

Unification News



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November 1991

National Convention held in Japan Mrs. Moon and Hyo Jin Moon Speak

This report was excerpted and translated by Go Ezaki from the newspaper of the Japanese church.

In the spirit of the ardent desire of Heaven for the victory of tribal messiahship, the national conventions for the Unification Church of Japan were held in Chiba, Gifu, and Fukuoka.

Mrs. Sun Myung Moon, and her eldest son Mr. Hyo Jin Moon and his wife, Nan Sook, participated in the conventions and gave great inspiration and heartfelt encouragement to all participants as well as visiting various parts of the country to enjoy the beauty of early autumn.

Regardless whether one might have heard Mrs. Moon before or heard her for the first time, the convention moved the hearts of every man and woman so profoundly that it became a time of great renewal of commitment and determination for a new providence.

On September 18, 1991, at Tokyo Bay NK Hall in Urayasu, Chiba, the national convention for the Unification Church of Japan was held, welcoming True Parents and True Children. Seven thousand members gathered and completely filled up the hall. The event was opened with three songs performed by Sunrise Ocean.

After the opening Mr. Hyo Jin Moon joined Sunrise Ocean and offered two songs soulfully. Following Mr. Hyo Jin Moon, more than one hundred blessed children from Garden for Children of Light school performed songs and dances. The lovely performance of those blessed children delighted all audience.

Concluding the opening entertainment, a video presentation titled "Footsteps of True Parents' Love" was shown. It depicted the life that Mrs. Moon has lead and heightened the spirits of all participants who have been so eager to see Mrs. Moon.

The second part was opened by a report of Mr. Hideo Oyamada explaining directions for the present and future. After Mr. Oyamada's report, President Takeru Kamiyama gave the welcoming remarks for True Parents. Then, to thunderous applause, Mrs. Moon was invited to the podium.

"Because I am a woman myself, I can feel pain and suffering that Japan as the Eve nation has been enduring," said Mrs. Moon tearfully, comforting Japanese members for their suffering. Often tears choked her words. She testified to Rev. Moon who constantly prays for Japan and pointed out the importance of the mission of Japan.

All participants were deeply moved by the profound love of Rev. and Mrs. Moon. In audience there were many members

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Mrs. Moon and Hyo Jin Moon singing a duet at the church convention in Japan.

WOMEN'S FEDERATION FOR PEACE IN ASIA Japan's Role in World Peace

This speech was given at the convention of the Women's Federation for Peace in Asia.

By Mrs. Sun Myung Moon

I would like to express my sincere congratulations to the Women's Federation for Peace in Asia for having grown, in a period of barely five years since your founding, to the point of being able to host such a wonderful affair as this.

Your country Japan is the object of envy around the world as a "miracle of the modern age" for the way in which it rose from the ashes of defeat in war to become one of the world's economic superpowers.

What is even more fortunate is that, even while it was accomplishing this remarkable industrial growth, Japan has taken care not

to lose sight of traditional Eastern values. Japan has always paid considerable attention to issues concerning the family and social education. Such remarkable success has been possible only on the solid foundation of the meticulous and sacrificial efforts of women such as you, working as

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MRS MOON'S ADDRESS TO THE WOMEN'S FEDERATION

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mothers and as devoted wives to raise healthy families and protect your homes. As a fellow woman, I share the pride of your accomplishments.

Leaders of the Women's Federation for Peace in Asia, the world is now in a historic period of transition. For over seventy years since the Bolshevik Revolution of 1917, the Soviet Union was the sovereign power of communism, an ideology that conquered more than half of the world, took the lives of hundreds of millions and placed all mankind into the crucible of terror and fear.

Now that country finally has taken down its Red Flag and is disappearing into the annals of history. This represents the defeat of the atheistic worldview and the limitations of a philosophy of dissension, struggle and hatred. It is a declaration of the downfall of the system of the Communist Party's one-party dictatorship.

Communism

On the other hand, the collapse of communism serves to help us realize an important fact about ourselves. The collapse of communism does not represent the victory of the free and democratic world. Communism set out by calling for economic equality, but finally met its end as a result of economic collapse.

In a parallel manner, the free and democratic world set out with cries for the ideals of freedom. In the shadow of that freedom, however, we see violence, sexual immorality, drugs and other symptoms of a confusion in values that is leading to the collapse of our own societies. As the curtain falls on the Cold War of the past four decades, we see it has been a contest with no winners. On both the right and left, there are only losers. The lesson we must draw from recent events is that this is the time for all of us, in the communist and free democratic worlds, to renew our efforts to seek salvation.

Capitalism and communism each had their beginnings in the West, and each was rooted in materialist values. For this reason, it was inevitable that eventually both would prove insufficient to satisfy the true desires of men and women, who possess a spiritual aspect in addition to the material.

Thus, the world today has entered an age in which Eastern societies, with our emphasis on spiritual values, must play a central role. Historically, the Asian continent has given birth to a number of spiritual cultures. Finally today, the time has come when the East must fulfill its mission in history as the world's spiritual pillar. The contemporary age is often called the "Asian-Pacific Age." In fact, this will prove to be yet another great turning point in history.

Respected women leaders, I believe the reason Japanese society could maintain its historical values over the past and increasing economic abundance is that the women of Japan have eschewed public recognition for themselves and have chosen to dedicate themselves to the sacrificial task of protecting their families. In fact, the most important aspect of these historical values is the value system centered on the family. There is the old Eastern saying, "With harmony in the home, all can be accomplished." This signifies to us that the family is the basis for peace.

The most important element in building

such a family is true love. "True love" refers to that absolute love that is centered on God. To have true love is to love that which cannot be loved. A person living in true love cannot help but love even his worst enemy. True love is a sacrificial love that enables a person even to lay down his life for another. Thus, within true love we are able to completely transcend all dissension and conflict not only among individuals but also in societies and nations. These will all pass away, and we will have true peace.

True love will become the motivating force for creation, propagation and development. Anything else that we may give out is simply spent and disappears. True love, in contrast, becomes greater the more we give it out. It returns to us in a much

for others" indicates the basic direction we must follow in order to achieve a world of peace. The origin of such true love is God. God created man and woman as a way to actualize His true love. Why do you suppose that when God created us, He created men and women to be each other's mate? The reason is true love.

God created us in this way so that there would be an environment of true love where the husband could share his love with his wife and the wife her love with her husband. By sharing their love in such a horizontal fashion, the husband and wife would be able to possess the love of God, their Creator.

When a man and woman marry, they are trying to create their own horizontal realm centered on true love. At the same time,

the love of God without men. Neither can men come to possess God's love without women. Thus, from the standpoint of possessing God's love, men and women are endowed with equal value to each other. When a husband and wife become one with each other, they become partners in God's true love. Then in this state centering on true love, the Creator and humanity come to have equal value to each other.

If the first created man and woman had established love between themselves in such a way, they would have become true parents, that is, the initial point from which God's love could be actualized. Unfortunately, mankind lost the true parents who were to have stood in God's place as the substantiation of true love, and so it has been necessary to recover the ideal of true parents and to establish a point of origin from which to realize true families, societies, nations and a world centering on true love. Thus, the world of the future will be an age not merely of the "global village" in which the geographic barriers between us are overcome but also of the "global family" brought about through true love.

My Husband

Rev. Sun Myung Moon, having come to know this absolute path of true love, has lived his life not for his own benefit but for the benefit of God and humanity, in spite of innumerable instances of persecution and suffering. In this way, he has laid the worldwide foundation of the Unification Church.

As the wife of one involved in such a global endeavor, and having this bond of victory centering on true love, I have been able to share his pain. The pain felt by the head of our house has been carved deeply on my marrow as the pain of the entire family. No matter what difficulties I face, I thought of the loneliness my husband would experience and tried always to maintain my smile so as not to betray my inner emotions.

I have lived for others in order to seek my happiness as a woman in the love of parents, the love of my husband, and the love of my children. As a matter of course, therefore, the goal of my life has been to

live each day in greater gratitude and devotion to others than the previous day and to work so that I can live tomorrow in still greater gratitude and devotion.

Also, the reason I could be successful in carrying out my role as the mother of

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Mrs. Moon addressing the delegates to the Women's Federation for Peace in Asia.

increased form. True love is what makes it possible for there to be such a thing as eternal life. The family and society that practice true love will never meet with ruin but instead will develop eternally.

Thus, the teaching of my husband, the Reverend Sun Myung Moon, for us to "live

from the vertical viewpoint, marriage is the way for us to possess the love of God. There is the right of inheritance in true love, and so it gives us possession of the Creator and all creation. This is how human desires are finally satisfied.

In this way, women cannot experience

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sobbing in repentance for their shortcomings and inadequacy in the life of faith.

After a representative of the participants gave a pledge of re-determination and renewal of commitment, Mrs. Moon presented beautiful stone plaques from Korea, all of which were signed by Rev. and Mrs. Moon, to all Japanese members.

President Kamiyama, representing all members, received the presents and handed them to representative members who were above seventy years old with words of thanks and comfort. The event was concluded with three huge cheers of Mansei.

Mrs. Moon also spoke to a gathering of the Women's Federation for Peace in Asia. [See adjacent article for the text of the speech.]

Reflection

by Mrs. Sachiko Nakamura of the Hiroshima Church (40 years old.)

I am deeply grateful to God for having Mrs. Moon and Hyo Jin Nim in Japan.

I have been wanting to know Mrs. Moon so deeply since I had resented being a woman myself. "Don't you feel pride in yourself as you represent the Eve nation?" These words of Mrs. Moon really cleansed my heart. As I continuously prayed to gain an understanding of the heart of Mrs. Moon, who overcame all odds and became victorious, so that I might also be victorious, I felt as if my prayer was answered in the words of Mrs. Moon.

I realized the importance of woman in the fulfillment of God's will, the significance of the mission of Japan as the Eve nation and its responsibility. I was convinced that Japan can succeed in her mission by uniting with Mrs. Moon and I,

as an individual, wish to harmonize with Mrs. Moon to be a victorious tribal messiah.

As if it was a lovely melody of music, Mrs. Moon's voice was warm, tender, and beautiful. Even at a glance of Mrs. Moon, I could not withhold my tears. Mrs. Moon, who stood alone to speak, looked somewhat sad. I truly felt that we must welcome Rev. Moon to Japan by every means possible. Seeing Mrs. Moon standing alone caused pain in my heart for I felt as if I was hearing Rev. Moon pray behind her.

Mrs. Moon repeatedly told us to have confidence within ourselves. By uniting with President Kamiyama, who shared with us that he himself had returned to Japan at the risk of his life in an absolute faith in the victory of True Parents, I am determined to dedicate myself for the sake of accomplishment of God's will.

FOUNDER'S SERMON

Royal Family of True Love

By Reverend Sun Myung Moon

This is the second of two excerpts from the July 28, 1991 Sunday Morning Sermon at Belvedere.

Your mission is to clean up evil! Now, your remaining mission is to clear up the darkness of the satanic atmosphere. Whose mission is that, yours or Father's mission? You must walk on the road to liberation that I clearly taught to you.

Pal Chong Shik was an important ceremony to transfer your satanic, stained blood lineage to God's side. You were connected to Satan's love, Satan's life, and Satan's lineage—a satanic trinity. The blood lineage is connected to the parents' life, which is centered on love. Man and woman become parents centering on love. The father and mother's love have give and take, forming a sphere of love.

At the center point of that love, life is conceived. Centering on the parents' love and life, the blood lineage is connected. Even though a woman divorces her husband, she and her children cannot easily be separated, because children are the fruit of love.

But all of humanity is the fruit of the fall. Even though you wanted to go the original way, it could not be found. God and Satan's direction are 180 degrees different.

What does fallen humanity need? Messiahship! Only there can be found God's love, life and lineage. Through inheriting that, you can rebuild the original world, centering on God and true love. How can fallen humankind regain their former condition? Only by changing 180 degrees. What is the enemy's base? Satan's love, life, and lineage—Satan's love seed. That seed was multiplied, generation by generation, to the world.

This is modern humanity's miserable situation. You cannot find true love, the true way of life, nor the true blood lineage in Satan's world. Instead, everyone says, "I don't need my spouse, I don't need my parents, I don't need to have children."

We must turn around 180 degrees! America was rampant with streaking, hippies, the drug culture. Upon arriving here I agonized day and night, "What can I do about America's miserable situation?" It is like an overflowing trashcan: free sex, secular humanism, just enjoying life!

How can you guide people? You must inherit absolute life and absolute love. But where can those contents be found? American youth are in mental agony, going down to hell every day. I could hear the sound of cries ringing out everywhere.

I looked toward America's future and saw only darkness. You don't know how much I agonized over this situation. Someone had to bring enlightenment to this dark atmosphere. But one cannot find that kind of light in the established Christian world. The American government, American families and young people have no hope. Who can save this situation? Only Almighty God! Man's power is used up! Look around you—communism and democracy are fighting. Now Unificationists proclaim, "We will make the parents' path, resolving the fighting."

So, to help humanity's miserable situation, you need Parenthood, centering on God and True Parents. You need True Parents to clean up Satan's love, Satan's life, and Satan's blood lineage.

Love's Connecting Point

What is the connecting place between man and woman? The sexual organ! That organ was originally to be God's love

palace! It is meant to be the holiest place. Only after the fall did it become the most dirty place. God put it in a protected part of the body, like a hidden construction.

We must realize the most valuable foundation for life, love and blood lineage are all to be found in that organ—past, present and future history are all connected to it. Satan defiled the most holy place, planting his corrupted seed in the first human ancestors. That seed was bequeathed generation to generation. Springtime and summertime have already passed, and now the autumn harvest time is here.

In the Garden of Eden, teenagers corrupted the most holy place. In the harvest time, free sex flourishes throughout the world, like a weed. This concept must be totally destroyed. It belongs solely to Satan's side. The only way to banish it forever is to teach the Unification course. Through that, you can win over your brothers and sisters, your parents, your relatives, your nation, your world, your cosmos, including hell. All these must be connected to the parent-hood foundation. You must clean up Satan's filth.

We must change this painful history, creating the future of goodness. No matter how difficult the situation, you must beat back Satan's world. Now, courageous young people must stand up one by one, covering the four corners of the earth. This is what God wants! It is the only way to save humanity's destiny. Can established Christianity or the sovereign powers do it? Only those who understand the problem can do it. But no one knew these contents, because Satan blocked them.

The only one who knows is Rev. Moon and his beloved followers. You are a small number of blessed people here, compared to the power of the world. But, be like Father! Father alone challenged the American government, declaring, "You must take the repentance way—otherwise you will perish." They didn't want to listen to such an insignificant person from Korea.

Go the way of natural subjugation. I took that way through the court case here in America. I went to Satan's basement, Danbury prison, to open that too. From there I began the resurrection course. Now it appears that Rev. Moon is not the lowest scoundrel, but a man with worldwide connections. We have knowledge power, organization power, scientific and technological power. It is all for fulfilling God's mission.

Inherit the Vertical Axis

The liberation foundation has been made on the earth. After Adam and Eve's fall, kingship, parenthood, and elder brotherhood were completely lost. Satan occupied everything. Now God is taking ownership of His original property. Now the worldwide economic and political viewpoint are connecting. The spiritual, vertical world and the physical, horizontal world are connecting.

God's cosmic ideal family world is appearing! It is like a true love soccer ball that God can kick around—such an exciting world! Every point on the sphere makes a vertical axis to the central point. Therefore, all points can equally receive God's

love. There has been so much inequality throughout the world because mankind never took the vertical axis position to God.

Until now, there was never an original nation. The original ideal hometown never existed! This mistaken world must be kicked back to the original world. Proclaiming and taking action for God is the Unification Movement way. The contents of this movement are absolutely centered on love. God's ideal, God's existence, everything, is connected to that central true love place, the dwelling place of true love, true life, and true blood lineage. From

and grandfathers have sexual relationships with their daughters and granddaughters. Satan has been accusing God: "God, look at mankind. You can't save them." What could God answer? How miserable God has been since He lost His Kingship. You don't know that, but I understood it so clearly! I proclaimed to Satan, "I will go the Principled way, centering on true love, climbing past the individual peak, the family peak, tribe peak, national peak, free and communist world peak. I made a new tradition uniting the races of the world."

I have built a worldwide foundation in the religious, political, and economic realms. I reclaimed God's ownership. How did I make that foundation? God worked in mysterious ways.

I connected nations, cultures and races. I even blessed people from enemy countries. Korea and Japan are historical enemies, but Father blessed them in 1988!

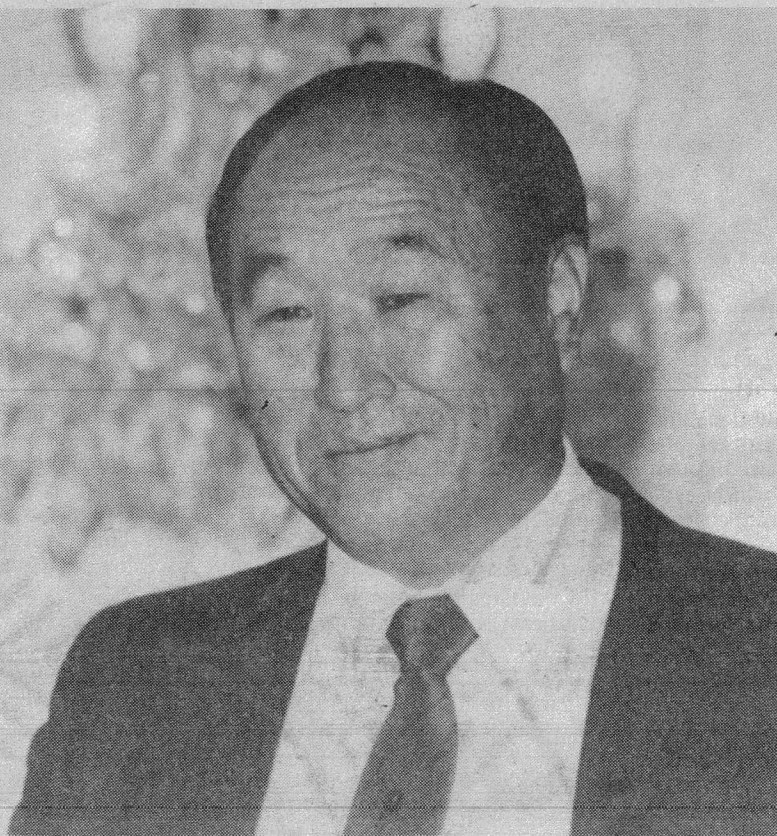
Father started from the individual level, going the reverse course, rebuilding God's family, tribe, nation and world. Now God's original ideal, the Kingdom of Heaven on Earth and in the spiritual world, is appearing.

So you have to go back to the original and the final point. The final point is not family, tribe, nor national level—it is the individual level. You have to go back to the original place, your hometown! This is the Divine Principle viewpoint.

Going back to your tribe is such an easy way compared to Father's indemnity course. No matter how difficult it is, you have to go through this course, otherwise you have no hope, no eternal life, no future heavenly hometown. If you fulfill this point, your hometown will be raised up to Heaven. We must restore the individual and family site.

I clearly understood that I needed to settle in my hometown in Korea. Satan also understood, and worked through six successive Korean regimes to try to kick me away. But the seventh time Satan will no longer have power.

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NEW FUTURE PHOTO

where did humanity start? Not from the eyes, nor the nose, nor the head, but from your holy place—your sexual organ.

But is your sexual organ truly holy? Your blood lineage is stained, so salvation is not easy. People say, "If God has absolute power, why did He leave the world in such a miserable situation for so long? Why didn't He take away sin and raise up goodness? God has no power." Man's conclusion was, "God doesn't exist; God is dead."

Satan cleverly led mankind into secular humanism and free sex. Look at the misery of the American family system. Fathers

CHURCH CALENDAR 1991



NOVEMBER

6 Children's Day (Est. 1960)
28 Heung Jin Nim's 25th Birthday



DECEMBER

22 35 Couples Blessing (1976)
28 Un Jin Nim's 24th Birthday

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thirteen children, who have now grown into fine men and women, is that our entire family became one centered on true love. In any family in which God is able to dwell, the parents and children are able to share in His love, in His life and in His hopes for the future.

Respected leaders of the Women's Federation for Peace in Asia, the coming twenty-first century must not be the age of either U.S./Soviet confrontation or an age of multipolar confusion. Instead, it must be an age in which the world becomes one centered on God's true love. The age is past in which economically and militarily stronger nations could prey upon their weaker neighbors and dominate the world. Now in this age, we must accomplish a world of oneness in which East and West, North and South, and all cultures, races and ideologies are fused into one based on Godism's teaching of true love.

Having begun in Asia, Godism must now go on to build a new Asian-Pacific civilization. Asia centered on Godism will be free of antagonism, dissention and struggle. Asians must demonstrate the model for establishing world peace through the practice of true love, in which each individual places the interests of the whole above his own.

Japan, which has been blessed with vast wealth, now needs to take a leading role in establishing world peace. Based on a spirit of true love that seeks to live for the world, Japan should serve the world. It should

approach world problems as if they were its own and seek to sacrifice itself for the sake of the world community. In Seoul on August 27 and 28 this year, Rev. Sun Myung Moon founded the Inter-Religious Federation for World Peace and the Federation for World Peace.

The religions of the world have been given the mission to bring together all people centering on the one God and to

historical fact, we must acknowledge that without unity among these religions, there can be no coming together of peoples' hearts. Without religious unity, the hope for world peace only becomes increasingly more distant. Thus, it is a great historic accomplishment that this year a structure has been established for the unity of the religions.

Following the First and Second World

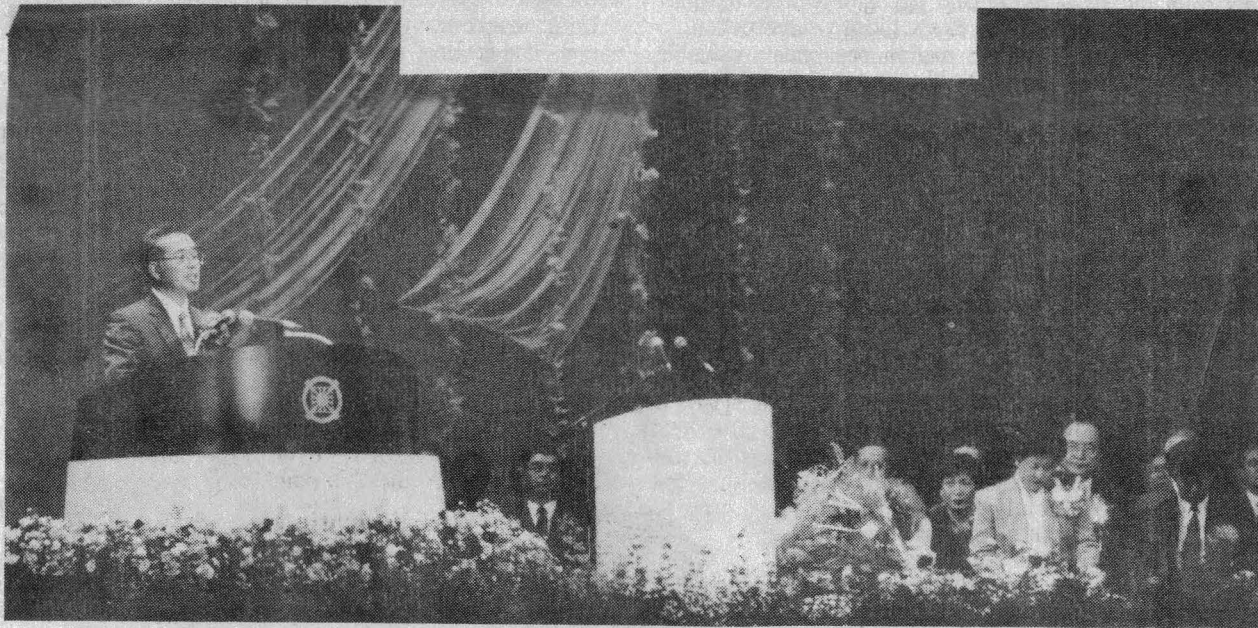
and for establishing a true system of ethics and values. It is, thus, most timely that a new international structure called the "Federation for World Peace" has been founded on the basis of true love and the new philosophy of Godism. The Inter-Religious Federation for World Peace and the Federation for World Peace represent the human mind and body. As such, they are working in the same direction and have a foundation that allows them to cooperate with each other. This suggests that the accomplishment of world peace is already close at hand. Rev. Sun Myung Moon has already prepared the important elements for creating the environment for world peace.

Respected women leaders of Japan: By practicing true love that seeks to give to Asia and the world, you can make today's historic turning point an important opportunity for Japan and Asia to take on substantially increased roles in the world community. I ask you to increase the breadth and raise up the level of your lives to fulfill your roles as the mothers of Asia and of the world. I ask you to take the lead in building a new world. No one can escape

this fateful task that history has assigned to all of us today.

When Asia stands upright centered on the true love of God, then its future will be eternally bright and the world will be able to look forward to a future of hope, with the establishment of eternal peace and order.

In closing, I ask you to continue your diligent work for peace in a new Asia and for the future of the world.



Rev. Kamiyama introducing Mrs. Moon to the conference.

build a union among them through true love. The reality, however, is that in the flow of history, religions have split into hundreds, even thousands of rival groups. The enmity and struggle among these groups has deteriorated to the point of bringing chaos to the way of faith through which humanity can seek God.

In the name of religion, innocent people have been condemned. Untold amounts of blood have been shed in innumerable wars fought in the name of God. Faced with this

Wars, the League of Nations and the United Nations were founded in order to resolve postwar issues. Existing international structures, however, fall far short when it comes to resolving the many serious issues left by what can be called the Third World War, that is, the Cold War of the past four decades.

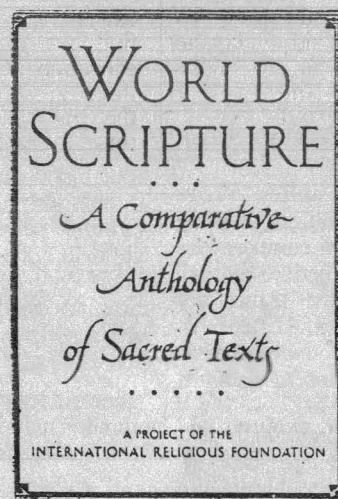
Today's world community needs new means for working out solutions to conflicts between ethnic and cultural groups, to wide disparities between rich and poor

The International
Religious Foundation
announces

WORLD SCRIPTURE

This is an extraordinary reference work representing a new, holistic approach to understanding world religions. Commissioned in 1985, it required the labors of more than 40 scholars and religious leaders from every faith. *World Scripture* compares passages from the sacred writings of the world's great religions and all the significant issues of life: God, the purpose of life, sin, salvation, and the spiritual path, and demonstrates the vastness of spiritual common ground.

"Completed after five years of cooperative effort among scholars of religion and after review and endorsement by heads of the world's religions, *World Scripture* will become a shining light, a volume of holy scripture that puts together the universally valuable contents of the world's religions. In particular, it will become a precious textbook for educating the younger generation who are to live together as one global family. It will teach them to overcome barriers between religions, between races, and between cultures.



Anyone who wishes to comprehend the variety of the world's religions and their inner connectedness can benefit from *World Scripture*. Religious people should have a copy of *World Scripture* in order to understand how the teachings of the world's religions connect to their own faith. Through *World Scripture*, the world's religions can embrace and we can begin to build a peaceful family of humankind centered upon our Heavenly Parent.

I believe that, through this text, all people will not only free themselves from religious ignorance and self-righteousness, but also realize the fact that, among religions, there are shared values and a universal foundation which are of greater significance than the differences which have historically divided religions."

—Reverend Sun Myung Moon, at the Inaugural Assembly of the Inter-Religious Federation for World Peace

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★ REGIONAL DIRECTOR'S SERMON ★

Education, Parents and Children

By Rev. Zin Moon Kim

This is the first of four excerpts from the sermon given at morning service on August 1, 1991, at Belvedere. Rev. Kim is the National Advisor to the American Church and the Director of Region 11.

Many of us parents don't know that parents are the first teachers of human beings and the home is the first school of human beings. We don't realize that. Therefore at home, children suffer internally and spiritually. Parents don't realize they are suffering. These concepts (of parents as first teachers and home as first school) have been neglected by parents throughout history. This is a problem. When children are around six or seven years of age they start school. School is another problem. School is the second home of human beings and teachers are the second parents of human beings, but these concepts also, have been neglected by schools throughout history.

Children go to school and they suffer internally and spiritually there. Actually this fallen world is very bad for children. Wherever they go, whether at home or at school, they are neglected from the internal and spiritual point of view. They don't receive guidance how to grow up as a real person. Generally speaking, the older he or she becomes, the worse person he or she becomes.

Jesus said that children can go to the heavenly kingdom. Why did he say that? Because as we get older, we get worse and worse. We learn to cheat, we develop a very cunning attitude, we become fake, we lose our innocence.

Each one of us should evaluate our own self. We are much less innocent than our children. Me too. The ideology of education is wrong in this fallen world. In the home, all parents, including me, should think we are the first parents of our children and first teacher of our children. Most of us do our parental mission around fifty or sixty percent, but almost ninety nine percent of us don't fulfill the mission of teachers to

our children. So our children become strange while growing up.

Parents need to teach their children responsibility. The quicker the better. A small baby needs small responsibility, and big children need bigger responsibility. We can evaluate our children; how much do they feel their responsibility as human beings, as a member of the family, as a member of this country, and as a member of this world? We can evaluate. I think they feel almost nothing. This is a problem. When this kind of children grow up and marry, then their spouse will suffer very much. If both of them are the same kind of person, they will fight all the time and eventually get divorced.

God first taught human beings responsibility, not freedom, as we can see in the book of Genesis. God told them, "Don't eat the fruit." This was the first responsibility which God gave to human beings. We must also teach children responsibility first.

Actually, God never taught the first human beings about freedom. It's instinctual to feel freedom, it's not necessary to be taught, but responsibility is different. We need to teach responsibility to our children all the time. Korean schools are serious to teach responsibility. They never try to give freedom, to the point where sometimes children are suffering with too much responsibility.

One American educator, who may be chairman of a committee of American middle and high schools, evaluated the American education system and ideology. He thought the situation was very grim, so he visited Germany and Japan. He wanted to see what kind of ideology of education existed in those countries. When he returned, he released his result in a TV broadcast. Surprisingly, he said the Japanese system of education is A minus, Germany is B plus and America is B minus. Now we can understand.

An American educator said the Ameri-

can education system is not good. I didn't say these things, an American said them. He is a very honest person. He is a truly an American patriot because he is so concerned about the education system. American schools don't teach students so much about taking responsibility for their country. This is a problem.

We Unification Church parents should try to teach responsibility to our children all the time. We don't need to just follow our children's desires. If we accept the desires of our children all the time, what kind of children will they become? We have to think about that. Just saying, "Oh honey!" causes big problems. If Mommy is soft, Daddy should be strict. If Mommy is strict, then Daddy needs to be soft. By my evaluation, it's not one hundred percent, but in many cases both parents are soft to the children. Do you know that strictness is also a kind of love? If we read Unification Thought we can find this point.



Rev. Zin Moon Kim.

Education

We have a problem with education in the fallen world because we don't know the purpose of education. What is the purpose of education? Externally, a quick answer may be "to make money". Many times parents send their children to universities so they can directly or indirectly learn to make money.

They are making their children slaves to money. So people have already become slaves to money. They fight and cheat each other all because of money. They even kill each other over money. This means that education makes human beings slaves to money. No one likes the word "slave". But even some of us are slaves to money. This is really a problem.

We need to know the purpose of education. When we read the Bible we can find the answer in Genesis. It means education starts from Genesis. God gave three great blessings. Everybody knows the passage, Genesis chapter one, verse twenty eight. The Blessing is given to

make human beings happy. The purpose of education is to make human beings happy through enabling them to accomplish the three great blessings.

The first blessing is to have a perfect personality. To have a perfect personality we need to know the cause of human beings. What and who is the cause? What is the purpose or reason why that this Cause created? For what kind of heartistic purpose did He create human beings? If we find the answers for these three questions and then live based on those answers, then we can achieve a perfect personality. No school in this world teaches these things. Some schools look like they are trying to teach this, but in reality they achieve less than one percent. Only the Unification Church is teaching this. The Unification Church is a real school.

Many parents think their children must not be absent from school. They allow them to be absent from church, but they must not be absent from school. Many parents have this kind of idea. I am pushing my children very much to participate in Church gatherings. I tell them, "You can be absent from school, but you can never be absent from church gatherings. Please don't miss any kind of church gathering. You must participate in them because the church is teaching righteous things. The school teaches only how to make money, directly or indirectly."

Roughly speaking, maybe the Ph.D. side teaches this indirectly, and the other fields like chemical, physical or engineering side directly teach how to make money. Heart makes money, money doesn't make heart.

I worked in business five years. Many times I was thinking about my salary and how to increase it. But when I came back to the church I had no salary. I never think about it, I am very free. Now at Unification Church national headquarters, they received a small supporting salary, but from this month it was cut. They were told to support themselves. All the rest of the church is doing this. I think they are suffering now because they are accustomed to receiving money. I must change the attitude there. In a sense they will dislike me very much. But I never take even one cent from HSA Headquarters.

ROYAL
from page 3

Now I am proclaiming messiahship. All people on both the left and right sides who don't follow me in the future will have no hope. No satanic power can eliminate or erase what I have done.

The free world, with its brotherhood system, must follow parentship—otherwise there is no hope! You came from the worst parents and fought between brothers. Now, you must make a new history, whose contents are good parents, harmonious brothers, good tribes, good nations, good world. This is the completion of God's original purpose.

When Jesus died he went to Paradise, but could not get into Heaven. You can go into Heaven only as a family, not as an individual! That is why we need the Second Coming. Is Jesus Christ coming on the clouds? Parentship was lost on the earth and must be regained on the earth.

So, where can the original true parentship, true kingship, and true eldership be found? At the center of God's palace, true Adam's perfected family foundation. Adam's body is God's dwelling place. God gives love to Adam vertically and Adam gives love horizontally. God doesn't need power, knowledge, or money. He can create those anytime. But one thing He can't make is true love. Love implies subject and object.

The established Christian world questions, "Does an absolute God need love?" But God says, "Like you, I need true love."

God needs an absolute love partner, just as man does. Man's feeling is, "I want my love partner to be greater than me." Also, we want our children to be greater than the parents. Where did those two desires come from, originally? From God. That means God also wants partnership and childreanship. No matter how absolute a being God is, He needs a love partner and children and He wants them to be better than God Himself. Why did God create humankind? For LOVE PARTNERSHIP!!

We have to return to the original individual and family. What is that? That is the eldership right, parentship right, and kingship right! Adam was meant to be God's true love partner. How incredible! Once connected in true love, there would be no separation. For the first time in history, Rev. Moon has appeared and proclaimed clearly that Adam's unified foundation is fulfilled in me! Unless you inherit that, even if the outside world becomes unified, you cannot connect to it. You have to go the reverse course, denying Satan's concepts. Can you find true love through free sex and homosexuality?

You must take the way of repentance. The only remaining obstacle is too much pride. Every minute the American national debt is rising. The American lifestyle shouts out, "We are high-level proud people, leading the world." But they are spending too much money, and now America is crumbling. You have been survivors, leading a humble lifestyle. I trained you like that. I never think of my own economic benefit, but try to solve the problems of mankind.

So, we have to go back to the original site—our hometown. I accomplished everything in America and became the victor, no matter how much persecution came against me. Now I have to go back to my hometown, because I am over 70 years old.

Where is Rev. Moon standing? In the exact center place. When you stand in that

“We have to go back to the original site—our hometown”

direct vertical line, God's love will come down, uniting you into one. Man has initiating power and woman has receiving power. As you come to the center and revolve in love action, you make a sphere of love, eternally. Even God will follow that absolute love. Eternal true love is the center, not God. The subject and object form a partnership centering on love, embracing forever. You will revolve eternally, faster and faster, like a merry-go-round.

We are reaching the historical terminal point. Your hometown is where you will find true parents, true couples, and true children. That is the only place.

When you return to your hometowns

you will restore Adam's victorious position. God wanted to connect in true love with the first parents, Adam and Eve, but could not.

Your grandparents are the same forever! Do you want to be separated from them? (No.) How about your parents? (No.) How about your couple? (No.) How about your friends? (No.) You desire a completely unified family, surrounded by God's true love, revolving in love eternally.

In Adam's family, the grandfather is God. Adam and Eve are the horizontal king and queen, centering on God. God and True Parents unite vertically and horizontally into one through a 90-degree angle. Humanity receives God's love through the 90-degree angle. Once the sphere of true love is created, everyone can connect directly to the center. There are no losers.

So read the Bible, because it will teach about denying yourself. Everyone has to go over Satan's line. Even Christians are connected to Satan's foundation. You received the worst love seed from Satan, through your sexual organ. You have to receive a new seed centering on God's love. This is the main point of your tribal messiah mission. You must inherit God's life, love and lineage. If you didn't make that connection, you cannot go back to your original hometown, the ideal world. Is it clear now?

★ CHURCH NEWS ★ CHURCH NEWS ★

Lady Dr. Kim Speaks in NY

By Debbie Gullery

On September 14, Lady Doctor Kim spoke to a large audience in the US Headquarters Chapel in New York. Mrs. Takeko Hose translated for the entire day's program.

Lady Doctor Kim shared on a variety of topics, such as: maintaining harmony between couples, raising and educating children, adoption and the relationship

between adoptive parents and birth parents. She spoke about maintaining health and curing illnesses through a treatment she has discovered.

In the afternoon talk, Lady Doctor Kim gave a helpful explanation about spirit world. She then discussed the implications of how spirit world is working now in regard to our relatives. At the end of the day, Lady Doctor Kim answered questions. There was much interest—and more questions, unfortunately, than time allowed for.



CLOVER CLUB CORNER

Hometown Bound and that Memory Magic

By Bruce Biddle

I see before me a picture of Mother so beautiful, so peaceful, I dare not touch it lest I spot it with my fingers. I gaze at it, lost in thought, lost in deep memories. Then, gradually, I begin to see what is beneath that smile that is so serene, so picture perfect. So much patience in silence. So much pain in loneliness. So many stories untold and kept, only inside.

Dad and I collapse simultaneously into soft living room chairs. The TV's on. Cleveland Browns are getting beat by the Giants. We're beat, too. We've just finished unloading all our stuff and returning the U-Haul. The hometown move is complete. Whew! We made it.

Mom enters with a couple of cool sodas. Really hits the spot. We share our tale with her about the packing up, long goodbyes, the Rt. 80 journey, etc. We're unwinding now. Sore muscles and a long drive. I'm exhausted, but feeling very high. My parents have been incredible. They've given us lots of help and a royal, generous, happy welcome home.

As we talk and laugh, I'm looking at the collection of family photos sitting near me. My thoughts slide from one memory to another, and another: the old house and yard, my hippie years, two handsome brothers, Madison Square Garden, a family reunion....

It occurs to me that the next Holy Day is coming up soon. We'll celebrate Children's Day in our new home. The painting and carpeting should be all finished by then. My first Children's Day was back in '76. Belvedere. I can remember so well the grand feeling of "homecoming" I experi-

enced during that remarkable time.

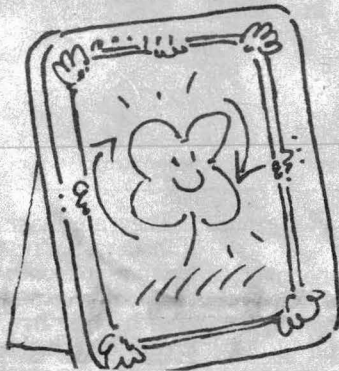
Other amazing events come to me. Manhattan Center holidays. True Parents smiling in the spotlight on high. Receiving colorful leis and cheers. Sharing the fun and music with our enormous and talented family. I'll miss that. I'll hold onto those moments and stories, carrying them into this new chapter.

And the difficult days. I hang onto those tightly, too. Long hours in the streets. Learning to lecture. Seasickness! Straining my brain at the seminary. Ups and downs and central figures.

I feel my Mom's gentle touch. Dad's hearty laugh. My little boy runs past excitedly. I'm thinking about a tattered picture that I carry in my wallet. A casual shot at East Garden. True Grandparents with Hyo Jin Nim's family. Mother holds the new grandchild proudly. A McCol can sits in front of Father. Real joy. Quality time. That picture would fit nicely into my parents' collection....

How can I save these fantastic thoughts and feelings? Can words convey the power of these memories in the making. It's not simply the high of being welcomed home. It's a time of transition for sure, but it's something more. Heaven and Earth? Past and Present? Alpha and Omega?

My lovely wife looks my way and smiles. She knows these quiet thoughts that I explore when I'm tired. Her Asian eyes shine right through me. My heart attempts a shift back towards reality. Then



I see my son and daughter playing. East and West blending in their laughter and features. I recall their moments of birth. Miracle moments. An heir. A year later, a shining girl. The Masculine. The Feminine. The Vertical. The Horizontal. Full Circle. Completion. Lines of chalk and early Sunday wisdom scribbled with power and righteousness on a green blackboard. The wonderful Holy Man in action in the Holy of Holies: the Belvedere garage!

Dear Reader, life is rich. Don't forget it. Whatever your course and memories, good and bad, there is wonderful beauty and significance waiting to be revealed. Meaning and wonder multiply when they're shared. Our memories are precious. More for others than for ourselves. They

wait to be given creative substance. Don't just swim in them. Give imagination some solidity.

Put on some nice music. Let Providence and Father's words mingle with your dreams. Put your own words to the music that True Parents are playing. Reflect upon a beautiful face from your past. Picture the millions of incredible faces of the future. Sketch a few of them on paper. Mold one in clay. Write a story about one.

Believe it or not, Heavenly Father's creativity is inside you. Find your unique path of self-expression. Follow it. Explore. Don't forget your camera....

Next month: The Memory Market.

The Clover Club is a network of Unification writers and artists who are dedicated to creating fun and inspiring books and magazines for kids of all ages.

For more information, please write:

CLOVER CLUB, c/o Bruce Biddle
16004 Parkgrove Avenue
Cleveland, OH 44110

Tribal Messiah Work and Victory in Japan

By Mr. Toshio Imai

The providence of the 4,000 family units began in Japan at the beginning of this year. This is a witnessing testimony from one of them.

Mr. and Mrs. Miwatashi, a 777 family, determined to be Tribal Messiahs. Up until this time, Mr. Miwatashi had been leading one of the largest video centers in Tokyo for seven years and he saw that many guests could not follow the education course of the video center.

Then he started Home Church to take care of these people. For a few years he took care of 30 members through his home church—20 became full-time members and joined different kinds of church activities on the front line.

When he started the family unit, 10 associate members were witnessing with him. At first Mr. and Mrs. Miwatashi prayed together every morning. Then he called all these members together and explained the meaning of the providence of 4000 family units. All members were then determined to fulfill the goal of finding 120 members by the end of June.

During the first 40 days the number of members increased to 30. Based on this foundation he made 40-day witnessing conditions three times. At the end of the following 40 days, there were 40 members.

Then he organized a youth circle—"The

Global Family Association"—through which new members joined. By the end of the third 40-day period, the membership increased to 65.

Finally, at the end of a fourth 40-day period, the membership reached 123, which meant that they could fulfill their witnessing goal. Mr. Miwatashi mentioned: "The key to success is to make a good relationship and cooperation with all members, through good give and take. Without the members' cooperation I cannot do anything."

Now every Saturday afternoon they have a team leaders' meeting and study programs for the members. On Sunday, after the Sunday service, they have special education programs.

Once a month they hold a special event of the "Global Family Association"—a good occasion to invite new guests as a first step in witnessing.

Mr. and Mrs. Miwatashi often invite and welcome members into their home to give personal internal guidance.

Mr. Miwatashi mentioned in closing: "I have no idea how to fulfill our goal, but I have confidence that if husband and wife unite together and all members unite, Heavenly Father will guide us to fulfill the goal. Based on good give and take, blessing will come from Heaven."

Mr. Toshio Imai is the director of the European Office in Tokyo, Japan. Reprinted from the "European Newsletter of the Unification Movement."



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THE SOVIET PROVIDENCE

The First National Unification Principle Workshop Held in the Soviet Union

By Tony Devine

Tony Devine is the executive director of the International Leadership Seminar.

In his historic meeting with President Gorbachev, Reverend Moon proposed student exchange programs to further the progress of peace and goodwill between the Soviet Union and America. As a result of that, in July 1990, the International Leadership Seminars were initiated with Soviet students, bringing 3,000 students to the United States by July 1991.

During the school year, Soviet students visited America to attend Unification Principle workshops at a rate of almost 400 students each month. As they returned to their country, the students came to the new Unification centers by the hundreds to hear more lectures. Based on the tremendous response, plans were made to have workshops for the students during their summer vacation. The result was not only the largest workshop in Unification Church history, but also the first major Unification Principle workshop within the Soviet Union itself, involving 2,000 Soviet students, professors and parents.

Overcoming logistical obstacles in the Soviet Union to organize food, lodging and transportation for 2,000 participants produced a long history of miracles even before the workshops began. Greater miracles occurred as the seminars started. The transformations that occurred in the hearts and minds of the students was matched only by the dramatic rebirth of the Soviet Union itself, following a dangerous military coup that failed.

The following articles contain a summary of the workshops, their preparation, the experiences at the seminars, as well as testimonies of the participants.

Workshops for Students

In a country where a majority of the population's daily concern is where to find dinner for a family of three, where could such an enormous amount of people be accommodated?

An Estonian student organization which had sent participants to the Guatemalan service project sponsored by the World Student Service Corps in 1989 proved to be instrumental in this first problem. They connected us to a network of student organizations in the Baltic republics who showed us numerous conference centers, hotels and camps.

Komsomol Helps

We wondered how this group could be so organized and effective. As they soon revealed, this student network had been a part of Komsomol, the communist youth organization. Before perestroika, these groups served to organize summer activities for communist youth. They knew dozens of "Pioneer Camps", which were the locations of summer workshops, indoctrinating youth in the theories of Marxism-Leninism. And now, the President of the former communist organization was driving us around, day after day, in his car to find a camp—once used for communist education—to be the site of Unification Principle seminars.

Brian Stott, overall coordinator of logis-

tics, conducted a search through all three Baltic republics, assisted by this student network, eventually resulting in the discovery of four major seminar sites which accommodated twenty-four different workshops over the months of July and August. Andre, the president of the Latvian Student Volunteers, completely abandoned his activities and became full time staff to organize for the Unification Principle work-

shops. The general affairs office which coordinated the international arrival and departure of staff members, several tons of equipment and supplies, 2,000 Soviet train, plane and bus arrivals from several different republics—not to mention sightseeing outings for each of twenty-four simultaneous seminars.

The Latvian Student Volunteers helped us to find a small army of student translators and drivers who became

Soviet Union as well as for their families while they were gone. One staff person sold furniture from his house. Ed Heinz, father of five children, determined to go, without knowing where he could find childcare and expense money. Within a week he received a large contract at his business which would cover everything. He asked his mother to come to New York and help his wife with the children while she minded the business. The time his mother spent with his wife and children transformed her life. "I accomplished more in the realm of Home Church in those 40 days by not being there, than I have in ten whole years," Ed explained, concerning his experience in the Soviet Union.

Every step of the process was complicated. Sixty staff members had to board the plane without visas, because the invitation letter for the visas was rejected by the Soviet Embassy on a technicality. Another person flew to meet them in Helsinki, bringing the visas with him; they entered with all their documents in order.

The Seminars Begin

The workshops began; each seminar site filled to capacity with students from all the major cities where lectures had been given. These students had come on their own, paying an expensive fee, in addition to the train or air fare from their cities. They traveled at least eight hours by train,

often more. And while they were determined and eager to meet us and to attend the seminars, seventy years of communism had definitely taken its toll, as the students tend to view spiritual ideas with deeply rooted pessimism.

The students in fact, wanted desperately to believe. They are longing for something or someone to trust, a genuine ideal. But the history of betrayals of leaders, the widespread corruption of public officials, the daily battle to survive amidst constant humiliation and dehumanizing experiences, the deterioration of the economic system—so many factors made it difficult to believe.

Even still, once the workshops began, the Soviet students began to have powerful spiritual experiences. In the meditation music before the lecture about Jesus' life, one student had an experience with Jesus. Her spiritual senses opened up and Jesus appeared to her and embraced her. He showed her Paradise, and told her that he would always be with her. Another student shared that she felt she really was the daughter of heaven. She had gone for a walk in the countryside during a reflection time, and she felt that the birds were singing just for her. The sky, the trees, everything was speaking to her of God's love. All the flowers were singing to her, loving her. In such a way, God was reaching out to the hearts of each person.

"It is an incredible experience to introduce prayer to students who never prayed before or even believed in God," said Michael Yakawich, a group leader from Montana. "A country who had denied God's existence for 70 years now has its offspring longing (even though it's so difficult) to believe in God and really feel true love."

The staff began to lead the students into moments of personal prayer. One staff person, Ali, spent an hour one night sharing with Irene Shchupak before he led

continued on next page



Dr. Seuk, center right, with some of the staff and participants at the Soviet workshop. Below, one of the Soviet graduates with her "Heartline" certificate.



shops.

University of Latvia

The Ministry of Education helped us to set up a headquarters office in downtown Riga in the University of Latvia. The Chairman of the Department of Political Science gave us his entire office area for the summer. Brian managed to form a complex

counterparts for the staff members coordinating the workshops in Latvia and Lithuania. As the coordinators arrived at the workshop sites early to begin to solve the endless problems in logistics and suitable facilities. One of the workshop sites, four hours from the capital, had no outgoing phone line. There were, in fact, none in the entire area. The mayor of the city, who worked as a taxi driver for us, explained that there had never been one. Somehow David Reed coaxed the authorities to put in the first long distance phone line in the history of Vishki.

Staff and students began arriving, with ever-changing schedules, allowing the Riga office staff to develop unbelievable skills at obtaining buses on short term notice. Even a bus booked in the morning could break down or be out of gas before the day was through. Brian Stott and his team had home numbers of bus drivers and dispatchers, often arranging the next day's buses by midnight the night before. Sometimes the buses were hired even minutes before the students were picked up!

Leaving for the Soviet Union

The number of people required to staff the seminars drew members from every corner of America. Unification Members scrambled to arrange child care, business replacements, finances for expenses in the

THE SOVIET PROVIDENCE

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her in an emotional prayer where he shed tears as he opened his heart before God. She became so excited and filled with God's spirit that she was unable to sleep that night. From that time, she insisted on praying together with Alireza every night before sleeping.

One fervent Marxist who attended the 10-day seminar, became very angry after experiencing a deep moment in prayer with his group leader. "Why can't I feel God the way you do? What's wrong with me?" He demanded to be taught to pray in such a manner.

Invested Their Hearts

The lecturers shared the words of the Unification Principle, but the general staff became the very embodiment, the proof of the Unification Principle to the students. They were constantly scrutinizing the staff to see if they really believed all they said about "True Love". The staff members were stretched far beyond their limitations in every single day of each workshop. The workshops were scheduled back to back; all summer long without a day's break, they spent from early morning to late night pouring out their very lives for the students.

When a workshop was over and it was time to part, the staff and students would crowd around the buses, crying and saying goodbye to one another. Everybody could feel so close and connected as a family. Many times it was so difficult to leave their new-found friends that students who had boarded buses leaving for home would change their minds and jump off the bus at the last minute, to stay for the advanced workshops, saying, "I couldn't bear to leave!"

One group leader spent many late nights with his students, teaching them one by one how to pray. He would share with each of them his personal experiences when God had touched his life, and then show them how they too could pray and feel God's heart.

First Advanced Workshop

The students were clearly experiencing inner transformations in their lives. One by one many of the students began to pray and make effort to connect with God. They were very responsive to the lectures and

discussions. They also had deep experiences singing Holy Songs and having Family Night, entertainment together around the campfire down by the river, and sometimes having a Day of Heart, putting on plays together and having a family experience.

They were enthusiastic about practicing what they had been learning about living for the sake of other people. The entire 21-day workshop went to a local Lithuanian collective farm to help with the weeding and pruning of a crop of beets. It was very inspiring for the local community to see the students—many of whom were Russian—helping in such a humble way. The farmers were amazed; in such times of political and racial tension, they wondered what kind of group was this, that brought

through you and all of you. I respect him as a symbol of your faith, because I believe you so much." Others confessed that even though the Unification Principle was a new ideology, it must be better than theirs, because it produced a better, kinder people than communism ever had.

Towards the end of the 21-day workshop, the students were profoundly moved by the life of Reverend Moon and the history of his life as it relates to the Unification Movement. During the early part of the lecture on Reverend Moon's life, particularly when they heard about him being tortured by North Korea communists and going to Hung Nam prison, many students were in tears. They began to understand Reverend Moon's suffering as the foundation behind the Unification

Finally the professors had to finally come to realize that the deep experiences that the students were having were the result of the depth of the Unification Principle and not any kind of technical reason. They realized even more the profound value of the Unification Principle lectures.

'Taught in Our Schools'

One distinguished guest at the professors' workshop was one of the co-founders of the Patrice Lumumba People's Friendship University, a very prestigious and famous school in Moscow. The best students from third world countries and former communist bloc countries compete to enter this university to receive training and education in Marxist ideology, after-

wards to become leaders in their countries. After hearing the lectures, the co-founder was so inspired, she exclaimed, "This ideology is exactly what the Soviet people need at this time! This ideology must be taught in our schools!"

Her words were not ones of empty praise: after returning to Moscow she contacted the Unification center there with her proposal, requesting that a lecturer come to teach classes on Unification Principle at her university immediately.

Some of the professors brought their children along. The children were eager to listen to the lectures as well. Some of them, ages 10 and 12, listened to all the lectures with great sincerity, and even scored higher on the Unification Principle exams than their own parents! This stimulated the professors to an even greater degree; they had been judged by their own children. Overall they agreed that the Unification Principle was the only thing that could save the Soviet Union, restore hope and value to the lives of its beaten and weary people.

One professor from Plekanov National Institute of Economy brought her unwilling husband along with her and her eleven-year-old daughter. He is an official at Novosti Information Agency, an avowed atheist and long-time party member. Despite himself, he had a wonderful experience at the seminar. "Even one month ago it would have been unbelievable if you told me I would be at this seminar, studying the ideology of the former arch-enemy of the Soviet Union, Rev. Moon," he testified. "Now here I am, thinking about God, the spiritual world, eternal life! This is truly amazing!" The experiences of their daughter were also remarkable, and they said that they had never seen their daughter so happy in their lives.

Professor Rimma from St. Petersburg said that she had been deeply touched by the lectures. "Now I see that I'm not such a good person as I thought!" she shared in her reflection, "now I see that I must overcome my sin and strive for perfection every day. And I think that I really came to understand about God for the first time, and who you people are always working so hard to give so much to us! It's the expression of True Love!" After having helped us for many months because of her admiration for Unification activities, she had finally become deeply rooted into the Unification Principle and into God's heart.

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The First Parents' Workshop

In the spring we had began holding activities for the parents whose children

continued on next page



The Principle of Creation being taught in the Soviet Union.

together students from Moscow, St. Petersburg, the Ukraine, Tashkent and the Baltics to work together, voluntarily serving and singing as they worked!

The entire history of communism had been one of false fronts, lies and pretense; but the sincerity and devotion of the staff had continued steadfastly, much longer than a lie possibly could. As they entered workshop, most students accepted the existence of God and the spiritual world, the ideals of True Love. In that environment, they began to learn about the sacrifices that Reverend Moon made throughout his life.

Although the students are cautious about any kind of leader, they began to appreciate Rev. Moon's personality and character. One student said, "I respect him

Principle. Some would weep openly, feeling the sacrifices he had made in his life.

Professors and Parents

In the middle of the summer the professors' 10-day workshops began. The professors who participated in the first, beginning workshop listened to the lectures with the students. These were the highest quality, very intellectual professors who give lectures for a living, spending ten days of their vacation to hear Unification Principle lectures. Even the Vice-President of one university came to the workshop. They were very serious to study the ideology that so many of their students—and even their own children—had been learning. However, the first reaction of the professors had to do not with the lectures, but with the astonishing transformation the students were undergoing at the seminar site.

These professors often have the same students for two, three or even five years, and during that time they see no changes in the students, except perhaps deepened cynicism or increased pessimism. Yet here in the course of a few days, the students were changing and growing like flowers, right in front of their eyes; their faces becoming brighter, their eyes becoming shiny and hopeful.

The professors were so curious; how was this happening? Some of the professors who had been on the tours to the US had been so inspired by singing hopeful, cheerful songs before each lecture. A few professors had even decided to sing songs before their lectures in the universities.

As the workshop progressed, the students were becoming brighter and brighter. The professors came to a new consensus; it must be due to the masterful technique of the lecturers, and the colorful, professional slide presentations.

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had been on the tours in America. In America, parents have often been reluctant to take opportunities to listen to Reverend Moon's teaching. However, parents in the Soviet Union responded warmly to us, genuinely interested in learning the Unification Principle—in spite of the fact the Reverend Moon had been treated badly by the media.

In fact, they were overwhelmingly positive, grateful that their children could learn about spiritual and moral values, and receive so many precious educational and cultural experiences. They wanted an opportunity to hear the ideas their children were learning. It was unfair, they said, that such important lectures were only in English! So a special parents' seminar in Russian had been scheduled, and 50 parents came to study the lectures at the same workshop site as the 10-day students' seminar.

The schedule for the parents was designed very carefully, for fear that they would be critical of the religious content. There would only be lectures in the morning, and in the afternoon have videos about activities and projects of the Unification Movement, discussions or outings; this seemed to be the safest plan.

However, on the first afternoon, several of the parents came up in a group, asking to see the workshop director. They had a complaint, and wanted to state it on behalf of all the parents present. However their complaint was most unexpected: "Why can't we have lectures in the afternoon? All the students have afternoon lectures! The professors listen to the afternoon lectures!" The parents had been profoundly moved by the deep contents of the Unification Principle, and wanted to hear as much as they could during their workshop.

Soviet and American Parents

On the staff for the parents' workshop was Marilyn Pierre, mother of Unification Church member Collette Bobrycki. Collette's husband encouraged her to join the Baltic Workshops during the summer, promising to take care of their three small children and the family business. Marilyn's husband also encouraged her to go, despite the fact that they had never been apart for two months in their entire forty years of marriage.

Marilyn shared her testimony with the parents' workshop one evening. She and her husband had attended 7-day workshop and joined Unification Church one year before. She concluded her testimony by saying that her daughter was the one who introduced her to the Unification Movement. As soon as she was finished, several parents spontaneously got up and boasted proudly, "As Marilyn said, my son is also the one who introduced me to the Unification Movement."

Many of the parents had heard bits and pieces of the lectures from their sons and daughters as they came back from hearing lectures or had returned from the tours to America. However, their children were too busy with school to explain everything, so they had lots of questions! They were fascinated by the ideas of the Unification Principle and proud that their children were studying such a profound ideology.

The parents not only had very deep experiences with the ideas of , but they were also very moved by the potential of the Unification Principle to transform lives. Many parents testified that they had already seen the influence of the lectures as they had noticed changes in the personalities and behavior of their sons and daughters. Many times family problems

had been solved. Soviet grandparents, parents and children often have to live all together in one room. One parent testified that "now, for the first time, there's peace in the house!"

Advanced Students Service Project

Several of the advanced students wanted to take a more serious approach to applying the Unification Principle to solve social problems in their society. In order to prepare themselves to begin the service project, there was cycle of advanced Unification Principle lectures which provided a chance for deeper experiences and closer friendships.

Many of these advanced students had been listening to lectures in the USSR for almost a year. But now, they embarked

Without you my country would forever be separated from God and all the people would be miserable. Now we have hope. Now we can really overcome evil, sin, and Satan."

First Service Project

Dr. Seuk finally suggested a service project; the students would fundraise for an existing charitable organization, working under the legal protection of their registration, donating all the money for their cause. This would be an excellent opportunity for the students to make a very concrete offering of True Love for the sake of others.

The professors at the advisory board meetings listened as we proposed fundraising for the students as a service project. No one had ever heard of such a thing! Top

services for children that were overlooked by the state structure, from orphans to invalid children as well as gifted youth. They promised to organize permission with the state government, and provided us with permits and letters of authorization for collecting funds. They also provided at cost thousands of bright, colorful posters that would be one of the main products during the fundraising.

Because of the disastrous state of the economy in the Soviet Union, many people expected miserable results from fundraising. The average Soviet worker earns about 300 rubles a month. While transportation, rent and food in the stores is affordable at such a salary, the stores are usually empty, and other necessities of life are wildly overpriced—a decent pair of shoes costs 300—1,000 rubles, for example. People are reluctant to part with even small amounts of money, especially since there is no cultural tradition of charity. In spite of the bleak economic situation in the Soviet Union, it was felt that the spiritual training aspect was absolutely crucial for growth of the student. Ignoring the voices of doubt and failure, we proceeded.

Experiencing Persecution

Of the different hardships awaiting the students, the ethnic persecution—for being Russian—was the most severe. Professors had warned us that it could be dangerous; several of the students had confessed that they were afraid they would be beaten. There had been reported incidents where the historical resentment against communism was expressed to Russians travelling in Latvia. However, in the spirit of True Love, Russian students working on the streets to raise money for Latvian children would be a condition which could heal racial resentment and move the heart of Heaven. With that determination, the students went to the streets, feeling both fear and hope.

Most every day the students faced ethnic persecution. On one occasion, an elderly lady came up to a student who had been speaking in Russian. She said, "YOU put my husband into a concentration camp! He spent thirty years there!" In that moment, the student tried to console the lady, speaking to her of his hope for reconciliation and renewed friendship between their two countries.

In addition to such ethnic tension, they also experienced harsh criticism from people who felt they were wasting their time trying to help someone else, mistrust and skepticism from people who felt they were deceiving people and collecting money for themselves, even religious persecution from Christians from foreign countries, ministers persecuting them for being "Moonies".

Despite this and several other transportation-related hardships, the students came to value their activities so much that several times they persuaded the project director to change his mind when

continued on next page



One of the workshop sites.

upon heartistic journeys that took them far beyond their usual intellectual realm of understanding and into another world of close, vibrant experiences of God and His love. "Now when I came to know You deeply, I feel, Heavenly Father, that You were always with me during all my life," wrote Natalia Morinova in a reflection to God, "Thank You Father, for Your love, for never giving up hope, for Your perseverance. How can I learn this from You?"

The students began to feel very vividly that they were chosen, called by God to be the first Soviet students to understand the Unification Principle and work to create the foundation for the Unification Movement in their own country. They truly fulfilled the prophecy that Reverend Moon made in 1973, when he said, "in the communist world, the children of the communist leaders are on the side of God." They were filled with insight and determination about their missions, realizing that the lessons they learned were practice sessions for their work to come.

Andrey Zorin, a student at the Moscow Academy of Management, had a powerful vision during prayer, where he saw white light all around him and felt himself overwhelmed by a feeling a great peace as a voice spoke to him, saying, "You have the fire in your heart, but now you are to light the world." He was filled with determination to return to fulfill his mission, promising to invest himself totally until the complete victory of the Kingdom of Heaven is accomplished.

Through their substantial experiences with God, they began to feel a deep hope spring up from inside themselves. Instead of the traditional feeling of being victimized, they felt that had gained a powerful weapon with which to bring about change. This attitude in itself was such a liberation; the Unification Principle was bringing liberation to them in a very real way.

Micheal Nesterenko, studying in Moscow at the State Humanitarian Institute, wrote in his reflection, a letter to Reverend and Mrs. Moon: "Without you I would forever be in the hands of Satan, fulfilling his will.

level university students, working on the streets, asking for money—for someone else? It took a lot of explaining, but after listening to stories of similar projects, they supported us wholeheartedly.

The next problem was finding someone who could organize the fundraising. One of the St. Petersburg professors had just come back from the tour to America, completely moved and overwhelmed by her experience. She offered to do anything to help us, and was delighted to receive her first mission—organize the service project.

Professor Rimma contacted a prominent member of the Academy of Sciences, a professor and head of a research institute, and congresswomen to the Supreme Soviet. She and her daughter, also a professor, listened as Professor Rimma explained the nature of Reverend Moon's activity in the Soviet Union, and our hope to generate a new spirit of volunteerism and unselfishness among youth by initiating a fundraising campaign in Riga.

"Those are my own ideals," she exclaimed, and promised with great seriousness and intention, "I will do everything to help you!" The next week she organized a meeting of different organization leaders, who listened to our plans, and offered to be the recipient organization.

After listening to their various causes, we selected the Latvian Children's Fund, an organization providing a broad spectrum of

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THE SOVIET PROVIDENCE

FIRST PRINCIPLE WORKSHOP IN THE USSR

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he had planned all day lectures, urging him to allow them to hear the lectures in the evening and work in Riga during the afternoon. Even in the midst of the military coup, when downtown Riga was completely occupied by tanks and troops, they wanted to go! On the first day after the coup had failed, they went back to Riga with a fresh spirit of hope and enthusiasm.

The students were truly surprised by the amount of spontaneous generosity that they were able to bring out of the people of Riga. They found how different attitudes on their part brought about very different responses from the people. Every day before fundraising, the students made internal goals, to test the Unification Principle and reach out in their spiritual growth.

One young student from Kiev had a particularly moving experience after a few days of the project. He had not believed in God before he went to America on the tour, and still it was so difficult for him. But he worked all day in the hot sun trying to express genuine love and good will to the people. He said his mouth ached from talking for so many hours! Each day when he returned to the van, he could not even speak.

Finally a breakthrough came. He happily jumped into the van at the day's end and proudly announced, "Today I discovered the original mind of man! I believe in God!" He said his life had changed and that he would never be the same again.

By giving and investing themselves, pouring out all their love and energy, they found that they were the ones enriched in the end. Students who had been trapped in hopelessness, feeling victimized by the "system" found that by their faith and inspiration they could transform a situation.

One student said that at first she felt a sense of shame, that she was doing something wrong, because of the initial coldness of the people. Then as she realized that she had been waiting for encouragement from the people, she became subject of the situation, reaching out to draw in and attract passersby with a warm heart and cheerful smile. Soon people began to respond to her, giving her large donations.

"It's very hard to give to people a smile as an answer for their brutality," said Leonid Litvak, "which is what I've experienced during this long day." But he persevered and at the end of the day, one kind lady thanked him for his efforts, and in that moment, he felt God's grace flowing through him.

Ministry and Mafia

One especially enthusiastic pair of students decided to walk around the city with their folders of stickers. At one point, as they were walking by an office building, they saw a man standing in the doorway. He said that although he liked the stickers, he had no money, but suggested that they go inside and ask the secretaries. So they went inside and many secretaries decided to buy. They suggested, "Why don't you go to the top floor and talk to the chief?" So they went up and met the chief, who was very friendly and also bought several stickers.

At the last minute of their conversation with him, they discovered that the building they were in was the Ministry of Education and the man who had just bought was the Minister of Education of Latvia! He was already familiar with the Unification Movement, since he had helped us obtain the summer workshop sites. These two students were so excited, they expressed their determination to work only in government offices from then on. "Tomorrow we will ask the Ministry of Defense for donations!"

On the second to last day of the project two students met the local mafia. They were told that they must pay a fee to the mafia of fifty rubles for selling in that area. The students explained indignantly that this was a charity. Then the mafia representative demanded one hundred rubles!

The students absolutely refused to pay. So the mafia said, "We'll be back tomorrow and we'll kick you out if you don't pay!" The students announced to the staff that night that they were determined to go back and fight if necessary. Latvian advisors warned that to fight or call the police would only create more and more problems. They advised the students to pay something. However, the next day no mafia came when the students returned with determination and zeal to love and convince even the

President felt, jubilantly sharing in the victory.

The evening passed in heartfelt sharing, songs and a celebration where the love of God tangibly filled the room, leaving every heart intoxicated with an indescribable joy. The professors, students, staff, parents, officials—hardly anyone escaped without shedding tears of emotion that evening, an unforgettable victory on the night of the 40th day.

No one could have imagined that on that very same evening Gorbachev had been imprisoned in house arrest by a hard line dictatorship which catapulted the entire nation into an emergency military situation, starting the three day coup and the "ten days that shook the world."

Coup and Aftermath



Jack Corley presenting the donation to the Latvian Children's Fund.

mafia.

Sixty students participated in this service project for twenty days in downtown Riga. All of their journals are filled with pages of awe-inspiring testimonies that vividly re-affirm the brilliant training course that Reverend Moon recommends. In this unusual pioneer project, every kopeck of the money raised by the students was donated to the Latvian Children's Fund; a staggering total of 50,000 rubles—14 years salary of one Soviet engineer. Put another way, sixty students made in 20 days what would have taken 250 people to make in the same time period at Soviet daily wages.

Closing Banquet

The highlight of the summer workshops occurred on August 18th, marking the fortieth day of the workshops. Seven different workshops had their closing banquet and graduation, including students, professors, parents and the students involved in the service project. The staff members were returning to America, leaving only a handful of staff to continue. The service project was finished; the fruit of their labor was to be officially presented to the Latvian Children's Fund at the final Closing Banquet—a dedication, celebration, graduation, and farewell party all in one.

An overwhelming sense of elation filled the hall. This was officially the 40th day of the summer program; a powerful condition which had clearly been claimed by God. The students crowded together on the stage, their enthusiastic songs and radiant faces framing the miraculous testimonies of their experiences, which were then shared publicly for the first time.

The Latvian Children's Fund had been inundated with literally hundreds of phone calls from the public who had encountered the students in Riga and questioned the authenticity of the program. The Children's Fund had stood behind us, supporting us every step of the way, somehow believing that the students' intentions were sincere. Now any lingering doubts were drowned in the enthusiasm and pride that the Vice-

The morning after the Closing Banquet, everyone was shocked by radio reports that Gorbachev had been placed under house arrest. Soviet students are experts at the art of pessimism and expected the absolute worst—that a dark Stalinist age of repression would engulf the country for a decade, maybe more. Any optimism that had been growing in the hearts of the students was crushed by a heavy wave of despair.

However, in all the seminar sites, Unification Church members remained confident and hopeful, undaunted by the news; every day during the seminars had been filled with the presence of God and endless miracles. The staff proclaimed to the students that God would bring a victory out of this situation, too.

The students were first stunned by the hopeful predictions, then surprised by the "ignorance" of the staff "You don't know about our country," they cried, "you don't know what they can do to us!" Many of the students were in tears, afraid for their families, their lives, their futures.

Jack Corley's Speech

The main workshop for the professors, parents, and students' workshops—and the service project—was situated near Riga, the first Baltic city to be occupied by Soviet tanks during the coup. Professors, parents and students all began to panic as all communications were cut off, making it impossible to contact their families. In those first tense moments, Jack Corley, Coordinator of Unification Campus Activities in the Soviet Union, gave an inspiring and prophetic speech to the entire workshop.

"What a country, what a country," he said, with a broad smile on his face. The students couldn't believe that someone could be cheerful in such a desperate time. Yet he projected a powerful confidence that began to spread to the students. He told them that the coup leaders had no foundation. He predicted that it would be over in just a few days, with very little bloodshed or war. He called it a great and

crucial moment in Soviet history, where the nation must make the final choice between freedom and dictatorship. "And I am absolutely confident that the Soviet people will make the right choice," he assured them.

Pledge Their Lives

The advanced workshop site was situated in Lithuania, the most politically radical and therefore potentially dangerous of the Baltic republics. When the news of the coup came over the radio on that first morning, the word spread like wildfire through the camp, with a spirit of fear covering everyone. The morning activities were abandoned as students panicked, either running to call their families or glued to the radio to hear news about their city. There seemed to be no way to calm them down, especially since the staff was unsure about what was going to happen.

The workshop coordinator, Joshua Cotter, gathered all the staff to pray. He prayed that even if they had to give their lives to save the Soviet Union, they were willing to do it. They were absolutely serious and united as they offered a very powerful unison prayer together. Joshua prayed personally that even if he never saw his wife and children again, he was willing to stay.

"God allowed us to feel what it must be like to live under communism, to directly experience the hearts of these students and their families," said Joshua. "I believe our prayer and seriousness convinced the students to stay, and were even a condition for God to use to destroy the coup attempt."

After that prayer meeting, the staff became filled with confidence. The students had expected that the Americans would jump onto planes and abandon them; and yet here the staff was willing to lay down their lives for them. Even in this difficult situation, the attitudes and actions of the staff had not changed. At that moment it became so clear to them that the Unification Principle was not just a theory but a way of life.

After feeling the commitment of the staff, the students themselves made up their minds to stay and finish the workshop, instead of running home. Some of them shared that they felt safest to be with us during this time. Many students felt inspired to pray with us for their country to be liberated. Several students promised that if American Unification members were kicked out of the country, they would continue the Unification Principle movement and they themselves would teach the Lectures to others.

Crucifixion and Resurrection

Amazingly, after only three days, the coup was defeated. During these three days the weather had become very dark, gloomy and rainy. "I felt this rain represented God's tears," said Ashley Crosthwaite, 21-day lecturer, "and all the staff prayed deeply that this darkness could lift and the sunlight of God's love could shine again over this country. I felt it was because of these prayers and because of the foundation of victory that Satan had no teeth anymore."

Satan had made an effort to destroy the new life springing up in the Soviet Union, but after only three days of darkness the light shone again, the coup came to an end as suddenly as it had happened, and almost all the students had remained faithful and stayed at the workshops.

The students rejoiced, the staff was overwhelmed with gratitude, the cooking staff in the kitchen were crying with joy and embracing everybody. All the fears and tears of the three days of crucifixion

THE SOVIET PROVIDENCE

TESTIMONIES FROM THE SOVIET STUDENTS

LEONID LITVAK

August 9: This day was not very sunny, sometimes clouds were covering all the sky and the weather was not far from rain. And then the sun appeared and again I had a beautiful summer day full of sunlight. And as well as sun did our results during day came up and down, up and down (sometimes we have no result during 10, 15, even 25 minutes and sometimes 3 or 4 people gave us donations in the same time). But in my heart always was sunny bright light. God dwelled there all 4 hours of fundraising. I understand that I've realized today Rev. Moon's words about grateful: Father said in Leader's Address, "When I say to be grateful, I don't mean that you should be grateful in happiness. You have to be grateful in hardship and grateful in difficulties."

The best encouragement in every work is success. And especially hard to be kind and patient when the work is unsuccessful. Very hard to give to people smile as an answer for their brutality. All these I've experienced during this long day.

Very many different people, many kinds of attitude to me, to my goals. And I had to have the same attitude to them: attitude of goodness and tolerance. Every time I've understood that all my efforts are directed towards restoration of all things, to save all these people, finally—to comfort God. During all day I was thinking that "the highest possible way to comfort God is to not worry about your own claim or reward. Just think of going from morning to night, thinking of how you can comfort God best. That's the supreme form of loyalty." (Rev. SMM, The Dignity of God and Man, 4-1-77.) Many times I've said "Thank you" to hundreds of people even when they advised me to go away and not trick people. And, only one old woman said to me, "Thank you for your efforts" and it was the most pleasant moment for me. I've experienced God's blessing at that moment.

August 12: Today in the second half of day one alcoholic came to me and began our conversation in a very angry, aggressive manner. He was so angry that I understood that if I'd have such a meeting a week before, I'd not know what to do and what to say. But now I was very patient, polite and from the very beginning of conversation, I was sure he would understand me, he would make some offering. And after 25 minutes he said me "Thank you, my friend." He gave me 12 rubles, offered nuts and promised to send some money to the Latvian Children Fund directly. It was really God's victory! Only due to my previous experience I succeeded in overcoming Satan's dominion in that moment within that man.

Also I have confidence during all day because I realized that God was acting through me. I am sure that all people are

grateful for our activity, for we've made them better.

And also I've prayed before, after and two times during my fundraising I was trying to understand my indemnity conditions, to experience their meaning through fundraising. I've prayed for people, their ancestors and their children and I've said thanks to God for all His grace. I'm really happy now, I feel myself God's child, moving in right direction towards Father.

VASILY KIZILOV

I know exactly that all my words are unpowerful to describe here my spiritual condition in this moment of my life, to describe that level of thinking and understanding I have now, perceiving of life and reality around myself and my place in this reality.

I have arrived here with inherent to Orthodox Christian type of thinking, but I was wondering about these ideas of True Love and Unification, wondering without acceptance, without understanding, like "It must be good chance for me to know something new, to receive a new kind of spiritual experience through life in the good spiritual atmosphere, because I knew that such kind of atmosphere is taking place in this movement"—that's all. But I couldn't expect from myself such greatest general changes of thinking which I have done here. For me it was like a revelation from God, that I'm here, like God's will, which brought me here to receive this knowledge and not only knowledge but acceptance and understanding in most deepest level these ideas of unification and Divine Principle. I couldn't expect that I decide to change my life after this training in America, but I did. After terrible struggling in myself who am I, what is the reason that I'm here and after deepest prayers to God with one question, "To show me, is it true? Is it love?" because I know that God is love, I have received as revelation through action in the daily life here, like an "opening eyes" experiences in my spiritual life, when I come to conclusion that all here is not false, but is the original trying to receive, to understand God's heart, God's true love to mankind, God's original plan of creation, no hopeless try, but real movement with absolute real goal, which is led by son of God, on Earth, by Reverend Sun

Myung Moon, whose action is reaching God's original plan in life of all mankind, not only for chosen religions' members, as other religions do, but for everybody.

God's existence was not new for me, because I had already good foundation in my church, but God's existence for restoration the original relationship with mankind, such kind of ideas was really a discovery in my life, not external (because I heard already about it) but in internal part of me, in my spirit. I received from my

dedicate my life for reaching this Divine Principle in life by my own example, and to try to be a true son of God, to be a True Father for creation True Family, True Nation, True Children of God—True World.

I'm really grateful for everybody here for their love and good strong hearts. I think that spiritual world helps me to be here for leading God's will, will of love and truth! For me is too difficult to believe that all these significant things belong to me as this great opportunity to live in the time of the Messiah, and to lead God's will of True Love!

Thanks to God; thanks to True Parents; thanks to everybody.

ELENA

The miracle had happened and I went to America for the second time. Life full of surprise began.

At Aetna Springs we were listening to the Principle and I once again realized how important it is for me to listen to the lectures. Everyday we wrote tests and it helped a lot to understand topics more and also when you yourself write and think, you become one with the principle. At Aetna Springs I participated in the Pledge for the first time in my life. It made a deep impression on me; I realized how it is important to unite all together in one belief in Heavenly Father and True Parents.

Also there was a two-years birthday of one boy and I saw Blessed children playing all together. It was an unforgettable spiritual experience. I felt so happy when children of different nationalities are playing and happy together. I wanted so much for my boy to play with them. Something happened to me and I felt that I love all the children on Earth. God loves all his children. I understood God's parental heart and love.

After ten days fundraising began. It was rather unexpected to me, I did not know what it was about. I'll never forget my first day of fundraising. I could never ever imagine that I can go door to door asking donation and saying anything. First day I was almost crying. I remember that I worked with Nobuki and he spoke to me and explained in a very kind and heartistic

continued on next page



One of the Soviet participants takes a moment to pray.

brothers and sisters improbably understanding of our purpose of life, unforgettable experience of God's centered relationship. I honestly come to decision to lead these ideas. I think that one of the most exciting things in this movement is live communication with God's son, with the Messiah, and opportunity to receive blessing as directly God's will! I decide also to

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were drowned in the joy and celebration of the new birth of a nation that had finally stood up to communism—and thrown it off once and for all.

As a symbol of the new feeling that was sweeping through the country, statues of Lenin were coming down all over the country. In Riga, just after the statue of Lenin in the center of the city was torn down, the first Unification blessed child in the Soviet Union was born to Nate and Miekko Windman, on August 26th.

On behalf of all the staff, I would like to offer our gratitude to God for the opportunity to participate in the greatest historical event of our lives. All of the members who worked in the Baltics during the summer will never be able to forget the warmth of the friendships we made with

the people of the Soviet Union. The initial fear and tension and then the tears of joy and relief that we experienced during the coup will be forever etched in our hearts; afterwards we rejoiced as if it was our nation, our own people that had been liberated from a long, cold era of communism.

As staff members offered heartfelt prayers and determined to stay in the Soviet Union, we felt united in heart with the brave Soviet citizens who stood bare-handed in front of the tanks in Moscow. Somehow we felt that we had shared in their challenge and victory.

We are deeply grateful to Reverend Moon for his deep love and concern for the Soviet people and their country. He has great hope for the Soviet Union, as the Soviet people are naturally capable of bringing unity between the people of Asia and Europe. We pray that they can fulfill a crucial role as a bridge for world peace.

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manner everything about fundraising. I am very thankful to him. It was challenging for my first two days to go fundraising. But on the third day suddenly I felt that it is my mission here to do it; I was trying to love the people. I really felt that I'm doing God's will, that it is me who can help people to tell that God and True Parents exists; that I was sent by Heavenly Father to do fundraising.

That day was breakthrough. I suddenly began receiving so many donations. I felt happy that I can make money for the Principle. I thought that if some other students didn't make money by fundraising I would never ever come to America. Maybe this money I made was not so big but it really made me happy.

Also I felt spiritual experience when I united with the central figure and members of our team. I did not know these people before I came to America. But after two days I felt that I know them for all my life. I remember that once we have been talking with Heikki, who was my central figure for several hours, I felt that I can really unite with this person spiritually. It told him about practically all my life. I could never imagine that I could talk with the person whom I know for two or three days about my life, about my understanding the Principle and God. It became easy for me to speak to people, to communicate, to talk about spiritual topics.

About one week later the witnessing began. I felt real desire to share about



Fundraising in the Soviet Union.

God's love and Principle with people who don't know about it. I wanted to experience God's love to people, His children. I felt that I really do it not for myself but for the sake of the whole world, I am bringing God's children back to Heavenly Father. I prayed a lot for the people to return back to God. I felt that I am like a mediator between God and people whom I meet. I felt that I can help people, saving them, like taking them from Satan's hands back to God.

I met a spiritual child and took her to Macaama Hill. I have been there for the first time. I remembered that I saw this place in my dream before coming to America. I am very thankful for the possibility for me to stay at Macaama. I prayed a lot there, as if this place was specially made for praying. I was asked to pray for the people and guests in camp and I did. I had a very good experience as if God wanted me to pray. For the first time

I was praying for 40 minutes.

Then I began reading the Father's speech. I was impressed how with such simple words it is possible to express and explain such difficult problems of the mankind.

Then I went down. Few days later these events happened in Moscow. I was shocked. I was crying the whole day long for my poor country, for my nation that was suffering, for my family who stay without me. I was thinking about my little son who is in Moscow now. That day I was praying as hard as I never did in my life, for many hours. That day we had a midnight prayer at Ashby house and Vasily asked me to join him in his 3-day fasting. I decided that I will do this offering to God to save my country, my nation, my family.

At night I saw a dream. I saw God and the Father and the Mother uniting in one shining light-like cloud. And the True Father showed me my life before I came to the movement and after. He showed me how my life changed after I joined the movement. He showed me my son, like telling me: "Don't worry, everything's ok." This golden cloud told me that I should stay in America to born one more spiritual child at least take to the camp. I can't say it was like a dream. It was like a vision. I've never saw such dreams before. I thought that I must stay in America and go on witnessing. So I did and found a spiritual child.

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THE SOVIET PROVIDENCE

To Show Communists the Heart of God

By Annie Calavan

Father once said, "If we can make the communists cry by showing them the contents of God's heart, that one ability will overcome communism." This summer was a real testimony to Father's words.

I was assistant mother figure for the 21-day workshop. The first 21-day was rather small, about 30 students, so I was a group leader also. My group was a heavenly gift to me. My overwhelming feeling was a sense of responsibility and gratitude that Father trusted me to be there to take care of his children.

It was a diverse group: a professor who was a devout humanist, a Komsomol leader, a very religious Orthodox artist, a very spiritual student of the International Relations (KGB) school, and more!!! Except

for the professor, they all had a belief in at least a higher power. So—to bring them to an understanding and acceptance of True Parents, the goal of 21 days.

Many challenges awaited!

The lecturer would cry, I would cry—this, I was told, was a sign of weakness!!! But by the end of the 21 days, the primary accuser started to cry as he said goodbye to me, on the way to actionizers! He turned away quickly but I thanked God for those tears. For myself, many times I wished that Father himself could be there physically to love these children, so they could never turn away. One evening I prayed with my little Orthodox sister, an exceptionally pure and religious girl. Afterwards I gave her a big hug, and felt that physically my arms were Father's arms surrounding her.

At the end of 21 days they heard three lectures on Father's life. They reacted in

diverse ways ranging from tears of sincerity to accusations and mistrust. But we persevered and they persevered. Four of the seven went on to actionizers. To see them go, I had such an agony in my heart. To go through so much together for 21 days—I felt like my real children were leaving and moving on. My heart went out to them so strongly: gratitude, deep concern and hope.

They left me many spiritual gifts: a renewed confidence in the power of the Principle, hope that True Love is really possible and a personally renewed confidence in the knowledge that God can use me in a unique and precious way. As I looked at each of our brothers and sisters there (staff members) I felt this very strongly and it gave me great joy.

I want to finish with a few lines of poetry from one of the students. Every day she wrote—poetry poured through her.

I want to understand

by Irina Bundl

I want to understand my nature
Through understanding all the world
I want to feel my personal adventure
Where my harmony is totally involved
I want to understand my feeling
By understanding what God feels
I want to understand sincere giving
Love and how by giving to receive
I want to understand my intuition
By understanding senses of the life
I want to understand the recognition
By taking out of my soul the knife
I want to understand my crying
By understanding colours of the tears
I want to understand my lying
By understanding cause of fears
I want to understand my penetration
Into the spirit of the world
I want to understand my notion
Who leads me to the loving fold

By Alireza Roghanian

We all know that it was first at the Washington Monument rally in 1976 that Father talked about going to Moscow, and he has been repeating it ever since. As a Unificationist, therefore, the thought of going to Moscow was not such a farfetched idea. What was so amazing, though, was the way I finally managed to get there—we were issued VIP-status when, in the past, there were times I was psychologically preparing myself for interrogation by the KGB. All I can say is that God certainly works in miraculous ways.

The summer of 1991 has certainly become one of the highlights of my life.

After the first two days of orientation I was assigned as a team leader to the 10-day workshop at the Beaver site in Latvia. This assignment generally meant that I was to attend four consecutive 10-day workshops in the same site. But, as it turned out, and quite to my surprise, I ended up going through one 10-day, one 21-day, and another 10-day cycle of the 40-day actionizing program. It was truly a full cycle of experience, the reason for which was none other than the strong bond of heart created between me and the members of my team.

In the past I have had numerous powerful experiences of prayer with the I.C.C. ministers because of which many of them decided to attend the seminar in Korea. Therefore, despite the fact that almost none of the Soviet students had any previous experience with prayer, it remained my full conviction that a deep and tearful experience of prayer is ultimately what they need in order to build a substantial lasting relationship with God.

In a way I believe that the first prayer experience in people's life is quite comparable with their first experience of love, which is supposed to be very special and unforgettable. It was largely due to such prayer experiences that most of my team members felt such deep connection to me that they simply did not want to let go. Finally, I and my team ended up staying together through the whole summer.

The first experience was with Irene, from Kiev, a 29-year-old music teacher and composer. We were only three days into our first 10-day workshop when I felt she was ready for her first prayer experience. Irene has had some religious understandings through the Russian Orthodox Church. It was late at night when, after an hour of preparatory conversation, we finally held

hands and had a deep prayer together. It was an emotional prayer with lots of tears and spirit, during which she was only listening and observing.

After the prayer, Irene told me she had never felt like that in her entire life and that she could not believe people like me existed. She was so excited and filled with God's spirit that she could not sleep all throughout that night. After that experi-



Waving the old ways goodbye in Red Square.

ence, and for the remainder of the workshop, she simply would not go to bed at night until we had prayed together. By the end of the summer, after going through subsequent 21-day and 10-day actionizing programs, Irene had established a strong prayer tradition and was seriously considering moving into our CARP center in Kiev. I feel she will be making a great contribution to God in the years to come.

Next was Alexandra, from Kiev. After our first prayer experience, halfway through the 21-day workshop, she said she had an amazing feeling. It was as if she were flying while walking. Another thing about Alexandra was the deep effect on her personal life as a result of hearing the Principle. While we were singing in the streets of Latvia next to our fundraising table, she had a great time, suddenly she turned to me with a huge smile and shining face and said, "Oh, I am very happy." I am sure Alexandra will never be able to lose the experience of God's love in her life.

Another person on my team was Alisher, from Tashkent, the capital city of Uzbekistan. Ali was a very strong Marxist with firm materialistic beliefs. You can imagine that the first time we ever prayed together

must have been quite an experience for him. After carefully observing my prayer and tears, he was so angry and impatient with himself. He was frustrated about his inability to feel God and to shed tears as I did. He was angrily asking me, "I am here, too; why then can't I feel God as you do?" To me it was a miracle, especially due to the fact that he didn't even believe in the existence of God.

There was another sister, Natalia, from Moscow, in my actionizing team who first connected with me towards the end of the 21-day workshop. Again, it was through a prayer experience that we first connected. After our first prayer together, she mentioned that she "simply felt like [she] was flying." It was after our second prayer experience when to my complete surprise she asked me to support her in her spiritual development. I promised to be her elder brother forever and encouraged her to attend the actionizing program.

Ever since that night until the end of the next workshop, she has been praying faithfully together with Irene. Almost every day Natalia was expressing that she was feeling as if in a wonderful dream, and that she couldn't imagine living apart from our spiritual family.

Katya, from Tver, was another sister who joined my actionizing team. Almost every day she was repeatedly telling me about her great happiness in the workshop. She used to say she had never been that

happy in her entire life and that she couldn't imagine going back to her previous state of life again. Katya had had some prayer background in the Orthodox Church.

In the evening of the day, I had introduced the workshop to their first morning service and unison prayer experience; she wrote in her reflection that she had never felt that close to God before. For Katya, our way of free prayer was a form of conversation with God which made her feel much closer to God as her Father. Katya was planning to move into our center in Tver if possible, and had expressed her strong conviction to take responsibility as one of the pioneers of our movement in the Soviet Union.

All in all, it was amazing for me to watch those precious children of God blossoming right before my eyes into the most beautiful flowers of faith. People who, prior to the workshop, did not even believe in God, now were making conditions of indemnity such as fasting, praying and even fundraising, and loving every minute of it. All I can say is that God's love contains amazing power of transformation which is the miracle of salvation and the key to the Kingdom of God.

I would like to thank God and our True Parents from the bottom of my heart for having given me the opportunity to participate in this most historical providence in the Soviet Union. It is my heartfelt conviction that one of the key elements in the recent success of democratic movements in that nation was the victorious conclusion of our True Parents' providence during this summer campaign.

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Encountering the Heart of the Soviet Students

By John Morris

This testimony is drawn from two of the 10-day workshops that I coordinated with David Stewart as lecturer and Kathleen Burton as the "mother" figure. I also participated in one 5-day and two other 10-day workshops as a group leader.

Winston Churchill has spoken of the Russian character as an enigma wrapped in a contradiction and presented as a riddle. I often found that to be very true this summer with the Russian students whom I encountered in our ILS workshops. The complexity of "Cain" and "Abel" characteristics within young Russian men and women was quite striking. It was not so noticeable in the Ukrainians, the Byelorussians or the Uzbekistanis.

We had been warned of the loose lifestyle of Russian students but, generally, the caliber of these students was quite good. Most of them were very honest and hard-working. They are largely immoral about some things, due to the environment in which they grew up, especially the students from Moscow. Smoking and drinking is extremely common in their culture. It is also widely accepted that young people will have different sexual partners.

At the workshop camps, none of these things were allowed, not even holding hands. With few exceptions, students obeyed these points without complaint and listened intently to the lectures, which were all given in English. This was a hopeful sign for the future of these students and the

republics they represent.

Almost all the students were into competitive sports and loved to be physically active. All the students had been very well trained to think in a logical manner and to reject anything that they could not accept within the bounds of logic. On the emotional side, the students loved America and were fascinated by the staff members from America and wanted to know about their life experiences. They have a passionate longing to come to the States and see America for themselves.

I heard many personal testimonies this summer. All of the students talked about their lives as if there was nothing extraordinary about them. They were more interested in hearing about the American and Western members. However, so many of their testimonies revealed lives of incredible suffering. Often I would break down in tears, much to their surprise at first. But then, their hearts would open and sometimes they would cry with me, perhaps for the first time ever.

Galina

Some students stand out in my mind. The first is Galina, 21 years old, from a country village in the Ukraine. Her mother was born in one of the concentration camps of WW II in Poland. Galina is a brilliant student on scholarship at Kiev University and works as an aide to one professor on the campus. Under the direction of her rector (president of the university), her initial intent was to "investigate" the Latvian ILS and report back to him.

Galina grew up in a very suffering way. Her mother was crippled from her early

days in the concentration camp. Galina's father left soon after she was born. Her mother raised her alone and she received a great deal of persecution growing up. At the workshop she experienced God's love in a profound way and after her 5-day seminar, decided not to return to give a report, but to continue on to the 10- and 21-day seminars.



humility and sensitivity helped her over the 10-day seminar to experience a deep and binding relationship of love with others. She could recognize the presence of a "first cause." These were things she had not experienced since she was a very young girl. She expects to work closely with CARP in the future.

Tasha, from St. Petersburg, is one of two world-renowned eye surgeon supervisors and scientists at a very unique clinic. She oversees multiple, highly sophisticated operations (sometimes 12 at a time) at her clinic. She has pioneered eye-research surgery technology, much of which is now used in America. Tasha is 35 years old. She is vivacious and still single. Her mother was instrumental in bringing her to the workshop.

Tasha's mother is also a well-known doctor with political connections who had attended the recent conference in Washington, D.C. for Russian leadership. She was so impressed with Father's agenda that she persuaded her daughter to attend a workshop as soon as possible.

Olga

Olga is 23, a psychologist and daughter of a former world-champion chessplayer who trained Spassky and other Soviet chessplayers for almost 20 years. Olga's father died 12 years ago. Recently, about two years ago, Olga developed paralysis of the

throat. She has struggled to eat throughout the past two years and was physically and emotionally drained by the time she attended the workshop.

In the last three days of the ten-day seminar, I met Olga and throughout our discussions she was able to perceive the spiritual implications of physical healing. During that three-day period, I gave her Shiatsu massage to the head, throat and shoulder area. We both did a prayer condition and she was able to resume eating normally soon after.

She left at the end of the 10-day seminar, but when she arrived in Riga, before catching the train to Moscow, she had a spiritual experience. Overwhelmed, she changed trains to Vilnius on her own volition and attended the 21-day seminar there and felt she could not leave. Olga became completely transformed, giving out love that she was not able to feel before. Her spirit and countenance became bright and energetic, a factor that will be manifested in her work back in Russia.

The last student is also named Galina. She is from Tashkent and is the mother of a two-year-old girl. An Uzbeki, Galina is the first person to join our movement from that republic. She is a history student, a quiet and thoughtful young woman of 23 years. She may have had one of the most profound experiences of God's love that I encountered throughout this summer.

Her prayer and expression of heart was evident during the seminar and she fully intends to work with CARP in Moscow. She has some physical limitations, of which a heart problem is the basis. She comes from a volatile community, with ethnic strife and violence as a daily way of life. However, she impressed me with her courage and perseverance to become a person of the Principle, and carries with her a vision that thousands of her fellow students can attend the Blessing in 1992.

From the more than 600 students, parents and professors which I encountered this summer, I have eternal memories that will keep me working for the fulfillment of God's providence, not only in the former Soviet Union, but also with new hope for what can happen here in America.

Igor, an ILS graduate, is 19 years old. His father is a professor of 20th century American history at Moscow University and is nationally known. Igor studies 19th century American history. He is slim, fine-looking, articulate, poised and versatile. Igor has accepted most of the Principle and has tested the major points in a thorough manner. He could play a significant role in CARP's future in the Russian republic.

Anton, from Tashkent, is a 24-year-old academic living in Moscow. He is a physicist who attends many conferences. Like Igor, he has a brilliant, logical and sophisticated mind. However, he is unlike Igor, whose family has had affiliations with the Communist Party and Komsomol, which has given them the opportunity to travel as part of the Nomenklatura.

Anton's life, on the other hand, has been one of poverty and struggle. His mother, sister and two neighbors share one tiny room with him, all sleeping on the floor. He remembers sleeping on a bed only when he was a little boy in Tashkent. His parents have been divorced since that time.

Anton lives on 200 rubles per month to support his mother and despite his academic brilliance and attendance at many prominent seminars, he had almost no hope for his future. Then, he heard the Divine Principle. After his 10-day seminar, Anton returned to Moscow. He walked about the streets, looking at the people and realized they all "looked dead."

Within that same day he turned around and went to a 21-day workshop in Lithuania, knowing that he would have to attend a science conference in Siberia a few days later. He had never encountered such love and transformation within himself and those around him as what he had experienced in the workshops.

Natasha & Tasha

Natasha is 23 years old from Moscow, an internationally placed Ph.D. in physics, working jointly with an American-sponsored program in her university. All of her studies and research have been carried out without her ever leaving the former Soviet Union. Her father is an internationally recognized physicist, and her twin sister's husband is German. Natasha's

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Soul of Russia as God Restructures the World

By Erin Bouma

The phone rang in my Moscow flat at 8am Monday, August 19 with the Gorbachev had been replaced. Soon there were reports through the Moscow grapevine of military tanks, motorized rifle and airborne divisions entering the city.

I had an appointment on Monday evening so I ventured forth and travelled crosstown on the Metro. I observed that folks seemed serious but not filled with fear. The most politically active among them were crowded around single, type-written sheets taped to the Metro station walls. They contained Russian President Boris Yeltsin's response to the putsch calling for protest in the form of a nationwide strike. Penned in were pleas for citizens to mobilize by gathering to defend the Russian parliament building and Yeltsin himself, both very likely targets of the takeover.

I met two Russian friends in the metro station and they excitedly shared news and rumors of the day circulating in institute circles. They were both anxiously anticipating a serious setback of liberalization.

I tried my best to reassure them but the weight of a painful and discouraging history pulls heavily, even on the most righteous Soviet citizen. For them, the broadcast rhetoric of the junta carried all-too-familiar phrases from the "bad old days," and they couldn't be certain that the gulag and years of terror were not to be visited upon their nation once more.

Spirit of Determination

I returned home Monday evening with a feeling that in place of real hope, most Muscovites had a spirit of determination to preserve their new-found freedoms. Based on that foundation, however, many people resolved to gather at the Russian parliament building ("White House") and take their stand to defend democracy. This was truly an act of courage and faith and it forged a spiritual unity of righteousness which caused even some of the military units to position themselves inside the people's makeshift barricades and turn their turrets outward against attack.

Tuesday, Day 2, dawned with a flurry of phone calls, particularly since it was not possible to reach Riga by phone any more. Outside of the CARP headquarters there, the staff witnessed a shooting but resolved to keep their Divine Principle workshops going, for thousands of Soviets, without interruption. It was hard for them to get much news and many of their student participants feared the worst and were unable to sustain the previous high energy of the seminars.

That morning I met a Soviet professor and his wife at my apartment, where we shared about the church and True Father for two hours. Dr. Gregory Yablonsky had met our movement and attended a seven-day workshop in the American Midwest. He had come with his wife to a Sunday service and was trying to buy an airline ticket to Seoul for the ICUS conference. They both expressed a strong desire to study more Principle and work with our movement in the USSR. After our sharing, they were headed to the city center to participate in the historical mobilization there.

I also met with a couple who are my spiritual children at a central metro stop to exchange foodstuffs (cooking oil for chicken bouillon and rice they were offering for a recently arrived Japanese wife and her children) and news. Sergey and Dina were also going to the "White House" where it had been reported that Yeltsin was speaking atop one of the tanks to the crowds gathered there, calling for Gorbachev's release or, at least, examination by outside doctors.

Again, typed notices posted unmolested in the metro stations

were attracting large crowds hungry for information and many ready and willing to follow Yeltsin's bold leadership. At one of the major transfer stations, the radio frequency of an unofficial station was posted for people to tune in for resistance news.

Our brother Jesus Gonzales, in Central America with CAUSA for years where he witnessed many coup attempts, made it a point to go to the city center in order to climb fearlessly aboard one of the Soviet tanks. His secretary reported to me that he wouldn't get down, despite her pleas.

Jesus and Larry Moffitt were in Moscow for a couple of months to invite leading Soviet politicians to the Founding Conference of the International Federation for World Peace in Seoul. The timing of the putsch one week before the gathering in Korea, although externally initiated on the eve of the signing of the All-Union Treaty, internally served to disrupt and undermine what would have been a very healthy Soviet delegation committed to participation. For instance, many Soviet republic presidents were prepared to meet with True Father the following week.

Nevertheless, Father spoke in Korea about events in Moscow, and when his message was relayed to members here, it was short and clear: the coup leaders had no support in spirit world and therefore could not last. Spiritually, both the Russian Orthodox Church and Pope John Paul II publicly stated their support for the absent Gorbachev and called for his reinstatement.

By Tuesday it was also evident that Yanaev & Co. had little active support in the physical world. Among all the nations, only Cuba, Libya and Iraq solidly lined up behind the putsch leaders, with some rhetoric from the PLO, Vietnam and Sudan (who had not benefited from Gorbachev's policies) suggesting that a new era would be most welcome.

After Tuesday midnight, a half-hearted assault with armored personnel carriers moving toward the "White House" at the Krasnopresenskaya embankment met the front lines of the Russian resistance. These defenders of Russian/Soviet freedom were primarily Afghan War veterans in the 20s, reunited and dedicated to a cause they truly believed in. These "Afghantys", as they are known, played a key role in the defense of the Russian parliament: organizing the construction of barricades, instructing novice volunteers, keeping uninitiated civilians off the premises and, ultimately, sacrificing three of their own as martyrs.

The three protesters, a new generation of heroes, were among the few casualties of what could have been a very bloody showdown. Two of the dead heroes were decorated veterans from the Afghan campaign. Thousands of Muscovites turned out for their decoration and burial the following Sunday, and heard Yeltsin asking forgiveness from the young men's parents since he "could not protect their sons." Also speaking at the commemoration were a deeply moved President Gorbachev; Elena Bonner, widow of Andrei Sakharov; and

the new American ambassador to the Soviet Union, Robert Strauss.

Interestingly, one of the champions killed by the tanks was a Jew, and Soviet TV carried the Jewish burial rites for him. The *London Observer* said: "That a Jew has died for the new Russia, and has been honored by Russia as its loyal son, is itself an event of considerable and perhaps hopeful significance." The burial of the two other young men of mixed national backgrounds was conducted by Russian Orthodox Patriarch Aleksii and also televised.

Satan on the Run

By Wednesday, Day 3, reports were coming in of splits inside the State Committee for the State of Emergency, and that some key members had resigned or been taken ill. Then, at midday, it was announced that President Gorbachev, being held in the Crimea, would be released in the custody of President Yeltsin. The end was in sight; Satan was literally on the run.

"We won!" said the excited voice of one Russian friend over the phone that after-



Erin with friends in Moscow.

noon. And when we met, a "V" victory sign conveyed much of the spirit in the air. The test that history had presented to the Russian/Soviet peoples had been passed with flying colors. The fight for democracy and the unity engendered had caused power to shift from dictators on high to the true will of the people. Displaying courage and commitment, the citizens of Moscow, Leningrad and a few other cities had boldly stood up to intimidation. They had collectively and firmly asserted that they were going to take responsibility for their own future.

A dramatic and decisive democratic revolution had finally been experienced in the USSR, after observing on the sidelines such events in Poland, Czechoslovakia, Romania and East Germany during the previous two years. At last it was possible to pass judgment on the communist party and its 74 years of misrule and devastation.

One of the most dramatic ways in which communism was judged was the three suicides in the ranks of the conspirators. In the wake of the failed putsch, interior minister Boris Pugo, military advisor Marshal Akhromeyev, and communist party

business manager Nikolai Kruchina, seeing their careers and world collapse around them self-destructed. Political suicides, however, are not a tradition in Soviet history, perhaps owing to the fact that in Russian Orthodoxy, suicide is considered such a grave sin that it is inappropriate to hold a normal burial service for the victim.

Further agonies of the soul were anticipated for other party members as both investigations of the conspiracy and the transfer of party assets to the state might well lead to sensational revelations. Truly, the wages of sin are death and, if not death, then the torment of criminal and immoral deeds coming to light.

The second repudiation of communism was the spontaneous attack by 10,000 citizens on the hated monument to Feliks Dzerzhinsky, founder of the Soviet secret police, outside KGB headquarters in the center of Moscow. With "Iron Feliks's" fall from grace, the statue of a man responsible for tens of thousands of deaths met its own end harnessed by cables and then lifted onto a flatbed truck accompanied by cheers from the crowd. One witness who had herself spent four years in the gulag explained: "All of our lives the KGB was stronger than the people. This is the first time in 70 years that the people are stronger."

Resurrection

The "crucifixion" of Gorbachev saw him locked away with his family in the tomb for three days. He reemerged on August 21 in one piece because both he and Yeltsin had kept faith throughout the nightmarish trial. The foundation of substance was fulfilled by Yeltsin, who united the people and pressed the demand for Gorbachev's safe return. The two major political figures of the USSR, the elected populist Yeltsin of the Russian republic and the crusading, embattled Gorbachev at last found they had more in common than they thought and supported one another on the side of democracy.

But Mikhail Gorbachev returned on Wednesday night to a new reality in Moscow: everything was changed and everything was the same. The political environment was dramatically altered with "people power" an entirely new experience for Soviet activists. Yeltsin, the figure for whom the crowds chanted. At the same time, the daily grind for millions of Muscovites continued unaltered, and the bulk of unresolved problems Gorbachev had left behind when vacationing in the Crimea were still waiting for him. But new possibilities were now opened to begin to tackle those same old headaches.

Fortunately, Gorbachev could publicly repent for his poor judgment of men and his misplaced trust in the communist party. True Father sent messages of congratulations and good wishes to both Gorbachev and Yeltsin in hopes that they could see the hand of God in the extraordinary events unfolding around them.

The Soviets also learned another most important lesson: that they were in no way militarily threatened by the West. When Russia's fledgling renaissance was almost crushed by tanks and censorship, Western nations extended moral support and a helping hand and not for one instant sought to take advantage of the USSR in its hour of vulnerability.

Some headlines called August 19-21 "Three Days that Changed the World." This is God's restructuring at work in the Last Days. When Satan strikes first and is defeated, then God can respond on a new foundation, pouring forth abundant blessings. Heavenly Father's gift of prosperity and guidance are especially needed now that rising expectations of the people of the reshaped Soviet Union are opening to God's love and truth.

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Blessed Children's First Summer Camp In Canada

By Mrs. Johanna Duffy

The first Canadian Blessed Children's Summer Camp took place from July 14 to July 18. The children gathered from different parts of the country in Toronto church headquarters on Sunday, July 13. There they registered and painted their names on their T-shirts, prepared and hand-painted by one of our sisters, Elaine Long.

Afterwards, they were brought by car to our deer-farm, Clearstone, where the Canadian church also has a few cottages down by the lake used for workshop purposes.

The children were divided into two groups according to their age. The oldest children's group, 8 to 12 years old, was called the "Challengers" and the second group, 4 to 7 years old, was called the "Sunbeams". These are the same age groups as our two Sunday school classes. All together we had 18 children attending the camp; it was actually all the blessed children in Canada of that age, except two (the rest of the Canadian blessed children are babies, toddlers and children less than four years old).

The "Challengers" were led with a firm hand by Mr. Stoyan Tadin, one of our business leaders in Toronto. He gave them lectures on the Divine Principle and internal guidance; he also settled all their differences in the camp with a wonderful heart. The kids just loved him as their camp Daddy!

The "Sunbeams," the younger group, were under my responsibility. They were really sweethearts, and I think it was a good challenge for me to try to give some quality truth and understanding in a simple way to a group of children so widely different in age, spiritually and physically. But they had many deep questions concerning Divine Principle and their own practical life of faith. One girl, whose grandmother went to spirit world recently, was very interested about the spiritual world.

One of the younger boys (4) was always drawing pictures during the lectures and did not seem to be interested in the lectures. But when I spoke to his father later on, he told me that after picking him up, they went into the train station and there was an older man sitting there. The boy said with a loud voice: "You are an old man; you will go to the spiritual world!"

From other parents, I also heard that young children of the same age group were

using words such as "providence" and "restoration," and were talking about what they could do to help the Messiah at this time. This is really showing that young children have the capacity to grasp a lot more than we think. It urges us to try to be better teachers and parents so that the young ones can inherit the True Parents' standard through following our examples.

Varied Schedule

The workshop was not only lectures and prayer meetings. If we look at the schedule, we can see that from 10:30 to 11:30 a.m., there was artwork centering on lectures. During that time, the children were draw-

really put his heart and soul into the work with the children (not only through the recreation time, but almost around the clock). He was their uncle or the big brother they would have liked to take home with them. They would always trust that Richard would give them an extra game in their free time, or they could share their feelings with him, and for the small ones it meant helping them to bed, tucking them in, and drying their tears. He was always there when someone needed a helping hand. In short, he contributed very substantially. This workshop will be something memorable for the children for the rest of their lives.

Vaughn's "Day and Night" audiotape, which was a popular hit during camp.

On the last night, we had Reflections around the campfire, with marshmallow-roasting, and watched ourselves on the video which Uncle Stoyan made of our camp time. One the whole, it was a beautiful experience for all of us. For the staff there was lots of work and planning, but for the look in those children's faces, we would do it all over again. It was wonderful for blessed children to come together like this, being able to share their hearts with each other and with the staff members. They made friendships and heartistic bonds, and deepened their hearts through understanding Divine Principle, God, True Parents and their responsibility. Something which shone throughout the whole camp was their love for God, True Parents and True Children.

It was my privilege to participate and organize this workshop for the second generation, and to help them in their life of faith. Also with a grateful heart I will always be thankful to all the staff members for their sacrifice and investment of heart and time to make this workshop possible.

Reflection

The following reflection was written by Victoria Wilding (age 11), one of the older girls at the camp.

In the camp, we did a lot of things. They were all very fun and interesting. We did things such as prayer meetings, lectures, some games, some building, swimming in the lake, and singing. One of my favorite activities was art work.

In this period there were two sections: one was creating things, the other was drawing a picture centering on the lecture. In the first section, we made hats, wood figures, cutouts and some jewelry. Even though I am not so good at art, I like it very much. Another thing I liked very much was the lectures. I thought they were very interesting and educating. In the first lecture, we learned about causes and results: if we know the cause, we know the result, and if we know the result, we know the cause.

We also learned that the cause is invisible, such as God, and the result is visible, such as the earth. In the second lecture, we learned about the first blessing and how we get a better world with better people, and in order to get better people we must have responsibility. In the third lecture we learned about give and take action and subject and object relations. We learned that we live for God and God lives for us.

In the fourth lecture, we learned that Heavenly Father never changes. We also learned about the second blessing. In the fifth lecture, we learned what it means to be holy. We also learned that we have the ability to grasp the whole universe. Then, in the sixth lecture, we learned how to take dominion over the world. I thought that one was especially very interesting. In the seventh lecture we learned about the fall, our sins, and all the times that the Messiah could have come.

I think Uncle Stoyan is the best summer camp teacher ever. I also thank all the cooks in the camp. They were great. I thought the food was delicious, but one thing we all learned was to keep our feet on the ground during the lectures. I would have had more to say, but you're probably all going to fall asleep, so this is the end.



Recreation time with Richard Desjardins.

ing topics such as "give and take" or "How can I see God?" Four pictures from each child, put together on one big sheet of paper, were put up for a contest on the last day.

The children did the voting themselves by writing on a piece of paper the number of the picture they liked best—for that particular age group. There were three age groups, 4-5, 5-7 and 8-12. The winner of each group was given a little prize.

Another point in the program was recreation time which was divided up into two time periods for different group activities. Activities with Uncle Richard consisted of swimming, rope climbing, building things from wood pieces, as well as rope-sports and other outdoor games. The children really enjoyed their friendship and good time with Richard Desjardins, one of our French Canadian brothers, who

Arts and Crafts

The other activity during recreation period was arts and crafts, which I directed. The children were very creative and we found in the end that there was too little time for all their ideas. The first day the children made one sunshade for themselves and, when the oldest group had finished theirs, they helped finish some shades for the younger group. Hence, this was a practical lesson in the spirit of living for others and care for the younger campmates, who did not have time to develop their skills as much as the bigger children.

The second day we did a project together: a picture called "Unity," consisting of precut wood pieces put together into different figures and shapes, and painted by the children of both groups. Afterwards we glued them onto a piece of material for hanging on the wall.

The children had a great desire to send this picture to True Children so it was later framed and sent to East Garden together with a picture of the children participating in the summer camp.

One afternoon we drove the children to an outdoor swimming pool at "Golden Beach," close by our camp, and the children could have a refreshing couple of hours before returning back to the camp.

Another important person in the camp was Auntie Lilly (Uncle Stoyan's wife), who was always there at mealtime with some delicious food or at snacktime with some inviting refreshments. The hungry and thirsty children appreciated having her serving them when they needed it.

The weak point in our camp was our singing, because "None of the staff was first in line when Heavenly Father passed out the gift of singing ability." But we did our best anyway; we also used Sheila

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RELIGIOUS YOUTH SERVICE



RYS Renovates School in India

S. Asia Regional Project with WFIRC in Kochin, Kerala

By John Gehring

From September 16 through October 2, a team of 42 enthusiastic participants representing seven nations and eight religious traditions worked, discussed, listened and learned from their diverse experiences at the RYS project in Kochin, South India.

The site chosen for the RYS participants to work was St. Joseph's elementary school. The thousand-member student body had lacked any enclosed toilets, and when the monsoon season arrived, its three lower classrooms and large school yard would flood.

As a result of the labors and support of the RYS, a 120x25-foot concrete school yard was built, the three classrooms were elevated, and children could relieve themselves in a large red brick building with enclosed toilets. This labor of love was done in the subtropical heat as the service aspect of the Religious Youth Service project.

This, the twentieth RYS project, was held in the port city of Kochin in Kerala, known as the Pearl of the Arabian Sea. Kochin has historically served as the port of entry for peoples from all corners of the world. Visited by the ships of King Solomon, it is the site of the oldest Jewish community in India.

Later, Kochin welcomed the apostle Thomas, one of the original followers of Jesus who helped establish the roots of Christianity in India, with which the Syrian Orthodox Church connects its origins. Later the Chinese traded in the region and left as a legacy the still-used "Chinese fishing nets." Arab influence extends beyond the planting of Islam, while remnants of Portuguese, Dutch and English rule can still be found. The Kerala cultural legacy with its tapestry of history proved to be an enriching element added to this particular RYS project.

Local Support

This RYS regional project had the good fortune to receive the support of Mr. N.R. Menon and other members of the WFIRC (World Federation of Interfaith Councils) who worked with RYS project director Mr. Venu Goswami to shape the educational and cultural programs.

Distinguished local speakers addressed the RYS on such relevant themes as: "Values Education," "The Role of the Family in Society," "Compassion in the Rule of Law" and "New Approaches to Health and Healing." RYS participants also received talks from various spiritual leaders and had a rewarding experience when they were hosted at a Jesuit-run riverside spiritual center dedicated to the study of Hinduism and Christianity.

Participants of the RYS found in their daily routine a mix of activities that was designed to encourage prayer and meditation, service activity, group sharing, cultural awareness, and philosophic reflection. Participants' daily routine included morning prayer and meditation, five hours of hard work, an afternoon cultural program and an evening of guest speakers and small group discussions. A special day was given to writing reflections and creating objects of beauty (poems, pictures, sculpture) that could be shared with others.

The rigorous schedule of the RYS helped create an intensity in which each participant could get to know one another in a very short time. As a result of the cooperation at the work site and the efforts to create a multifaith community, participants' mutual appreciation of each other's character, faith and culture deepened.

The RYS participants who labored to complete the work at the St. Joseph's school were constantly reminded of the import-

ance of their work by the warm smiles and laughter of the children of the school. Each work day would conclude with the spontaneous gathering of groups of children who would wave and run behind the departing vans which held the participants.

A special parade through a section of the city was held in honor of the international participants. The student body, teachers, parents, and the school's smartly dressed band marched behind the participants and a large RYS banner.

Following the parade, participants were introduced by name and nation to receive a rose from the students. Festivities of song, dance, skits and remarks followed. The colorful cultural dances of skits and remarks followed. The colorful cultural dances of Kerala were a highlight. RYS participants reciprocated with songs from different cultures and a hilarious skit for the children entitled "Hunting for Elephants."

A sea of warmth and affection poured from the faces of over a thousand smiling children to create an unforgettable image in the minds and hearts of all who attended. The joy they felt motivated one participant to exclaim, "This is what heaven is all about."

Part of the uniqueness of this regional RYS program is that it was designed to give the RYS participants an exposure into the larger interfaith community. Through the invitation of the WFIRC (World Federation of Interfaith Councils) sponsors of the "World Conference of Religions," the RYS was able to take part in the opening day of this large international gathering of 300 distinguished religionists.

The conference's ceremonial opening featured several youth groups with the RYS as the largest contributor leading a candlelight procession for peace, which concluded with the singing of the freedom song "We Shall Overcome."

In the afternoon session, the RYS was able to present a program in which its educational director, Rev. John Gehring (USA) and RYS alumni Ms. Sangetta Barua (Bangladesh) and Mr. Arvind Sharma (India) could share with both the youth and the elders their vision of RYS's contribution to building a world of peace through fulfilling the ideals of interreligious harmony through dialogue and action.

Having just completed such a substantial project in the host city of Kochin, the impact of the testimonies inspired many of the conference's participants to make inquiries about bringing

RYS to their city and involving their friends and youth groups into the RYS movement.

The excitement and hope that the RYS brings to those who seek relief from the age-old animosities and divisions of the

past is substantial. With the vigor of youth and the spiritual legacy of the ages, the RYS continues to evolve and blossom into new, creative and healing forms of religious expression.

On October 10 in New Delhi, the RYS alumni invited Dr. Francis Clark, Senior Advisor to the RYS and Secretary-General of the IRFWP, to speak on the inaugural developments of the IRFWP and on the role he envisions the RYS taking in the development of the federation.

A report on RYS developments internationally was given by Rev. John Gehring. Newly appointed RYS Alumni President of India Venu Goswami shared with the audience a report of the events in Kochin, while Anjana Das shared her story as a first-time participant. Among the many guests of all ages were several professors, a retired general and a member of parliament.

At this occasion the foundation was laid for the creation of the RYS Alumni Association of India. Mr. Venu Goswami will serve as president of the Alumni Association through October 1993, while Mr. Khorum Omer was asked to direct the February 1992 regional project in Varanasi, India.

Four groups were formed which meet to discuss the following subjects: 1) networking and public outreach, 2) finances, 3) project planning, and 4) advisory responsibilities. It was realized that during this time when there are so few models of the spirit of cooperation, the RYS needs to establish its credibility with the public. Once the general public catches the sincerity of the commitment that RYS alumni have towards the goals of RYS, the needed financial support will become more readily available.

The RYS Alumni will meet monthly at various sites in order to make a clear two-year plan for its activities. Aside from a seven-day project in Bangladesh in January, and the two-week program in Varanasi in February 1992, a tentative plan for a regional project at the birthplace of the Buddha in Lumbini, Nepal in October 1992 is being discussed. Regional plans for South Asia will be coordinated by IRF representative Mrs. Ursula McLackland.

The RYS Alumni Association hopes to encourage worldwide participation in its programs for all qualified young people.

PHOTOS: Construction of the toilets; students performing a dance of S. India; presentation of a rose to each of the participants; and students and participants join in song at the end of the project.



By Julian Gray

Western Mobilization in Korea

In addition to 1200 Japanese brothers and sisters, about 220 members from 40 nations around the globe make up the "International Mobilization" in Korea. A growing contingent of members who will prepare here for their future blessing in marriage is among them.

In addition to our regular church activities, we are taking responsibility for the distribution and advancement of the Segye Ilbo newspaper, published since Feb. 1, 1989. This is but the groundwork for our interaction with the Korean community.

Our delivery area becomes our home church area, the newspaper becomes a vehicle for meeting people. We become ambassadors of our nation, indeed of the global community, working upwards from the grassroots level of society, a vehicle of hope for the future of Korea.

Reverend Chong, our Korean director, emphasizes that we came here to experience our Father's life course, especially to forge a connection with the early years of great deprivation and suffering which Reverend Moon, and the early members, experienced. He says we in turn must willingly endure such suffering and go on a path of tears, following in those early footsteps.

Nearly four decades of discipleship leads Reverend Chong to emphasize more our daily individual effort in Divine Principle study, prayer and public activity than wistful contemplation of cosmic providential progress. Through this we understand that much depends on members' personal change and development for the progress of the higher Providence. First, we must overcome the division within ourselves, before we can expect to have created a spiritual condition for Korea's reunification.

It is a time, also, for those representing the Western rational, analytical approach to life to humbly come and approach the more heart-oriented culture of Korea.

Thus we international members are given a position to deal with the course of the fall, with the nature of the Archangel. The position of servant is the lowest, and members sometimes experienced a severe challenge in the face of a culture so different.

We in the New Eden have to fulfill the position of feeling loved less, yet gratefully continuing our mission despite this, rather than resenting being placed in a position to restore original historical failure. The challenge, therefore, is to grow through this and take our real position beside our Korean and Japanese brothers and sisters, as sons and daughters of God.

For Unity

I believe we were brought here to be an offering not only for a unified Korea, but for the substantial realization of the "Unified World Nation," which was Father's declaration initiating (spiritually) our Mobilization, following the successful 1988 Olympic Games. More than two years ago Father said that we are to serve the world; and indeed, we feel how much our being here is for the sake of the world-level Providence, since the Mobilization membership is a microcosm of the world's peoples.

If we can create unity among ourselves, a way forward to a substantially unified world is set up.

For many of us who thought ourselves *already* trans-national, trans-cultural people, it has been an awakening of the reality of what it takes to overcome much historically divisive barriers. Here we must learn not just *self-denial* in the classic, traditional religious sense, but a similar religious denial of our cultural inheritance, which is more deeply ingrained than we realize. In Korea, our identity as a product of a particular cultural perspective is challenged and enriched in the environment of a culture nurtured by God's Providence.

A clear example of this is the vertical quality of relationship in Korean society and, moreover, in the family. Children relate closely with their parents, often seeking their opinion and guidance in important decisions until a much later age than would be common in the West—including, of course, choice of spouse. Through parental involvement with children on such a fundamental level of life, the generations are closely bound together. It is not uncommon for couples to live with the husband's parents, or for a single man or woman to stay in the family home until

marrying, even until the late twenties. In the West, we often feel a little ashamed of dependence on our parents later in life; in Korea it is refreshingly the opposite. No Korean ever felt their individual identity threatened by a close bond with their family: the Koreans have a very strongly developed sense of their own identity and value *because* of this close tie.

Similarly, I have often thought how important the link is between the members offered to Korea and their home nations. I feel sorry that we Mobilization members have not always had the heart to nurture the precious link between ourselves and the nations offering us.

The offering to Korea is not being made just by the members here: the members are the means, and the medium, by which each nation *itself* makes an offering. So we are not so much members who changed mission, but an extension of our parent nation, in Korea. I feel that by sacrificially giving up members to serve the Korea Providence, each nation can earn a great blessing. This, I am sure, was our Father's thinking: not just for Korea's sake, but for the sake of the world.

Little Angels Back After 16 Years!

Don't miss the Little Angels Children's Folk Ballet of Korea, which will be returning to the United States after an absence of 16 years. You can see them in a special performance to be held at the Manhattan Center in January, 1992. There will be two performances, afternoon and evening. Please call (914)941-6082 for details.



USA Teen Hurt in Korea Accident

By Mrs. L. Rapkins

Around the first of September, 35 young teenagers set off for Korea once again to study at the Little Angel's school-Sun Hwa Arts School.

One of the students, John Sapp, has had a very difficult year thus far. The first of September, when he was almost set to leave for Korea, he unexpectedly had to undergo major surgery and had to leave three weeks later than the other students.

Then, in Korea on October 20, John took a frightening fall of about 40 feet. He sustained several injuries—a collapsed lung, two broken bones in his right arm, and injury to the 3rd lumbar vertebrae. Miraculously, he is alive and not paralyzed, but he will be in a body cast for several months.

Mrs. Sapp had to fly over to help care for

him and to bring him home when he is capable of travel.

Richard and Barbara Sapp have been faithful members for many years and are part of the 35 couples' blessing (1976). They just moved to Florida in September for Home Town Providence and haven't located jobs yet.

We bring this to the attention of our members in the hopes that many will be inspired to pray for John's speedy recovery and perhaps make some donation of money (no matter how small). Their address is 5214 Ortega Forest Drive, Jacksonville, FL 32210.

It is very likely that such an accident is payment for some greater cause. But in addition, a serious accident or illness can become a moment for encouraging us to bind together into a more tightly-knit caring fellowship, and to manifest the true meaning of unification on a very personal level.

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Manhattan Church Takes to the Seas

By Peter Duveen

We were about a mile off shore. It was a chilly, murky morning on Long Island Sound. Intermittent showers were soaking us to the bone. Mrs. Karen Smith, our captain, was busy tracking down a school of Blue Fish. As the next rain cloud began to drift overhead, Karen noticed an unusual crackling sound. She first checked the radio, but it hadn't been turned on.

Then, peering over to Rev. Wayne Miller, the other member of our three man crew, Karen noticed that his hair was standing on end like a cartoon character with his finger stuck in an electrical socket. Rev. Miller and I returned her stare, and noticed that her hair was doing the same. The crackling sound, it turned out, was coming from the ship's radio antennas, which were charged (as was our hair) with static electricity generated from the rain clouds that were passing overhead. Lightning was preparing to strike.

This was not a high school experiment in a laboratory where the variables were carefully controlled. It was out on the open sea, and there was no place to hide. The static came and went a few more times, and then left us alone. The crisis had passed. Such are the challenges one meets when venturing out of port with Ocean Church.

It was Rev. Miller who, realizing that Ocean Church had the resources to bring new guests from our witnessing team out to sea, first strengthened ties with Ocean Church. He came to understand that Manhattan District and Ocean Church would both benefit from a closer relationship. We needed each other. And since True Father had given recent direction emphasizing the Ocean, we were all enthusiastic about getting involved.

The turbulence on the water's surface was not from some undersea current, but

from a school of bunker that had been cornered by the voracious blue fish and were scrambling to the surface to escape. That's the spot where we put down our lines. A strong tug pulled my rod toward the water. I struggled with whatever was at the other end, winding in the line vigorously as the mist covered my glasses and drenched my pants and shirt. Suddenly my rod jumped backward. The beast had made his escape by chomping through my 15-pound test line.

A tug on Rev. Miller's line was followed by a struggle between man and the sea that ended with one of the sharp-tooth blues flexing its muscles as it lay on the deck of our Good Go. Karen Smith, cautioning us on the blue's sharp teeth, extracted the large hook from deep in the fish's throat. But her nimble fingers were not quite fast enough. The blue's teeth took one last swath at Karen's fingers before the hook could be extracted, leaving a slash that immediately drew blood and graphically demonstrated Karen's previous remarks.

Good Gos

True Father directed Mr. Kamayama to build more than a hundred Good Go boats in 1980. By 1982 they were ready to go. Now they lie at ports throughout the country, under the jurisdiction of experienced captains trained since True Father initiated Ocean Church in the 1970s. They are virtually unsinkable craft. A layer of foam inside the boat keeps it afloat even if it is filled with water.

Problems that the first Good Gos experienced were finally ironed out, and the new boats were quickly utilized in Ocean Challenge, the great giant tuna competition

that takes place in Gloucester every year. The boats and crews proved to be competent in landing the giant tuna. This year, 5 of them—one weighing more than a thousand pounds—were caught in a single day.

Our expedition landed 3 more blues before we decided to head back to port. The catch was rushed to Camp Sunrise, where

it was quickly cooked up by the resident gourmet chef, Kimiyaki-san, and served to a 2-day workshop. The smell of fish entrails emanated from our clothing as we wondered around the camp deciding how to cleanse ourselves and once again enter the company of normal human society.

Manhattan Church went on more than 10 expeditions, some with workshop guests,

others with a crew of members of the congregation. But we were particularly pleased when Rev. Zin Moon Kim agreed to join us with Ocean Church's leader, Mr. Tateo Sato, for a day on the ocean.

Next spring, as the waters warm up a bit, Rev. Miller plans to charter one of our larger craft for a 70-mile excursion to the Hudson Canyon, an underwater formation above which the vast variety of denizens of the deep, including the giant tuna, congregate. Manhattan Church is richer for Ocean Church. Our thanks also go to John Williams, who captained several expeditions with us to the deep Atlantic; Lisa, Lina, and Leanne Kim, and Laela Mpolokeng, who joined us on many of our adventures; and Sedick Mouada of the National Witnessing Team, who let us accompany him for a couple of days on his Good Go in Gloucester during Ocean Challenge this year.

We're looking forward to the next season.



NY City Symphony to Carnegie Hall

The New York City Symphony returns to Carnegie Hall for a concert on December 1, 1991. This concert marks the beginning of the orchestra's 65th concert season.

Featured on this program will be the Lee sisters, a trio of musically gifted sisters who will perform a new work composed especially for this concert by the orchestra's composer-in-residence, Kevin Pickard.

Pianist Kyung Mi Lee will perform as a soloist in Mozart's *Piano Concerto No. 20*

in D minor, K.466. Her sisters, violinist Kyung Shin and cellist Kyung Jin, will join Kyung Mi as a trio in Kevin Pickard's composition.

In addition the orchestra will perform Johannes Brahms' *Academic Festival Overture* and English composer, John Rutter's *Magnificat for Chorus and Orchestra*.

This concert will be the orchestra's first appearance since its historic concert in May at Carnegie Hall with the rock group Ancestors. That concert received good reviews in the New York Post and the South Plainfield, New Jersey Reporter.

Tickets for this concert can be obtained by calling the New York City Symphony office at 212-947-3362.

LETTER

Chernobyl Children

Dear Readers:
I was on the ILS staff this summer in the Baltic republics. I have been assisting the Children of Chernobyl Fund and had brought money to donate.

Gennady Grushevoy, a Supreme Soviet deputy and director of the Fund, was so inspired by our ideas of leadership and the example of Rev. Moon that he personally visited the 21-day training site.

I request that any readers of *Unification News* who might like to bring some children to their community for a health visit please contact me. This is a great hometown, tribal messiah, U.S.-serve-the-USSR project. I have a packet of information for those interested.

You can write to:
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Parents as Founders of a New Culture

By W. Farley Jones

This is an excerpt from a sermon given at the Albany, NY, church center.

Any new society must have a starting point. If we are going to envision a seminal family or a new global family, that family must have a starting point. The starting point for any family is parents.

This past year I had the opportunity to go to Peru. There I saw a statue of a man known as Manco Capac. That statue was built outside of a city called Puno, which is 11,000 feet up in the Andes right on the shores of Lake Titicaca. By legend, Manco Capac and his wife Mamma Occlo are the founders of the Incan empire. This is what the Peruvian people teach. They celebrate every year the founding of the Incan empire, which was centered in Peru and which was a very advanced civilization for its time.

The legend of Manco Capac and Mamma Occlo is very instructive. The legend is that they were born out of Lake Titicaca, and they were given the mission to found the Incan empire. They were given this mission by the Son of God. According to legend, Manco Capac spent his time teaching the men agricultural skills and Mamma Occlo spent her time teaching the women domestic skills. We can think, then, that what they were doing is investing themselves for the sake of the other members of their society. They invested themselves from the point of view of parents. They were parents of this civilization.

That civilization prospered and flourished based on what these two people did.

So what is the lesson? The lesson is that a good society starts with good parents. That is true of a family and it is also true of a society.

This is also the lesson of the Bible. What the Biblical text in Genesis is telling us is that human society started with something other than good parents. We are all familiar with the idea of Adam and Eve being expelled from the Garden. However this story is interpreted, it at least means that they started things from an alienated posture—alienated from God and alienated from their own true selves. In some way their humanity was compromised.

Further, this compromised humanity obviously affected their descendants. One son kills the other. In that family is what 20th century psychology would refer to as a dysfunctional family. Yet it is this family, originating in these parents, that Genesis tells us is the root of our human society.

So what Reverend Moon teaches that to get a new start, we need new parents. His term is "true parents." The central position of the good parents of human society must be restored. It is a kind of simple idea but a very deep idea and, of course, an idea with vast implications.

Now, to come right to the point, this is what Reverend Moon understands as his own mission. This is the role that he and his wife have been attempting to fulfill. Let me quote from a talk of his given at the "Assembly of the World's Religions," a meeting held in 1990 in San Francisco and sponsored by the Unification movement:

"In a family, the relationship among brothers and sisters exists only on the

premise of common parents. A family has to have common parents. Thus, before this world can enter into the realm of true love and true family, the true parents' position has first to be established. To help fulfill this very position, I have been called upon by God. For this objective I have dedicated all. The Unification movement I am deploying worldwide, the ecumenical movement and all other projects I have sponsored covering all fields—academic, educational, media, technical, business, financial, etc.—were envisioned with this one purpose. I have suffered persecution and confronted death with only one purpose in mind, so that I can live with the heart of True Parents, to love races of all colors in the world more than my own parents who gave birth to me, and more than my own brothers and sisters."



W. Farley Jones

The position of parents—parents of true love—is foundational to the development of a new global society and a true global community. That is the position that Reverend Moon is trying to establish in human society. It is, of course, an enormous task.

To say this another way, we may say that God is universal spiritual Parents. But as a universal Spirit, we are never going to see Him, we are never going to touch Him, we are never going to shake hands with Him. At the center of God's being is a heart of love, the heart of a true father and mother. To express this heart, though, God needs representatives on earth. That is the

position of universal parents. That is the position that the Bible tells us was not fulfilled.

God's purpose is to realize one universal family, a true global family. To do that he has to start somewhere and thus he starts with a seminal global society. That new society, promoting the value of true love, in turn finds its origin in the position of true parents or parents of true love.

Reverend Moon is offering a new possibility, one which I believe to be worth exploring.

But above all, why not try to live your life consistent with the ideals of global family? Broaden the scope of your service and love. Look for opportunities. They will be there. Also, connect your life more fully to God. In these ways you can advance the cause of global family most deeply and you will be the better for that.

Finally, it may be said that what Reverend Moon is calling for, and pointing the way to, is a type of global spiritual renewal. This is needed not only on the world scale but, more immediately, in our own nation. The problems we face as a nation can in large measure be traced to moral confusion and spiritual decline. Unfortunately, this is happening "on our watch." We need to effect a moral and spiritual renewal in our society to arrest the ominous trends we face and move toward a brighter future. The relevance of Reverend Moon to this task, it seems to me, is that he is offering the "new thinking" and new vision that can assist this turn-about.

So, we are living in a very exciting time. Vast, surprising changes are taking place, apparently very suddenly. As we approach the year 2000, many other great changes will develop, not a few of them in the direction I have been discussing. We all need to do our part. Assuming we do, great things can happen.

The complete text of this address, "Building the Global Family," can be obtained by writing to: W.F. Jones, 28 Second Street, Troy, NY 12181

My Heaven, or Providential Potato

By Christopher Rood

Father's "Founder's Sermon" was quite stimulating, and had that present-day feeling that sticks to your ribs like a hearty meal of meat and potatoes. It had me shaking in my wing tips, realizing again how my inadequacies as a person, and especially as an American, can never let me rest unless I find a way to be a real contribution to God's providence. A follower, supporter or bystander is not a heavenly place any longer.

I feel challenged to get off my duff and generate action. Become a "Sunnie" instead of a "Moonie". Otherwise, like the millions of "couch potatoes" in America, I might turn into a "Providential Potato."

When I was asked several times, by MFT team mothers and a couple of leaders, what I wanted to do in the future, my mind was blank except to say that I was doing what I wanted to do—working for God and True Parents. I could certainly justify that,

then. I felt for a long time that because of a completely secular and sinful past before the church, once finding spiritual life and personal experiences with God and True Parents, I didn't see myself "becoming" anything other than an object to be used by Heaven for anything that was needed. For a time, that lifestyle was my Heaven.

The past sixteen years working under the Japanese who came to America, I willingly and gratefully accepted the procedure of strengthening my internal consciousness by inheriting their attitude toward things. Their history thousands of years older than mine, and Father's desire for us to inherit internal education from them, supplemented immensely the quest for my Heaven.

Anyway, I often pictured myself as a boy in the Orient being raised by some old, wise spiritual teacher. Instead, the "teacher" had come to me. But the environment in which to participate in the learning process seemed to contradict the pure essence of what was being taught. The veracious threads of principle were intoxicating. There were obvious impurities that filtered inside with the precious drops of nourishment, and that emphasized to me that my Heaven wasn't automatic—rather, it had to be earned and then fought for to be retained.

Secular Demands

Now, as a Blessed family, there are many secular demands that shake the very foundation of my years of internal bliss. Simultaneously, Heaven is calling out to me to adjust my own personal priorities as an individual and as a family unit. I feel like

I'm not just coming back down to earth but that I am being dropped back down to earth. Like God sending the escalator so often when we were climbing that rugged mountain, don't you imagine he would think to prevent us from crash-landing by giving us some kind of spiritual parachute?

A whole new era is unfolding and, having tasted Heaven, I naturally want to adjust things to incorporate all I have inherited to formulate our Heaven as a family. Father has laid out some directions recently which are pretty much leaving the wise decision-making up to us as individuals. He never forgets his children. His duties and direct responsibilities for some things are changing as well. He has the task of creating Heaven itself, and our Heaven is a fraction of the whole picture.

It would make it so much easier if we could go sit on his lap, as we did with Santa Claus, and have him magically depict each of our individual Heavens. (Dream on, Alice: Wonderland is just around the corner!)

My Heaven...has to be financially inde-

pendent. Then, I would take a few months each year to visit all my relatives, who are spread out across America like a tribal crusade. Then I would take off to do my foreign witnessing in the order Father described.

This is all a perpetual plan of lifelong service to bring people truth. The other months of the year would be utilized for a public mission (in addition to witnessing). Finally, the rest of my time would be some direct educating of my own children in a broader way than mere exposure to a classroom, like activities in nature. All of this intermingled with an occasional fishing trip and a game of golf!

This is it in a nutshell. Details are sketchy right now. As my parachute allows me some time to consider a target to focus on for planting my feet, I am thinking that I don't necessarily have to reestablish Heaven when I land. I should just bring Heaven with me...wherever I go, whatever I do.

God forbid that I land in a potato patch!

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PWPA makes offer to Bridgeport University

By Dr. Gordon Anderson

Dr. Gordon Anderson is the Secretary-General of the Professors World Peace Academy (PWPA).

On October 3rd, 1991, much of the United States was reminded about the activities of Rev. Moon when an article in *The New York Times* announced that the Professors World Peace Academy (PWPA) was planning to make an offer to the University of Bridgeport in Connecticut to provide fifty million dollars over 9 years in exchange for control of the Board of Trustees of the university.

I was interviewed as the representative of PWPA, although I myself was not doing the negotiations for the university project. It was exciting because *The New York Times* article was quite objective—it stated the facts and made some effort to distinguish Professors World Peace Academy from the Unification Church.

Shortly after that newspaper article appeared, I was called by ABC News, by the *Bridgeport Post*, by Associated Press, Reuters, WOR Talk Radio, National Public Radio, the *Boston Globe* and Cable News Network. I was on a satellite TV link with WBZTV in Boston down at the CBS studios.

Bridgeport is in an interesting situation. The mayor of Bridgeport has declared bankruptcy and Connecticut is in fiscal turmoil. Throughout the United States there has been a decline in University enrollment over the last ten years and the University of Bridgeport, in addition to the economic woes of the city that has traditionally supported it, has faced a decline from the peak enrollment of 9,600 to a current enrollment of about 3,800. They simply cannot survive economically. We did a thorough analysis of their financial situation and realized that they would need immediate help if that university is going to continue.

This proposal from PWPA stirred up a lot of controversy and brought a lot of critics of the Unification movement out to protest against any affiliation of the University of Bridgeport with an organization that was founded by Reverend Moon. This included concerned parents, other religious groups, and people who would like to see the University of Bridgeport go under for unprincipled reasons. All these protesters initially had the strongest voice in the local media.

The Presentation

There were banners and protesters out in the buildings and on the campus as we prepared to come and give our formal presentation on Saturday, October 19.

Very impressive people who have worked with projects supported by the Unification church or PWPA in particular came to give accounts of their experience and urged the community in Bridgeport to consider the proposal, stating that their fears about Reverend Moon and the Unification Church were unfounded. We had over a dozen speakers, including the former President of Costa Rica, and founder of the United University for Peace. Ironically, he had received an honorary doctorate in law from Bridgeport in 1981 and had given the graduation address in that year.

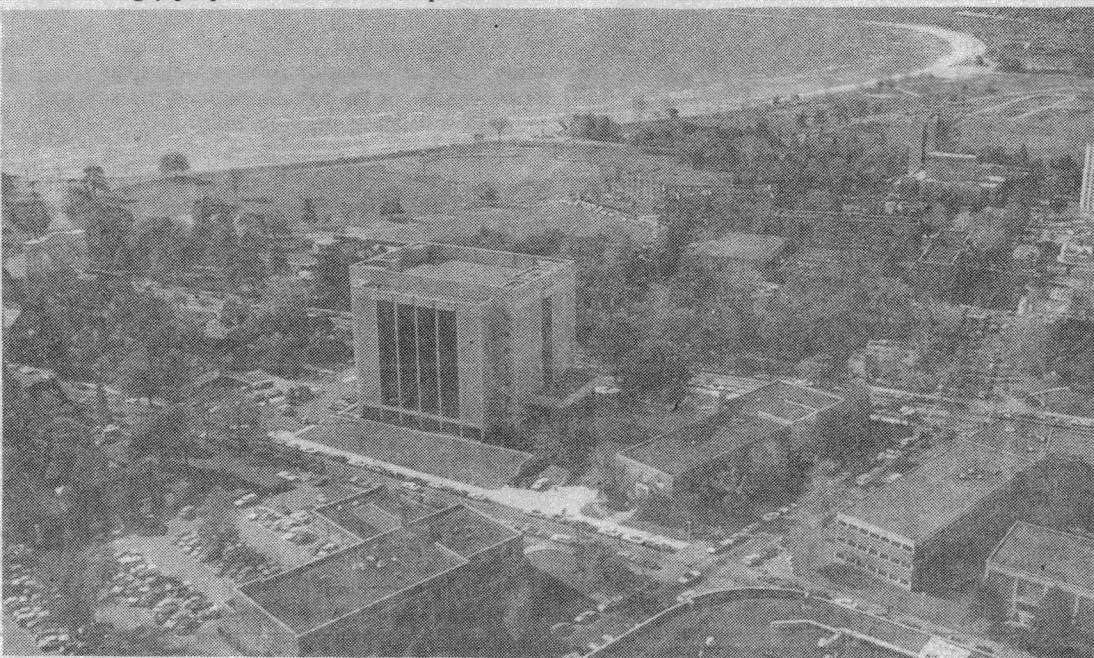
Dr. Rubenstein, a Rabbi and distinguished professor of religion in Florida State University, gave an impassioned address based on his fifteen years of association with Reverend Moon and with PWPA. He and several others said that there would be academic freedom. He gave an analysis of the current of universities in America and strongly suggested that this proposed affiliation would be beneficial both to the PWPA as well as the University of Bridgeport. Dr. Kaplan, president of

PWPA International and Dr. Kittrie of PWPA USA, gave an overview of PWPA and their experience working with it.

Dr. Anthony Guerra, a member of the PWPA university search committee, and Professor of Religion of Bard College, presented a vision and a statement for the university which was indeed impressive. He outlined the vision of a worldwide educational network; the development of a program at the university to help revamp the educational system in this country and elsewhere from kindergarten through college; and the vision of an oceanographic institute which would focus on developing the ocean as untapped resource for feeding hungry people in the world. He spoke about

All of these speakers, about twelve of them in all, gave very impressive accounts of the global reach of the PWPA and the Unification Movement. I felt that there was an education process about us going on in Bridgeport. There were about one hundred and seventy five people in the audience as the trustees had invited a number of people from the town including the bankers, faculty members, students, parents groups and others that had concerns. All of these I think had their vision expanded tremendously in a very short time because of high quality of the international speakers that we brought in.

Declined the offer



the idea for an institute for values to be located at the university as well as a world medical center to unite Eastern and Western medicine. All of these things would be financed in addition to the fifty million dollars that was promised to the university.

The vision of PWPA and the Reverend Moon for the university is to promote world citizenship among teachers and students. We did preliminary research and concluded that PWPA could provide, in a very short amount of time, at least one thousand tuition-paying students per year from Asian countries. Dr. Labban, a Muslim scholar and graduate of the London School of Economics, who teaches economics at the University of Alexandria in Egypt, came with a formal offer that if the University of Bridgeport would affiliate with Professors World Peace Academy, they could set up an exchange program whereby students would spend two years in Egypt studying in preparation for the University of Bridgeport and two years at the University of Bridgeport. He was prepared to guarantee 500 to 2,000 students per year.

Two US Congressmen, one a Republican and the other a Democrat, gave impressive and eloquent speeches about the work of Reverend Moon in America and particularly addressed the charge of tax evasion as a false charge. They expected the conviction would be overturned by the US government in the not too distant future, and stated that the Reverend Moon would be proved innocent in the long run.

Mrs. Kosaki, head of the Isshin Hospital in Japan, gave a very impressive speech about the medical center and its development there, and expanded the vision of what the medical center at Bridgeport might be. Isshin is a medium sized hospital which does about \$20 million dollars worth of business a year in Japan. It also has an outreach mission efforts in Thailand and other parts of the world where they have medical teams serving poverty-stricken people.

The assistant director of the Kirov ballet from St. Petersburg spoke of the new ballet academy funded by Rev. Moon in Washington, DC with which the university could become associated.

After presenting the vision, our lawyers presented the formal offer of fifty million dollars of which ten would come in cash the first year and in the eight subsequent years a five million dollar commitment of which at least one million would be direct cash and the remainder would be indirect contributions through new student tuition payments.

Immediately after the presentations we met for lunch with the Board of Trustees and the conversation continued. I could tell that there were a lot of people, especially the parents groups that were exerting a lot of pressure on the trustees with questions such as: What will happen if students graduate from this university which is called a Moonie university, will anyone hire them? If I taught at such a university, would I be able to teach at another institution? Alumni have started withholding their contributions.

In fact, one high school had apparently prevented University of Bridgeport recruiters coming in a recruiting their students for the next year and so even their local outreach efforts were being thwarted. Once the issue became alive in the media and we were no longer in private negotiations with the trustees, all the interest groups tried to begin to block the process in whatever way that they could.

Two days after we met and gave our proposal, they met and listened to all these concerns again and then voted to break off negotiations with PWPA even if this would mean that the university would have to close.

One of our local members, stood up at the public meeting and gave a very eloquent speech. The Chairman of the Board of Trustees later said that he was very impressed with her speech, it was patriotic for Bridgeport, represented sincere interest in the future of the university and also was sensitive to the types of bigotry that were being expressed. He remarked later that he would be proud to have a woman like her as his daughter.

Immediately after she spoke, a lot of students and others started to flock around her with questions. I think that this was the beginning of a backlash to the initial rejection and there could be a lot of debate

and division in the town over the PWPA proposal for some time to come. Where it will lead, I'm not sure.

What seems clear in all of this is that PWPA is now viewed a mainstream institution and not some obscure group with a bunch of half crazed people as portrayed in the early media accounts. Our presentation was impressive and very substantial. Indeed, the critics at Bridgeport, although they seemed to win in the immediate political context, appear not to be persuasive in the long term. The national media was quite objective. Our members were able to articulate an eloquent and noble vision, with sincere concern for the community. We are being

listened to and there are many people who are thinking carefully about our vision and proposal for their university.

Positive Support

One side effect of all the media attention was that we received several proposals from other universities from as far away as England to buy into their university or join them—and several of them didn't just express an interest for our money but approached us on the basis of the vision of being part of the university system that would create world citizenship and promote global community. Another byproduct was the fact that some of the news media were quite supportive.

The WOR talkradio show in New York one afternoon started with a critic The host, Jean Burns, asked if he could prove any of his accusations. His allegations had very little substance and I was very happy to have fifteen minutes of unedited conversation, live. Later a critic called in saying that Moonies were all brainwashed and one had to be deprogrammed to get out of the spell of Reverend Moon. Somebody else immediately called in and said, "I was a member of the Unification Church and I had to leave for personal reasons but I received no pressure and I was not programmed. I'm doing other things now and the caller is wrong. Most of the people who leave the Unification Church leave on their own and not because they do not like the ideals of the Unification Church but because they personally cannot continue to maintain such a disciplined life style for one reason or another."

Another critic called in and complained that academic freedom at the university would be destroyed if they affiliated with PWPA. Immediately, somebody who had been a contributor to the *New York City Tribune* called in and said, "Listen, I worked with members of the Unification Movement in the *Tribune* and I never found a greater opportunity for expressing my own views than when I worked with this organization. The critics are simply wrong—the number of activities that I have participated in over the years are indeed some of the most stimulating. The highest quality of discussion occurs in the programs sponsored by the Reverend Moon." He said that the university would be well advised to take our offer and take it as quickly as they could before we went somewhere else.

The University of Bridgeport offer was initially turned down but PWPA did not recind our proposal. If they do not pursue it we wish the university the best; but, if controversy develops in the local town and they decide to reconsider, we will definitely continue to talk with people in Bridgeport. Regardless of what happens in Bridgeport, PWPA has a vision for a world wide university network that it will continue to develop and establish in the United States and in other parts of the world.

Media and the Restoration of America

By Joe Longo

This is the first in a series of excerpts from the Sunday morning sermon given at Belvedere on October 27, 1991.

I'm going to talk about Manhattan Center and what we're doing there and why. I'm not just talking about the external mission; it's not just the place. But because that's the place where Hyo Jin Nim is working every day, I feel it's really important for us all to understand exactly what's going on there.

I think a lot of times people wonder what we're doing at Manhattan Center. Hyo Jin Nim explains it sometimes to people, but I think people still wonder what we're doing, why the heck are they doing that? But there's one purpose for Manhattan Center and what Hyo Jin Nim's trying to do there, and that one purpose is witnessing, nothing else. We want to witness to the truth. We want to educate America, but we want to mass educate America.

So, Hyo Jin Nim, ever since he landed at Manhattan Center, has been working on really standardizing an understanding of Divine Principle, so that there's one understanding, and one way to grow through the formula course, through the principles of restoration through indemnity. He doesn't want to see us waste time, he wants to see us accomplish, he wants to see us all become tribal messiahs, and successful tribal messiahs. So he's very, very concerned because he knows that our success will liberate Father. So he's very, very serious to see that happen as quickly as possible. He wants a standardization of Divine Principle, he wants to see a consistent manifestation of Divine Principle in our lives, and he wants to express that through mass communications.

We're getting the tools for audio and video transmittal of the truth. That's essentially what we're doing. Hyo Jin Nim wants to express the Divine Principle through adult culture, through youth culture, through children's culture. And so we're trying to make conditions to accomplish things in all those areas. We're trying to write children's books and do children's plays and children's videos and movies for children; we're working in that direction. And the same for teenagers and the same for adults.

It's very simple what we're doing. It's not that we're just trying to do rock and roll music. It happens to be that the second generation is the next in line, so we do an art form that has a correlative base with that generation so we can reach them and educate them, because they're next up at bat. So that's primarily why we do rock and roll, why we look like this, in case anybody's wondering. I used to look like you!

Media-influenced

People are bombarded by so-called facts constantly. Through television, and over the radio waves, through the printed media, and they are constantly hit with what people are espousing as the truth over and over and over again. Even if it's just for a product, you know, a certain kind of car, the television can convince you of what is a good car. In most cases the majority of people are convinced by what they hear in pop culture.

The only reason that we are not influencing the world so much is simply because they are not confronted with us constantly. They don't hear the truth that we have to speak constantly. If they heard that truth, that truth would win. That truth would convert them. There's no question about it. But the only thing they hear is what other people say about us. And so they're convinced about that.

That's the problem in America. Because

we weren't able to reach people before the side of evil was able to reach people repeatedly, then a reality was created that we were very, very strange people. And in order to even have a conversation with people you've got to rip that wall down before you can even start building the truth. You always meet with some kind of resistance. Even in this particular town where there's been a lot of progress, you still meet with a certain amount of resistance.

So Hyo Jin Nim is very aware of that, and we shouldn't have to be on the defensive all the time. We have such an incredibly deep truth to share with people. If we can just have conversations with enough people they'll be able to understand what it is, no problem. We don't even have to push it.

We have to realize that people in the world don't often put themselves in an object position to your spiritual beliefs. If you come up to somebody and you start talking about God, unless that person is an exceptional person, they'll close. You'll meet with plus. You won't meet with minus. You've got something plus that you want to say, but if you talk about religion, you'll meet with plus. And plus and plus repel. Scientific fact. Nothing you can do about it.

What you wind up having to do is you have to wind up being in an object position to them and going the formula course. Somebody's got to be minus for give and take to happen. They're not going to become minus to you, so you've got to become minus to them and serve them, right? So that's always the way we have to go. And that's the best way to go, of course. But it's very hard to get an opportunity to serve people in the outside world because as soon they find out that we're involved in it, they run.

I mean, that's great; we don't want to hide who we are at all. But it's a very slow process to convert the world, when three out of every four people you meet run. The odds are against you. So it's important for us on a one-to-one basis to be honest about who we are. And to meet with that and feel that frustration, to feel what God has been through throughout the ages. Every time He tries to talk to people, three of them run and one stays behind and kind of gets part of it.

Object to TV

People put themselves in an object position to their television sets. They put themselves in an object position to their radio. They put themselves in an object position to the newspaper, or the magazines. They do it willingly. Nobody has to force them. They do it in the safety of their homes, or in the safety of the train, going to work. They put themselves in a minus position, and they're affected by whatever is said.

Of course they have opinions; there's certain pluses, certain concepts they have in their mind. If something comes against it that totally repels them, then they're repelled. But there's more of a chance of reaching them through these particular mediums then by trying to have a conversation with them and proving to them that you're smarter than them.

This is the world of plus/plus. This is the world that Lucifer created. He's already convinced everybody in the world that progress happens through conflict. Alright,

communism's down, but people still think you have to butt heads with people to get ahead in life. It's a plus/plus mentality. It's a Luciferian philosophy. It's going to take a while before people stop believing in that stupid concept.

So, we have to find ways of reaching people that they're willing to accept. Again, we have to find ways to serve people first, because they're getting tired of hearing preachers on TV. There was a time when people would listen to preachers. But the preachers who didn't listen to Father, and who didn't learn the Fall of Man, wound up doing stupid things, and preachers lost credibility on TV. So if you're a preacher, forget it, no one's going to listen to you unless they're people who aren't going to make a difference anyway. So we're in a funny kind of dilemma, being religious people trying to convey a religious message. There's almost no way to do it.

But there is a way actually. And it comes through serving people. It comes through not being so plus and trying to push your ideas on people, but it comes from trying to entertain people and get them to open up to you. Instead of trying to storm the castle, give them a gift of a wooden horse, with something inside of it. That little lesson in that ancient story is simply about that. How to be minus and get the message in without them realizing that you're actually plus. So that's really like a formula course story.

People make themselves object to these particular media. And whoever has control of those tools are the ones who are going to be able to repeat over and over and over again to people's subconscious minds (or to their conscious minds if there's any resistance) until their conscious mind gives in, their ideas. And those ideas will sink into the subconscious minds of people, and eventually give birth to reality. That's how Lucifer dominated the world with his

you don't believe it, come look sometime—his whole purpose is to find ways to generate money himself to do the things that will most quickly fulfill the things Father wants to see happen on earth so Father can retire and begin to experience the good things in life. Why? Because he's the Messiah. If he doesn't experience good things, we're not going to experience good things. And if his family doesn't get to spend time together, we're not going to get to spend time together.

So it's very important that we strive to get Father to experience all the cool things in life that God wanted man to experience so that we can have a shot. It's like a heavenly kind of selfishness. It sounds very selfish, but if that kind of "selfish" motivation gets the job done, then let's apply it.

Hyo Jin Nim wants to get hold of those tools so that we can affect adult culture, youth culture, and children's culture. So we can make books and videos and plays and movies in all of those areas so we can create our own fairy tales instead of them having to read the Grimm Brothers'. Really, it's just meaningless stuff, it's not applicable, that stuff. If you read it, it's amazing. There's so little useful things in it. There's nothing you can use. Every once in a while, out of every ten stories there's some fragment of some fragment of truth that you can apply to your life. Useless. Especially in this day in age.

We've got to recreate that kind of stuff, even children's fantasies so they fantasize about the right things. Hyo Jin Nim knows this and he wants to make sure. He talks about restoring the environment; it's our time to restore the environment. You can restore the environment by controlling these particular media. That's all. Sound and sight. It's really important. Then when you affect people, they'll begin to change their physical environment around them. That's what he's trying to do.

We need certain tools to dominate all aspects of pop culture, and that's why we're doing that at Manhattan Center. It's not because we enjoy playing rock and roll. It can be enjoyable, but not the way we do it. The joy of it comes when you see people changing. When you see the kind of crazy people that I work with, outside guys, with these pony tails on their heads, twelve earrings on, asking if there's a 7-day workshop. "Is there a longer workshop after this two-day?" "Yeah, there is." That's inspiring. That's about all that's inspiring. A couple of people are saying, "When's the next 21-day workshop?" That's the part of it that's inspiring. It's the same, we're all doing the same thing, it's a different costume, but again you need to develop your costume to reach your people, the people you feel affinity with.

I said, I wanted to talk about Manhattan Center; I want to talk about Hyo Jin Nim, that's the second point I want to talk about. What is he really like? This is the Geraldo Rivera method. Then I want to talk about how it relates to us as tribal messiahs, which I'm already doing here. I want to talk specifically now about Hyo Jin Nim.

Next Month • Part Two



“People put themselves in an object position to their television sets. They put themselves in an object position to their radio. They put themselves in an object position to the newspaper, or the magazines. They do it willingly. Nobody has to force them. They do it in the safety of their homes

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stupid concepts.

Need the Tools

Because Hyo Jin Nim understands the importance of getting the truth out to people who can hear it, he began buying the tools of mass media. Everything he does and every album he pushes himself to make until he's almost dropping—and if

DIVINE PRINCIPLE STUDY

History and the Transformation from Death to Life

Volume Five • Part 6

Belief in reincarnation has been with us since the earliest days of human life. Hindus and Buddhists have held to the belief for many centuries, and the Western world has become familiar with it through the channels of Oriental influence in the last fifty years. Let us examine it in light of the Divine Principle.

According to the doctrine of reincarnation the soul has successive bodies of flesh and, therefore, many lives upon the earth. Through these many lives, the individual soul is able to evolve. What a person does not work out or achieve in one lifetime, he completes in the next.

Assuming this is the case, the theory of reincarnation purports to answer questions such as the following: Why is one person so well placed in life, given every advantage that money and culture can confer, while another person is born into very difficult circumstances, where it seems impossible to make any advance in life? Why is one child born a cripple, or born blind, while another child arrives in this world with a healthy body? Why does one child live to a ripe old age, while another child dies after only a few days or years? Men and women are not born free and equal but start this life like horses in a handicap race, no one two bearing an equal burden.

How can this be, the reincarnationist is likely to ask, if indeed God is loving, just, and all-powerful? The reincarnationist answer is that we are reaping today, for good or evil, the results of the seeds we have sown during the course of many previous lives. Many times we have been a man, and many times a woman. Some of those at the bottom of the social ladder today have walked the earth as kings, presidents, generals, admirals and high priests; and some who now sit in the seats of the mighty have toiled as simple peasants in days gone by, pulled at the oar of a galley, or worn the chains of a slave.

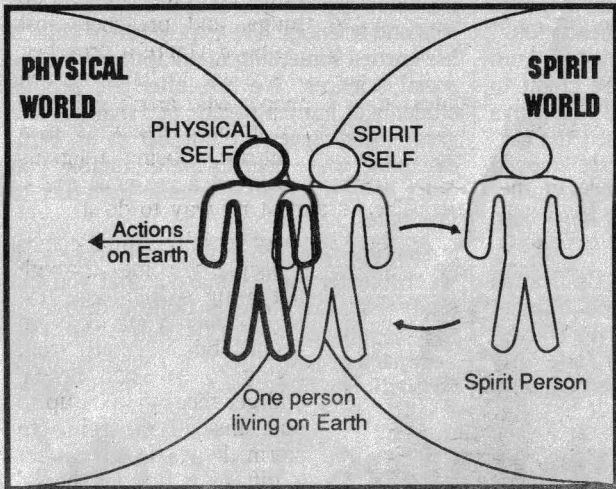
One Life

Despite these arguments, Divine Principle objects to the theory of reincarnation on several grounds. First of all, the idea is contrary to the Principle of Creation, which teaches that man was originally to become fully mature in one lifetime. Afterwards, he was to pass on to the spiritual heaven and to live with God in the utmost joy and glory.

Human beings were thus not designed to take a physical form again and again, however imperfect one is at the end of his life on earth. Assuming one can progress only on earth, the doctrine of reincarnation ignores God's design for the blessed eternal spiritual heaven, in which there are innumerable spheres and regions for man's

evolution and where he has great opportunities for improvement.

Within the Hindu tradition, the Karmic Law of cause and effect states that the consequences of every act must be discharged in this or some future life on earth. Divine Principle affirms that the law of cause and effect operates in the creation and that no one can escape it. However, the



consequences of all our actions will be discharged not in another incarnation but in this life and the spirit realm. Therefore, it is important to realize what we think, love, and do now determines our life and character in the eternal spirit world, for we are forming our spirit self here on earth.

Nor can we be persuaded by the fact that the doctrine presumes to explain apparent worldly injustices such as why one man is poor and another rich. Such states cannot be simplistically attributed to one's prior goodness or evil.

As most people would agree, material wealth, physical comfort, prestige and power are not true blessings of ultimate spiritual value. Moses gave up an easy and comfortable life in Pharaoh's court and became a shepherd to be closer to God. Gautama Buddha left his palace, forsaking his position as a prince, in order to seek enlightenment. In our day, Albert Schweitzer chose to serve the primitive Africans with Christian love, giving up a good position and a high standard of living. Also, Helen Keller, though blind, deaf, and dumb, achieved the highest academic goal and spiritual light and peace. Many people turn to God and for the first time find inner joy and high purpose in life after a serious illness or accident. Why? Because an easy life and luxurious environment are often hindrances to one's spiritual growth.

Influence

Regardless of such argumentation, there are nevertheless many cases cited of people who, while reading ancient history or tales of other lands and times, "remember" the events about which they are reading. In the view of Divine Principle, a "memory" of this type occurs when cooperating spirits strengthen the mental images invariably created while reading.

Swedenborg, the great psychic and revelator of the seventeenth century, once explained that if a spirit were to speak from his own memory with a man, the man would not know otherwise than that the thoughts then in his mind were his own, although they were in fact the spirit's thoughts. Thus, startling ideas and thoughts can be influxes from the memories of cooperating spirits.

Finally, if reincarnation had been a fact throughout

the ages, should we not find evidence of it in a goodly portion of perfected souls among us? Surely by this time we should see many mature and advanced spirits among the wealthy, the beautiful, and the powerful on earth. But is this true? On the contrary, in many instances such people seem to be just as immature and imperfect as the rest of mankind, if not more so!

In conclusion, Divine Principle teaches that a spirit person can reach maturity only in conjunction with physical body. Because of this principle, discarnate spirits are destined to return to contact earthly people in order to advance to the state of completion. Discarnate beings do come back as spirit persons to be invisible teachers, to guide and help humanity. They more they serve others, the more they progress.

This is especially so at this time. By serving and cooperating with those who work for the Lord of the Second Advent, those in spirit world can advance more rapidly than at any other time in history.

Next Month • Part 7
Unity of Religions

DP on TV

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

ST	CITY	CHANNEL	DAY	TIME
AZ	Phoenix	32	Fri	7:00p
CA	SF AREA:			
	Concord	19	Thurs	7:30p
	Freemont	TCI	Thurs	3:00p
	Pleasant Hill	19	Mon	10:30p
CA	LA AREA:			
	Bell Gardens, Bellflower	Cont. 51	Wed	8:00p
	Beverly Hills	Century 3	Fri	8:00p
	Costa Mesa	Copley 68	Thurs	7:30p
	Culver City	Century 3	Fri	8:00p
	Downey	Cont. 51	Wed	8:00p
	Hollywood	Century 3	Fri	8:00p
	La Miranda	Cont. 51	Wed	8:00p
	Lynwood, Maywood	Cont. 51	Wed	8:00p
	Paramount	Cont. 51	Wed	8:00p
	Pasadena	Pas. Com 56	Sun	2:30p
	Santa Barbara	KCTV 19	Fri	noon
	Santa Fe Springs	Cont. 51	Wed	8:00p
	Santa Monica	Century 3	Fri	8:00p
	El Monte	Liberty 3	Tues	8:00p
	El Monte	Liberty 3	Thurs	8:00p
	South Whittier	Chan. 53	Wed	6:00p
	Venice	Century 3	Fri	8:00p
	West LA	Century 3	Fri	8:00p
CA	San Diego	COX 24	Mon	5:30p
	San Diego	SWest 16	Mon	8:30p
	San Diego	Daniels 3	Mon	5:00p
FL	Miami Springs	Dynamic 50	Mon	5:00p
	Miami Springs	Dynamic 50	Fri	10:00a
HI	Honolulu	Olelo 22	Tues	10:30p
IL	Chicago	United 52		check local listings
LA	New Orleans	47	Fri	8:00a
	New Orleans	47	Sun	THURON
IL	Chicago: Far West Suburbs	United 52	Mon	10:00p
NC	Raleigh	CAP 10		check local listings
ND	Fargo	CableCom 2	Sun	2:30p
NJ	Belleville, Bloomfield, the Oranges	Suburban 3		check local listings
	Dover & Whippany	Sammons 3	Sun	7:30p
	Newark	Gateway 26	Sun	7:30p
NY	Buffalo	32	Mon	8:00p
	Poughkeepsie	32	Thurs	6:30p
	Queens	QPTV 56	Sun	9:30p
	Staten Island	CTV 24	Thurs	4:00p
	Staten Island	CTV 24	Sun	9:30p
TX	Austin	32	Fri	8:30p
	Austin	32	Sun	6:00p
	Dallas	15	Wed	4:00p
	Dallas	15	Thurs	midnt
	Dallas	15	Fri	10:30a
	Fort Worth	44	Mon	8:30a
	Fort Worth	44	Wed	1:30p
	San Antonio	34	Wed	11:00a
VA	Arlington	33	Wed	6:00p



The Hindu culture has a tradition of reincarnation.

By Tony Adamson

For many years in the Unification Church, I cherished the idea that one day I might complete my higher education. I, like many others, joined the Unification church right after I finished high school. The priority then and for many years afterwards was to undergo the

Preparing for a Seminary Education

necessary basic spiritual training of religious life. Then came the responsibilities of the mission; it did not seem at all possible to return to academic life.

I never really expected to have another opportunity to study for a college degree. Then one day in mid-1988 Bill Brunhoffer arrived at the Atlanta church headquarters looking to interview candidates for the Seminary. Now that generated a lot of pressure. Many of the state and city leaders had of course been there; but at that time we had no candidates who were even close to finishing their undergraduate degrees. On Rev. Chae Hee Lee's recommendation, I got the chance to study for my degree from scratch—I did not have a single credit to my name. But at that time I did have something of a reputation; I used to "eat" books, even on MFT. I just enjoyed studying. Nevertheless, this opportunity was so unexpected that I must have been stunned for at least a week.

Many of the students at the Unification Theological Seminary have been through the Regents College program of the University of the State of New York. My understanding at that time was that in

studying for a reputable degree I would need the best part of four years, and a great deal of money. Luckily for all of us, the Regents program can be taken at your own speed and you don't have to cut off all your limbs paying for it. By taking Graduate Record and CLEP exams, I found that I could earn 30 credits every three months; through hard work, I completed the degree in 15 months. I did say that these degrees are convenient and inexpensive, but they *do* take work and commitment.

The most popular degrees taken by members are the liberal arts degrees in the arts and sciences. The experience of church life creates something of an aptitude for the social sciences. We are, after all, serious students of human nature, and many of the great social issues are familiar to us. With discipline, these degrees are attainable; you don't have to be an academic high-flier to graduate!

One very important option for those who want to enter the Seminary is that you can study for your Regents College degree at the Seminary itself. To enter the Pre-Seminary program, as it is called, requires 60 credits or thereabouts. Generally speak-

ing, this enables a student to concentrate more fully on his/her study.

Obtaining a college degree does wonders for your sense of self-esteem; it will also enable more secularly-oriented people to respect you.

Having talked about getting a degree, let us now consider the option of studying at the Seminary. The Seminary offers two degrees at present: the Master of Religious Education (M.R.E.) and the Master of Divinity (M.Div.) degrees. The first year of studies is the same for both degrees. The emphasis is on studying a broad range of subjects so that we can learn the art of communicating our message, and the pitfalls involved in doing so.

In conclusion, I had a very enriching experience getting my Regents degree. I am now inspired to be a junior at UTS. If you have any questions or comments about the Regents program, please contact me at:

Tony Adamson
Pre-Seminary Program/UTS
10 Dock Road
Barrytown, NY 12507
(914)758-6881 ext. 291

SUPERVISORY AND SUPPORT STAFF

Positions Available at the
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Seminary**

Barrytown, New York

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Assists Head Cook in preparation of meals. Assists Food Service Manager in control of food storage and purchasing. Cooking experience and organizational ability required.

Building and Grounds Operations and Maintenance Manager

Supervises Building and Grounds staff members. Manages maintenance and operation of all seminary grounds and facilities including heating, plumbing, and electrical. Negotiates with contractors for special projects. Supervisory, maintenance, budgetary and cost control experience required.

General Maintenance Assistant

Assists the General Maintenance Manager in maintenance and operation of the seminary physical plant, including boiler operation, plumbing and wall repairs, and small construction projects. Must be able to work safely and in cooperation with other staff members. Building maintenance experience required.

Stipends, health insurance, child care and other benefits are provided. To apply for one of the above positions, church members may contact:

Mike Wildman, Personnel Manager
Unification Theological Seminary
10 Dock Road
Barrytown, NY 12507
(914)758-6881

**MAKE A GIFT OF THE
UNIFICATION NEWS**

PV Celebrates World Food Day

By W. Bechtel & J. Tallakson

Towering above the crowd gathered for World Food Day, Wednesday, October 16, in downtown Oakland was the banner: Mayor's Hunger Relief. Towering above the leaders on stage was Jeff Tallakson of Project Volunteer. This special lunch and rally on the lawn was called by Mayor Harris to present his concern for the hungry of his city on this World Food Day first proclaimed by the United Nations



PV volunteers serve ice cream to the homeless.

LETTER Thanks!

Dear UNews;
Just want you to know that I think you are really a wonderful vehicle for our friends and relatives to understand the true nature of our True Parents and our movement.

My parents have been getting UNews and my sister picked it up and was very inspired by the articles, commenting that she didn't realize our teaching was so universal—encompassing all religions. Now I'm sending a gift subscription to her—at her request!

Sarah Nishioka

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in 1981. On the sunlit circular stage across the street from the city hall were local leaders in the drive to serve the hungry.

A representative from the National Conference of Mayors opened with the insight that the whole nation was concerned and mayors around the country were cooperating to find a solution to the hunger challenge. Mayor Harris, unperturbed at being without a microphone, shouted into the TV camera that he was determined to encourage all agencies to work together to feed the homeless of Oakland. John Momper of Alameda Food Bank said that there would be no let-up in his group's ongoing effort to feed those in need. Henry Mozell, the Mayor's assistant on hunger, kept the ball rolling until the microphone arrived, which was the very moment the speeches were done and the sharing of the food began.

Elmhurst Food Pantry had the joy of preparing this lunch in the town square. Volunteers from a local vocational college came to help serve up the spaghetti and the 100 half-gallons of ice cream brought to the rally from Project Volunteer's 4000-cubic-foot freezer.

It is the inspired work of Project Volunteer, founded by Rev. Moon, to provide quantities of food for agencies like the Elmhurst group who in turn give it to the needy. Over 200 Oakland agencies

depend on Project Volunteer for food. No matter if it's ice cream, iced tea powder, crackers, bread or pumpkins, the Project Volunteer warehouse, forklift, and computers stay on track with God's work to feed the less fortunate.

Oakland Firestorm

As Rev. Stephens gave the benediction at the close of Sunday service on October 20, 1991, the sky darkened and the sun turned an eerie dark red. A fire not too far from the Unification Center was growing into a huge firestorm. Fortunately the wind blew it away from the Hearst Street center. Project Volunteer is a member of the Bay Area Emergency Services Network, which cared for the people after the earthquake.

Now just two World Series later Project Volunteer was again on call to provide bread and essentials for the the Salvation Army sandwich makers and the Red Cross volunteers after the Oakland fire storm. Project Volunteer also supplied transportation services for the relief efforts, utilizing the trucks that Rev. Moon purchased for social services. Our volunteer drivers transported emergency food and bedding for the fire victims.

By Jo-on Ja

Dear Jo-on Ja: I am 17 years old. The school I attend is an all-girls Catholic high school. I get a lot of pressure from my girlfriends to date guys and go to parties, and sometimes I wish I could. The fact is that my parents don't want me to date. They say it's better to wait until marriage as we are taught to do in our church. I would like to follow my parents' directions but I don't want to look weird to my friends.

Judy from Atlanta

Dear Judy: To start off, sit down and have a talk with your parents about your beliefs so that you can be strong in your resistance to your peers. There are many religions in which marriage is a special holy time of union between two people, and the young adults keep away from dating until they are ready to be married.

There are other group activities that include boys in which you can participate without being in the company of just one boy. These activities include bowling, movies, swimming, skiing, special interest clubs, volunteer work, etc. Keep strong and

KID'S TALES

The Goof-Off Bugs

By Ken

Now, you've heard of the self-ish bugs; well, they have cousins. They are known as the goof-off bugs. They attack people when they are resting or doing things that they should not be doing.

At first, the person does not quite understand what is happening. Then this weird feeling comes over them. They start to think of things to do *other* than what they are supposed to do.

In one case these darn bugs attacked a young girl named Laura. Laura never would goof off. In fact, she would *always* do her share of the work, and *then* do the rest! She did her chores and homework, too. Then one day while she took a well-deserved break, it happened!

The goof-off bugs were in the locality. They can smell a potential victim. Sure enough, they spied Laura. Like bees to nectar, those vexing vermin zeroed in on their target. Before she knew it, Laura was consumed, *ravaged* with goof-off-itus.

She soon began to think of things to do other than work. She thought up some wonderful *excuses* not to do anything around the house. Her mother would call her to help and she would say, "Sorry, mom, I have to...er...umm...comb the bird's feathers, and then, well...I have so many other things to do...I'll help later." Of course, her mother did not like those excuses, but she knew that Laura was a good girl, and would come to her senses soon.

Sure enough, Laura soon began to see the difference in herself. She knew that something was wrong, and that she had to find a solution quickly. So, the next morning, she woke up very early. Then she began to think of all the things she had to do.

She called all her friends and told them she would come by to help them with their chores. Next, she went to the kitchen. There she met her mom. "Mom, I am very sorry for goofing off so much, but I am not going to do that any more," she said. Well, those wacky goof-off bugs couldn't stand this, and so they fled rapidly, never to be seen again...hopefully!

Let's Talk

that special day will not be far away. You'll be glad you waited.

Dear Jo-on Ja: My nerves are getting shot. I have three kids, a three-, eight- and fourteen-year-old. Our three-year-old breaks things in the house, the eight-year-old is always challenging the things we tell him not to do, and the fourteen-year-old wants to stay out late all the time. Do you or any of your readers have any suggestions how to handle this situation?

Jan and Bob, in Massachusetts

Dear Jan and Bob: It seems that you have been unable to establish firm discipline over a long period of time with your children and that your younger children are learning from the older ones that it's all right to disobey. Since the fourteen-year-old is the most able to reason, you need to start with him and enlist his help in curbing the others' behavior. Society has declined to the point where unsupervised activities after dark may be unsafe. You should explain that to your fourteen-year-old. Discipline at this age is very important because peer pressure to drink, take drugs or act out sexually is strong. Be consistent so your

child can know what you mean and say. As far as the three- and the eight-year-old we welcome our readers to share their comments and suggestions. This kind of situation is quite common.

Dear Jo-on Ja: I thought I had a friendship with someone in my church, but now it seems I was just being used. Once I stopped coming around and contributing money and time because of my own situation, that "friend" never bothered to call or see if I was all right. It hurt me and I find it difficult to do anything for him. I would like to keep on going to church but find it awkward believing one thing and living another. I don't feel brotherly love and understanding even though that's what is being taught. When I'm struggling, the attitude is "every-one for themselves." If you can't give, you're not useful. Do you perhaps have a brotherly suggestion?

Used in New York

Dear Used: Anytime you feel someone using you, it is wise to look for a new relationship. However, you don't want to lose your connection with your church because of that one person. See if you can

find someone there who can be more compassionate and understanding of your needs.

Dear Jo-on Ja: I wish my wife would be more active and outgoing. She just seems to stay home with the baby and doesn't show an interest in any of the activities we used to do together. Even her conversation is always about the baby. We seem to be drifting apart. I love our baby, but there is more to life than just watching the baby. How can I shake my wife out of this?

Kid-sick in New Jersey

Dear Kid-sick: My first concern is your wife's health. Many women feel run down after having a child. Why not have her checked by your doctor? She may just need some vitamins and some extra rest. Many husbands tend to feel left out by all the attention the mother and the new baby get. Get some of that attention yourself by taking the baby out to visit friends or neighbors, and encourage your wife to come along. Also, look for a qualified babysitter to watch the baby while you and your wife take a break and rekindle the relationship between you two.

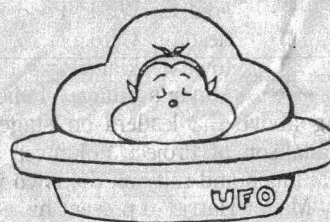
Have something on your mind? Would like to share it in confidence? Write to:

Let's Talk, by Jo-on Ja
c/o Unification News
4 West 43rd Street
New York, NY 10036

[All advice is given by the author only, and does not represent or reflect any official voice or opinion of the Unification movement or this publication.]

DARWIN
by Sue Exler

SPACE...THE FINAL FRONTIER...
HIS ON-GOING MISSION: TO
EXPLORE STRANGE WORLDS; TO
SEEK OUT STRANGE LIFE-FORMS;
TO GO WITH GREAT TREPIDATION
WHERE MANY HAVE GONE BEFORE...

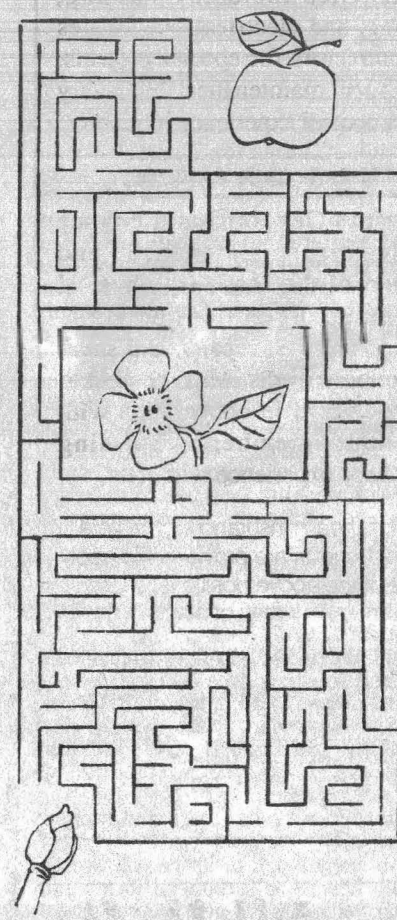


FOR KIDS

by Françoise



Find the seven differences between the two drawings
of harvest time.



Follow the path to ripeness.

Vertical Egg: A Meeting on a Mountain

By Johannes Climacus

1. Zero point. Bring her back to the womb. Had it been Soren Jon's idea, or Ye Ye Yeah's? But this would be a womb without birth. High in the Tower of the Egg, the subjugated organism of Reverend Yeah's body would be the transmitter to the entire globe of his sound and feeling. Soren Jon's presence was not necessary now. Ye Ye Yeah was rapidly approaching infantile purity, as her genetic code was gradually exposed to the energies of the spirit man.

After all, she was the ninth scion, the blending of blood in her was of the highest ideal form. Vertibrae Control had her mate selected, from birth. He did not know, nor did she. Tahoe. The low hum which manifested in the Egg began to intrude upon the room in the tower. Levi Jean Nim and Mobolo did not notice it at first.

Ye Ye Yeah treated the earth as one organism, as breathing in a global fashion, with myriad spiritual physical cells called men reproducing, breathing with the earth and all parts of it. This is the cosmic center of energy, of thought, of mind, of love. It was growing by the principle finally freed up through the creation of the blessed couples and their lineages. But it takes time. The Parents' design by time identity would have it step by step. Soren Jon would have otherwise.

Outside the Egg, Mobolo looked fixedly at the clock; he could not conceal his anxiety. She had never been inside this long. He stared at the Egg, now noticing its warmth and its faint glow. Now the sound came into consciousness; it was so low, so soft, so attractive. It seemed more biological than anything; sensual, sexual. Levi Jean grasped his shoulders, shaking him from behind.

"OK, enough of this experiment! Where is the plug for this thing? I want to see my sister, NOW!" The technical assistant rolled his head from the neck, and twisted slightly as if awakened from a deep dream. "Mobolo? Mobolo!" shouted Levi Jean at him, noting the sudden fading in and out of his spirit man. He couldn't allow Mobolo to escape, not at this moment. He roughly twisted Mobolo's arm, bringing on severe pain, to bring him back to the physical world. He dragged him out of the room, but the sound was everywhere. He dragged him to the pool, and plunged together with him into the shallow end, holding him under for a moment, and again shaking him. The assistant sputtered and finally recognized Levi Jean. As the two made eye contact, Levi Jean held him spiritually, and Mobolo was ready to listen.

"What is this Egg thing? What is my sister doing in there? Answer me!"

"The Egg, the Egg," Mobolo wheezed his reply. "I don't know too much about it. I've never been inside; only Reverend Yeah has entered it."

"Who made it?" Levi shouted.

"She made it, inside the Tower. It has an organic base; it started out as a living organism, from cells. I don't know where the seed originated, but she created it in a test tube, and nurtured it in that room. Sun energy, magnified; it gets very hot here. Then some kind of shiny skin appeared. It looks like metal, but it's not. She told no one everything, although many of us know bits and pieces."

Mobolo faded away, and Levi shook him again. "Music, I am her assistant for musical development. She has equipment to translate energies," he struggled to form his words, "... harmonies, sounds from the spirit world. From the cosmic vibrations, and from certain ancestors, east and west. She can record it; she can combine and recombine it. It's fantastic; I have been awaiting the time we can make it public."

"How are you going to make it public?" Levi Jean demanded.

"Around the world she has transmitting stations, and satellites. It is a media through which the ancestors can enter into returning resurrection with far greater ease than individual by individual. It doesn't require human works. It will be so peaceful, so beautiful, and exciting, and ..."

"So what? So we all sit back and listen to music forever?"

"No, we won't listen to it; we will become it. It will liberate all thought forms into perfect harmony. It's the next step of human evolution! We will participate in the harmony of the spheres, and co-create greater ideas which will manifest physically, spiritually. There will be no more boundary between

Our Story So Far: Tahoe, a member of Shin's angelic dominion training group, on his way to meet Rev. Ye Ye Yeah at her experimental Vertical Egg station, is confronted by Soren Jon, erstwhile spirit man mentor of Rev. Yeah. In the bottom of hell, Soren's evil nature is revealed, with his plot to dominate the cosmos, and Tahoe can but struggle for survival. Meanwhile, Rev. Yeah seems to be enjoying her stay in the Vertical Egg, while Levi Jean Nim is helplessly questioning her befuddled assistant, Mobolo.

physical and spiritual; all will be one."

"But what's she doing in that Egg?!" By now the humming vibration had increased to the point that one could not ignore it. A million melodies intertwining. The sky was filled with writhing, crawling images moving with the rhythm, here, there sparkling with notes, but very close, suffocating, claustrophobic. Levi summoned the rest of his strength: "WHAT'S SHE DOING IN THE EGG?"

Mobolo's head again lifted skyward, and he blanked out. Levi dragged him to the edge of the pool and left him and walked in deep concentration toward the Tower. He didn't notice as Mobolo quietly assumed a lotus position, listening with intensity. By now the many scientists and engineers of the complex were quietly walking out of the buildings, surrounding Mobolo. They too sat, and listened. At first there was some talk among them, but it quieted down. Some of them laid

down after a few minutes. Others stood up and jumped, repeatedly, until they were exhausted and collapsed. No one helped those who collapsed. The music ascended the scales, but it was still in the lowest of registers. It was becoming more and more full.

NEW FUTURE FICTION—SERIALIZATION, PART 5

down after a few minutes. Others stood up and jumped, repeatedly, until they were exhausted and collapsed. No one helped those who collapsed. The music ascended the scales, but it was still in the lowest of registers. It was becoming more and more full.

Levi Jean was determined to return to the chamber of the Egg, even not knowing what he was to do there. But the closer he came to the Tower, the more intense the music, the louder, the more powerful. The going became difficult, the atmosphere thick. "It's spiritual," he thought, "I've gotta concentrate."

Dozens of workers walked past him going the opposite way. It was as if they were pushed on a tide, following a current. Several took hold of his hands, and looked at him sympathetically, and suggested that he come with them. He could but cast his eyes down, wrest himself free—they did not resist—and continue forward against the increasingly strong energy flow out from the Tower. As he neared the building, he suddenly glanced upwards. From the direction of the Tower a human form hurtled toward him.

Suddenly the repelling energies lifted off; Levi Jean floated for a moment in a vacuum of opposing powers, as if in the eye of a hurricane. The projectile—or was it a man?—immediately was upon him, roughly grabbing him, and picking him up off the ground.

"Come with me, NOW! No resistance! No resistance!" Harshly grating angry curses filled Levi Jean's head, but he could not resist, and together the two, the eagle and his prey, lifted skyward.

2. "Child! Child! My little child!" roared Soren Jon with laughter at the stricken

form of Tahoe. "You who thought you could ride angels!" Waves of hatred and resentment penetrated Tahoe's spirit, driving him to death, to nothingness. "You are part of me, child. Take solace where you can. The world will soon be engulfed with satan's reservoir, satan's limitless, endless, bottomless, ..." painful laughter spit from his distorted features once called a face.

Holding Tahoe in the thrall of enmity, Soren Jon communicated with waves of disdain his prideful design. "Yes, I have a lineage on earth, a lineage held in highest regard, descendants of the most consummate technical skill. Conduction dust engineering, the fundamental linkage of the Vertibrae Control. How the spiritual and physical combine on the earth plane. My grandson. I told him how to do it. He did a good job. But he didn't get treated well, at all."

He lifted his face, opening his mouth wide and redoubled his complaining fury. "No reward, no recognition. They wanted him to resign, to take a mission, to wait. He found a way, he stayed. He was a smart one. But his daughter, she is much more subtle." Soren Jon stifled a laugh. He sneered, then he let rip the

laugh. "She bowed and kyung bae'd her way to the very nerve center! A good dancer, they like her dancing! And then she was blessed, with one of them, one of the bone and blood," he grimaced saying the words. "That's when I knew it was time to proceed."

Tahoe understood little of the evil spirit's talk, and Soren Jon knew it. "Oh, you have no idea of the 'garbage' down here below, my child. You think everyone loves God!" His visage turned a bloody purple. "Loves God?!" They don't even know what God is! The Parents knew; the True Parents knew, but they're not on the earth, and oh how quickly the memory lapses. How quickly things become comfortable." He paused, contemplating his own evil joy. "Especially," he chuckled, "especially when communication is so easy. Culture expanded very quickly, didn't it? The Kingdom of Heaven. Ha! Your little Kingdom. How everyone dances and sings! ON THE SURFACE OF A VOL-

CANO!"

Soren Jon enjoyed his speech so much that he lost his focus upon Tahoe, and Tahoe noticed some freedom to lift his mind up and find a way out.

"So she's got them convinced; she's got their absolute support for this cultural project," he minced the words as only an evil spirit can do, "and your lovely little Ye Ye Yeah Yo Yo is having the time of her life playing right into it! They think it will be an afternoon tea party, a whole earth symphony, where they can titillate their little taste buds with Bach and Mozart! Some tea party! A small returning resurrection for dessert, of about twenty billion spirit men!"

Soren Jon let himself loose with a torrent of laughter, mixed with energetic cursing and spitting, and finally focused back on the youth. "You, my child, are the masculine partner to our beloved Reverend Yeah, who is right now dissolving into a molecular SOUP!"

Tahoe had one key, one name, one love holding him by one breath to self-existence. Still only a vague thought, but he clung to it: his teacher, Shin. Through Shin he felt something deeper than a name: an axis, vertical axis, from the Father. Tahoe's very desire made the base even in the pit of hell.

"You too are a creature of God!" shouted Tahoe with all his strength. "You are a creature of God!" At this the monster expanded in size and fury, but as he did Tahoe hurled himself into Soren Jon's midsection, aiming to penetrate the soft belly and push upwards into the heart, with his whole body as a bullet. As he entered, his antagonist tightened, taking a human form, grabbing Tahoe by the neck, striking him again and

again. Like Jacob and the angel, the two struggled; like Jacob Tahoe was beaten again and again, but would not surrender, would not desist. He struggled to survive, willing to die but not to be killed. He pressed again and again, pushing upwards, focussed upon one word, Shin, and

struggling toward the vertical axis. The very name of Shin whom he loved, who led him to the Father, to the horizontal God True Parents, who led him to his own ancestors and parents, with every breath energy came, and the two fighting bodies spun through the writhing energies of hell.

3. Above them, on the mountain with Tahoe's physical body, awaited Shin. Next to him was he who had been the prey: Levi Jean Nim. Near them was Shin's transporter, by which he had travelled to the remote station. Viewing the hypnotic rapture in the compound as he approached, and getting no voice response to his approach signals, Shin had surmised danger. He summoned the host of angels into a protective sphere about the mountain top. Riding the most powerful of the angels, he had penetrated the waves of music and lifted Levi Jean Nim out of the station and up onto the

mountain. Levi Jean, exhausted, told him the situation of Tahoe's body and its general whereabouts. Shin, driven by public love for Tahoe, quickly located him and brought him, against terrific pressures, to the mountain solace.

"Tahoe must fight alone," Shin cautioned Levi Jean, who had begun to move toward saving the youth by physical intervention. "But we can pray."

The spirit man, Soren Jon, changed in the middle of the battle. Tahoe found himself striking at a weak, sick man, with eyes sympathetic. "Why, why?" cried the elder in such pain. He coughed and lowered his head as Tahoe drew back, his conscience unable to allow him to strike a defenseless grandfather. "Tahoe, why do you want to hurt me? What did I do to you?"

Tahoe felt an overwhelming plea for sympathy welling from an origin within himself. He could not resist it, and loosened his grip. Warm grateful love exuded from Soren Jon.

"I have enough reason to complain at your rejection of your miserable servant, and you being so proud, Tahoe," he sniffed. "Alone, alone I contemplated the vast future of

heart—left to express but one personality, one being of desire, will, purpose ... yes, I realized, ultimately selfish. So absolute, with His servants. So proud of Himself, at what He claimed. He created, but for whom? You? Me? We are what? Puppets. Creatures. Freedom? Some glimpse of a dream, perhaps; some assertion in a philosophical treatise. Creatures. Finally, only flesh, to channel all the fantasies He wanted to imagine. This, some call True Love."

Jon touched Tahoe's arm, tentatively. Tahoe, his heart was too soft, and he knew it. The elder moved him, irresistibly.

"Tahoe, please listen for one moment." He stretched out the syllables. "Even He cannot obstruct nature. He has to follow Principle and law, and ... reason. Justice, yes, it will come. In that is beauty, in that is happiness for us beings hurled out of His heart, isolated so long ago. While He ruled." Soren Jon's gaze intensified, and became warm, his eyes glistening, squinting into Tahoe. "With me. With ... her—we are going to create what He can never do." His words slipped along, whispered now, transitioning from sniveler to schemer. "One cosmos, a birth of perfectly united consciousness, tuned into one key of love. Tahoe, this is co-creatorship. Tahoe! He wants this! We finally realize who we are, His True Children; independent co-creators!"

The spirit man, turned his head slightly, while keeping his eyes focused upon the youth. Sucking in a breath, he continued. "You have passed the test of fire. The test. The whole human race now can pass through the ...," he smiled, "Lake."

Almost childlike, Soren Jon grinned with bright eyes and awaited Tahoe's affirmative response. Tahoe hesitated. The moment was lost, and Soren Jon's demeanor fell.

"No one understands, this poor worm, this poor, forgotten spider with a broken web, bird with a broken wing, cast out of a broken nest on a cold winter night. My son, only you ..."

The spirit now held both Tahoe's arms, and his head and tears fell upon Tahoe's shoulders. "Hold me, Tahoe." It is remarkable how quickly the spirit creature transfixed Tahoe and transformed their relationship, but such is the nature of spiritual power, and Soren Jon's was great. Tahoe was slipping fast. A slender thread caught, taut. A voice from outside. The spirit man let his glance furtively skip a beat, blink, glimpse upward.

Tahoe twisted, snapped his arms outward, clenched his fists into a tight ball and pounded with all his strength into the old dusty skull, the old man caught in metamorphosis. His center collapsed, even as his fiery wings inflated high above the desperate boy. Tahoe jumped with both feet upon the sinking head, and as the evil demon's passion protruded powerfully upward, the boy also sprang with all his might, screaming "YES!" His eyes, aiming vertically, caught a pinpoint of penetrating starlight, which turned into sunlight, which turned into his own eyes, his physical body. And his eyes were open. Looking at Shin. A big smile. The vigil was successful. "Welcome back."

By sunrise, Tahoe's struggle was over. The spirit man was gone. But the music continued. There was no time to minister to Tahoe's exhausted spirit. The three turned

see EGG on page 29

Feeble Ploy by Devotees of the Ageless Universe

By Richard L. Lewis

Modern science agrees with (almost) every religion that there was a starting point to the universe we live in. To be accurate, neither religion or science actually deals with the very moment itself; religion deals with what led up to it, while science deals with what happened just after.

There is a general agreement among religions that an act of will preceded the moment of creation. In Christianity, this involved the commanding Word. While the record shows that the order was obeyed—"And there was light"—it has nothing to say about the moment itself; as to how the order was carried out.

Similarly, science approaches "time zero," as the start of the Big Bang is called, by working backwards along the cause-and-effect chain it has every reason to trust. A logical sequence of events connects our universe today to one just a quilly-quintillionth of a second just after time zero with every hope of getting to within a zilly-zillionth of a second of the Main Event as science progresses.

For all this, however, there is no hope of getting to the moment itself, even in speculation. Time Zero is a what science calls a "singularity" and, while you can get as close as you want to one, you can never actually get to it. It's a bit like trying to get to zero, as Hyo Jin Nim mentioned in his Children's Day speech, by dividing by two—you can get as close to zero as you want, but you'll never actually get there.

Attack

This consensus on the interface between the religious and scientific realms is currently under attack by a group of scientists who, while of little consequence in academic circles, are influencing the larger culture through headlines such as "Scientists Doubt Big Bang Theory of Origins" and the like which have appeared in a variety of publications including *The New York Times* and *The World & I*.

The concepts behind this offensive have been compiled by Eric Lerner in his *The Big Bang Never Happened: A Startling Refutation of the Dominant Theory of the Origin of the Universe* (Random House, 1991).

I had read the article in the *The World & I* and thought the fuss unmerited: while the authors had some interesting theories about the role of electric plasmas in the formation of galactic-scale structures they had very little to do with the origin of the universe and that mention was minimally insightful.

But, as it is wise to give a dissent a hearing—at least it can sharpen and focus and, you never know, they might be on to something. So, my bad experience with TW&I article notwithstanding, I went and got the book.

Putting it politely, the book lacks rigor. It is a weed, not a well-cultivated paradigm changer. But weeds have a remarkable tendency to propagate unless firmly stomped on, so champions have sallied forth in response to the challenger.

One such rigorous examination of the Big Bang has already appeared in *Nature*, the internationally-acknowledged premier journal of science. While its content is quite technical (appropriately so for the readership, however), "The case for the relativistic hot Big Bang cosmology" (*Nature*, vol. 352 p. 769-776) by Drs. Peebles, Schramm, Turner and Kron, reviews the concept and its criticisms and concludes that "In the six decades since the formation of the model, advances in observations and experiments have yielded a considerable body of evidence in support of the Big Bang and none that convincingly contradicts it."

A current narrative of the history that connects the Big Bang—time zero—with our universe today—roughly 15 billion

years later—can be broken into a series of acts, some of which are better understood than others. The action in each act has left certain relics which are observable today.

Eight Acts

Act One starts with the actual moment of creation, the Big Bang itself. During this brief act—it only lasts a trillionth, quadrillionth, quadrillionth of a second; that's 43 zeros after the decimal point—things are very simple; just a single unified field that is not force, not matter, not time, not space, but something much simpler. The expectation is that the quantum theory of gravity which is expected "any day now" will reveal what happened during this brief, if significant moment. The relic of this age can be considered to be time and space.

Act Two is not quite so brief—just 35 zeros this time—and the opening number is gravity differentiating out of the unified field. Time-space created in Act One expands and is filled with an extraordinarily dense and hot "gas" of unified-field-without-gravity pre-subatomic particles.

Act Three begins as the strong nuclear force differentiates out and matter and force become different. This is shortly followed by a final differentiation into electromagnetism and weak nuclear force. This emergence of the four fundamental

universe has stretched them so much that nowadays we see them as weak and faint microwaves. This wash of microwaves is called the 'cosmic background radiation' and is found to be exactly what would be expected from the cooling of a fireball.

Act Six lasted fifty or so million years and is not well understood. During this time the homogeneous gas changes into a lumpy universe of stars, galaxies and clusters of galaxies. The most powerful telescopes can pick up light that was emitted around this time from quasars, star-sized objects that flame with the energies of billions of suns, and they are thought to be relics of this age. The lack of a clear theory of how all this happened is the rationale the dissenters use to throw doubt on the whole scenario. As the *Nature* article admits:

"Reports of the death of the Big Bang, in popular media and professional journals, often confuse the Big Bang model with free parameters such as ... the large structures observed in the distribution of galaxies ... but this would be a problem for the Big Bang model itself only if it were shown that there was no plausible way to account for these structures within the relativistic expanding world model. [But] there is no shortage of ideas on how it might be done."

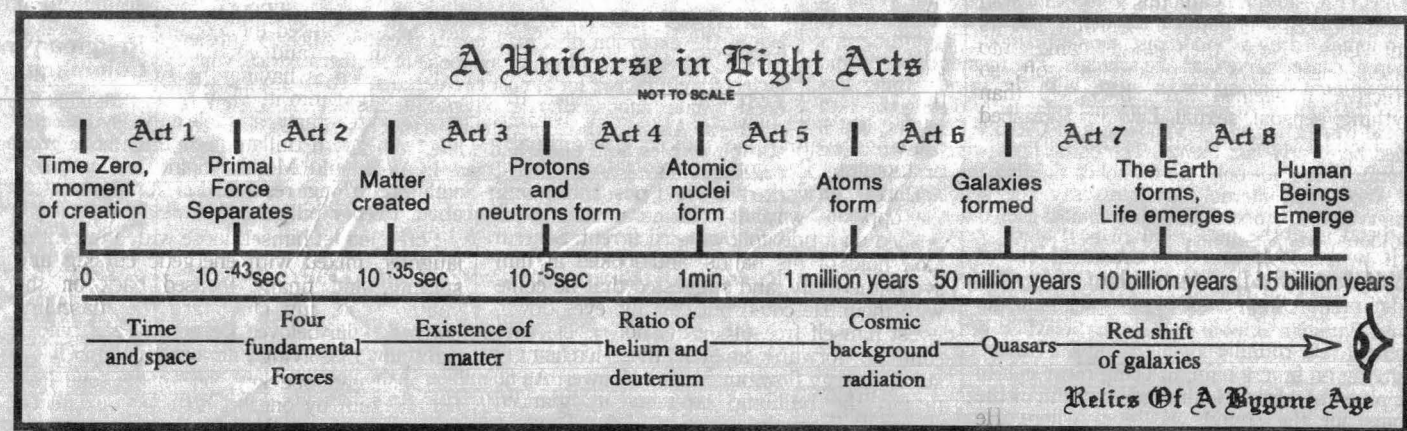
While the dissent comes up with some interesting suggestions based on the dy-

we are still participating in.

This scenario has a great deal of detail left to fill in; the condensation of galactic-scale systems being but one of them. Be that as it may, a great deal has been pieced together into a coherent whole: the four forces, the creation of matter, the ratio of hydrogen/helium, the abundance of deuterium, the cosmic background glow, the quasars, the red-shifted fleeing of the galaxies.

Mr. Lerner and his confederates make a valiant attempt to cobble together an alternative explanation—usually with theoretically unlikely assertions such as "the cosmic rays colliding with the background plasma will generate [deuterium]" or remarkably contrived situations such as a whole generation of massive stars that just big enough to burn hydrogen to helium, sloughing it off so that the cosmic abundance gets up to 25%, but not big enough to create oxygen and carbon keeping the abundance below the 0.1% observed. And so on it tiresomely, and most unconvincingly, goes. I had to drag my unwilling self through it all.

One has to wonder, why are they doing it? Why are they going through such far-fetched contortions to discredit a theory that continues to amaze with its power to combine disparate discoveries in particle physics and astronomy into a seamless



forces is accessible to theory and experimental testing through high-energy particle physics. It is this differentiation of the forces that is responsible for the creation of matter (see my column "The Creation of Matter" for more detail). The rapid expansion of time-space continues and the universe continues to expand and cool.

Act Four begins when conditions are right for protons and neutrons to coalesce out of the subatomic debris. There is a precise agreement between theoretical expectations and the experimentally measured amounts of these formed. This act ends with the protons and neutrons uniting into subatomic nuclei. Almost all the neutrons formed at the start of Act Four end up in helium with the unattached protons equivalent to the atomic nucleus of hydrogen. Theory accurately predicts that our universe is 90% hydrogen and 10% helium (the other elements so common on the earth and in us human beings were created later by stars and are still a very minor component of the universe as a whole). Theory also predicts that a small number of the neutrons will end up in heavy hydrogen—deuterium—and there is a considerable amount of it in the universe, a fact which is very hard to account for in any other way as the element is not produced by stars—in fact, it is readily consumed by them.

Act Five lasts a million years or so as the universe continues to expand and cool. At the end of this time things are cool enough for electrons and nuclei to get together as atoms. While electrically-charged free electrons readily absorb light, neutral atoms do not. So the hundred-billion or so particles of light that were created along with each particle of matter—"And there was a lot of light"—are now free to wander the universe. While these particles of light started off as powerful X rays and the like, in a sense, the continuing expansion of the

namics of interacting plasma [charged gas], detailed in Lerner's chapter on "The Plasma Universe," this is a development that can be included in the standard model, and in no way a replacement for it.

Act Seven lasted ten billion years, during which giant stars form; burn hydrogen into an "ash" of carbon, oxygen, iron etc; and, during their death throes, scatter these elements—as well as creating some interesting ones such as gold—to be gathered up in the formation of the next generation of stars. The galaxies continue to move apart as time-space continues its expansion, and this can be seen to this day in the "Red Shift" of the light we can pick up from distant galaxies. From our point-of-view, it seems as if the whole universe is fleeing away from us, the further away they are, the faster they flee. This is not because the earth is so dreadful, rather it is the very fabric of space-time expanding, dragging the galaxies apart. Logic implies that if the galaxies are flying apart, some time back they must have been close together.

The curtain rose on Act Eight—which marks the end of the First Day in the Biblical chronicle—with the creation of our dear old earth during the formation of our sun about five billion years ago. Just a few hundred million years later there occurred an extraordinary event that, as far as we know, has occurred only on the earth—the emergence of life (so soon, however, after the formation of the earth as to suggest that we might confidently expect to find at least simple bacterial life on other earth-like planets.)

For most of Act Eight it was a bacterial world, but things got perking towards the end and eventually, just hundreds of thousands of years ago, what was actually an Eight-Act Overture ended and the actual drama began with the emergence of self-aware human beings, a dramatic 'moment'

whole?

They inadvertently answer this question themselves.

One of the neatest tricks in a debate is to neutralize an opponent's accusation by turning it on them first—by falsely accusing them of doing what you are doing. The Introduction in Lerner's book does just that: "The Big Bang and 20th century cosmology constitutes a startling return to discredited medieval concepts ... It is from these primarily philosophical premises, rather than observation, that present-day cosmology developed." p.7

Putting it less politely, this is a cartload of composted organic material recently emerged from the nether end of a bull.

The concept of the Big Bang was forced by the weight of experimental evidence on a science that was quite comfortable with a steady-state universe—one that had no beginning or no end. The Newtonian universe of mechanical delight, on the other hand, had no beginning—which probably suited those who felt that the proper role of science was to dispel the myths and superstition of religion.

Perhaps, then, it is the authors of the dissent who want to return to the comfort of an ageless universe; they are the ones with a philosophical/theological purpose. As they state at the start: "Such observations are far more consistent with new theories based on the idea that the universe has existed for an infinite time—without beginning or end" (p. 4) which is Aristotelian philosophy.

Could it be that there is a certain type of person who is uncomfortable with the idea that science and religion can agree on something? And, even worse, that they can both be right?

Recent Happenings in the World of Religion

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

Deprogramming on the rise, Baptist minister says

Although deprogramming of members of religious groups isn't in the news as much as it once was, the number of such incidents and the people perpetrating them is greater than ever, according to an independent Baptist minister who opposes such activity. In recent testimony at senate hearings in California, the Rev. George Robertson lamented a related development—that deprogramming incidents today often involve members of fundamentalist or Pentecostal churches. Robertson, a "born-again" Christian who describes deprogramming as a "religious hate crime," said attempts had more than doubled in recent years, with more than 1,500 occurring last year alone. "The majority of these deprogrammings have been very successful in getting people to change their religious beliefs," he said.

Christians urged to abandon attempts to convert Jews

JERUSALEM—A prominent British theologian has urged evangelical Christians to abandon missionary activities directed toward the Jews. Instead, said Dr. Margaret Brearley, Christians should enter into a partnership with the Jewish people based on what she termed "true love." Brearley, a member of the Anglican Church, said such a move would help save Christianity from disintegrating. "It is in the realm of spirituality that we need our Jewish brethren the most," she said. Brearley was speaking to about 200 fundamentalist Christians at the Feast of Tabernacles, sponsored by the International Christian Embassy. The pilgrimage drew close to 5,000, who arrived in Jerusalem to express their support of Israel.

Conservative Catholics in battle for "America's soul"

DENVER—Roman Catholics in the United States are engaged in a "culture war" in which traditional values are under attack from forces led by a "modernist, intellectual elite," according to a group of conservative Catholic scholars. The themes of battle and of traditional thinking under siege, with the prize nothing less than "the soul of America," surfaced repeatedly during the 14th annual convention of the Fellowship of Catholic Scholars, which ended here early last month. The battle lines were drawn along several fronts. Not only are Catholics fighting the larger culture, but there are internal struggles, say the scholars, that pit conservative and liberal Catholics against each other, and Catholic traditional women against feminists.

Christian Scientists exonerated in death of boy

ST. PAUL, Minn.—The Minnesota Supreme Court has ruled that a Christian Science couple who relied on prayer rather than medicine to treat the woman's dying son cannot be charged in the boy's death. In a 4-2 decision, the court upheld two lower court decisions that dismissed second-degree manslaughter indictments against the boy's mother, Kathleen McKown, and his stepfather, William McKown, in the 1989 death of 11-year-old Ian Douglass Lundman of insulin deficiency at the McKown home in Independence, Minn. The court said the McKowns relied on Minnesota's child neglect statute, which permits spiritual treatment and prayer as an alternative to medical care.

City council renews ban on storefront churches

MINNEAPOLIS, Minn.—The Minneapolis City Council has renewed its ban on storefront churches without discussion. The action was taken in late August but did not come to public attention until it was reported recently by the Twin Cities Christian, an evangelical-oriented newspaper. The ban prevents religious institutions from renting property in commercial zones even if that property would otherwise remain vacant.

Praying high school students dispersed by police

An Illinois school board has apologized for an incident in which six high school students were dispersed by police and two students were temporarily detained for taking part in a prayer rally around the school flagpole. The Sept. 11 incident at Massac County High School in Metropolis, Ill., was captured on videotape by the grandmother of Misty Newberry, one of the two students taken into custody by police. Christian Advocates Serving Evangelism (CASE), which represented Newberry at a school board meeting Monday night, said a police officer had warned the two detained students that if they attempted another such prayer gathering they would be arrested and charged.

Christian lesbians plan first national conference

A recently formed organization of lesbian clergy and lay church leaders is planning a national conference as the group deliberates on how best to fulfill its mission of empowering lesbians to "claim their spiritual and sexual wholeness" and challenge "oppressive policies and structures" in their respective churches. CLOUT—Christian Lesbians Out Together—has scheduled the conference for Nov. 1-3 in Minneapolis at Spirit of the Lakes Church, a United Church of Christ congregation. The Rev. Carter Heyward of the Episcopal Divinity School in Cambridge, Mass., as well-known lesbian feminist, said the group has been "very enthusiastically" received since it was established in the spring and is now trying to bring a sharper focus to its organization.

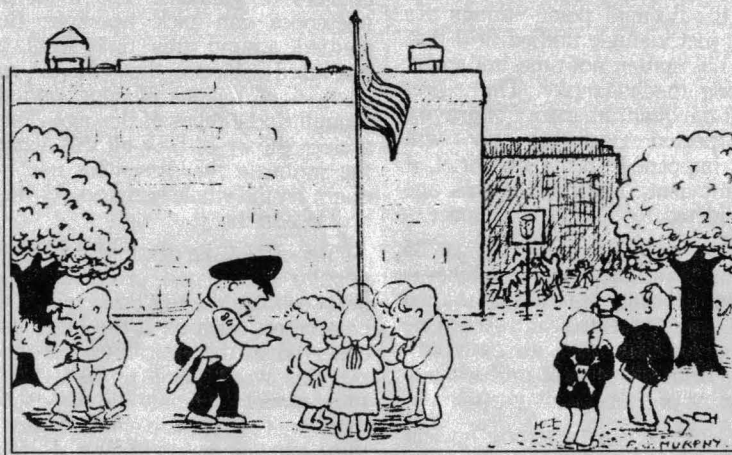
New Bible selling well, more changes already planned

NEW YORK—It has been on the market for just a year and a half, and sales are brisk, with over 2.2 million copies sold around the world. But already, groundwork is being laid for improvements to the New Revised Standard Version of the Bible, published last year under auspices of the National Council of Churches here. In Holland, Mich., far from the hoopla of marketing efforts of eight licensed publishers, Professor James Brownson of Western Theological Seminary is reviewing feedback on the NRSV, banking useful suggestions for possible changes into a computer database. At the same time, representatives of the

translation team are in contact with Roman Catholic and Orthodox officials to determine whether any changes are necessary—in possible future editions—before official approval of the new translation is forthcoming from those faith groups.

Graham breaks his U.S. crowd record at Central Park

NEW YORK—Evangelist Billy Graham drew a quarter million people to the Great Lawn at Central Park Sunday, making it the largest audience he has ever attracted in the United States. The police estimate of 250,000 far exceeded Graham's previous U.S. record of 134,000 at the Los Angeles Coliseum in 1963. The largest



attendance he ever drew at a single event was 1.1 million at an open-air rally in Seoul, South Korea in 1984.

Priest sees his maiming as symbolic of South Africa

CALGARY, Alberta—A year after he lost both hands and one eye in the explosion of a mail bomb, the Rev. Michael Lapsley says he views his condition as symbolic of southern Africa, where he has fought racism for almost two decades. "To be a priest who doesn't have hands, who is physically disabled, is a sign of southern Africa, where apartheid has broken, disabled and scarred peoples both black and white," the 42-year-old Anglican priest said during a visit here. It was in April 1990 that a package marked "religious books from South Africa" exploded in his hands at his home in Harare, Zimbabwe, where he has lived since being expelled from South Africa 15 years ago.

Russian Orthodox patriarch to visit U.S. in November

Russian Orthodox Patriarch Aleksy II will visit the United States Nov. 8-17 on his first trip to this country since being elected spiritual leader of more than 60 million Orthodox Christians in the Soviet republics in June 1990. His visit has been officially announced by Metropolitan Theodosius, primate of the Orthodox Church in America, who said that it will enable the patriarch to "see for himself the fruits of seeds planted on this soil nearly two centuries ago." The Orthodox Church in America, headquartered in Syosset, N.Y., has about 1 million members and is primarily Russian in background, although it includes groups of Romanian, Albanian and Bulgarian parishes and an Alaskan membership of

IN MEMORIAM

Mrs. Jan Ota

Mrs. Jan Ota passed away recently in Westchester, Illinois. She is an 8000 Blessed Couple. This appreciation was written by Mrs. June Kiburz.

Thank you to my heavenly sister, Jan Borendame Ota! Thank you to both you and your wonderful husband, Shigeru Ota, for coming to Chicago! I was so happy to attend your Seung Hwa ceremony, Jan. I didn't know you in your physical life on earth, although we are native daughters of the same hometown! It seems as if our paths crossed numerous times in our church lives; our parents met, we have mutual friends, but we never met one another.

Thank you for having spent your last days here in Chicago. You deeply moved our Unification Family's heart beyond compare. Your passing helped our community grow closer in heart, transcending earthly barriers of East-West, elder-younger, blessing group and department. Thank you for your truly great example of sacrificial love and service to God and True Parents.

As your mother, Mrs. Jane Borendame, said with such deep love for you, "You always sought adventure; may you have an exciting adventure in the world of the spirit!"

You gave us a touch of heaven, Jan—bringing your physical family and spiritual family together in heart. I was so moved to see your two physical brothers embrace after seven long years of separation and to listen to the rich testimonies given of you and of one to another.

How much more wonderful when we can develop this kind of heart with one another and share it in the midst of our everyday busy lives. Why wait for the serious farewell moment of a Seung Hwa ceremony to reach out and show one another our deeply felt love and gratitude?

Native Americans and Eskimos.

World Council restructures, hears Orthodox concerns

The financially beleaguered World Council of Churches has given final approval to a new organizational structure, but continues to struggle on the theological level with the discontent of its Orthodox member churches. Meeting Sept. 20-27 in Geneva, the World Council's Central Committee put the finishing touches on a restructuring plan that will lead to a reduction in the council's staff from the current level of about 300, to 270 by the end of 1992. Meanwhile, members of the committee spent three hours discussing the World Council's "common understanding and vision," focusing in part on the much-publicized concerns raised by the Orthodox at the Council's Seventh Assembly, held in Canberra, Australia, in February.

Popular Catholic theologian banned from classroom

BERLIN—One of Germany's best-known Roman Catholic theologians, who has had a running feud with the church authorities, has lost his right to teach Catholic theology. In an expected action, Archbishop Johannes Joachim Degenhardt of the Diocese of Paderborn disciplined the Rev. Eugen Drewermann by announcing that he had been stripped of his role as a lecturer in dogmatics at the Katholische Hochschule, the Catholic seminary in Paderborn. The scholar had been ordered to recant the theological positions which the archbishop found objectionable. Drewermann not only ignored the deadline, but went on television that night and denounced the uncompromising position the church has taken on the abortion issue. For years, there has been controversy in church circles over Drewermann's psychoanalytic understanding of the Christian faith. The 51-year-old priest and psychoanalyst sees the Christian gospel as the way to free people from anxiety and has written that his goal as a priest and theologian is to help them "to live more healthily, to dream more purely and to hope more courageously."

Religious groups split over anniversary of Columbus

Mainline Protestant leaders talk about "invasion," "oppression" and "genocide" and call for repentance and reconciliation. Roman Catholic groups plunge ahead with plans for "commemoration" and talk of "evangelization." The occasion for the divergent rhetoric is the 500th anniversary next year of the arrival of Christopher Columbus in the Americas. And increasingly, some Catholic critics are complaining that anti-Catholicism is the effect, if not the intent, of perspectives that paint the historic event with a black brush. If the earlier myth of Columbus as heroic adventurer was unduly rosy, the new one is overly dark, say the critics, who contend denigration of the explorer reveals an anti-Western bias in general and an anti-Catholic bias in particular. In particular, critics say that a statement issued last year by the National Council of Churches has set an unduly negative tone.

Survey says Italians don't practice Catholic beliefs

ROME—A major survey of Italians and their religious faith and practice released this week presents a complex portrait of a country that does not by any means live up to its traditional image as a bastion of Roman Catholic beliefs and morality. The survey, entitled "Faith and Religious Practice in the 1990s," was prepared by the respected Institute of Political, Economic and Social Studies in association with three Catholic magazines, including the popular weekly *Famiglia Cristiana* (Christian Family). It was described in the Italian media as "the largest-scale investigation to date" on the theme. The results of the poll of a representative sample of 2,000 Italians all over the nation show a country in which most people believe in God, but few people go to church. A country in which blaspheming or swearing is regarded as more of a sin than tax evasion or adultery. A country where more people believe in heaven than in hell. A country where, for the majority of people, contraception and abortion are accepted facts.

Judge allows distribution of gospel tracts in park

A federal district judge has issued a temporary restraining order barring officials of Middlesex County, New Jersey, from enforcing a law banning literature distribution in a public park so that members of an Assemblies of God church can give out gospel tracts there. Arthur P. Walter of Metuchen, N.J. filed a lawsuit against the 1989 law with the assistance of lawyers from the Rutherford Institute. "The U.S. Supreme Court has repeatedly ruled, in at least two cases from New Jersey, that religious literature can be distributed in public parks," said Rutherford Institute attorney Thomas Neuberger.

Teacher sues district over policy on evolution

A high school biology teacher has filed suit against a school district in Mission Viejo, Calif., saying school officials have violated his constitutional rights by forcing him to teach the theory of evolution. In filing the \$5-million suit in federal court in Santa Ana, John Peloza said he was told to stop discussing his beliefs in creationist theory and to follow district guidelines. The teacher says the guidelines are unfair by insisting that evolution should be taught as the only scientific theory explaining the origin of life.

High school band may perform some religious music

A high school marching band in Texas has been given permission to perform some religious music during its halftime shows, but has been told to drop a marching formation in the shape of a cross from its routine. These were elements of an agreement announced by state district Judge David White settling a lawsuit that had been filed by the American Civil Liberties Union and the American Jewish Congress. The suit accused Don Hanna, director of the Denton High School marching band, of promoting Christianity through the religious components of its halftime show.

PSYCHOLOGICAL SLAVERY

To Get to Where We Feel as One Family

By Edric Debos

This is the fourth in a series based on sermons given at the Harlem Church in May 1991.

The impact of slavery upon the African-American family has been devastating. Not only were families torn apart and prevented from functioning as families—languages, cultures, traditions and the things which make for extended community were wiped out. To recount the horrors of the African Holocaust, while necessary and relevant, would not best serve our purposes here. Molefi Kete Asante, in his pioneering and thought-provoking book *Kemet, Afrocentricity, and Knowledge*, suggests that we focus on the consciousness of victory and the things which have brought us through intact. I second that emotion.

As this series has been presented in sections in the UNews, a number of people have approached me with THE QUESTION. It has taken different various forms, and primarily revolves around the issue of taking responsibility for historical wrongs, but ultimately boils down to, "What should we do? What's the solution?"

I have a lot of problems with the idea of "solutions". Solutions are based upon a viewpoint. In other words, the more fundamental question really is—how do we view or approach the issue? Obviously one has to see the problems clearly, otherwise one is acting from a partial or fragmented understanding. The "War On Poverty" is a good example. Here we are in 1991, some twenty-five years later, and our national

Census Bureau reveals that about thirty percent of black people live in poverty, compared to ten percent for whites; and over 43 percent of black children live in poverty, compared to about 14 percent for whites.

If you are fighting a "war" aimed at righting historical injustices, it should be very clear to all parties involved what has gone wrong. This requires education, reflection, a great degree of earnest effort, and some idea of what it's supposed to look like when things go right.

I have little desire to reduce our conversation to politics or economics, but understand that these things are based upon ideology, and ideology is based upon belief. I suggest that we must examine our beliefs. Scientists of all races, creeds, and colors make a great deal of progress based upon the shared belief that certain principles related to matter are the same everywhere and at all times. If we could only find some profound way to translate this to an understanding of human value. We must also examine the issue of identity. The process by which we go about in defining ourselves, our value, and the lengths to which we will go to defend these definitions.

I recently saw the movie *Long Walk Home*. It's the story of two ordinary people, one black-one white, and what happens to them and their families in Montgomery, Alabama as the Civil Rights Movement sweeps through.

One of the most chilling moments occurs for me when the husband of the white

family, a capable and intelligent businessman, sits his wife down and attempts to calmly explain to her why it is that she will never be able to know or understand black people. "It's like dogs and cats, honey," he says, "we're two different species." I am convinced that this notion is still operative in the minds of many people even today.

What is Victory?

A great deal has been written about the plight of the black family. Everything from Andrew Billingsly's groundbreaking *Black Families In White America* in 1968 to Asante's theories on Afrocentric reconstruction of today.

This material is valid and worthy of study and serious consideration, but I think to repeat that information here would not be productive. I really do not wish to belabor this point of the negative psychological impact of slavery. It is absolutely vital for anyone interested in sorting out these issues to know the particulars and I feel that there is very little danger of over educating oneself, however, what I'm after here is a wider or more general understanding. As I said earlier, if you want to wage a war on historical injustice, you have got to have an idea of what the enemy is as well as what constitutes victory.

Shelby Steele, in a recent Time magazine article (in which amongst other points he criticizes white liberals), speaks in the direction that I wish to take this. He says, "The one thing that a white liberal can never do with a black is be honest and tell him what he tells his own children—that you have to work hard and your life in many ways will reflect the amount of effort you put into it. They teach that every day to

their own children, but then they come out in public and talk about blacks as just victims who need redress. This is racial exploitation by white liberals, who transform this into their own source of power."

There are two points that I wish to raise here. The first is that motivation, self-centered or other-centered, must always be examined. It was the self-centered motivation for material profit that inspired generations to sell entire peoples into slavery. The second is that the goal, whether to modify conditions slightly or to facilitate genuine transformation, will greatly determine what you are going to wind up with.

The Unificationist ideal for society is the Kingdom of Heaven on earth. The family is the basic unit in this ideal. Good families will create a good society. Bad families will create a bad society. The ideal of the extended family is one to which we need to be willing to commit. It is not simply a matter of being a good idea, it is a practical necessity if we want to see conditions improve in this country. There are few places left to hide. The problems of dysfunctional families, soaring divorce rates, drug and alcohol abuse, illegitimate births, and neglected kids will not go away and we cannot simply go away from them either. The problems are not black, white, yellow, brown, or red problems—they are larger human family problems.

We have to get to the place where we feel as family to one another, not based on obligation, not based on guilt, not based on moral extortion, but where we understand ourselves as children of the same Parents, God.

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EGG

from page 26

their gaze to the Tower of the Egg. Shin had noted the lights emitting through the night, vertically. They gradually coalesced into a funnel, a channel. Streaming up through the corridor: waves of blackness.

"So Reverend Yeah is inside the Egg," Shin contemplated Levi Jean's report. He was aware, through Vertibrae Control, of the nature of her experiments. Intuiting something, he had departed a day after Tahoe, bound, he knew not why, into the southern desert. "Then it could be too late. The gates are obviously opening widely."

"Why was Tahoe taken?" Levi Jean asked Shin.

"Apparently to provide the positive counterbalance to Reverend Yeah's nega-

tivity, simple enough. Also, it is not to be spread around, but Tahoe and Ye Ye Yeah were selected for the blessing recently. Their harmonizing power will be exceptional. Satan wants to claim for his purposes that which God loves the most."

Tahoe, rather spaced out until this point, perked up at hearing this. "I've been matched?"

"Yes, to Reverend Yeah."

The youth slumped back on the seat of Shin's transporter. Despite everything, the news struck him as it does us all: he was in love. He had located his other half. Even if she was getting de-molecularized inside the Vertical Egg.

"When can I meet her?" Tahoe humbly asked.

...to be continued

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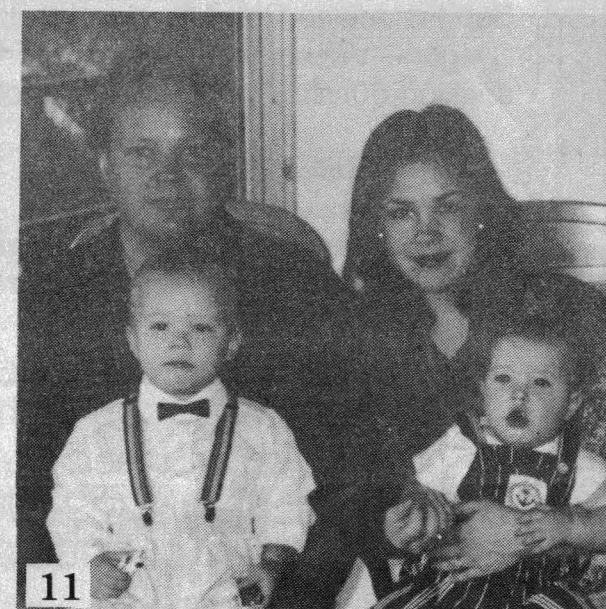
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New Arrivals

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 only.) This month we are proud to present:

● 1. Peter & Nadia Wettstein (Oakland, CA) with Jennifer Yu-sun (8/31/91) ● 2. Paul & robin Tsubota (Niigata, Japan) with Jeremy Takaaki (9/15/91) ● 3. John & Maria Kenny (Costa Mesa, CA) with Michael David (10/2/91) ● 4. Scott & Reiko Quinn (Seattle, WA) with Un Sook and Young Soon (10/10/91) ● 5. Mohammed & Naomi Teimourijam (Glendale, CA) with Mona (9/1/91) ● 6. Peter & Fumie Stair (Miami, FL) with Miki Michelle and Christopher Motokuni (3/22/90) ● 7. Mike & Annie Graf (Queens, NY) with David Jacob (5/2/90) ● 8. Kazuaki & Karen Katayama (Minneapolis, MN) with Myung Mee Katherine (8/10/91) ● 9. Andy & Solange Weiss (Los Angeles, CA) with Young-kun Weino (9/11/91) ● 10. Brent & Patricia Fliginger (Chicago, IL) with Manchael Lee and Jessica Ann (1/1/91) ● 11. Gary & Gail Veith (Moonachie, NJ) with Brian Joon Yong & Matt Joon Kul (12/13/90).



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REVEREND MOON
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Unification News

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