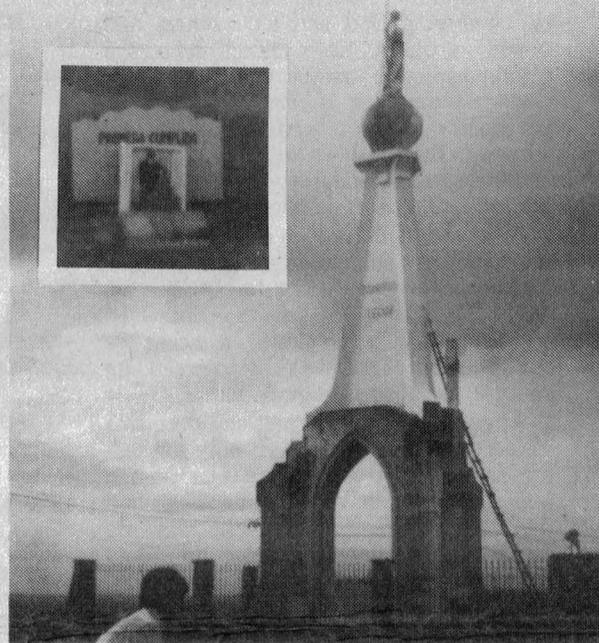
The Ploskonkas an unusual family. The father is of Polish and Czech ancestry, and the mother is from Bolivia and has some Native American ancestry. They have two bright children who speak Spanish, German, French and English. They received valuable scout training from their father, who is a geologist, plants trees, and tends to sheep, geese, and other animals. The mother is very spiritual and emotional, and a talented artist.

So here was a ready-made camp in the country! I had expressed a desire to have some "ovieja" and, to my surprise, father and son cut a sheep and skinned it; we had a lovely meal with mutton curry, Indian lentils with spinach, and homemade bread.

The best part of the evening for me was when Yamandu, the son, asked me about the Divine Principle. We talked late until night with the candle-wick flickering, and reluctantly went to bed. But before that, Yamandu asked me if Father was the Messiah. I said yes and gave the simple explanation about Adam and Eve, Jesus and the Holy Spirit, and Sun Myung Moon and Hak Ja Han, the True Parents of all mankind. At the Second Assembly for the World's Religions, in San Francisco, at which I was one of the staff, Father told us

that we should witness directly about True Parents.

When I got back to the city, I felt the need to make a strong condition to claim three prepared people in Minas. A holy ground had been established at the top of a hill called the Verdun, which has a statue of the Virgin Mary and stations of the cross before you get to the top. Ernest Patton, the missionary who had preceded me to Minas, went to the Holy Ground while he was in Minas, so I made a 21-day condition to visit the Holy Ground from the place I lived.



The "Promesa Cumplida," highest point in the Holy Ground where Roshan placed Parent's picture at the foot of the statue.



I walked three times around at the top and installed a picture of True Parents on the marble stones (slabs) which had favors written on them. The Virgin Mary had cured people of certain illnesses and answered their prayers, and out of gratitude, they inscribed messages on those slabs. To hold up True Parents' picture, I chose one which said "Promesa Cumplida" (promise fulfilled).

A couple of days later, I dreamed that True Parents would visit South America. Two days later, Yamandu called to talk to me. I visited his house in the city with Werner, who had come from Montevideo to help me with my Spanish.

Werner and I shared with Yamandu about the ways in which he could help us with CAUSA; however, Yama had some misgivings about working full-time with CAUSA since he saw communism as a dead issue. He also felt that in order to work with us, he had to have a pure motivation and be able to give rather than use the organization for his purpose.

He said his parents had spent a lot of money and effort for his education and he had done well; now he did not want to hurt

them by abandoning it. We assured him that a life for God was a valuable one and, by losing all, one could gain everything. He cried when we said this and I cried with him. At that moment I knew that he and I were eternally connected as spiritual parent and child. He turned to me and said, "I am yours in principle—now I must study the principle."

We went to the Holy Ground together a few times, comforted Jesus at the stations of the cross, and prayed for the city of Minas. We visited people together to invite them to a showing of the video, "Rev. Moon—Peacemaker and Unifier"; Werner gave a presentation and also showed them the video on the Blessing. At another time, I too gave a presentation which Yama translated for me.

## Seven-day workshop

Yama came to a seven-day workshop in Montevideo, at which Helena Thiessen and Jorge lectured. It was wonderful to hear the Principle in Spanish. We arranged a surprise birthday party for Yama right after the lectures, with a cake and a large, framed picture of True Parents. He was deeply grateful; and the look on his face made us all happy. During this time, the center celebrated True Parents' Birthday with center and home members together, guided spiritually by Colleen Boyd.

Before I left the U.S. for Uruguay, a friend told me, "Roshan, give everything." I remembered those words throughout the whole forty days. I was in Uruguay, representing America, and by giving to the world, God's blessing could come to America.

I gave a few hundred dollars to the center, and my spiritual child and my heart to Uruguay. I know I had many limitations—the language barrier, of course—and I did not find three spiritual children; but I found ONE precious one, as good as three.

I saw the Principle come alive again in my own heart. I met Heavenly Father's children and, when I came back to America, I could give to Spanish-speaking brothers and sisters more of my heart. It was a great joy to be able to understand the weekend workshop at 43rd Street in Spanish. Most of all,

I am grateful to True Parents, who were with us the whole time, for giving us birth and re-birth in the Principle.

The family is now studying the Divine Principle, mother and daughter saw True Parents when they visited the center, and Yamandu is a full-time member of the Montevideo center.

## GRADUATION FEATURE

Graduating Seniors of Church Families. Send us a graduation photo—with your family if possible—and let us know about any honors or awards you won as well as your future plans. Deadline—July 29 for the August issue.

Unification News  
Graduation Feature  
4 West 43  
NY NY 10036

**TRIBAL MESSIAHSHIP**

# Family Retreat Draws the Spirit of Love

By James Smith

**O**n True Parents' Birthday, Rev. Moon gave a speech for Blessed members, charging them with the responsibility of tribal messiahship. He told all of us present that it was a special blessing to receive this direction firsthand and that we should fulfill it in gratitude. It was at that point that I took Rev. Moon's words to heart and determined to hold a family workshop no matter what it took.

Three months after that speech my determination was realized. For four days I hosted nine of my family members at our center in Des Moines. Considering I come from a family of 12 children this was a meager number. All included, three are people from my direct family and six from among my cousins, aunts and uncles. In light of this, it was just a beginning. But

beginnings are very important places. Originally we intended to hold the workshop in the regular style of three lectures a day until conclusion. But after listening to individual concerns, I realized it would take a broader and more open format to be able to answer all their questions and concerns. So we changed the word "workshop" to "family retreat." Letting go of my many expectations was a big key to allowing them to open their hearts. I had generous support, as well, from the state leader Tom Baldwin, his wife Rita, and Mie Woolery with whom I live in the state center.

Perhaps the best condition that was set to make this

retreat possible and successful was my 6 years of public life and the faith that a day

would come that I would have the foundation to testify to my family. God's love and blessing was with us through each day as we shared our concern and love for each other.

There was no doubt, as they were all leaving, that their hearts and understanding about God's will for my life and for our Unification family was deeply enhanced. My parents left with words of deep gratitude for all that we had done for them and pledged their support for any other event I hold in the future. What greater evidence than this that God is with us as we go to accomplish the great blessing of Tribal Messiahship!



**COMMENTARY**

# Riches in This World and the Next

By Bob & Sally Sayre

**H**ave you lost touch with brothers and sisters, spiritual parents, trinity members? Have you sent God's Day greetings year after year wondering whether they arrived — worried you may have the wrong address? Relax, sooner or later long lost brothers and sisters will have something they want you to sell and you'll get a phone call or letter urging you to be the first person in your area to become a distributor of miraculous health tonics, skin-care products, cosmetics, freeze-dried food, water purification systems, or special long-distance phone rates.

It seems our members have a real attraction to *multi-level marketing*. And *networking* (remember when that term first came into common use in the early '80s?); networking comes naturally to those who have contacts literally all over the globe.

We first noticed this phenomenon as we were just starting our family following the 8000 Blessing. Our second child was on the way and Royal American foods were all the rage at the Word Mission Center. Powdered milk, freeze-dried foods, dinners, etc.... The big selling point of these products was that "everyone has to eat!"

True, and at the WMC where home cooking was frowned upon, it probably was great to have astronaut food available. We were living in Hoboken, New Jersey, however, and Korean vegetable markets lined the "avenue" as Hobokenites refer to Washington St., the main drag. Excellent Italian delis were also plentiful and the choice for fresh food seemed easy.

In case one did live in the WMC and enjoy too many Royal American delicacies (or frequent L. A.'s Deli in Hoboken), next came Herbalife, the new age way to achieve slender thighs and fat pockets—touted by its charismatic developer, the guy at the top of the pyramid! Or if one lived in the greater metro areas of either New York or D.C., clean drinking water was a real concern. Enter water-purification systems, easy to install and easy to sell, to put your mind at ease.

There may have been products along the way that did not circulate the Unification Church but it seemed every church picnic or Christmas party had someone passing out flyers and mesmerizing a circle of listeners about the newest opportunity for meeting financial obligations, thereby freeing one to pursue a spiritual mission.

Virtually all of these products were/are

"heaven-sent", designed for the Providence of Restoration, meant to help financially struggling families fulfill the third blessing.

**We tried**

Let the reader think we were impervious to such get-rich-quick-live-the-good-life-save-the-world offers, think again. Sally sold (or tried to sell) 'Discovery Toys' for 2 years after we made our move to Pennsylvania. You may have seen my ad in the Unification News!

As I tried to book toy parties (like Tupperware parties), convince people of the products' educational value and of the great opportunity one could have as a consultant and/or manager, I felt so at-home with the process itself.

It was not intimidating to solicit over the phone. After all, as an old MFTer, on challenge teams for 2 years, I had solicited face-to-face, door-to-door for what was often considered to be a less than reputable cause. I had tried to "sell" others on the value of Divine Principle and helped train "down-line" sellers (spiritual children) to be effective in recruiting and selling as well. I told myself that selling toys would be a great way to witness to True Parents but I found my energies had to be focused on witnessing to 'Discovery Toys' if I was to make a go of it.

As time went on, I realized I had little interest in my business and I thought I might as well be directly witnessing to True Parents rather than hoping to sneak it in on a "by-the-way" basis to those who became my customers.

We have no doubt there are those who successfully witness to True Parents and teach Divine Principle while selling a product and we wish all success in such ventures—spiritual and financial. We have noticed, however, that the best customers and contacts for multi-level marketing are people who already know True Parents, which brings us full circle to those of you pining away for lost spiritual children or old friends from MFT. As quick as you can say "I wonder whatever became of ..." the phone will ring and you'll have reestablished contact and be on your way to a business deal you can't afford to pass up.

Don't get us wrong, we would not want such multi-level marketing schemes to cease knocking at our door, causing our phone to ring or filling our mailbox. We're truly grateful to know that all those God's Day greetings do reach their destinations and that our address and phone number is on file all over the country.

We feel it only fair to warn you,

however, that we will not be good candidates for NuSkin or Km as we live in an area of rural Pennsylvania where most women's idea of skin care is Pond's cold cream and folks depend on a "healthy" diet of potato filling and shoofly pie to keep going strong!

You're welcome to give us a try, though, with these and/or any other products. We'd love to hear from you. Please contact: Rob & Sally Sayre, R.D. #3, Box 3042, New

Tripoli, PA 18066, (215) 298-2439.

We thought recently of starting our own multi-level program with products suitable to our area. We considered an automatic potato beetle picker and hay baling twine as universally useful and practical products, but in the end we resigned ourselves to slugging it out with paychecks, 401-K's, pension plans, and decided to concentrate on *finding a market for True Parents* and Divine Principle.

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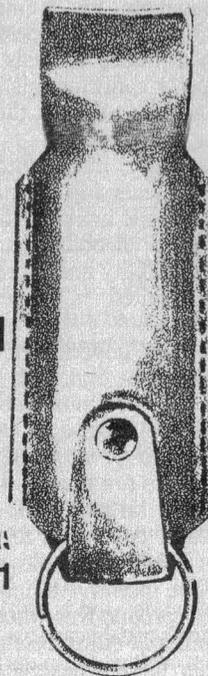
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## TOWARDS AN IDEAL ECONOMY

## The Ideal: Free Market or Planned Economy?

By Graham B. Simon

*This is the second in a three-part series.*

A great challenge is how to move the former planned economies into a new market mode. The transformation process is immensely complicated. For the most part, political considerations present more obstacles to change than economic ones. Also, despite the proven superiority of the market, no society has yet come up with a way of eliminating some of its lingering deficiencies.

Without government intervention (and also, to a lesser degree, with it), private decisions continue to have undesirable social consequences, including excessive urban migration, pollution, and unemployment. Moreover, if society had to depend totally on the investment decisions made by profit-maximizing private producers, many basic services would not be provided in more remote areas, resulting in urban development and rural neglect.

## Who Owns the Assets?

Just as the issue of choice distinguishes market from planned economies, the issue of ownership of the wealth and productive assets of a society—by the state or by individuals—distinguishes socialist from capitalist economies. While the issue of the plan versus the market has been resolved, at least conceptually, the ownership question, especially in the Soviet Union, is far more intractable.

"After all," said Gennadi Gerasimov, Soviet foreign affairs spokesman, in a TV interview last year, "that's what the revolution was fought about." In the Soviet Union under communism, there has, until recently, been no private ownership of land, buildings, or shares in productive enterprises.

In theory, private ownership is not a prerequisite for a market economy. In practice, it is. An honest examination of our own attitudes towards public and private property confirms this. People tend to take better care of those things they own than those they do not.

Certainly, in communist nations, where public ownership extends to every stratum of economic activity, the effects have been uniformly debilitating. The lack of both accountability and a sense of responsibility has resulted in widespread waste and neglect.

With a government committed to full employment and with few or no competitors, the continued operation of a state-owned enterprise is virtually guaranteed regardless of how inefficiently it is run. Managers are much more concerned about meeting targets than responding to the needs of customers for quality products.

In addition, employees lack motivation and the incentive to innovate. Why become more productive when any increase in output will either be stockpiled or result in higher targets next year?

If these are the ailments, then based on the experience of the capitalist western nations, private enterprise and a legal framework that protects private property appear to be the cures. In the United States, the unceasing drive to "build a better

mousetrap"—the force that is continually expanding the outer limits of technology—stems from the instinct for self-survival and the desire for increased profitability. If western corporations are to remain in business, let alone stay ahead of the competition, innovation and efficiency are essentials.

However, the private ownership medicine does have some unfortunate side-effects. The traditional Marxist critique that economic power and political power in capitalist nations are mutually reinforcing to the benefit of a small elite cannot easily be ignored. Leaders of third-world nations are all too prone to view the exercise of

their governments to provide better infrastructure, services, education, and welfare benefits. Thatcherism notwithstanding, there is little indication that this tendency will change in the immediate future.

Concurrently, as communism loses its ideological grip, the reverse trend is taking place among the planned economies. Government regulation continues to diminish and private ownership increases. Diagrammatically, these economies are also moving towards the center. Although from nation to nation there will be variations, in general we are seeing a convergence in the external forms of economies.

The proliferation of transnational corporations, the globalization of world trading and financial systems, the growing interdependencies among economies, and the harmonization of international codes, regulations and standards, are all signs that we are moving towards a unified world economy.

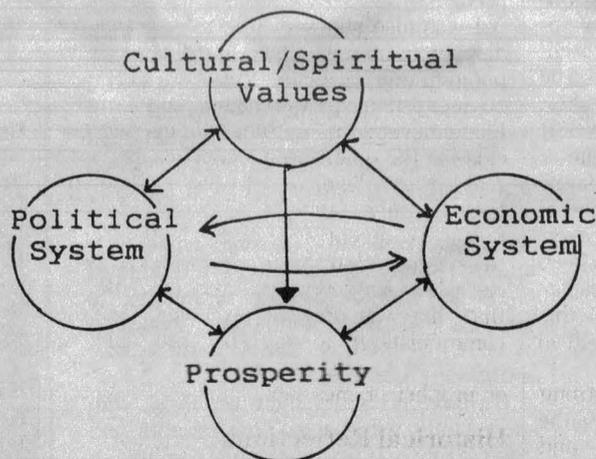
## Visible to the Invisible

So far, our focus has been on the external side of the economy. Identifying a system that most effectively utilizes resources to generate wealth is important. However, to do so in isolation is akin to an athlete

developing his physique but paying scant attention to his mind and spirit.

As indicated in the following diagram, a principled viewpoint maintains that spiritual and cultural values are central to the wealth-generation process. The political and economic systems of a nation to a large degree reflect and reinforce these values.

The notion of the *Protestant Work Ethic*, advanced by sociologist Max Weber, is widely accepted as the chief factor in



explaining the rapid economic development of the United States over the past two centuries. More modern writers, such as the Catholic social philosopher Michael Novak, talk about the interplay of the three pillars of western society—democracy, capitalism and Christian moral principles—to explain economic progress in western industrialized nations.

However, such paradigms need to be enhanced if they are to account for the dramatic development of the nations of the Far East, starting with Japan in the sixties, followed by the four tigers—South Korea, Hong Kong, Singapore, and Taiwan—in the seventies and eighties, and now Thailand. First, these nations trace their spiritual roots back to Confucius or the Buddha and not to a Judeo-Christian tradition.

Second, their political systems have not always guaranteed their citizens the free-

doms that we, in the west, would associate with full democracy. Third, although their experiences and the empirical evidence strongly suggest that certain policies are conducive to economic progress, there has been sufficient diversity in their paths to development that no single formula can be applied to all.

Regardless of the differences in policies and institutions, certain fundamental characteristics can be observed in countries that have prospered and continue to prosper. Four which stand out are:

\* An environment in which the human spirit can flourish. Human beings need to have both the incentive and the freedom to exercise their individual creativity. In short, they have to be given the opportunity to take responsibility.

\* A strong emphasis on family values. Ideally the family is the environment where children receive their greatest exposure to cultural traditions and spiritual values. In addition, by relating to parents and grandparents, and older and younger siblings, children in a healthy family learn the basic skills for interpersonal relationships needed throughout the rest of their lives.

\* A healthy community life. In order to become good citizens, people need to develop an innate understanding of both individual and whole purposes. Involvement in community life brings the realization that one does not exist as a solitary being or even just for the sake of the family, but as part of a greater society with its own collective purpose. To violate or cause damage to that society is ultimately harmful to oneself.

\* Leadership committed to the welfare of all its citizens. The example set by the leadership of a nation is the one that is emulated throughout society. Corrupt and selfish leaders—including those that govern solely for the benefit of one group in society—cripple social and economic progress.

## To Sustain

These four characteristics derive more from a society's cultural and spiritual orientation than from its political or economic systems. By their nature, they cannot be measured or empirically tested. Perhaps for this reason, they have not been the specific target of economic research. Yet a cursory comparison of countries which have prospered with those which have not seems to confirm their importance.

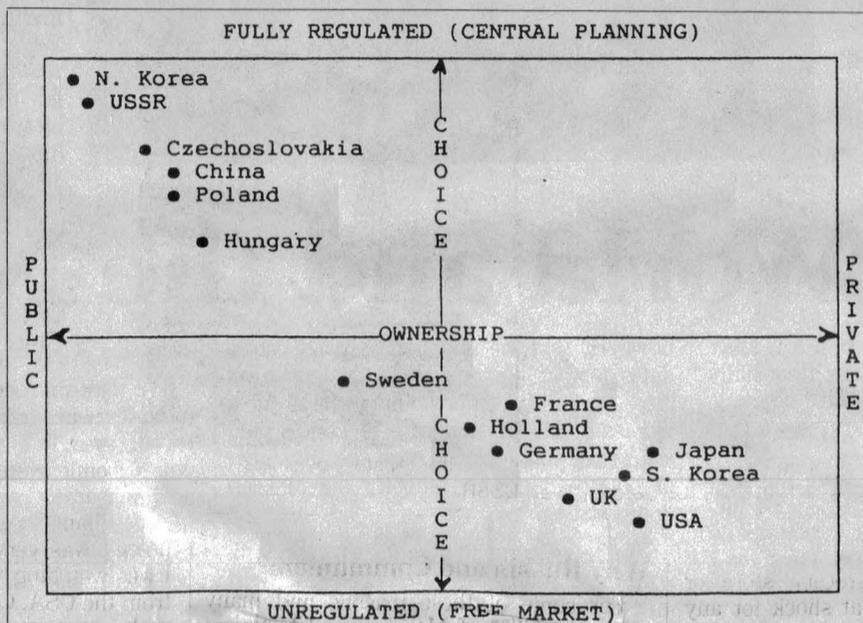
The absence of any one of them is going to hamper development. As noted earlier, over-regulation and a lack of a sense of ownership stifled the human spirit and contributed heavily to the stagnation of the communist economies. Mean-

while, in the developing countries of Latin America and Africa, the dearth of committed leadership is arguably the number one problem.

Not only are these four features a prerequisite to economic development, they are also needed to sustain it. Even countries that have prospered are in danger of falling into decline if they fail to preserve their cultural and spiritual heritages.

Nowhere is that more evident than in the United States, where the continued breakdown of family and community have paralleled an escalation in crime, drug abuse and immorality, carrying punitive social costs.

Graham Simon is on the staff of the Global Economic Action Institute and holds a Masters Degree in Economics from New York University.



political power as a legitimate means by which to augment their family fortunes.

Meanwhile in the United States, small sectors of the population skilled in financial wizardry are today able to amass incredible private holdings, often without making a commensurate contribution to the wealth of the nation.

The current savings and loan crisis, which could eventually cost the U.S. taxpayer in excess of \$300 billion, effectively represents a massive transfer of public wealth into private hands. This debacle, repeated insider-trading scandals, the collapse of Drexel Burnham, and the near-collapse of the market for junk bonds, all seem to indicate that some new thinking is needed.

## Shape of the Future

Despite the failures of the market and defects of capitalism, the future form of the economies of the world seems destined to resemble that currently found in the western industrialized nations—the *mixed market* economy. Mixed—because both public and private sectors engage in economic activities and own the productive resources. A market economy—because the market place is the primary mechanism for determining prices and allocating resources.

In the diagram, economies are approximately positioned according to the extent of public/private ownership and government regulation. Since World War II, the degree of public ownership and government regulation in western economies, depicted in the lower right quadrant, has been steadily increasing.

In terms of the diagram, they have been moving towards the center. Although political trends have played some part in this shift, the main cause has been the ever-increasing complexity of post-industrial societies. Citizens look more and more to

## ★ INTERNATIONAL EXCHANGE PROGRAM ★

# The Experience of a Journey to Russia

By Thomas G. Walsh

I had always wanted to go to the Soviet Union, and most especially Russia. When I learned that Russia was my assigned country for the International Exchange Program I became very excited. However, I was also concerned with reports of instability and great food shortages. I wasn't sure how I could arrange my trip under such conditions.

Also I wanted to involve myself in Russian society in a way that related to my work with the International Religious Foundation and as a professor at Unification Theological Seminary. As it turned out, I was blessed with a very wonderful opportunity and experience.

From March 9 through April 12, 1991 I lectured in the History of Ethics at Tver State University, about two hours north of Moscow. I was part of the Department of History and Culture which is chaired by Professor Boris Gubmann, who I had met in the summer of 1990 in Tokyo at the 7th International Seminar on Unification Thought.

I came upon the appointment to lecture at Tver State University due to the development of the Professors World Peace Academy and its chapter at the university in Tver. Dr. Gordon Anderson, the Secretary General of PWPA International, Irena Aksenova, the Secretary General of PWPA in the USSR, and Dr. Alexander Korneev, Vice-Rector of Tver State University, were instrumental in arranging my visit.

What follows is a series of reflections on the time spent in Russia, which included frequent trips to Moscow, and visits to various other cities, including Leningrad and the Siberian city of Sverdlovsk.

### Some First Impressions

Tver is a very lovely city situated on the Volga River. Prior to the October Revolution it was known as "the city of churches." Revolutionary fervor and enthusiastic atheism, however, led to the destruction of all but a handful of churches.

March and early April are not the best months to go to Russia. It is either extremely cold or, perhaps worse, the snow begins to melt, creating conditions of muddiness, particularly with the uncovering of mounds of dirt and salt used to keep roads passable during the snow season. Also, the sun is a scarce resource at this time, and people are generally wrapped in many layers of clothing.

Like every nation, Russia has strong points and weak points. Certainly the people are friendly and interesting, and their history and culture are fascinating. In fact, there seems to be a natural fascination among Russians and Americans concerning our respective cultures and characteristics. Russians have produced some of the world's greatest art, particularly in literature and dance, great mathematicians and scientists, and great athletes. There is no lack of intelligence or talent in Russia. Even within the realm of religion and spirituality, Russians have demonstrated greatness.

Whenever I met with Russian people, I experienced great generosity, humor, interest in world affairs and friendliness.

Although there were drastic food shortages I was always welcomed into people's homes where veritable feasts had been prepared. Such a collection of food represented

not only hours or even days of standing

in lines, but perhaps most of a months income. (The average Russian citizen, for example a university Professor, earns about 400 rubles, which is equivalent to about \$15 per month.)

I spoke to Russian people who have very fond memories of Americans who helped them during the second World War (for Russians the "Great Patriotic War"); they told me about and described in great detail the articles of clothing they received from Americans at that time. Not once did I leave a home without a full stomach and a

could find little historical evidence that it had much of the impact and energy that swept northern Europe and the United States in the nineteenth century. Also it never had the chance, prior to the October Revolution, to create a large middle class. Moreover, to some extent Czarism and Russian Orthodoxy gave rise to a long-standing tradition of popular resentment among disenfranchised Russians. Russian literature and art has a strong satirical tradition, portraying nobles as uncaring, manipulative and exploitative.

the Russian consciousness, must be explored as a key factor in the equation.

Russian Orthodoxy will play a very significant role in the building of a new and revitalized Russia and Soviet Union. In personal meetings with leaders of the Russian Orthodox Church I was very moved by their devotion and their dedication. I had a very rich experience attending the Easter service and was invited personally by the Bishop of Tver region to an early morning (4:30 AM) breakfast at the Bishop's residence following the service.

### Communism

My experience in Russia caused me to be more outraged than ever by the debilitating affects of communism. I was truly shocked by what I saw in terms of quality of life. I saw a very undeveloped country, relative even to some so-called third-world countries. Inefficiency was stubbornly entrenched in every facet of society.

Just an ordinary trip to the grocery can take hours, waiting in lines, and for meager goods. The quality of the meats and produce was amazing to me. It is the most inefficient economic system I have ever seen. At the same time, while Russians are brilliant scientists, the level of technology was very poor. At times I felt like I was watching a movie from the 40s or 50s from the USA. Computers are scarce, as are cash registers.

Vehicles are old and worn, including the overcrowded buses and trams. The quality of products is very poor. Russians long for anything not made in the USSR.

Communism has been a disaster. Untold suffering has been its fruit. I came to have a much deeper respect for those institutions—World Anti-Communist League, Freedom Leadership Foundation, CAUSA—which worked to prevent Marxism from ever becoming within more than the temptation of often irresponsible, bourgeois academics. If communism had not been arrested or contained in order to allow it to miscarry from within, and if the USSR had been allowed to expand its sphere of influence by force and intimidation, our world would be in very serious trouble.

The worldwide influence of the Soviet system would have been utter hell for humanity. To think of western academicians sitting in faculty lounges or offices flirting with Marxism and hostile anti-Americanism only astounds me, causing me to marvel at what must be the non-rational, psychological sources of such behavior.

How could such an underdeveloped, inefficient country be a world threat or a world power. The answer is simply that the Soviet system is heavily leveraged in a military direction. The USSR has been primarily a military power. Its power and influence are largely military in nature. Without the military edge, it has little power, except whatever power it sought to destroy through the cultural self-hatred or communism.

### Our Movement in Russia

I was gratified to see, everywhere I went, that our movement has made significant inroads. Essentially the Russian people are open and interested to hear new ideas and to meet new people. They are so tired of slogans and political indoctrination.

The CARP movement is attracting thousands of students from all over the Soviet Union. The CARP staff members are

see RUSSIA on page 25



Dr. Walsh with Dr. Boris Gubmann who translated the address to the "History of Ethics" class at Tver State University, Tver, USSR.

gift under my arm.

To visit a Russian grocery store or department store is a great shock for any American. There simply are hardly any products and the products that exist are not of good quality.

Furthermore, the system of purchasing your product is very inefficient. If there is something worthwhile, you will have to wait to get it. People line up for products even if they don't need them, for they reason correctly that they may be able to use them in the future, when they are unavailable in the stores, or that can trade them for some other product which they do need.

I was also shocked to see the pervasive display of statues, books, post cards, and photographs of Lenin. He was truly the Soviet system's patriarch and "holy father." I have never seen anything that even comes close to the quantity of "iconography" and "sacred art" devoted to Lenin; no religious figure in any country that I have traveled to is so indulgently represented. This is not to suggest that Lenin is or ever was regarded as a god by ordinary citizens, but that he was indeed promoted by the communists in a way that can only be compared to religious adulation of a saint or prophet or messiah.

### Historical Reflections

Certainly I cannot count myself as an expert in Russian history or Soviet History. However, certain points stand out as perhaps significant in shaping the Russian character and ethos. First of all, there is the history of a cold and largely hostile physical environment. Secondly there is the history of monarchy, Czarism and feudalism, which lasted by some accounts up to the October Revolution.

Thirdly, there is the history of the Russian Orthodox Church, and the conspicuous absence of any successful correlate of Europe's Protestant Reformation. Fourthly, despite the efforts of Peter the Great in the Seventeenth Century, the European Enlightenment was imported into Russia without the cultural conditions that made it a European phenomenon.

Fifthly, although there was a Russian counterpart to the Industrial Revolution, I

### Why Russia and Communism?

For some of these reasons and many more, the ideas of Marxism and Leninism found fertile soil in Russia. The question of why this was the case dominated my thinking all during my stay. Marx had predicted that communism would emerge in advanced capitalist societies like England, France or the United States, where the industrial proletariat would have grown numerous restive, not in a largely feudal, mercantilistic, monarchial, Euro-Asian society. This phenomenon has been referred to as the "weakest link" problem. i.e., that communism emerged in capitalism's weakest links.

My current thinking on this question leads me to suspect that the Russian spiritual tradition indirectly created certain conditions hospitable to communism. For example, its anti-materialist and otherworldly tendencies did not promote a culture conducive to economic development. The Russian Orthodox tradition also generated strong anti-clericalism among both peasants and intellectuals, just as did the Roman Catholic Church (particularly in France).

Russian religion was not receptive to liberalism, either economic or political, nor to Protestantism or the Enlightenment. born in the feudal age and having a religious monopoly of sorts, Russian Orthodoxy naturally resisted modernization tendencies underlying both capitalism and democracy. Communism, of course, was a passionate denunciation of liberal modernization, political and economic, and while rejecting theism and religion, it, too rejected material wealth and worldly or commercial ambition.

This is certainly not to suggest that Russian Orthodoxy welcomed communism; it may have encouraged an anti-capitalist ethos. I only wish to suggest what might be certain cultural preconditions in Russian culture that made communism palatable. Given that even by Marx's standards there was not a sufficient level of capitalist development to generate a proletarian revolution, I am led to pursue other speculation. In my estimation, Russian Orthodoxy, given its central role in shaping

# Recent Happenings in the World of Religion

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

## VISN, the Interfaith Cable Network, Announces Manhattan Debut

NEW YORK—The nation's only interfaith cable network announced May 28 that it has landed a long-sought spot in the Manhattan cable television market, a development seen as a milestone in the fledgling network's bid for a national audience and financial independence. VISN—Vision Interfaith Satellite Network—will air on Manhattan Cable and Paragon beginning July 1, significantly boosting the number of viewers and making the young network more visible to those who control the advertising budgets of major corporations. The two Time Warner cable TV systems reach about a quarter of a million subscribers in Manhattan.

## Baptists Talk Strategy for Converting Growing Muslim Population

NASHVILLE, Tenn.—Preaching and hymn-singing are often used as evangelistic tools, but they won't be very successful with Muslims, an interfaith specialist with the Southern Baptist Home Mission Board told the annual meeting of the North American Baptist Fellowship here May 14. The Rev. Maurice Smith told the 60 Baptist leaders from 12 denominations at the gathering that Muslims "don't propagate their faith through preachers. They often dislike hymn-singing and have no parallel for it in their own worship tradition."

## Pope Enters New Stage in His Relationship to Polish Catholics

For more than a decade, Polish Catholics have relied on comfort and encouragement from Pope John Paul II. On three previous visits to his native land, the pope vigorously supported Poles in their fight against an oppressive communist regime. But this week, as John Paul toured the country for the fourth time since becoming pontiff in 1978, his relationship with Polish Catholics entered a new stage. The pope delivered an angry sermon in Kielce, shaking his arms in emotion and accusing Poles of moral irresponsibility in their support for abortion. The shift in targets for the pope's anger is not surprising, even predictable, given the fall of communism in Poland in 1989, according to Eastern European experts. Poland today is vastly different from the country the pope experienced on his previous visits, with many Catholics now alienated from a church that has recently sought to reassert authority over Polish society. For some, the church, long a bulwark of independence against a totalitarian state, has begun to overstep its proper bounds in efforts to gain political power.

## Walesa Asks Jews Forgiveness for Centuries of Anti-Semitism

JERUSALEM—President Lech Walesa, arriving in Israel on both a state visit and a pilgrimage, said he had come as a Christian to ask the Jewish people to forgive centuries of Polish anti-Semitism. "I am a Christian," Walesa said, "and I cannot judge the 20 centuries of injustice between our peoples. Here in Israel, the land of your culture and the land of your revival, I ask for your forgiveness." Walesa, a devout Roman Catholic, has spent much of his visit expressing the need for reconciliation between the Jewish and Polish peoples. He has acknowledged his country's anti-Semitic past and the help many Poles gave to the Nazis during the Holocaust in World War II. "There were those among us who were evil," he said, but the Polish president and former Solidarity union leader repeatedly stressed that he cannot judge those Poles who collaborated with the Nazis. Instead, he appealed to Israelis to "forget the bad and remember the good, for the sake of our peoples."

## Exultant Israelis Welcome 14,087 Airlifted Ethiopian Jews

JERUSALEM—The children and their parents were dressed in rags and had walked barefoot through the Ethiopian wilderness for days. But hours after they arrived in Israel they were thrown right into the bustling culture of the Jewish state. "Shalom, Shalom," chanted a group of children in one corner of a converted hotel. Another group was being led in a Hebrew version of "Simon says." These were the latest wanderers to arrive in the Jewish state—some 14,087 Ethiopian Jews who were airlifted in less than 36 hours to Israel May 24-25 as rebel forces in their home country advanced to the outskirts of Addis Ababa.

## First Time Since '61, E. Germans Travel Freely to Church Gathering

ESSEN, Germany—There was a special excitement in the air at this year's national gathering of Protestants—it was the first time since the Berlin Wall went up in 1961 that residents of what was East Germany were able to come freely to this mass meeting held every two years. More than 10,000 traveled from the eastern portion of the country for the Protestant Church Days (Evangelischer Kirchentag) held Wednesday through Sunday in the Ruhr valley.

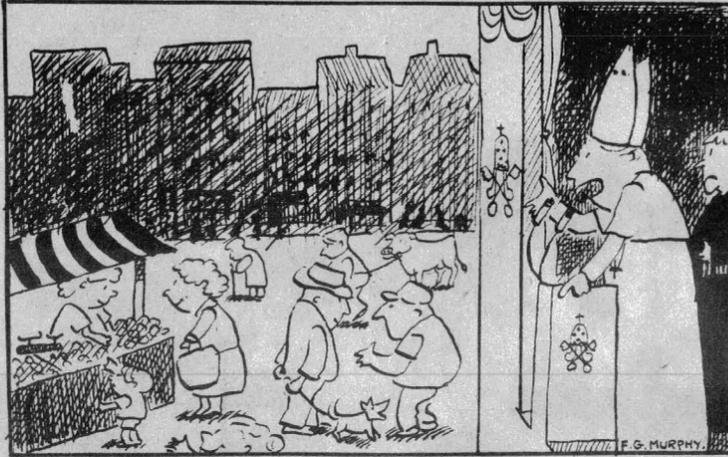
## Ordination of Lesbian Highlights Major Episcopal Convention Issue

The ordination Wednesday of a practicing lesbian to the Episcopal Church priesthood raised in bold relief some of the hopes and fears surrounding the denomination's 70th General Convention to be held July 11-20 in Phoenix. The ordination of 44-year-old lesbian Elizabeth Carl in the nation's capital came just when it appeared that Episcopalians were poised to settle the highly contentious issue of homosexual ordination in good Anglican form—by talking and listening to one another at the General Convention, putting the issue on an ecclesiastical hold of sorts and hoping that over time the "mind of the church" would emerge. Until then it was still possible to view the controversial ordination in 1989 of a practicing gay man in Newark, N.J., by

Bishop John Spong as a kind of aberration. Spong is regarded as one of the leading advocates of gay rights in the church. But all of that was put in doubt with Carl's ordination by Bishop Ronald Haines—a moderate on the issue of gay rights who said he felt compelled to ordain Carl, despite the negative reaction certain to follow the ordination of a woman actively involved with a female lover.

## Christian & Missionary Alliance Resuming Southeast Asia Work

DENVER—After a 15-year absence, Christian & Missionary Alliance workers from the United States recently began assisting in social projects to two Southeast Asian countries where the denomination first evangelized early in this century. Laos and Cambodia were closed to regular missionary work in 1975 when they came under communist governments, explained the Rev. Clifford Westergren, director of the denomination's relief and development agency, CAMA Services. In the past two years, Laos and Cambodia have given permission for church workers to return for social work, he said.



## Catholic Relief Services Opens First Office in Iraq

Catholic Relief Services has opened an office in Iraq for the first time to coordinate its stepped-up operations in the country in the wake of the Persian Gulf war. "Children, women and the elderly are suffering the most," said Doug Broderick, CRS representative in Baghdad, where the office has been opened. "With food shortages growing and prices skyrocketing for the food that is available, more malnutrition-related cases are expected, especially in the south."

## Presbyterians Reject New Sexual Ethic

BALTIMORE—Debate over a controversial document on human sexuality dominated the 1991 General Assembly of the Presbyterian Church (U.S.A.), but the assembly reached agreement on a number of other issues, including a new statement of faith. In a separate vote, delegates adopted a policy dealing with sexual misconduct by clergy. Delegates to the June 4-12 gathering approved a new policy for denominational employees that prohibits sex between clergy and parishioner or church employees and provides ways for victims of misconduct to seek redress within the 2.9 million-member church. That followed, on the heels of a vote that overwhelmingly rejected a human sexuality document, which had recommended a new sexual ethic that questioned such traditional Christian standards of conduct as prohibition of sex outside of marriage.

## Former Presbyterian Moderators Want Debate on Sexuality Report

Eleven former moderators of the Presbyterian Church (U.S.A.) or its two predecessor bodies have signed a statement urging "prayerful discussion" and "open and honest debate" of a controversial denominational report on human sexuality. The letter from the 11 is a qualified counterpoint to two previous letters signed by a total of eight former moderators opposed to the report. Critics claim the report discards traditional norms of Christian behavior by adopting an ethic of "justice-love" that allows for relationships between homosexuals and between unmarried people.

## Southern Baptists Insist on Biblical Literalism

The re-election of Morris H. Chapman as president of the Southern Baptist Convention demonstrates yet again the durability of the conservatives' hold on leadership with the denomination. Chapman, pastor of the First Baptist Church in Wichita Falls, Texas, is the latest in a line of conservative or fundamentalist presidents elected by the convention over the last 12 years. With their hands on the reins of power, conservatives like Chapman and Adrian Rogers of Bellevue Baptist Church in Memphis have sought to defend against what they see as the encroachment of liberalism or heresy within the denomination. Using their powers of appointment, they have succeeded in stacking denominational committees and the boards of trustees of Southern Baptist institutions with conservatives. The fundamentalists welcome the attrition of such so-called liberals, who prefer the term "moderate." For fundamentalists, the litmus test of orthodoxy is quite simple: Do you believe in biblical inerrancy, the doctrine that the Bible is entirely without error in the original manuscripts?

## Survey Shows Religious Belief Plays Small Part in Jewish Identity

NEW YORK—Religious belief and practice play a small part in the identity of most American Jews, according to a national survey whose results have been released by a Jewish advocacy organization here. The survey was conducted for the American Jewish Committee by Stephen M. Cohen, professor of sociology at Queens College, and focused on what Jews feel or believe, in contrast to other surveys which have focused on Jewish behavior.

Results from the 944 respondents found that most Jews believe that God exists, but most doubt whether God actually does anything today.

## Jewish Leader Seeks Papal Letter on Anti-Semitism for Hungary

JERUSALEM—A prominent Jewish interfaith activist with close ties to the Vatican is urging Pope John Paul II to issue a pastoral letter against anti-Semitism to Catholic churches in Hungary. Sir Sigmund Sternberg, executive chairman of the International Council of Christians and Jews, says such a letter could help fight what he terms the increasing anti-Semitism in the new non-Communist regimes in Eastern Europe. Sternberg says he would like the pope to issue the message before he leaves for Hungary in August.

## National Council of Churches Plans 'New Order' Dialogue

NEW YORK—The National Council of Churches is planning a 16-month dialogue on the concept of a "new world order" in hopes that "moral discernment" can be brought to bear on the phrase popularized by President Bush as a defining concept for worldwide peace and justice. The 16-month project was initiated at the May 14-15 meeting of the council's Executive Coordinating Committee. A draft paper circulated to the committee calls for a "theme conference" at the November meeting of the NCC's General Board; a series of two- or three-day "issue probes" from November through January; and a major conference in September 1992 to formulate a report for broad distribution. According to the paper, the issue probes would each include two- or three-day conferences involving 60-100 participants and guided by persons with recognized expertise and experience in particular areas. Some of the suggested topics include the urban crisis; world economic realignment; the dynamic of racism and a new world order; and security, arms and peace.

## Baptist Agencies Differ on Role of Government in Religion

Sharp disagreements between two major Baptist agencies on the proper role of government in matters of religion have surfaced in their attitudes toward a case before the U.S. Supreme Court involving a challenge to oral prayers offered at public school graduation ceremonies. Some briefs filed in the case of Lee v. Weisman, including one submitted by the U.S. Justice Department and another by the Southern Baptist Christian Life Commission, are urging the high court to use the occasion to permit greater government accommodation of religion. But lawyers for the Baptist Joint Committee on Public Affairs, a Washington agency representing nine Baptist denominations, said the group remains staunchly opposed to any loosening of the court's current standards on what constitutes government establishment of religion.

## Mahony and Bevilacqua Among 22 New Cardinals Announced by Pope

VATICAN CITY—Two American archbishops and the former papal representative to the United States are among 22 Roman Catholic prelates who were named to the College of Cardinals May 29 by Pope John Paul II. Archbishop Anthony Bevilacqua of Philadelphia, Archbishop Roger Michael Mahony of Los Angeles and Archbishop Pio Laghi, former papal nuncio to the United States and now head of the Vatican Congregation for Catholic Education, will be consecrated during ceremonies in Rome June 28. The new cardinals include 13 Europeans, three from Latin America and one each from Africa, the Philippines and Australia. One of the cardinals, Ignatius Gong Pinmei of Shanghai, China, had been named a cardinal by Pope John Paul "in pectore," or secretly, in 1979. The appointment is now being made public for the first time.

## Christian Scientists Make New Effort to Explain Their Healing

The Church of Christ, Scientist, whose members have been prosecuted for denying medical treatment to their children, attempts to explain its belief in the practice of spiritual healing in a special edition of its Sentinel magazine. "Christian Science practice rests on freedom of choice, it is not coercive, nor does it involve criticism of those who seek other forms of care," says a statement from the Christian Science board of directors in the special issue. The statement says that "when prayer is used as an actual method of treating disease, it has proved to be most effective when relied on exclusively."

## Appeals Court Upholds Ruling Halting IRS Probe of Scientology

A federal appeals court has upheld a district court decision that halted an Internal Revenue Service inquiry into the Church of Scientology of Boston. In July 1990, U.S. District Court Judge Joseph L. Tauro said the IRS demand for records from the church had failed to meet the requirements of the 1984 Church Audit Procedures Act because the federal agency had failed to show a "legitimate purpose" for demanding all the records for examination. The U.S. Court of Appeals for the First Circuit has now upheld that ruling.

## Writer Says 'Time' Treated Scientology as "a Business Story"

NEW YORK—The author of a controversial Time magazine cover story that denounced the Church of Scientology as a "cult of greed" says the magazine "approached it as a business story, not as a religion story." Richard Behar, the Time associate editor who wrote the May 6 article, told RNS May 29 that "the point of the story was to alert people to the dangers of Scientology. In every case where there was something that seemed positive, there was something problematic about it, and that is the pattern that I wanted to get across to the readers."

## ART AND AMERICAN CULTURE

## Albert Bierstadt and the Heroic Landscape

By Harry R. Phillips

There has been a lot of noise made recently about the arts in America. With the Mapplethorpe trial in Cincinnati and the controversy surrounding the NEA, we have become aware of many of the negative aspects of art in this country today. Unfortunately, the good things about art in America aren't very controversial and consequently don't receive much attention.

There is a tradition of painting by American artists that has many positive and inspiring aspects, but most Americans are probably unaware of it. If you were to ask Americans to name any important American artists you would most likely get only a few such as Andy Warhol, Georgia O'Keefe and Norman Rockwell. You would probably not get the names of Church, Cole, Homer, Cassatt, Eakins, Hassam or Hopper, all major American artists.

This year, however, thanks to three major museums in America and some corporate sponsors, one important American artist will be better known. His name is Albert Bierstadt.

Albert Bierstadt was born in Prussia in 1830 and came to America when he was two years old. His family moved to New Bradford, Massachusetts and he developed an interest in art from an early age. He eventually travelled back to Europe to study in Dusseldorf. Studying under two American artists, he was influenced by the Romantic style of European landscape painting that was taught by the leading academies.

After studying, travelling and painting for 4 years in Europe, he returned to New Bedford and was able to make a living painting both European and American scenes. His peak years of recognition were the 1860s and '70s. After that, tastes in art changed and although he continued painting well into the 1880s, his work lost favor and he died in 1902 virtually unknown.

The current show is called "Albert Bierstadt, Art and Enterprise." The enterprise part comes from the fact that Bierstadt was not only an artist but an entrepreneur of high order who worked aggressively at marketing his work. This was in the days before the movies and television and he sent his paintings around the country set up in darkened rooms with special lights as a sort of precursor to the movies. Admission was charged to get in to see the pictures.

In several of the articles written about the current show, some writers have criticized Bierstadt's intense efforts to market his works and have insinuated that this somehow taints the work itself. This argument is laughable when one considers some of the "superstars" of the modern art world and how they, and their dealers, and

the investors have helped turn parts of the current art market into a three-ring circus revolving around dollar signs.

Some viewers' first reaction to these paintings might be that they are overdone and too melodramatic. We are, of course, looking from our modern sensibility that has little room for sentimentality and prefers a sharp, clean edge. To understand Bierstadt's work it is necessary to consider the tastes of the age, and the European academies' attempts at reworking the classical ideals. Bierstadt's "great paintings" are heroic landscapes, not only because of their size, 8 to 10 feet in length, but also because of the feelings they can arouse. These paintings are meant to stimulate the emotions, not the intellect.

God's presence is seen almost substantially in the shimmering light and the misty mountains. These paintings are stage settings for heroic deeds. Native Americans appear in many of Bierstadt's works as well as some animals, but in the large works the figures are almost always overshadowed by the immensity of the landscape itself. Bierstadt's ability to paint on both the grand scale and to include minute details in the same scene makes these paintings awesome.

All of the large landscapes were done during and after the Civil War and certainly some of their appeal must have been that there was a great need in the country to look at something beautiful and forget about the horrors of the war. Also, because the railroads did not go across the country, many people did not know what the western parts of the country looked like. There was a great hunger to see pictures of the vast western lands.

There are also smaller works to see among the 70 pieces exhibited. Some of the oil sketches that were used as preparatory work for later paintings seem quite modern. The "Wreck of the Ancon in Loring Bay, Alaska" of 1889, with its somber tone, is captivating. Bierstadt even has an early environmental statement in the "Last of the Buffalo" in which a Native American is killing a buffalo, with skulls and dead bison in the foreground. It was known at the time that these great animals were becoming extinct and Bierstadt certainly would have been aware of this fact.

## Idealism

Bierstadt travelled widely throughout the U.S. and Canada and was known as an artist-explorer. On Bierstadt's first trip to the Yosemite Valley, he was accompanied by Fritz Ludlow, a well known journalist of the time. In expectation of seeing Yosemite,

the collapse of the state ideology and the lack of any immediate replacement. In effect, this is a very crucial time for the country. What our movement is doing is extremely important for the future of Russia.

I remain extremely hopeful and excited about the future prospects for the Russian and Soviet people. The USSR is a great nation with a leading role to play in the world. Its location bridging Europe and Asia is extremely important; its mineral reserves and natural resources are extensive; the Russian people are creative and intelligent; communism is being swept aside, unable to bear the evidence of historical comparison with the relative successes of democratic capitalist societies; religious vitality is returning; Soviet people, for all the destructive effects of communist indoctrination, are resourceful and eager to launch a new revolution of freedom, cooperation and prosperity.

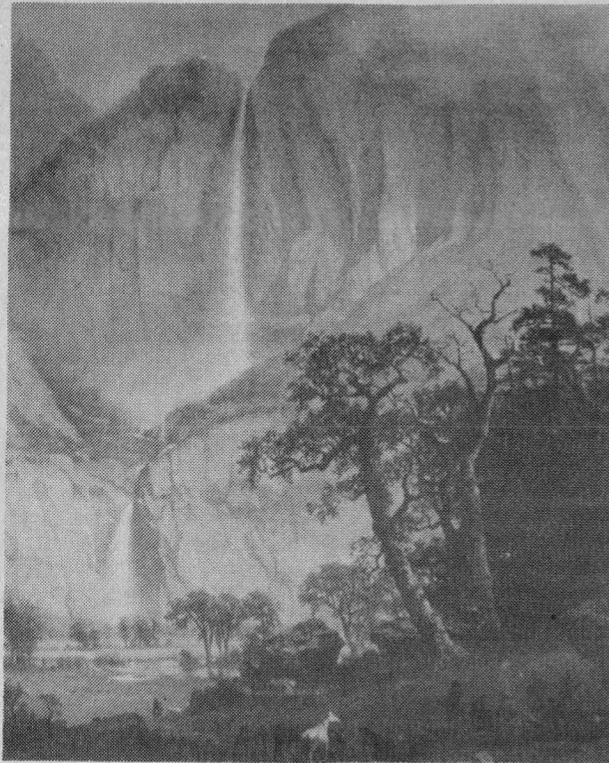
Ludlow wrote, "If report was true, we are going to the original site of the Garden of Eden." This idea that compares America to the Garden of Eden is one that runs throughout much of early American art

and literature.

Certainly one reason that many Europeans came to America, from the 17th century on, was to escape persecution and hopelessness in their home countries. There has been a feeling that in America something new could be created on the new continent. Many Americans today are wondering about the meaning of our country and it is good for us to do so.

There is a tremendous amount of idealism inherent in the American spirit. This idealism has been the motivation for the creation of many of the positive and uplifting aspects in American art and society; many feel it is lacking in much of the art produced in America today. Perhaps by considering an American artist of an earlier age, who painted with some of those ideals in mind, we can find some inspiration for our own time.

The Bierstadt exhibition ran at the Brooklyn Museum from February to May of this year and will travel to the Fine Arts Museum of San Francisco, where it will run from June 8 to September 1; it will finish up at the National Gallery of Art in Washington, D.C. from November 3 to February 18, 1992. For those who might be interested, I heartily recommend a visit.

Albert Bierstadt's *Cho-looke, The Yosemite Fall, 1864.*

## WANNA BET?

By Tim Folzenlogen

There are a few qualifications.

One time Father said that, when witnessing, if the person you are speaking to isn't listening then you should kick his dog. At least then you would have his attention.

Of course, Father was just kidding (I think) but his point is well made. It is far better to have your audience be angry with you yet listening and thinking about what you are saying than it is for them to think of you as a jolly nice chap and then be relegated to the wallpaper of their existence.

In any case, I have always been a student of this particular school of thought.

A few years ago I was thinking about what I could do to stir up what I perceived to be a rather lethargic Unificationist population. Oh, I know, everybody has their course, their situations, their problems, etc., etc., and I know everyone was and is doing their personal best. Just, I couldn't/can't help thinking that too often our personal best is defined by what is or has been. We're suppose to be visionaries here.

## The Great Gambling Providence

In any case, I wrote and distributed the following on July 14, 1988.

*It is my contention that almost every Unificationist I know is an irresponsible, lazy, good-for-practically-nothing bum. Almost all of them simply live day to day worrying only about their own miserable situations. I find them all to be rather mundane but thought, what the hell, maybe I can make a buck on it.*

*Therefore, today, July 14, 1988, I am initiating The Great Gambling Providence. Father said that everything has to be restored so I'm going to restore gambling (somebody has to do it).*

The goal has got to be challenging. We'll talk about it, but, for example, say you have a "church" mission, I'd hope that we are at least talking about pulling something off on a city-wide level. Victory means getting it covered by one of the major papers or television news stations. If you have a business mission, it can be something like gross sales, but it better be good.

Also, you have to have a firm conviction to pay me the \$100 come August 1st, 1991. I intend to collect.

Proposals must be made in written or typed form. Just for kicks, mention what your one and two year plans are. All proposals must be signed. Send a duplicate and I'll sign and return it if you would like.

The deadline for proposals is August 1st, 1988. Should I be swamped with applicants (wouldn't that be nice) I'll pick the ten most-challenging (I'm not stupid, I intend to win whether I win or lose).

I'd say that I'll donate my winnings to a good cause but the truth is I'm going to go vacation in the Bahamas. I deserve it. I always accomplish my goals. You want to bet? In three years there will be an article about me in a national publication. Give me three to one odds and I'll make the cover.

I'm sending these out to about 30 people, but please feel free to make copies and give them to anyone you'd like.

Send all entries to:

Tim Folzenlogen; 286 Fort Washington Ave, Apt. 2-1; New York, NY 10032.

## What Happened?

Unfortunately, no one responded to my challenge.

I met my three-year goal. My article will appear in AMERICAN ARTIST MAGAZINE. It is a national publication. It will be on newsstands August 1st, 1991.

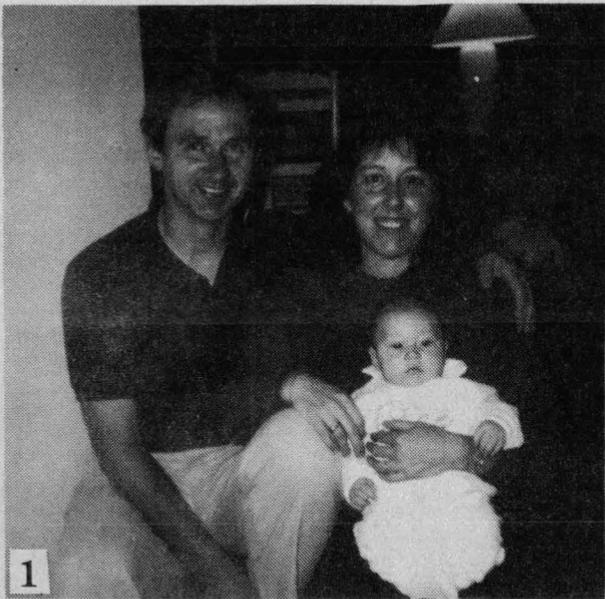
The wager still stands. Anyone: Wanna bet?

RUSSIA  
from page 23

working day and night just to keep up with the demand for lectures and information. The same is true of the Unification Church leaders and the PWPA office. Russia is an extremely exciting place to be, and this was repeatedly echoed by members that I spoke with.

The International Religious Foundation is working to organize a conference in Moscow on Religion and Culture and a conference next year in Sverdlovsk, also dealing with Religion and Culture.

I was in contact with many Russian students, both in order to introduce the Unification Movement and its ideas and in order to lecture in Ethics. Students in the Soviet Union are eager to hear new ideas, and many are spiritually hungry. My sense is that there is also a great temptation for cynicism and bitterness, especially given



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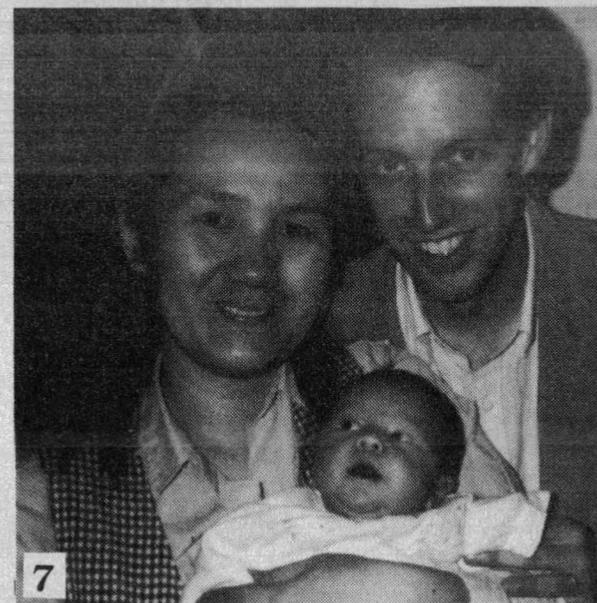
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 To be included, just send us a photo of your family (with optional donation; color is fine except for those indoors-without-flash orange-colored prints which will look like mud) with all your names plus the birthdate of the new arrival to: **Unification News Arrivals, 4 West 43rd Street, New York NY 10036.** (Returns with SASE.) This month we are proud to present: ● 1. Alfred & Marianne Rischl (San Pedro, CA) with Neil Peter Hwa Rang (3/2/91) ● 2. Mark & Dianne Hickler (Kissimmee, FL) with Aeryun Mi-Hyang, Elan Mark & Mian Sharlene (6/28/90) ● 3. Brian & Ellen Goldstein (New Paltz, NY) with Gilchrist Yagob (2/14/91) ● 4. Brian & Marianne Parnow (Weehawken, NJ) with Sarah Mae (6/2/90) ● 5. John & Helenita Thomas (San Diego, CA) with Juliana Hyo-Shim (1/2/91) ● 6. John A. & Soung Ja Sonneborn (New York, NY) with Joonjun David and True Joonhee (6/23/86) ● 7. Stephen & Noriko Wright (Seoul, Korea) with Abeston Suwon (2/9/91) ● 8. Joel & Yoko Ader (Les Ulis, France) with Remy & Jin-Ha Honorine (7/31/90) ● 9. Paul & Michiko Saver (Barrytown, NY) with Ann-Maree (4/17/89) ● 10. Gianni & Chikako Raineri (Tokyo, Japan) with Jason Hideyoshi (10/7/90).



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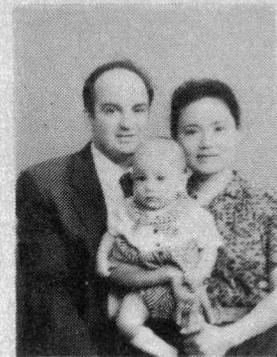
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