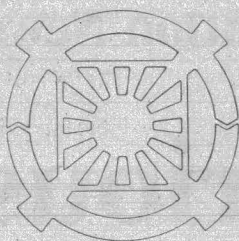


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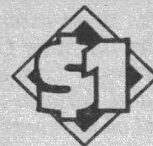
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Unification News



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True Parents in North Korea



Father establishes rapport with Kim Il Sung; visits hometown

This report is a combination of excerpts from transcripts of verbal reports given by Peter Kim and Dr. Bo Hi Pak.

At 1:12 p.m. on November 30, True Parents left Beijing Airport on a plane provided by Kim Il Sung. A government official flew with us. Originally Father wanted to take 30 people, but suddenly they trimmed our numbers to only Koreans. I [Peter Kim] felt a little fear at that time. Father was sitting there smiling, looking out the window. It was very emotional when we crossed the Yalu River. I had never seen this river.

At 3:30 p.m. we arrived in Pyongyang. North Korean newspapers and television reporters were there, as was Deputy Prime Minister Da' Hyun Kim. He is a very powerful man in North Korea now, right under Kim Jong Il, the president's son and General-Secretary of the Communist Party. Also present was Mr. Yoon, chairman of the Committee on Foreign Affairs, and one of the top six people in the country.

Chairman Yoon later said that even he did not know of Father's arrival until midnight the night before. Kim Jong Il called him very late and told him to welcome Rev. Moon and to be one of the



Top, True Parents with Kim Il Sung and, below, with Father's relatives outside the house in which he was born.

official hosts.

Father met Mr. Yoon first and I am sure almost cracked his hand. In the past, Chairman Yoon hated Father so much. His job was to come up with strategies for

reunifying Korea. He published many books on *juche* ideology. He helped produce some of their intelligence studies on Father. Father gave him a big strong handshake.

Father was also greeted by his elder

sister Hyo Soon Moon, age 73, younger sister Hyo Sun Moon, age 64, Father's elder brother's wife Chi Chee Sook, age 69, his brother's elder son, age 49, and a cousin. There were seven relatives in all. They were so happy and shocked. They cried. Father almost cried but he did not show tears.

Almost his first words to them were: "I love you very much and missed you so much, but I have come here to work for the unification of our country, not just to see my family. Please don't cry. Please calm down." They continued to cry a little, but organized themselves according to his wishes.

We traveled to Moran Bong, the state guest house reserved for kings and heads of state. In Moscow, the police cleared the way for Father's motorcade, but in Pyongyang all cars, in all directions, stopped respectfully while the motorcade passed.

Father met with Chairman Yoon for about 30 minutes. He said, "Rev. Moon, I respect you, but I never thought about inviting you to North Korea because you always criticized us. I only greeted you because I was ordered to." He was testing Father. Father gave him a huge smile.

They escorted Father and Mother to

see North Korea on page 5

DAY OF THE VICTORY OF LOVE

Inherit the Victorious Foundation

By Reverend Sun Myung Moon

This is an excerpt from the address given after the Main Ceremony on the Day of the Victory of Love in the Bamboo Room of the World Mission Center. Rev. Moon asked that all members read the complete text: it is available through regional church centers or by sending \$2.50 to HSA Ocean Church, 481 - 8th Ave. Box G21, NY NY 10001 (who will also provide information on their Speech Subscription Service).

Restoration history cannot be accomplished without going through the course of indemnity. Throughout history there have been numerous wars. In a way, those wars can be interpreted as a part of the indemnity course. Each nation's history is also going according to the law of indemnity. You can apply this to any organization, family or individual; everyone has to go through their course according to the law of indemnity.

In God's providence, particularly the providence of the chosen nation of Israel, there must be confrontation with the satanic world. In order to go into the realm of victory you have to go beyond or cast off the realm of satanic control. We have to go beyond the realm of the fallen era. To go beyond that realm you have to go through struggle in different stages. As you know, Israel's history began with Jacob, then through the work of Moses the exodus took place. John the Baptist prepared the way for the coming of Jesus. In all these stages a certain course of indemnity had to be followed.

In order to attain the victorious realm in the different stages: the tribal stage, national stage, worldwide stage and so on—and that is precisely what the history of Israel is all about—you have to respect, love, follow the tradition of, and virtually worship the ancestors, those who played a major role in the dispensational field. In the case of Israel, this would be those such as Jacob, Abraham, Isaac, Noah and so forth. Tradition comes down from the ancestors, so in order to inherit it from those who played major roles in the dispensational field, you have to do your utmost, investing your heart and soul to live up to their standard and accomplishments.

Israel's national history is a history of the Abel side. It was the Abel line all the way through history until the coming of Christ. From the Abel line Christ will come. The chosen people and their history is the root of the coming of Christ. The chosen people create a nation and then connect to the world. Therefore when you follow the tradition of Israel, the chosen people and their leaders, you are going to inherit all their historical accomplishments. For that reason the satanic world comes after those central figures with a determination to attack and destroy them.

The central dispensation line is the chosen people's history. Israel can be divided into two: Judaism on the one hand, the Israel nation on the other. One is internal and the other is external. One is like the mind, the other is like the body. So if Jesus was welcomed by these two united together Jesus' dispensation would have been accomplished. Then all the indirect or surrounding religions, centered upon this mainstream religion, would have become one. However because of the crucifixion of Jesus this was not done therefore everything became dispersed and confused. It's almost like the mind is there but the body has been lost.

Because of the failure of Judaism to accept Jesus and of the Israelite nation to defend him, Jesus was crucified. For that reason the entire attack was focused upon Jesus and Jesus' family. They were at the center of attack. If Jesus had won the dispensational victory, he would have married and raised a family. No matter how strong an attack the satanic surround-

for the sake of Jesus. Because Jesus lost his body, Christianity has been steadily paying the price for 2,000 years. Thus Christianity can be known as the religion of indemnity.

After World War II however, Christianity had one great opportunity to reach out to the entire unified world. Christians had the potential to unify the world. Christianity however has to realize that its world-level foundation is not the final conclusion, and that the completed perfected Adam has also ascended to the world and that these two must be united. The worldwide foundation must be accepted and united by the coming of the perfected Adam. That was the mission of Christianity and it was precisely the mission which Christianity failed to do. Historically speaking the coming of the messiah is the most difficult period for survival. As you can see, the seventy years between 1920, the year that Father was born, and 1990, is a real convulsion of world history. It has gone up and down with the most incredible fluctuation. This seventy years is truly the most unimaginably difficult period of human history.

Father, in the capacity of Messiah, before the war was through, was concentrating to inherit all the heritage of history. Then he was ready to engage with the world. The world foundation also has to accommodate Father. It is just like God when He created Adam. First He created the body with soil, then He breathed the spirit into his nose and Adam became a man. By the same token, by the time World War II was over, the world was like a clay Adam. It was a sculpture that needed to have the spirit blown into it. The world is a body and Christianity is a spirit, but there was no connection between the two. A person who will come with the power to bring Christianity and the secular world into one, this is the coming of the second advent. Unity between the spiritual side and the physical side on the worldwide basis is the mission of the messiah. From that point on, one unified world can be born. However, the Christian realm of the world after

World War II rejected and rebelled against this great opportunity and providential will rather than accept it.

Father's dispensational work was always focused upon the center line, Jesus' spiritual salvation. When you read Father's sermons prior to the 1960 Holy Wedding of our True Parents, you will see that no one has given more testimony about the life of Jesus than Father. There is no one but Father who has shed so many tears for the sake of Jesus. No one cried more than Father on behalf of Jesus. Father shed tears by the gallons for the sake of humanity and the entire human race. Father was completely one with Jesus. If the Allied powers had united with Father immediately after defeating the Axis powers, Father's goal or God's providential will would have been established within twelve years. Because of their rebellion this was broken.

Father was standing just at the perfection level of the growth stage. That is where Father received the most incredible persecution. The most important thing Jesus lost was the nation. In order to restore the nation Father had to pay indemnity for fourteen years in Korea—two seven year periods. Prior to that Father could not have a Holy Wedding. Under the circumstances of the most incredible opposition and persecution, Father paid more and more indemnity, and only after those things were completed in the year of 1960 did Father's Holy Wedding take place.

Father's third seven year course was for the sake of the world. In 1968, day one, Father mobilized all blessed families. In 1968 Father established God's Day because Father had paid all the indemnity on the national level, therefore he could go on to the world to command the worldwide level. Then the world wide crusade was launched. In 1968 the political situation in Korea was intense. Kim Il Sung was absolutely ready to take over South Korea by a communist conquest. For three and a half years it was a very critical time. But Father mobilized all forces not for the sake of the domestic situation or national indemnity but for the sake of worldwide expansion of our movement.

After 1968, when the mobilization order was issued, blessed families went out for three years. Upon that foundation Father left Korea in 1971 and flew to the United States where he made his historical entrance through the capitol city of Washington, DC. Father arrived in 1971, and by 1972 Father had launched the most spectacular campaign in the United States to win Christianity. Amazingly enough, while Korean Christianity had completely rebelled against Father American Christianity, which represents the world, welcomed Father. They truly welcomed Father in the initial stage. They gave the most incredible red carpet treatment everywhere Father went. Upon the foundation of winning over U.S. Christianity, Father mobilized our entire IOWC forces to Korea. Father brought this historical, victorious foundation into Korea. Father began the campaign in Pusan and took it all the way to Seoul. This was the most spectacular campaign to win Korean Christianity. At that time Father's dispensational strategy was to bring to Korea this victorious foundation as well as the International One World Crusade forces and win the Korean government. By doing so Father created formidable spiritual power which could overcome the rebelliousness of Korean Christianity.

At the time of Jesus there was a rebellion by the Israelite nation and also a rebellion by the Roman Empire. There was opposition to Jesus and Jesus' ministry. In order to pay indemnity and restore that foundation, Father used a particular technique or strategy in Korea. This time he won the heart of the people. They stood on Father's side. That signifies the Israel nation supporting Father. At that time, Father won the moral high ground. As a result the major leaders came to Father and asked for his mercy and moral support. They asked for his guidance. Usually the Korean leaders pay a lot of attention to Christianity but at that time they realized that Father and the Unification Church had surpassed Christianity so they came to him.

Father had the most incredible rally at Yoido Plaza; you may have even participated in that rally. World mission people

see VICTORY on page 4



Kim Il Sung gave a warm welcome in North Korea.

PETER KIM

ings would have made, they would not have been able to destroy Jesus and his family. Jesus and his family would have survived.

If Jesus went beyond the formation period and growth period, past the point where Adam fell, then no one under the sun could have destroyed Jesus' clan or tribe. But Judaism, the Israel nation and those surrounding Jesus circumstances totally disintegrated, and they dispersed with no unifying element. Then Jesus and his family became exposed to a great deal of menace and danger. Because of that a lot of indemnity had to be paid. Since Jesus' body was lost, a great deal of indemnity had to be paid throughout the 2,000 year Christian history. It is a history of martyrdom, pain and indemnity for the sake of Jesus' lost body. In a way, Christian history is nothing more than a history of paying indemnity

FOUNDER'S SERMON

True Women: Foundation for Peace

By Reverend Sun Myung Moon

This speech was given to a gathering of church women on Nov. 3, 1991 at the International Training Center in Seoul. This is the second excerpt from an unofficial translation made by Malihe Zahedi.

Are you ready to fast thirty days for your husband? All right—when will you start? Tomorrow? Which one will you do: fast thirty days or do activity? If you accept that you will do activity, I will give you permission not to fast. If you do activity you can bring seven people. All right; if you promise, you must write it down: take a piece of paper and write down your name and address and give it to me.

From now, you can give your children to your husbands and go to the front line. You women should go to North Korea to restore Kim Il Sung. There is a need for the cooperation of mother and son. Also, there was the same cooperation before the journey out of Egypt started. Jacob, with the help of his mother, deceived his father and his elder brother. The elder brother of this nation is the President and the father is Kim Il Sung.

To fight and resolve the crimes and the evil things done by men, women need to work and cooperate.

Jacob's wives, Rachel and Leah, should not fight, but unite.

Now is the time for you to go back home. You have been like prisoners of war; you are free now and can go to your hometowns.

Father is doing everything according to a plan, and does nothing without a plan. Now is the time for cooperation of mother and son. Father has blessed Japanese sisters to brothers from almost every country. They are spread all over the world.

In the last days, everything is on the level of bearing fruits. You will harvest according to what you sowed. Free sex is the fruit of Satan's evil work. Unification Church people are the ones who want to remove this fruit and the tree from its root. Free sex and marriage among family members is the last weapon of Satan in order to destroy mankind. The Messiah is the one who comes to prevent that.

Because the fall happened first through Eve, it should be restored by Eve, too. Eve should stand in a mother's position. True Mother is the Eve. Japan is in the position of Cain Eve. So Cain-type Eve and Abel-type Eve should become one. Japanese women are all around the world. So, following Father, they have to establish a women's organization in that country and lead it.

Mother has gone through a lot of suffering. Her course has not been easy. She has given birth to thirteen children and has attended Father like God. It is not easy even for Japanese women.

Father has a character like fire. It is

twenty times more difficult for Father to endure all these evil things. So you have to work hard. There is no way for a comfortable life. Because our life is not only on earth; we will live in the spiritual world, too.

Father knows the direction which America and Russia and other nations should take, so they should listen to him. Now they found that out and they are coming to him.

You have to work so hard for God that your shoes tear apart and your clothes tear apart. Because there are many miserable children of God and our work is big.

What kind of person is the Messiah? He is not a politician, he is not a judge. He comes as the parent of mankind. He is like a person whose children are sick. He does not say, "You must go to hell." It cannot be done by judgment. Parents try any way to save their children. If Messiah does not have a parent's heart, he cannot be the Messiah; he does not have the qualification to be the Messiah.

Steps to perfection

For going to Heaven, one should go through three steps of individual, family and tribe, and these three steps should become one. The number three is the central number of the universe.

Now is the time for you to become Messiah. You do not go for getting money, or for knowledge or position. Saying, "Oh, how can I go? I have no money, I have no job," is not a good attitude. You must go with love; you go centering on true love.

Father overcame all the difficulties and opposition and survived by love, and captured all the nations and established the organization for world peace.

Who is Messiah? Because the eternal life of man was destroyed, so eternal life should be found for men and women.

Are there any women here who have not had a fight with your husband? When you fight, you want to kill the person; which means you want to take away the person's life. It is because at the fall, eternal life was lost. Do you think that happy people fight? People who love peace—they do not fight.

Father has been persecuted for saying that all the religions should be one.

How do a man and woman become one? By money? No; if it's money, they will fight. Money brings division. Also, religions fight about money. They will fight to get donations. By power and knowledge, also, it is impossible. Only by love can this unity come. By true love only. What is true love? Have you seen it? True love is the thing that God likes the most. It is the love that the Messiah likes. Who is Messiah? Father and Mother. When all mankind accept and love them as their parents and unite with them, then they are the savior.

What is heart? It is my leader, my father, my teacher, my owner. It is the most

important and precious thing. We have to become the king of peace by love.

What is the foundation of peace and love? It is not the world, not the family, but it's *me*. How can we correct or restore the world? We have to look at ourselves. We are sick people; we have to harmonize our mind and body. The happiness starts from me, when our mind and body are united.

Why do we get married? For love. For receiving? You thieves! I have been talking about true love for more than ten years; how much do you know? If I give you a test and put those who pass the test on this side and those who fail on the other side, how many will be on this side?

You all want to be the first in love. There is no one who doesn't want love. But you have to know that God is giving the love; it's individuals who are not receiving.

Christianity does not know the way of saving the world and they think that they are very good. By their opposition, even though it seems that Father will perish, he is prospering. Will you follow him? Shouldn't you move according to Father's words?

So, as we said, the problem of the world, nation or family is not elsewhere but in myself. Our mind

wants to be good and united, but our body does not follow. Who made it so? We did.

Mother's role

Mother has worked hard. She gave her whole self since her youth. She participated in all Father's speeches and through that she studied, and now she can give a speech by herself. She did a great job in Japan.

Imagine a woman who comes back home with a great victory; the husband comes to greet her like a queen and they love each other like a king and queen. Are the children happy to see that or are they unhappy? The children will be happy like the prince and princess. God is observing that love. Is he enjoying that? Is he unhappy to see that much love involved?

Until now, women have suffered a lot and have endured men's acts; they have a lot of resentment and sorrow. Now is the time for resolving those sorrows and resentments.

I did not want to wear a suit. I feel so bad to wear nice clothes, because I know there are still many members suffering. The Japanese people who are still suffering here—Father's heart aches for that.

You have to attend your husbands and go to your hometowns. Do not think of living a good life yet. If you bring women, men will follow naturally.

In Korea we will establish the Korean Women's Association, as we have in Japan, and in the future we will make a Family Association. True Mother will lead the women's liberation movement from now on.



Father praying at his parents' grave in North Korea.

PETER KIM

CHURCH CALENDAR 1992



JANUARY

- 1 God's Day (Est. 1968)
- 2 Day of the Victory of Love (Est. 1984)
- 6 Shin Choon Nim's 1st Birthday
- 7 Hyo Jin Nim & Nan Sook Nim's Blessing (1982)
- Hyo Jin Nim's 29th Birthday
- 10 Kook Jin Nim & Soon Ju Nim's Blessing (1989)
- 11 72 Couples' 2nd Generation Blessing (1989)
- 12 1,275 Couples' Blessing (Korea, 1989)
- 15 Ye Jin Nim's 31st Birthday
- 28 Jun Sook Nim's 24th Birthday
- 30 Shin Gil Nim's 4th Birthday



FEBRUARY

- 4 Hoon Sook Nim's 29th Birthday
- 6 Yeon Jin Nim's 11th Birthday
- 8 1,800 Couples' Blessing (Korea, 1975)
- 9 True Parents Birthday
- 10 16 Couples' Blessing (Belvedere, 1978)
- 19 Shin Jung Nim's 9th Birthday
- 20 In Jin Nim & Jin Sung Nim's Blessing (1984)
- Heung Jin Nim & Hoon Sook Nim's Blessing (1984)
- 21 74 Couples' Blessing (New York, 1977)
- 22 Father enters Hung Nam prison (1948)
- 430 Couples' Blessing (Korea, 1968)
- 28 43 Couples' Blessing (13 couples in America 1969)

VICTORY

from page 2

gathered at the parade ground on Yoido Island. That was the World Rally for Freedom. More than seventy different nationalities participated. It was a spectacular rally. After that demonstration of Father's strength, Father left for the United States. That very day, Mao Tse Tung was buried.

Upon the foundation laid in Korea, which was a physical victory, Father returned to the United States and Father confronted Christianity with his accomplishment. The 1980s were the era of the third seven-year course.

Why can't I jump over everything all at once? Why do I have to accomplish stage by stage? Why can't we just jump over everything all at once? Even though Father himself jumped over everything at once, the blessed couples of the Unification Church have been dragging their feet. The movement has been slow, and in particular could not bring Korea to follow the Providence centering on Father. Therefore Father's own family has been put in a most difficult position. So when the Korean blessed couples could not fulfill their mission, then Father took their responsibility upon his own shoulders, and Father's own family came to pay the indemnity.

So Father himself had to speak throughout the nation of Korea because Father has to be in the forefront. This was the people's rally for victory over communism in the major cities of Korea. He spoke in one city after another in order to seed and mobilize national unity. When Father becomes strong, there are always opposing forces. They mount their opposition. By the time

Father came to the last city, Kwang Ju, opposition had been mounting and there even were warnings that Father would face difficulty and physical danger. This was the final rally. Father was consummating the crusade in Kwang Ju. The very same day, the accident occurred in the United States. Father knew something very unusual was happening. For that reason, when Father left the United States he had given very clear instructions to his own family, that under no circumstances should they go outside the house.

Father's second son, Heung Jin Nim, was the one involved in the most tragic of accidents during this time. Father was in the position to completely comfort and completely nullify the satanic attack. In other words, Father had to put this particular event into its proper perspective in Unification Church history and Father's dispensational history. This was a most serious moment, a serious time.

Jin Bok and Jin Gil were in the same car. Because they lost their father early on Heung Jin Nim was always loving and caring for these two brothers. They are second generation of the thirty-six blessed couples. They were involved in this lack of fulfillment of responsibility. So by having this event occur between Heung Jin Nim and the second generation of the thirty-six blessed couples, all the thirty-six blessed couples and second generation's shortcomings were indemnified. The same year that Heung Jin Nim became the most noble and sacred sacrifice, Father also sacrificed himself and paid indemnity by going to Danbury in July. However, Danbury was not a defeat for Father. Reverend Moon was absolutely innocent, and the U.S. government prosecuting him knew it. However, they conspired. Christianity and the U.S. government wanted to prevent

Reverend Moon from becoming too big. Before he became too influential, they wanted to cut him down. It was a conspiracy. They conspired together to put Reverend Moon's movement into complete jeopardy. In order to do that they put Father in jail that year. So the U.S. government and U.S. Christianity committed a crime against Father and against God.

The most extraordinary situation occurred when the U.S. Senate had its own investigation regarding the violation of Father's religious rights. A Senate Subcommittee found that Reverend Moon was innocent and actually was persecuted by the United States Government. Their recommendations were that Father's conviction be nullified. However, there were three bad musketeers who moved history to the other side.

Even in Danbury, Father could not abandon American Christianity. In fact, in order to restore Christianity Father instituted a crusade. Father chose 7,000 ministers to be educated. Elijah was given a mandate, "Do not to be disappointed; there are 7,000 unstained warriors ready to fight for you." Elijah had 7,000 to restore Israel. Likewise Father wanted restore American Christianity and so he mobilized 7,000 ministers. If Jesus had 7,000 followers, he would not have been crucified. But the crucifixion took place so we had to pay the indemnity to restore that.

So we directly reached 300,000 active ministers with the truth, with Divine Principle. These 300,000 represented the entire American Christianity. We sent out ninety-eight large truckloads of Divine Principle video tapes.

Meanwhile, Father had already made a decisive blow against communism. Since 1989, the communist empire has been crumbling. Finally in 1990 came the natural subjugation of communism in Moscow through Father's rally. Father predicted this in 1976. Fourteen years later, on April 11, 1990, Father had his Moscow rally and meeting with Gorbachev. These represent the elder brother's position, the Cain position. The natural subjugation of Gorbachev was the restoration of the elder son's position. Now, Father has met with Kim Il Sung, and this was a meeting which transferred the final and ultimate elder son's position. There is nobody else after Kim Il Sung. He is the only one out there upholding the banner of Cain, the banner of Esau, the banner of the elder son's position. Father, through the natural subjugation of Kim Il Sung, is now totally—physically and spiritually—in the elder son's position.

You will inherit Father's victorious foundation. Furthermore you will inherit the True Family's victorious pattern. They will inherit Father's tradition and you will inherit their tradition.

Figuratively speaking, Father is the first generation, the True Family is second generation and you are the third generation. So far you have been in the elder brother's position; you have been acting as the elder brother. But now the indemnity has been paid and you will move into the younger brother's position. The True Family will be in the elder brother's position. You will go beyond the adopted son's level and be registered anew as true sons, however as younger children, younger sons.

Hyo Jin Nim's physical age may be lower than yours but it doesn't make any difference. Many of you are calling Hyo Jin Nim "elder brother." Hyo Jin Hyung Nim. Why? Because we are now coming out of the adopted son's position. He is the direct descendant of Father and we are in the adopted son's position, but how to harmonize these two realms is where Heung Jin Nim is playing a very, very important role.

During this time Father has to do something with the spirit world. Up until this time, spirit world has really had nothing to do with the True Parents or True Parents' family. In other words it has had no connection or no relationship with True Parents' love. They are like virgins and unmarried boys. Jesus himself was unmarried. But Heung Jin Nim entered spirit world as a special emissary of True Parents, as elder son of the entire spirit world. So spirit world now has that one alone who understands, has received and

has lived under True Parents' True Love. Heung Jin Nim is now there as elder brother of all the spirit world. That means the True Parents' True Love realm has expanded from this world to include the spirit world. Heung Jin Nim is the mediator between the physical and spiritual worlds. Those in the spirit world who have no connection to True Parents now have a connection to True Parents and True Parents' love through Heung Jin Nim. Heung Jin Nim is representing the entire spirit world and is bringing the spirit world back to True Parents. So now, all the spirit world is descending to the earth to connect directly to Father's dispensation.

Heung Jin Nim's contribution is enormous, absolutely enormous in dispensational history. He is breaking down all the barriers here on earth, thereafter in heaven. He is breaking down all the barriers between religions, nations, races and, most important of all, the barriers between the True Parents' world and the non-True Parents' world so that the two become one.

Furthermore, Heung Jin Nim represents kingship—the hundred-twenty nations here on earth. The kings-right has been coming to True Parents' side by Heung Jin Nim's ascension. So through Heung Jin Nim all those king and queen ancestors in the spirit world are being brought down here on earth. They can go to their own descendants. So kingship and royalty here on earth are disappearing, because they have no right to claim such positions after recognizing True Parents. So the world is becoming smaller and smaller, as the era of independent nations is over. Now there is a community of nations, a commonwealth of nations, or a united states of nations. The trend is toward creating blocs of nations. The United States of Europe, for example, and the United States of Latin America are distinctive possibilities.

So all the good spirit persons are coming down and pushing up the evil forces that have been working on the face of the earth. In other words, the evil spirit world will be cast out, like casting out the demons. Now Heung Jin Nim has been gone for a solid eight years, this is the ninth anniversary and celebration. Even six or seven years ago, could you have imagined the atmosphere of today? Could you have imagined the world situation of today was possible?

Spirit world is completely organized centering upon Heung Jin Nim. A complete chain of command has been organized. By the same token, here on earth, the three generations Father has mentioned are organized—Father as the first generation, then True family, with Hyo Jin Nim on the top, as the second generation; then you are becoming the third generation. Do you understand?

We have conquered death; that is the meaning of today, the Victory of Love. Through True Parents' True Love which is prevailing not only here on earth but also in the spirit world, there is no barrier between the physical world and the spirit world. So that means this day is commemorating the banishing of death. Death is no more. We fear death no more—that is the meaning of this day. What is the most crucial thing about death? Why is death so fearsome? Because fear of death itself is the most crucial enemy Satan uses. Now Father eliminated that fear of death, clearly revealing that we have a better life, a greater life to live in eternity, in spirit world.

The Day of Victory of Love by that power you are conquering death. "Fear death no more" is the true meaning of the Day of Victory of Love. So what do you think when you listen to Father, do you think the era of indemnity is over? Yes or no? [Yes.] From now on the satanic world outside is powerless. Therefore no persecution will come to Father or you anymore. With no more indemnity this is the time for us to move forward and we can rack up big achievements. Is this a day of celebration or mourning? [Celebration!]

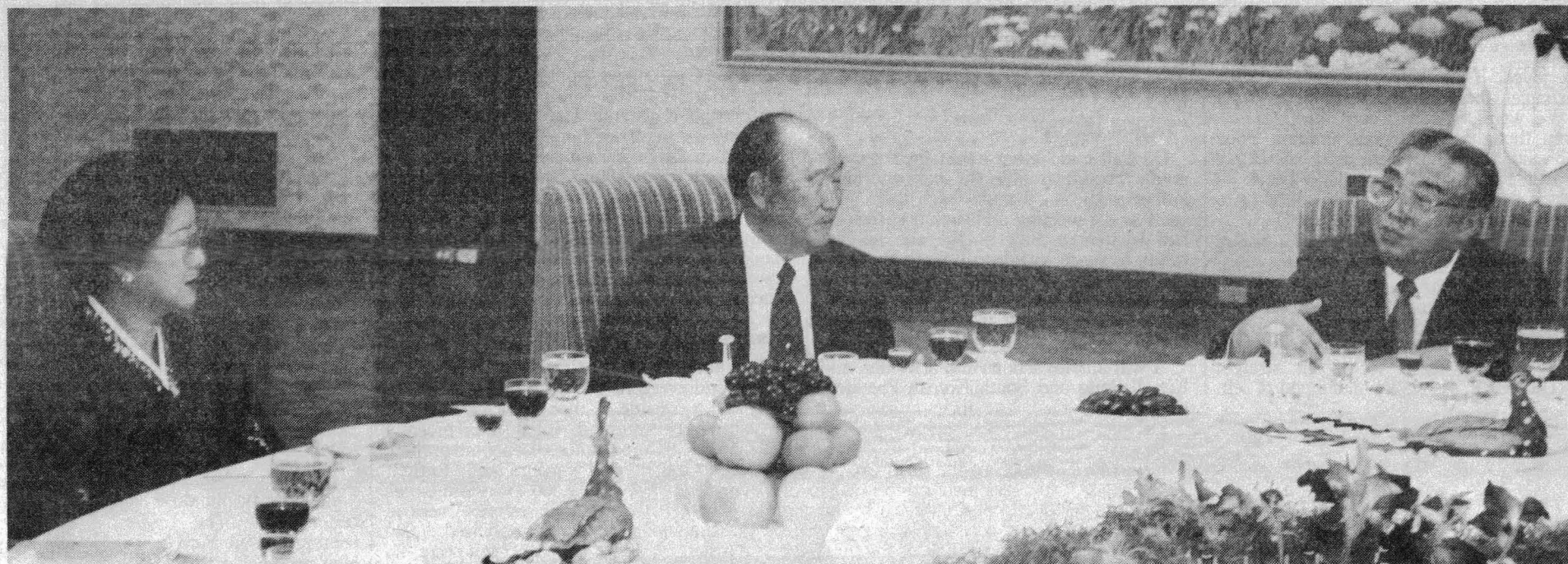
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★ TRUE PARENTS IN NORTH KOREA ★



Mrs. Moon entranced Kim Il Sung with accounts of landing 300lb halibut in Alaska.

NORTH KOREA from page 1

their suite so they could refresh themselves. That evening True Parents went to a welcoming reception. In spite of his initial hostility earlier that afternoon, Chairman Yoon offered warm and sincere remarks of welcome. "Let's forget about the past," he said. "Without our unified motherland, we have no life. We have no happiness." Father gave a short speech highlighted by a phrase he would use throughout the trip:

"Blood is thicker than water. I truly love the 20 million people of North Korea."

We all went to bed. At 3 a.m. there was a knock on Dr. Pak's door. It was an editor of North Korea's only newspaper, *Rodong Shinmun*. He asked if he could have permission to print Father's speech in tomorrow's edition. Kim Il Sung had heard a report about the speech and had made a late-night call to the editor to say he wanted it in the national newspaper the next day. They did not want to awaken Father so early to ask his permission directly.

Dr. Pak said he would ask Father. He shut the door briefly and prayed about what to do. His only worry was that they

might edit the speech in some way to create problems for Father. It was 3 a.m. and Dr. Pak didn't want to wake him either, so he decided to take responsibility for it. He opened the door and said okay.

They printed it all, word for word, including the instances where Father spoke about God. This was the first time God had been mentioned in the North Korean press, and it was printed in such a loving context, too, on this first occasion. Just to print the word "God" is a risky thing for an editor to do in North Korea.

At 9 a.m. Chairman Yoon came to guide us in sightseeing that day. All North

Koreans learn from an early age that Rev. Moon is a monster. So our hosts must have expected Father to act with some hostility toward them as well. Father said he didn't really want to sightsee but would much rather visit Kim Il Sung's birthplace. The site of the Great Leader's birth is to them what Jerusalem is to Christians.

Yoon's eyes lit up and beamed a big smile when Father gave his request. He told us later that this is what he really wanted to show us but he was afraid Father might reject such a suggestion. When Father asked to see it, Yoon was

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★ TRUE PARENTS IN NORTH KOREA ★

NORTH KOREA

from page 5

overjoyed. That day, we also saw their parliament building.

We were led into a big meeting hall. Even though the previous evening Yoon had said, "Let's forget the past," he began to test Father once again. He began to preach *juche* or "self-reliance" ideology to us in a not-very-friendly manner.

When he finished, Father stood up before speaking. They motioned to the effect that it was not necessary to stand, but he waved them off. Father knew that by standing up to speak, they could not as easily interrupt. Such an act also dominates the spirit of the room. Father began to preach straight TRUE LOVE. He spoke of the end of left-

spoken so many shocking things, that Yoon and Kim feared for their careers, and even their lives, because they knew everything Father said was being sent to Kim Il Sung and Kim Jong Il.

"I must teach"

Dr. Pak told Father about their request at the breakfast table the next morning. Father said, "No, I must teach them." He went to the meeting and took a speech he had written in Hawaii—the one he had meant to share with Kim Il Sung alone. He shared the contents with Deputy Prime Minister Kim and his assistants who attended the meeting instead. Among the key points:

"I will initiate actions and activities, and Kim Il Sung and South Korean President

resort area is 64 kilometers by 40 kilometers, with waterfalls, hot springs and beaches nearby.

Even as we hiked up and down the mountain trails, Father continually lectured Kim and his assistants. Later Kim told us that after we returned home that day, he sent his message immediately to Kim Il Sung's senior staff and strongly urged them not to let President Kim meet with Rev. Moon. "Such a meeting would be totally inappropriate," the Deputy Prime Minister insisted. The meeting, originally scheduled for late that afternoon, was canceled.

Hometown

The following day, Dec. 5, Father, Mother and everyone went to visit Father's

mobilized to build a new road to the village and to repair and repaint Father's home. I was so sad that there was no way for us to get any fruit or rice cake to put on the graves of Father's parents. All they had were two small bouquets of flowers. You have all heard how much Father's mother loved her son and how her life was devoted to him. At the graveside, Father's elder sister spoke to their mother's grave: "Mama, your son Yong Myung whom you loved so much has finally come home. Please wake up, Mama." It was a very tender moment. Father held back his emotion.

This is Father's mother who came to Hungnam prison by walking—the distance by flying would be 40 minutes' away [Dr. Pak cried as he told this story]. Father was



Miraculously, Father's clan were unscathed by communist purges.

wing and right-wing and their replacement by head-wing. It was exactly like a Sunday morning Belvedere sermon, complete with Father's admonitions about the proper use of breasts and sex organs. Yoon and his assistants sat transfixed and listened.

Then Father requested that Chairman Yoon speak to Kim Il Sung and recommended that President Kim place a large announcement in the North Korean newspaper instructing that all the spies who have been sent into South Korea, and are now there, should surrender themselves to Rev. Moon and be educated by his headwing ideology. Yoon was dumbfounded.

This night, Dec. 1, was the biggest night of entertainment. The government really prepared to welcome Father and the emcee of the entertainment gave a long and warm greeting to Father and Mother. The quality of the performance, acrobatics, dance, etc., was absolute perfection.

During the entertainment, Deputy Prime Minister Kim sent a message to Dr. Pak saying that he and Mr. Yoon would like to continue their discussion the following day and added, "Please don't bring Rev. Moon." The message tried to convince Dr. Pak that the reason was simply that Rev. Moon was far too important a person for them to be engaged in discussions with. The real reason, of course, was because Father had given them such a bad time and had

Roh Tae Woo should work under me as my deputies." Nobody could stop True Father at that point. Deputy Prime Minister Kim was beside himself with fear. They could envision themselves standing before a firing squad because they knew every word was being taped and reports were sent directly to Kim Il Sung. They didn't say anything, thinking that if they remained quiet, maybe Father would finish quickly.

After Father finished, they sent him and Mother sightseeing. Dr. Pak and I stayed behind to deal with Kim's anger. At this point they even threatened Father: "We cannot guarantee Rev. Moon's plane will land safely in Beijing." Now Dr. Pak and Peter Kim were scared. In addition, the chance for Father to meet Kim Il Sung had seemed to become very slim indeed.

The secret police had reported everything about the meetings to Kim Il Sung, but instead of making him hostile, his curiosity was piqued. Around midnight on Dec. 2, he instructed Yoon to set up the meeting.

The next morning they told us to wear our best clothes. We flew to the Diamond Mountain, one of the most beautiful and scenic spots in the world. The area has many mountain peaks and 22 valleys, each one unique in its character. It takes one full day to enjoy the unimaginable beauty of each valley. A person needs three or four weeks to enjoy all of them. The mountain

hometown. The government provided two helicopters, one for Father's party and one for the North Korean media. We landed on an elementary school playground in his hometown. Hundreds of people, including Father's relatives, were waiting to greet us. Father had to keep telling his relatives not to cry.

Father's birth home was originally a hollow square-shaped structure, but the wings of the house had been destroyed by bombs during the war and were never rebuilt. Father and Mother went inside and prayed. "This house used to be so big," Father remarked, "and now it's so small." He pointed to one small window that he used to climb in and out of when he was little. Even in this setting, Father could not just relax and enjoy the flood of memories. He was always mindful of his public mission. Soon they went outside.

Every Korean Unification Church member knows the story of how Father used to climb a cliff near his home and catch kingfisher birds. I saw one red-soil cliff about a kilometer from the house and I pointed to it and asked Father if that was where he used to catch the birds. Father said it was, although some of the height of the cliff had been reduced by bombing.

Father visited his parents' graves. The government had re-sodded the mounds and put new headstones on them. Before Father arrived, hundreds of people had been

in rags. He gave away the food and clothes brought by his mother. Her heart was broken. Father said, "Don't think I am an ordinary son." She would go home rejected. Then a few months later she did it again. At the tomb Father and Mother touched the site. Father prayed, "Now you know who I am and why I did what I had to do."

Father had lunch in his cousin's house. He gave them many gifts and also gave some to the local government officials who attended the lunch to observe and give a report to the government afterward.

Kim Il Sung

Meanwhile, Kim Il Sung had heard about the last-minute cancellation of his meeting with Father and was getting irritated with his staff. "Re-schedule that meeting!" he ordered. "I want to see him and I want to have lunch with him as well." As soon as we returned from there to Pyongyang Airport, we boarded a light plane with Yoon and Kim and were taken to Hamheung City. We landed and were driven to a state guesthouse near where Kim Il Sung was staying.

The next day Father, Mother, and Dr. and Mrs. Pak were taken to see Kim Il Sung. The rest of us followed in a bus 30 minutes later. On the way to see Pres. Kim we drove right past the Hungnam prison and fertilizer plant where Father had been

continued on next page

★ TRUE PARENTS IN NORTH KOREA ★

from previous page

imprisoned. By heavenly coincidence, Pres. Kim was staying near the place where Father spent two years and eight months in the North Korean prison.

At 12:30 p.m., Father arrived. Kim Il Sung opened the doors. He's a big and healthy man. They shook hands, bearhugged. Same height, stocky. He genuinely welcomed Father. Kim Il Sung said, "Let us forget the past. Most important is now and the future."

Father and Pres. Kim met in a large room. On one side of the table were Kim Il Sung, Chairman Yoon and Deputy Prime Minister Kim. On the other side of the table were Father, Mother, Dr. Pak and Mrs. Pak. Yoon and Kim were really scared, but Father was so diplomatic in this meeting. Three times during his talk, Kim Il Sung spontaneously applauded and said, "Thank you." Father also praised Yoon and Kim in front of Pres. Kim for their hard work. Later, when we spoke to Yoon and Kim, they said the North Korean equivalent of "Thank God." Their attitude to Father from that moment on was as if he had saved their lives.

Father and Kim Il Sung discussed their mutual love of fishing. Father invited him to catch 300-pound halibut in Kodiak and Pres. Kim quietly asked an aide, "Are there fish that big?" The president asked about Father's hometown and his boyhood home. Father thanked him for fixing it up so nicely and said it was just as he remembered it, except for the two wings that were destroyed in war. Pres. Kim said, "We will restore it the way it was."

After lunch, True Father and Kim Il Sung held hands as they walked down the long hallway. Pres. Kim's staff members were totally shocked to see the president

and Father holding hands. They went to another room for photographs. The next day, the Pyongyang paper carried, across the top of the front page, a large photo of Father and Kim Il Sung holding hands with big smiles on their faces. Later, our newspaper in Seoul, *Segye Times*, carried the same photo in color.

The next day, Father and Mother visited the children's palace for a special performance. Again, the technical quality of the performance was excellent, far superior even to the Little Angels. The quality of love was not there, as it is when the Little Angels perform, but their discipline was impressive.

Farewell

That evening, Father hosted a farewell banquet for about 100 guests. In his closing remarks, Father made reference to his first public speech of a few days before:

"When I spoke the evening we arrived, I observed that blood is thicker than water. Yes, blood is indeed thicker than water—but love is thicker than blood."

Father then turned what had been a rather formal banquet into a family night when he asked our staff member Mr. Yoon to sing a song. Yoon sang a love song to his wife. He has an excellent voice and his own staff member was so surprised to see this aspect of his character. Then he sang another.

Won Ju McDevitt got up to sing and melted everyone's heart with a sincere and gracious thank-you to Kim Il Sung and

Kim Jong Il. Then Mother got up to sing "Ka Go Pa." Her presence was so motherly, and the song filled the room with the spirit of True Mother. Father asked Deputy Prime Minister Kim to sing and his voice was remarkably good. Kim occasionally competes in amateur singing contests in North Korea.

Finally, Father got up to sing. His song, "Tae Han Pal Gyung," is about the eight wonders of Korean natural beauty. North

prayed, and gave a donation when he left. Everywhere we went, of course, there were always several officials whose only job was to take notes on everything Father said or did or looked at, and whom he spoke to.

All this had to be noted in detail and reported back to Kim Il Sung and the North Korean intelligence agencies. So when Father was praying in each of the churches, one official leaned in very close and put his ear next to Father's mouth and wrote down notes as Father prayed. He even had to report the content of Father's conversation with God!

As we were departing each of the churches, one of the intelligence agents hurriedly asked the minister to open the envelope Father had given him so he could report the amount of the donation.

Another interesting occurrence is that on the morning we left to return to Beijing, our breakfast consisted of lentil porridge, exactly the same food for which Esau sacrificed

his blessing by selling his birthright to Jacob. Only this time Esau was serving the food to Jacob with nothing asked in return.

Most important is how you die, not how you live. Father said Kim Il Sung has leadership qualities. He has wisdom, virtue, good speaking abilities, very impressive. True Parent meets false parent. Only history can tell. But by this condition, like Esau, Kim Il Sung subjugated himself. He treated Father as the greatest VIP. Personally, I cannot hate him. No head of state in the free world has done this. The last shall be first, says the Bible.



Gala performances were performed for True Parents' entourage.

and South Koreans alike can love this song. The banquet became a true family night and the spirit was so high. On another occasion, when we were on a bus with North Korean officials, we all sang "Tongil" together.

The next morning, Dec. 7, they showed Father and Mother their beautiful subway, which is built 300 feet underground—even deeper than the St. Petersburg subway.

In Pyongyang there are only two churches operating—a Protestant and a Catholic church. Father asked to visit both. At each one he held hands with the minister and



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★ REGIONAL DIRECTOR'S SERMON ★

Education of Parents and Children

By Reverend Zin Moon Kim

This is the third 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.

To educate children, parents and adults need to be good examples. If parents are all the time thinking and acting "Money, money, money," but are saying, "Please be good children," it doesn't have any impact. Parents must be a good example.

Around 100 children were gathered when we had family camp. Only one small boy about four or five years old greeted me, saying, "How are you, Reverend Kim?" None of the others greeted me. Even if I greeted them first, they didn't give any response. I was not so happy with their parents. Their parents never taught them to greet anybody. We don't need money in order to greet. Just say, "How are you? Have a good day!" This is very easy. Children can learn these kinds of things very quickly, but their mothers and fathers don't encourage it. The "leave me alone" ideal is killing people. "Leave me alone, I don't care about you," is not a heavenly attitude. Children have problems because their parents have problems.

Your child will receive a spouse through the blessing some day. If a child doesn't feel responsibility, then his or her couple will be a big problem. We have over sixty percent divorce in America because Americans dislike responsibility. Without feeling any responsibility, divorce is rampant. Then what happens to the children? If they go with their mommy, there is no daddy. If they go with the daddy, there is no mommy. What a problem! Then children's way of thinking becomes twisted and they can easily become juvenile delinquents. All kinds of problems occur because of parent problems. We think our children are cute. They are cute, but we make them ugly. We always need to teach our children by showing them a good example. To children, verbal teaching doesn't work so well.

Teaching by action is more important than teaching by talk. It is better for the children. Children can't understand reasoning, so verbal and reasonable explanation are difficult for them to understand. We especially need to show a true love life. The smaller purpose must serve the bigger purpose. Smaller lives for the bigger. Someone may say, "It looks like communism!" But there is a principled reason for it. Why must the small live for the big? Because the small needs to be bigger. In order for the small to become bigger, the small needs to serve the bigger. It is very

clear. So all the time we need to talk, think, do, and pray for the church, for the country, and for the world. Then children can learn automatically. We should always think about our parents. Our parents are bigger than us. Then our children will think of us more than themselves. Then, the later part of our life will be very happy. We will be served very nicely by our children. If we don't serve our parents, our children will not serve us. Then in our old age, we will lead a very sorrowful life. It is very clear.

Father has criticized individualism so many times. This morning I will add one

more point. Individualism is killing human beings. If my five fingers worked only individually, what kind of person would I be? If I wanted to hold the microphone it would be impossible, because one finger would want to go this way and another would go a different way. I would not be able to hold it. We have around five percent individuality. Ninety five per-

cent of human life is public. People should gather together to work harmoniously centering on a common purpose. This is the ideal of creation. God is mainly a public being and human beings resemble God. If a human being dislikes having a life resembling God's life, then that human being becomes a non-principled person and many kinds of problems will happen: sickness, fighting, war, like what we have in the world now. We are too individualistic.

The "leave me alone" idea is killing everybody. If husband and wife think "Leave me alone," it leads to divorce. If parents and children think "Leave me alone," it means the family will break up. Nothing good can happen there. People is so-called free societies often think "leave me alone." A democratic society needs one set of True Parents. That is a society centered on Godism. Today's democracy says that everybody is the same, but in reality everybody has a five percent difference. People say, "We are equal," so a wife might say, "Honey, you smoke, why

can't I smoke? If men smoke, why not women? I can smoke." If a man smokes, the smoke only hurts the man's lung, but if a woman smokes, then in her lungs and womb both there will be problems. Then their babies will have problems. Men and women are different, not equal. Mathematically, they are very much different. Those blessed couples who have started family life can look at their spouse's naked body. They are very much different. To be different means we have different missions. Basically, a woman has a woman's mission, a man has a man's mission.



Rev. Zin Moon Kim

In democracy, by voting we can elect our choices. In the Unification Church, we are brothers and sisters centering on one set of True Parents. It means we are a family. In the family, do we decide the Daddy and Mommy position by election? No. So in Unification Church, we have no elections.

Politically cunning people who have much money can become president very

easily in a democratic society. If such a person becomes president, what will happen to the country? It is a problem. Father said individualism is satanism. The archangel Lucifer became individualistic because he felt a lack of love. He thought, "God, I don't care about you. Centering on myself, I will lead my own life." This was the starting point of individualism. Don't try to have a "leave me alone" life. Even in our office, we put one person and one computer in a little compartment. Many places are like this. This is really a problem. Even in the Unification Church we do that! We need computers, yes, but why do we need a compartment? We don't need compartments. If there's no compartment, maybe the ceiling will fall down! Okay, for that purpose we can make compartments. However, I think almost no compartments are for that purpose, but rather they are because of the "leave me alone" idea. It's individualistic satanism. Only keep them if we have to have them to keep the ceiling up. We can help each other more if there are no compartments.

The other reason is that fallen people need to be supervised by each other. If fallen people are alone, then selfish ideas come and go and they have more problems. The more compartmentalized, the more problems people have. Father said we need a big office, like a classroom, with one department here and one department there, so we can look at each other all the time. In the center there should be one or two and no telephones on individual. We can save money. Some-entice causes problems for e. For example, in this modern y people become fat because have to make so much effort in their daily lives. Individualism. Please don't show such an our children. Otherwise, our ll be satanic, correct?

y and ideal

rying to go to the ideal world, mately, sorrowfully, today we n the ideal world. To reach the l from an un-ideal world, we nity conditions. We are living in of indemnity, which is very

bitter. Nobody likes it, but we must go the course. Many times we think about the ideal society. But we don't think about what kind of process we will go through to reach the ideal society. So after ten years of sacrifice, people say, "Reverend Kim, I am burnt out, I cannot work." "I can't work" means "I don't want to go to the ideal world." It has the same meaning. If True Parents thought like that, how would Father survive? He is over seventy years old. Under strong sunshine, he talked to us for over five hours on July 28. We can't imagine that. All the time, he thinks about how to overcome the indemnity course to reach the ideal world. We must do that; there is no exception. It is mandatory. Jesus said two thousand years ago in Matthew 16:24 and 25, if we want to follow him to the ideal world, first we need to deny ourselves and bear our own cross on our shoulders. This is how to overcome easily the indemnity condition.

Those of us in democratic societies don't like to deny ourselves. This is a problem. "I don't like to deny myself" means "I don't want to go to the ideal world or have an ideal life." How strange! Verse twenty five says, if we want to gain our life we shall die. If we lose our life for the public purpose, we can survive. Very clearly Jesus mentioned these things, even two thousand years ago. America, a Christian country, has been neglecting these words. That is why there are so many problems. How can God continue to bless this country? We Unification Church members should practice this idea first, so God can take care of this country. God is very sorrowful over the situation America is in. He prepared this country for 200 years; that is a long time. But even after that long time, at the finish, how sorrowful He is! How suffering He is! If we make God sorrowful, we can't lead a prosperous life.

Arrogance and humility

In front of children, we need to be humble. If I am the daddy and I just say, "You must follow me!" to the children, it won't work. It may look like it works, but behind the parents' back the children mock him, saying, "We have a problem Daddy." A military captain just gives orders. We need to be strict to children, but based on true love and showing a good example. Then children can understand. Actually, True Father is very strict, but still we like him. That's because he is strict based on love.

Strict without love is really a problem. Many of us feel Korean leaders are too strict. But if we have contact with them for two, three or four years, we can find that under the strictness, there is steady love. Korean leaders scold us seriously and then some of us think, "He dislikes me." This is really a misunderstanding.

I like you, so if I see you going the wrong way, I will scold you so that you will go the right way. In California the members suffered very much under me for the first two or three years. But after that, they understood my real heart, so one by one they came back to me. When I left that region, several of the couples who misunderstood me the most gathered together and invited me. They repented to me, saying, "We made so much difficulty for you for such a long time. We are sorry; we repent. We will be good members for the next regional leader. Please, will you forgive us?" I had to forgive them. All the time I forgave them.

If I didn't have any concern about you, I wouldn't need to talk to you. But because I love you, I talk and shout out this so-called bitter medicine. This is usually a Korean's attitude. Koreans are very strict, but it is based on love. I need you because I love you. If we make a problem, we will be scolded many times, but still the leader likes us internally. Father sometimes gives a very fearful scolding, but still we feel some kind of love behind the scolding, because of our long experience with him.



★ REGIONAL DIRECTOR'S SERMON ★

Changing Traditions From Old to New

By Rev. Chong Young Yoo

This is an excerpt from a sermon given on Children's Day at the Regional Church Center in Colorado. Rev. Yoo is the Regional Director of Region 7.

The winter has rolled around again with the capricious weather of Colorado. Dark clouds are spread over the sky. We can see clouds in black columns. The other day, huge snowflakes were falling down. The peaks of the Rocky Mountains were capped with white snow. Both the fields and the mountains were getting covered with snow. It was soon heaping. Children and dogs trudged through it. Me, too. I have a fresh memory of the Aspen's beautiful yellow color as well as the colorful maple trees. The leaves of the trees swayed gently in the breeze. And I have embraced the love of nature. I walked around Bear Lake seeing Long's Peak. I sensed the fragrance of Autumn dispersed in the air. Nature is slowing down, beginning to rest for spring time. The look of Fall is still vivid in my mind. Nature is always pure, honest and unspoiled. My heart resembles nature. We all want to live in the beauty of creation.

True Parents, True Children: when we call them, our voice will reverberate to every corner of the world. We never had True Parents since Adam and Eve fell. How much we have been missing them.

How long we have been waiting for them: tens of thousands of years. God had lost His children. His heart has been pierced with grief. His intense pain spread to every part and every cell. Sometimes He sobbed and wailed to find and restore His children. He has been in torment; and suffered innumerable years of heartbreaking pain. This morning we should feel His pain. We must understand His heart; we should follow His historical pattern. That is Children's Day. God shouted, 'Where can I find my original and true children?' He has run around a thorny field and walked over a rugged vale in a snowstorm. Who can imagine His tearful heart and sorrowful history? If we try to feel His heart and experience His history then we will be His children.

One day the light of dawn began glistening in the sky. Dew drops in the grass were glittering on the ground, daybreak was approaching, and our True Father was born in Korea. He opened a new chapter of history. He created a new epoch, and changed all traditions from old to new: from Satan to God. It was a

crowning moment of history. Now one had seen it in the past. For the sake of recreation He inherited God's heart, love, truth and life. He was the embodiment of God's personality. So, we can call him True Father: true parents.

Unspoiled children

We were chosen by him not as spoiled, impure, dishonest children but as pure, honest and unspoiled children. We must inherit His heart and love, his truth and his life. On behalf of him we must shed historical tears and hard sweat in order to save this world. We must protect his tradition and keep his blood lineage. Then we will be engrafted by him. One day people will call us 'children of God' and 'children of True parents'.

The aroma of true love is being wafted in this room. The Holy Songs are being wafted though the bridge from Heaven. When we get a great victory, a soft smile will rest on True Parents' lips. A happy and joyful laugh will burst onto our lips. A wave of happiness will roll over our hearts again and again.



Rev. & Mrs. Yoo

Amazing grace. The sweet sound from True Parents will save us. Sisters and brothers, we once lost our wonderful spirit. This morning we have found a fresh and valiant spirit. Through many dangers, toils, ordeals and snares we have already met our True Parents. True love brought us safety and happiness. True love will lead us home: the Kingdom of Heaven on Earth. We are beacons of light in a dark sea. We are torches in a dark world. You are worth far more the salt of the secular world. You have a great responsibility to heal this ailing world.

We must be the source of reconciliation. When you hear a chattering stream in the mountains, you will feel a peaceful and comfortable heart. I am sure you want to talk with pure nature. There are also pure streams in our heart. Could you put your hand on your chest and check if you can find a fresh and vivid life? I pledge and swear to die for your will, to sacrifice myself for True Parents. I really want to offer my sincere filial piety and loyalty; no more having a changeable heart. I will keep my position during any kind of thunderstorm. I will fight with the hurricanes and tornadoes. These are my great and new determinations.

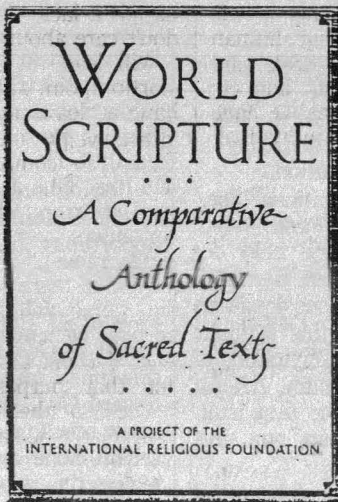
Lovely sisters and brothers, this morning you look bright eyed with shining true love, and you look bushy tailed with new determination. If we work hand in hand we will get great victories. Let's march for the world. Let's smash Satan's power. Let's build a heavenly nation.

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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

Reports from the European Churches

The following excerpts are taken from reports in the European Newsletter of the Unification Church.

Albania

The difficult situation of the country is challenging the courage, determination and endurance of brothers and sisters who are carrying the responsibility for this country. The following extract from the report on the activity in the country testifies of it:

"ICUM: Several professors from Prishtina who already in summertime were looking forward to go to the ICUM in Hungary, but because of the bad political and economical situation, in the end they refused to come. A number of our professors lost their jobs and those who are still working with us are afraid to get kicked out of their university soon. The situation has become quite paradoxical in Kosovo. Those professors who are out of a job would be free to come to workshops or conferences, but spiritually they can hardly overcome the terrible situation, so they are in a way blocked and not free to come to the ICUM, for example.

In Albania the doors seem now to open for us. We received several invitations (e.g., from the Federation of Albanian Youth) to come and give lectures about our ideas. Together with the help of our sister nation Switzerland, we plan to give a ten-day lecture-workshop and at the same time we want to open a center in Tirana.

In Skopje the situation is still good for witnessing, because the war in northern Yugoslavia has even helped people to become more serious. We are now in contact with some good people who are seriously interested in the Divine Principle and in lasting solutions for peace.

Hungary

Witnessing activity in Hungary was primarily focused on social projects such as RYS, helping in hospitals and in handicapped children's homes, lectures at universities, and cultural evenings.

A highlight of our small RYS project with 18 participants, of whom 11 continued on from the summer project, was a forum with the topic: "Does individual perfection create a perfect, peaceful society?" Three speakers were invited for the panel to present different viewpoints on the topic, and the various talks stimulated many interesting good questions and valuable discussions.

Poland

In the last two months the activity in Poland has been particularly concentrated on witnessing. Every week two workshops have been taking place, for a total of nine 2-day workshops, three 7-day workshops and one 21-day workshop, with a total of 114 participants.

From the beginning of September, the second Korean language course began. A few students who have not been involved with Principle study have also been participating.

as shown by the following extract from the report of the national leader:

In Ljubljana we began again with regular lectures at the university, with more than 120 guests attending the four lectures given in October. The biggest interest was in the second chapter (the Fall of Man), to which over 60 guests came.

We send you all the best greetings from Moscow. Because of different circumstances, we now have a very tough time-schedule for preparing the text for the Principle book, which will be published by the famous Soviet newspaper Izvestia. As many of you may know already, at the last World Leadership Conference representatives of Izvestia proposed to Father to publish the Divine Principle in Russian and to spread it all over the USSR. In August of this year we could sign a contract with Izvestia, and the book was supposed to appear on the market within this year; however, due to the military coup later in August, and following the complete restructuring of Izvestia, this schedule was delayed. But we still hope that they can at least start to print the planned 100,000 copies of the book within this year. Satan does not at all like the idea of spreading the Principle all over his "former territory" and tries to block this project. But on the basis of our joint efforts, we are confident of success.

Our friend in Soviet television, who already has made two interesting programs concerning our movement in the USSR, is preparing a third one. She will invite us for a roundtable talk show about our various activities. The media will definitely play a key role when we reach out to all regions of Russia and the other republics.

From November 21 to 23, a PWPA conference will be held in Moscow, entitled "Culture and Religion." Approximately 200 guests are expected to come, and this will help to establish PWPA more profoundly in Moscow and other cities.

Czechoslovakia

In Brno a FWP meeting took place, bringing together nine people who had signed up with the Federation. They declared their interest in participating in further activities of the Federation.

Following the Third International Seminar on Unification Thought and V.O.C. Theory for Special Lecturers held for European members in Schmitten, Germany in March of this year, we Czechoslovakian members who had attended this seminar had a strong desire and conviction to spread this thought in our country. After a few weeks our efforts bore the first fruit, for in June we could organize our first seminar.

It was held June 26-27 in a beautiful countryside environment in Moravia, the central region of Czechoslovakia. Fifteen participants took part in this seminar, out of whom nine professors had already attended one of our ISUM conferences.

Reflections

The following are from reflections written

understood the essence of the Divine Principle during these three weeks. I am sure that most of the people who came here have been searching for something. Perhaps were looking for real happiness, the purpose of life, and a world where people love each other, because we felt that something was wrong with this world. Therefore, I feel that the Divine Principle is what we have been looking for and desired so much. Through it we can fulfill our most sincere and original desires and ultimately God's purpose. Now I am filled with sincere satisfaction and I feel the strength in me to realize what I want, because I have found the real purpose.

I wish for everybody to find this purpose as soon as possible. Also I would like to do something to realize the Principle and true love now since I've tasted it. It is my desire that others get to know it as well, so that one day the Heavenly Kingdom will be established.

All of this I want to share with you, brothers and sisters, who have encouraged, taught and loved us here. I want to work together with you from now on.

M.M., Hungary

I think I am beginning to understand the most important point: God's suffering heart toward His children who fell.

Now I feel many things in my heart that inspire me to follow the Messiah. I liked the lectures very much, but now I am sad that the seminar is over. However, I will realize what I have learned here when I get back to Hungary.

B.P., Hungary

I have never had three weeks like this before in my life. Here I felt surrounded with love, as if I were in a "love bag" into which energy was flowing through many channels.

To the question of what my most beautiful experience was during this seminar, I must say: the 21-day workshop itself. Everything we received here has originated from the most holy motivation. This helped me to develop the same motivation in my own heart, so that I may spread this truth with love, since the most important thing I've learned is "True love is the only truth. The only truth is true love."

I thank everybody for everything. Most of all I thank Heavenly Father for the opportunity and privilege of being alive today.

R.T., Hungary

First of all, I appreciate the opportunity to repent to God for my past sinful days. In this time I could regain my hidden passion toward God. Prior to coming here I didn't know how to pray. Often I just told God my selfish hope and expectations, but now I realize this was an absolutely wrong kind of prayer. Now I understand how much

pain God has in His heart. Every time I pray, He makes me tremble with His spiritual inspiration. I am convinced that He heals my satanic mind and unripened faith.

L.K., Korea

European Unification Thought Institute

From a report by Mr. Michael Balcomb, secretary general of PWPA Great Britain.

Monday, Oct. 22 saw the opening of the newest and youngest Unification Thought Institute, when the European chapter was inaugurated following the conclusion of the International Seminar in Unification Thought and VOC Theory given by Dr. Sang Hun Lee. Thirty students from fifteen countries were joined by representatives from CAUSA, New ERA, CARP, and the Unification Church in Germany for the opening ceremony.

Dr. Lee was as tireless as ever during a busy week of lectures and very inspiring personal testimonies from his recent hometown experiences in Korea. "You may agree with me that this is a historic moment," he said. "Opening ceremonies are held all the time, but from God's providential view He has been waiting for 2000 years for the movement of Unification of the World. Unification Thought and Godism were brought by the Messiah to unite humanity by finally reconciling ancient philosophical and religious divisions. Now at last it has come to Europe."

With these words, Dr. Lee then produced a copy of the articles and structure of the new Institute, of which he is the honorary president. There are research committees on history, politics and economy, art and culture, education and philosophy. All the workshop participants were thrilled to learn that their names and responsibilities within the Institute had been seen by Father, and that he had signed the document to add his official *imprimatur*.

UK UTS Alumni Meeting

On Sunday, November 24, a UTS alumni meeting was held at Lancaster Gate, London, for alumni and their spouses in Great Britain. Six people attended, including Peter Hayling, Marshall de Souza, John and Ginger Nicholls, and Andrew and Ingrid Davies.

Peter Hayling (1978 graduate) opened the meeting by giving everyone a chance to share on a more personal level. We could reevaluate our UTS experience and the years since; then, define a purpose and goals for this meeting and subsequent meetings.

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INTERNATIONAL EXCHANGE PROGRAM



An experience of True Heart in Poland

By Charlotte Blount

I arrived first in Warsaw and went to a seven-day workshop that was in progress. Meeting young members gave me the same feeling as when I first joined. The refreshing spirit of hope, and the pure atmosphere of God's love.

It has only been two years since Poland opened up to religious freedom, so most of the brothers and sisters were very young had been in the church less than three years. My desire was to meet Janusz, the national leader, who had been in Poland for 17 years. Because of the tight schedule we could only say hello. I wanted to inherit the spirit of the heart of Poland and to support Janusz as God's representative. God did not let me down.

I left for my city, Gdansk, the next morning by train. It was a five-hour ride and I enjoyed the beauty of the country on the way.

I arrived in Gdansk and met many young brothers and sisters at that time. They were eager to ask many questions about the Blessing. First on the agenda was to go to Holy Ground. It was on the cliff near the sea in a forest area. It was difficult to climb and, because of my asthma, it was hard to breathe. I was out of shape and my legs were sore by the time we reached the top. The walk up the cliff reminded me of the difficulty of True Father's path.

Later that day, Rafael took me to Gdansk. It is a very beautiful old city. We went to a church that is around 600 years old and climbed to the top of it. I had to stop and rest ten times before reaching the top. Although my body was tired at the end of the day, my spirit was lifted by God, who I felt wanted me to inherit True Father's heartistic foundation quickly.

There were so many experiences, yet I hope to share with you those I felt were most impressed into my heart and soul. Besides meeting with Janusz, there were two other experiences that better prepared me to connect to the heart of the people. To begin with, Mr. Hashimoto—a European leader—had come during my stay. He emphasized focusing our efforts on working with people who are prepared by God.

Gdansk

I quickly united with Mitsuharu, who came from Germany to work in Gdansk for 40 days. He had already a set schedule of study, prayer and witnessing. Also, I had made a step-by-step plan. I would invite guests and—if they said they would attend—I would ask them when they would come, and would have them write their name and address in my book on the date they promised to attend. Next, I would always be at the center at 4:30 pm to greet any guest who would come at 5 pm. I kept my promise and in my mind I trusted they would keep their commitment. Although some people didn't come, I would always be there to meet them.

Through my experiences God prepared my heart, and I felt the foundation I was walking on was that of True Parents, our early leaders, and brothers and sisters throughout the world. In prayer I couldn't stop crying because of so much suffering God, True Parents, and brothers and sisters have gone through trying to bring victory for God, for heaven. My conviction before I had arrived here was to find someone who really wanted to know the truth and be responsible to go the way of our True Parents.

My first day of witnessing I met a bright

young man. I stopped him and said I was from America—do you speak English?—he said Yes, and I proceeded to hand him an invitation. He began laughing and told me he was already a member. He had come out to find us, though he did not know what I looked like; from the spirit of this brother I knew the quality of person I was looking



Kasha, Joanna, Anna, Charlotte and Tomasc at the witnessing center in Ziabianka, Gdansk.

for.

My first week I met Beata, who seemed so prepared. She came immediately, attended a two-day workshop and planned to go to seven-day. She had to return to school to take some tests. After five days I contacted her. She had initially accepted, but later rejected everything, especially the idea that Jesus did not come to die. With this denial of Jesus, God put me in a position to repent. Beata was very pure, so because of this I cried more. I made an even stronger determination to find someone who wanted to know the real truth about God. I also repledged my life to comfort God, True Parents and Jesus and to persevere to become a better daughter.

At approximately the same time I was going through this experience with Beata, a law student, Maciej, came to hear a lecture. He did not believe in God but was interested to learn about our faith. He thought the Principles of Creation were interesting. He continued to attend lectures weekly. I admired his character, which was consistent and honest. He was a person who always kept his word. Every week at his scheduled time, he would be there to hear another Principle lecture, and you could see his spirit gradually change. When I left Poland he had just finished his seventh chapter. Kasia, the sister who has been teaching him, shared that he began to pray with her and was serious to understand more.

Because of unity and the foundation of heart made by others before, by the end of my stay, 30 people had attended lectures or seen a video. I was invited by a student my husband met last year to share our beliefs with his English class. I gave the Principle of Creation lecture to three classes.

Unforgettable people

Of those whom I met during my stay, the ones who carved a place in my heart the most were Tomasc, Maciej, Bozena, Basha, Joanna and Anna. I have to share something about them.

Bozena and Basha I met while I was trying to get travelers' checks cashed, but the bank I normally went to had closed down. I was helping another older lady get to the new location. I approached Bozena and her mother, Basha, to ask for help. For two hours they stayed with us and later invited us to Sunday dinner. Bozena has been studying economics for two years. Six years ago her father died and her mother, Basha, had raised her and her sister. At dinner, Basha shared a spiritual experience she had had in the past, seeing her

grandfather after he had passed away. This testimony prompted me to invite them to hear Divine Principle lectures. They have continued to study since then. I had to return to America before Bozena's seven-day workshop, but called later to find she was doing well. Her mother is gradually attending lectures.

Principle.

Tomasc's character is so pure and completely honest—he responded with so much enthusiasm and kept giving so much. Heavenly Father moved my heart to tears to meet such a person. Tomasc took me to the house where the president's family lives, to a beautiful place in the forest, and to a church dating back to 1100. He gave me an autobiography written by President Lech Walesa—an autographed copy. I thanked Tomasc for this gift. I later met Tomasc's parents—very warm and wonderful people. Most of the people in Poland live in very humble flats. I have no more complaints about my home in America. Though I only knew Tomasc for less than two weeks, I can say I will never forget this person.

Joanna, a student, also had been coming about the same time as Tomasc. I did not realize she was my guest until after her third chapter. She did not speak English and she attended the two-day workshop, which I understood she had not planned to attend. When she came, I thought she was someone else, because the name I knew her by was Asha, and she was introduced as Joanna. From this experience, I realized it was God who was guiding and bringing His children.

After the two-day workshop Bozena, Tomasc and I went to Gdansk. They took me to the place where the Solidarity

see POLAND on page 12

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★ COUNCIL FOR THE WORLD'S RELIGIONS ★

Istanbul Conference Promotes Christian-Muslim Friendship

By Dr. Frank Kaufmann

Never has there been a time in history remotely approaching the wonder of these days. We barely comprehend a development before it is eclipsed by one exponentially greater. We ache with repentance, and scramble to reconstruct our hearts and minds to correspond more adequately to the increasing intensity of the providence. The Council for the World's Religions (CWR) has not been exempt from phenomena exhibiting this conspicuous evidence of divine presence.

The CWR concluded its 1991 program with a major Christian-Muslim conference in Istanbul; "Dialogue for Muslim-Christian Friendship and Understanding," Istanbul Turkey, September 22-26, 1991. In keeping with the growing foundation and reputation of the CWR, this conference attracted prominent world leadership, and fulfilled its designated intention of bringing these two titans of the religious world into a closer relationship of love and cooperation. In addition to this however, clear signs of the internal providence of world religious development manifested themselves clearly.

The conference was designed to examine the full spectrum of Christian-Muslim relations that exist in the world today. Approximately 60 participants from 23 nations responded to the call bringing their unique national circumstances to the international gathering. Together they sought to

chart a future path of harmonious relations.

The tensions between Christians and Muslims are potentially explosive. Christia-

through the ages. In addition to this basic background, there are many other aspects to the dynamics which strain Christian/



His Beatitude Karekin II, Armenian Patriarch of Turkey and Archbishop of Istanbul, conversing with His Eminence Sheikh Dr. Ahmad Kuftaro, Grand Mufti of Syria.



nity is the largest religion in the world. Islam although second, is the world's fastest growing religion. This growth rate of Islam often threatens Christians, especially since most Muslims feel they have been oppressed by Christian dominance

Muslim relations around the world.

At least four basic structures constitute the problem: 1. Christian-Muslim division within a nation. 2. Border clash between nations of opposite religions. 3. Muslim minorities in Christian nations, and 4. Christian minorities in Muslim nations.

Divided peoples

Nigeria is an example of a nation divided. Muslims occupy the North and tend to persecute the Christian minority there. Christians occupy the South and likewise oppress the Muslim minority there. Churches and Mosques are burned, and border clashes lead to tragedy and loss of life through rioting and terrorist activities. Thus nations like Nigeria are rent asunder by religious division, leaving them

utterly incapable of charting a unified national, political and social policy. This split cuts across all of life including medical care, education, politics, taxation, legal affairs and so on.

Other nations are predominantly Muslim with Christian minorities, for example Egypt where Coptic Orthodox Christians claim to suffer under Muslim dominance. Muslim minorities in predominantly Christian areas such as Germany or the United States express the same problem in reverse. One important issue for Muslim minorities in the West is how to balance their religious obligations to follow Sharia law with their civic obligations to follow Christian or secular law which often violates the dictates of their religion.

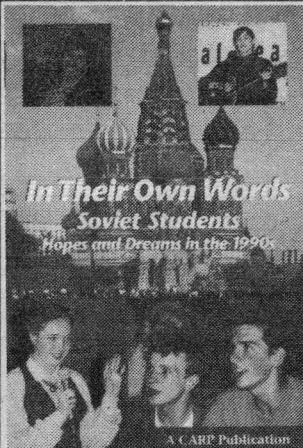
All these, and many other matters generate profound and complex difficulties. They lead to crisis and discord, and in extreme cases cause war and enduring anguish. This CWR conference was designed to consider the full spectrum of these issues constitutive of Muslim-Christian relations.

All 23 nations sent both Christian and Muslim participants. The prestige and quality of the participants was superior due, in large part, to the devoted efforts of certain premier IRF personalities. Conveners Drs. Clark (Roman Catholic) and Badawi (Muslim), and Patrons, the Grand Mufti Sheikh Dr. Kuftaro (Muslim), and Metropolitan Dr. Gregorios (Syrian Orthodox Christian) are all known throughout the world. Grand Mufti Ahmed Zabara of Yemen was also in attendance.

Leadership

While these people certainly added prestige, more importantly they provided authentic leadership and insight. Their presence provided not just the glory of their position and reputation, but their substantial contributions and solutions. They are bright, knowledgeable and wise. They shed light on difficult issues and revealed constructive ways out of seemingly insuperable impasses. They know history well, they are

continued on next page



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POLAND

from page 11

movement started and showed me the monument that was placed in memory of those who had fallen. We met a guard who shared that he had been there when the young people were being killed during the Solidarity struggle in 1985. He told us he had run up to a soldier who had just shot and killed a young man, saying, "Why did you kill him? Do you not know this is your brother?" The soldier told him to shut up. He showed us some old pictures taken during that time and an old, worn flag that was torn and battered. God again let me feel this heart of suffering through these people. How much God loves these people!

Extra time

I was supposed to leave Poland Nov. 7. Fortunately, spirit world worked to cancel my original flight and I was able to stay an extra ten days. This gave the opportunity to deepen my relationship with my spiritual children.

When I realized I had to return to America I felt heartbroken. That last night Tomasc and I went to visit Basha and Bozena. When I told Tomasc I must return we felt like crying. The next morning Renalta took me to the train. I cried, of course. I could not take my mind off these young people who became a part of my heart.

I asked God why my heart felt so pure and what kind of heart this is. Heavenly

Father answered: "This is My heart. When Adam and Eve were growing they were developing My heart. It was not just their heart—it was Mine. Please do not misuse My heart; My heart is growing in you now. When Adam and Eve fell My heart was torn apart; it is growing in them now. Please let My heart grow in you. My heart I give to them through you, which through My son I give to you." I can't forget this heart of purity: this is God's heart.

From being in a relatively pure environment in Poland, I could feel such a difference in returning to America. I could understand now why Father says America is like a garbage can. Being a blessed couple and having blessed children, we need a pure environment to grow up in. We have to keep our standard of purity. I did not understand impurity so deeply and why it is only purity God can love. But now I understand. This is most important to God. For example: what kind of atmosphere our TV creates—are we maintaining a prayer life?—etc. It is a big responsibility placed upon our shoulders to change America around to live a pure life.

We are chosen to be the standard-bearers. We are responsible for the spiritual standard we set in our family and for associating with high-standard people. True Parents trust us and God is counting on us to fulfill through our Tribal Messiah providence. If we work hard at purifying ourselves, we can be bring joy to God. God is a being who loves a pure heart. May we expand God's kingdom through the way of True Heart.

★ COUNCIL FOR THE WORLD'S RELIGIONS ★

from previous page

comprehensive in their thinking, and avant-garde in their capacity to acknowledge the legitimacy of other traditions.

In addition to these established friends of the CWR, the conference also attracted about 60 percent new guests. Many of these first time participants represented breakthroughs in populations we had yet to penetrate. Examples of some valuable new contributors to the process include top leadership of the Saudi-funded, World Muslim League (WML) as well as leaders of prominent Christian-Muslim research institutes.

It should be noted that conferees do not come as formal representatives of organizations, nevertheless they do bring the concerns and perspectives of their respective communities. The WML participants were impressed with our work and expressed the hope to develop favorable relations with the inter-religious activities of the Council.

Many of the British and American luminaries from prominent research institutes had once resisted the good work of the CWR due to the Western media persecution of the Unification Movement. It is great fortune that these participants could challenge such prejudices and exert the courage necessary to participate in this important conversation. These British and American participants brought with them great stature and knowledge regarding the history of Christian-Muslim relations. Thus it is fair to say that the conference was, by all measures, a success.

Beyond the valuable learning and discovery among participants, and the contribution of excellent academic papers, important phenomena also occurred outside the conference walls, so to speak. It is

massacre of Armenians.

No organization could arrange a visit from Armenians to Turkey. The Turkish government would not invite them, religious organizations would not invite them, but through the CWR they were able to enter as conference participants. In



Rev. Kwak addresses the Plenary Session of the conference in Istanbul.

this way the CWR could accomplish unifying and conciliatory steps far in excess of even state-level activity. Even the Armenian Orthodox Church in Istanbul was bound by the intricacies and nuances characteristic of their relations with the Turkish government.

Finally two Armenians came including the Armenian minister of religion. During his stay at the conference, he met with the Grand Mufti of Turkey, thus marking the first time in seventy years that an Armenian Christian formally met with a Turkish Muslim official. Those that know the intensity of this WWI holocaust will recognize the magnitude of this symbol of healing and reconciliation among these deeply divided national and religious communities. We are joyful that the CWR could help open these avenues not available to governments or churches.

In addition to such great historical moments, Armenian Patriarch Karykin I generously hosted all conference participants at his Patriarchate. It was a major affair, serving and feeding close to two hundred guests.

The interesting point to note is that his decision to honor the CWR at this special dinner was carried out in the face of heavy pressure from other religious leaders in

the city. Leaders intent upon upholding the long standing tradition of religious bigotry exerted against Unification-based activities. Earlier in the week the Patriarch had received calls urging him to withdraw his Bishop from participating at the conference. Thus for the sake of persecution, His Holiness received calls from people who ordinarily never call him.

He refused to be lured into prejudicial behavior and, in Gamaliel-like fashion, staged a reception and dinner, inviting all religious leaders in the city to attend. Of course all came. It goes without saying, an invitation from a Patriarch is not refused.

As various leaders arrived, including those that had imposed their prejudices earlier in the week, they were surprised to find that the affair had been established to honor the CWR for its contribution to peace and reconciliation. Indeed this invitation created the opportunity for Muslims to

formal audience before passing on in the days hence. He too was subject to great pressure to cancel the audience, but as he had done in the past, stood firmly and peacefully by his commitment to speak the word of God in all opportunities to all people. His All Holiness Dimitrios I expressed unsurpassed commitment to true ecumenism.

In addition to these noble Christian leaders, Crown Prince Hassan of Jordan sent a personal address to the conferees, together with two selected representatives, thus expanding the sphere of Muslim cooperation for the ideals of world peace.

As we encounter these unanticipated events and warm embrace from top world religious leaders, I would encourage our readers to seek the internal, providential trends and directions evidenced in these developments rather than taking a passing interest or inspiration from disparate events and phenomena. Indeed we were surprised to see the bold reception of Unification ideals in the East Bloc.

Now in the religious world, as we labor toward establishing of unity and cooperation among the world's religions, we should also open our eyes to see who first responds to God's desire, and who will take the lead in educating others. This indeed is turning out to be one part of God's history which is full of surprises.

For information on the activities and programs of CWR write: International Religious Foundation, 4 West 43rd Street, NY NY 10036.



Dr. Agourides (Greek Orthodox), Dr. Cenker (Catholic) and Dr. Georiosis (Orthodox Church of India) in discussion.

especially these developments which more notably reflect the clear guidance of God.

Turkish-Armenian relations

Perhaps the most conspicuous arena of such developments occurred with regard to healing the tragic history of Turkish-Armenian relations. The border between Turkey and Armenia was one along which NATO and the Warsaw Pact was divided. With the demise of Communism, Armenia naturally sought to establish relations with the greater world community. As far as Turkey is concerned, there exists the further complication spawned by the WWI

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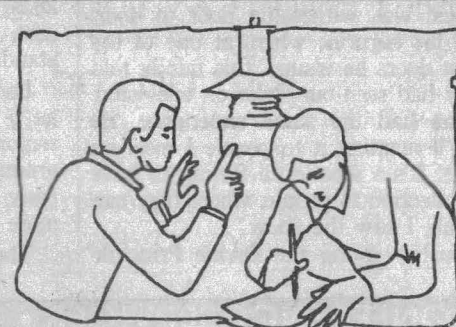
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World Media: New Frontiers in Africa

By John W. Robbins

To continue True Parents' work of promoting a "God-Centered Media," the staff of the World Media Association has established a new corporation.

The World Media Foundation, a non-profit, educational organization dedicated to promoting the highest standards within the media as well as related professions of public policy, academia and business, will exist to explore the issues of honesty, service and the rights and responsibilities of public access to information and the conduct of business and politics.

The first project under the new organization was a return trip to South Africa. The Association took a distinguished delegation there in 1987, just after the imposition of U.S. sanctions. Now with the sanctions lifted, the time was right to return.

Situation In South Africa

The American media has failed to provide balanced, in-depth, accurate reporting about South Africa, so the public has been unable to make well-informed decisions.

Foreign investment prior to the sanctions had greatly contributed to the prosperity of the nation. In particular, American companies were at the forefront for progressive change, providing opportunities for advancement in the work place, education, job training and general invest-

ment in the black communities. As the economy shrank, minimum-wage jobs were lost. When investment stopped, nothing constructive came in to fill the void. The result has been that the international sanctions imposed on businesses caused greater suffering for the underprivileged of South Africa.

The apartheid laws have been overturned and the country is now being welcomed back into the community of nations. International sanctions are being lifted. Domestically, some of the encourag-



John Robbins in Johannesburg Township, S. Africa this November.

ing signs our delegation saw were the many one-man stands along roadsides put up by black entrepreneurs. The growing number of trade associations and private companies springing up in the black

community are attempts at economic progress and with time will turn into political influence.

The danger is too little, too late. In many discussions, the subject was mentioned of the "lost generation": young blacks who had no access to education, coming from broken homes due to the apartheid system and no hope of obtaining a job. The number of people seeking unskilled jobs is overwhelming. There are too many people for the number of jobs available.

The situation in the continent north of South Africa is even more desperate. People are flooding into South Africa seeking jobs and better living conditions. It is inconceivable for the Western mind to grasp the situation in our comfortable homes and working conditions. Africa is an underdeveloped, largely forgotten continent with vast resources and potential, with no means of enhancing the quality of life by itself.

South Africa and the continent of Africa need a savior. There is no unifying force to bring all the divergent tribes together. The history of the continent is one of war, strife and exploitation. The message of True Love must be brought to the people and leaders.

America's Mission

America is now confronting its own sin: the failure of being a true love society. Christianity maintained segregation on Sunday mornings and has been virtually silent toward the growing conflict between

the races. If the trend continues, the issue of race may well tear our country apart. Race relations must be addressed from a global perspective. We cannot resolve the hatred ourselves, except by recognizing our blessings and taking greater responsibility.

It is my hope and plan for the World Media Foundation to provide cross pollination between the U.S. and Africa by sharing America's blessings in South Africa and then the continent. In its sponsorship of these activities, the Foundation will provide the broadest possible forum to examine diverse viewpoints on public issues. It is my belief that this contribution will enable the most meritorious ideas to be discovered and made available to those who will derive the greatest benefit from them.

By providing journalists and opinion leaders with the opportunity to experience first-hand the issues and conditions facing South Africa, the way will be made for unifying and healing in both countries. Having fact-finding tours on a continuous basis to South Africa, concerned participants will develop educational programs, job opportunities and investments on their own.

A delegation is being organized for April 4-16, 1992. Any interested person must pay the required cost to participate in the delegation. If you know a journalist or someone who should be involved in this worthy project, please contact Richard White or myself at:

World Media Foundation
750 National Press Bldg.
Washington, DC 20045
(202) 662-1299

Divine Principle doing well on Cable TV

By Don Makowski

All over America, people are responding positively to Divine Principle on Cable TV. Down in Raleigh, N.C., Dennis Manor tells us of one brother who came to a 2 day workshop at the center. He went home, turned on the T.V., and saw the same lecture he had been studying only a few days before. He has continued his studies with added enthusiasm.

Steve Gabb, up in Buffalo, N.Y., shared another story. One new member who had just joined was witnessing door to door. Imagine his surprise when, at one of the very first doors he visited, this family told him they had seen our show on television. Steve has had the same experience. He added 'I'll mention it to people I meet on the street. It's a wonderful feeling to have some connection to people, where they can say, 'Yeah, I saw the show.'

Obviously, having the Divine Principle

on television is like having the air force 'covering you' during 'ground operation.' As long as the troops are on the front line rank and file, having good 'air coverage' will make the mission twice as successful.

One last example of this comes from Bill and Susan Starr, who recently put the first episode of the new series on the air in St. Louis. Just a few days ago, one guest visited with them for 3 hours after watching that show. Truly, harvest time is near!

New Series

Each new show runs approximately 28-30 minutes, the required time for cablecast. They are 'cable ready', meeting all standard requirements of the industry.

Each show is edited to include as many as 6 phone number's from around your region or state, so you can bicycle them around your region from one cable company to the next. In this way, you'll get more 'mileage' for your money.

The cost per show is \$45 (These are

large 3/4' industrial-grade tapes). The cost of all 16 shows is \$720.

Remember, it's free to air the tapes, no matter how many times they run. Public Access television was created by an Act of Congress in 1985, and it guarantees FREE BROADCAST as long as you live in the broadcast area, or are connected to an organization in that area.

These 16 episodes are also available for the first time on VHS for viewing at home on your standard VCR. They come on 4 high-quality tapes (2hrs each). If you're returning to your hometown, these will be an invaluable asset to you in educating family, friends, and new contacts.

The series of 16 shows is available for only \$64, which includes shipping.

Other Series

In closing, there are 2 other series of educational tapes available which we shot last year.

The Tribal Messiah Summer Camp Series: 10 tapes with Rev. Kevin McCarthy. These were shot in front of a live audience at Camp Sunrise last year. Mrs. Eu and Rev. Pak began these seminars of advanced education for all members in the NY/NJ area. Kevin shares the core of the Principle with deep insight, adding some of his personal testimonies as well.

These 10 tapes are available for \$135 or can be purchased individually for \$15 each.

Shim Jung Education: 3 tapes with Sharon Goodman.

In June, Sharon gave a 1 day workshop at 43rd. St. with the Blessed Family Department of N.Y. Many sisters attended. She shares the tradition of 'Shim Jung Heart,' which she inherited by teaching Blessed children in Korea for several years. Upon returning, she established a model home-school in Pennsylvania. These tapes are highly recommended for every Blessed Couple, in order to gain food for thought on how to raise your children.

Call Lynn Mather or Debbie Gullery at (212) 997 0050 Ext. 335


As Hyo Jin Nim so often says at Belvedere, the Media, music, T.V., film, and the arts in general must become a more and more powerful part of our program to revive America. The process has already begun on many fronts. Cable television is one way to move your city with the Divine Principle and VHS home videos are an excellent approach to moving your hometown as well.

The Media has too long been in the hands of the enemy. Those God denying forces that still control the majority of what the American people are allowed to see and hear and even think. Step by step, and thanks to the tools of public access and the video revolution, we will take it back under God's ownership.

For information contact:
Don Makowski, 281 Elm Ave.
Teaneck, N.J. 07666
or call (201) 907 0183

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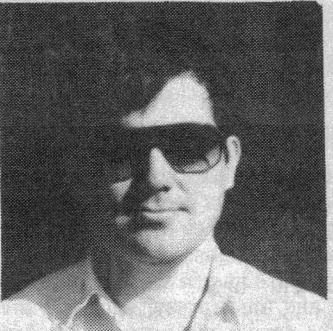
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IN THIS ISSUE

PAID ADVERTISEMENT

RELIGIOUS YOUTH SERVICE

RYS is Expanding into 1992

Each year is a new adventure. The horizon lies before us, and we begin the journey of making Peace. Over the past years, RYS has moved forward, pioneering new ground in the multicultural and interfaith fields. In the process, the original seed of the ideal *world peace through interreligious action* has been planted deep in the soil of many lands across the globe. The seed grows, and RYS takes root in the fertile earth of the world's religions and cultures.

RYS is entering a new phase in an exciting era of our development. Over the years RYS has sponsored six international projects which have led to an association of alumni, professors and many friends. This network of experienced participants is now taking the initiative in promoting and actualizing projects. RYS has completed its 21st project with the recent program in Kochin, India; this last project was organized by one of the RYS alumni, Mr. Venu Goswami.

The RYS regional projects are truly unique in character. Although the worldwide, diverse community of RYS International cannot be recreated in the local programs, the specific issues of religious cooperation that face these communities can be more effectively handled.

The RYS regional projects have been held in all parts of the world, increasing the cultural input to the learning process that RYS needs for its growth. RYS is seeking to inherit from the rich cultural traditions around the globe while providing an avenue for cross-cultural exploration of values. Through these regional and national projects, RYS is expanding the foundation for the future. *1992 is a turning point.*

From this time on, we will be encourag-

ing a greater development of regional projects in conjunction with the new curriculum focus undertaken for Czechoslovakia. In the following paragraphs, the national and regional projects are explained for your review.

Bangladesh, Dhaka: January

The tragedy of last year's typhoon has left many problems in this nation along the Bay of Bengal. During the storm, many medical facilities were destroyed along with the support systems to serve the local population.

In response to this situation, RYS will be working in association with Janaseba, a medical training organization that focuses on primary health care. Our work will help to expand their facilities through the construction of a new dispensary. Mr. Kali Das, RYS alumnus from Portugal, will lead the education aspect of this project.

India, Vrindavan: February

The vastness of India offers so many options to explore in the context of religious cooperation and service. In following up the recent project in Kochin, south India, RYS India will hold its fourth regional project in the Ganges Plain.

The focus of this project will be on the urban problems of health and education. Mr. Venu Goswami and Mr. Khorrum Omer, both alumni of RYS International, are organizing this project.

Ghana, Accra: March

From the population centers of India to the villages of Africa, RYS seeks to

stimulate the fervor of religious persons toward unity and understanding. RYS' representative in Ghana, Mr. Kerim Tseney, and other alumni are developing a network of contacts and friends throughout West Africa. As an initial project, this planning team has chosen to work with a medium-size village in the reconstruction of school buildings and sanitation facilities.



John Gehring directed the RYS regional project in S. India.

East Europe: April

As eastern Europe continues to open to the world, the vivid cultural and religious traditions in the nations there are also experiencing a rebirth. RYS has been actively involved in this process of revival by offering its vision of cooperation. As a result of last year's international RYS in Hungary, the local foundation has grown to support a regional project. This project will again focus on the unity of the region.

Brazil, Rio de Janeiro: May

This year marks an important decade for

awareness of environmental issues with the Earth Summit being held in Brazil. To complement this attention to world problems, RYS, in conjunction with the Inter-Religious Federation for World Peace, will sponsor a tree planting project in the province of Rio.

The major effort here will be to stimulate the religious traditions of the world to work together as stewards of the environment. This will be the annual regional project for South America.

Kenya, Mombassa: June

East Africa is an area under tremendous strain for social change; the continuing violence in the horn affects all nations of the region. As a second regional program in Kenya, RYS will develop a project to serve the refugee communities in northeastern Kenya. These camps support thousands of displaced people from Somalia and Ethiopia. The unique mixture of racial, cultural and religious backgrounds portends great things from this experience. Mrs. Zoe Mumbi Tembo, an RYS Poland alumnus, will be leading this project.

Nepal, Lumbini: October

This is the birthplace of Buddha. In conjunction with the Lumbini Development Project and UNESCO, RYS will assist in the construction of this world pilgrimage site. Planned mainly as a national-level event, this project will bring together many local alumni and youth associations. Our work will consist of light construction of service roads and sanitation facilities to serve the international visitors to this emerging complex. RYS' Italy alumnus, Mr. Debendra Manandhar, has been asked to oversee this project.

RYS Prepares for Czechoslovakian Summer

By the RYS Staff

In the summer of 1992, Czechoslovakia will host the global RYS program, marking the third consecutive year that the IRF/IRFF sponsored project will journey into a nation that was formerly part of the communist bloc.

Based on the foundation of previous RYS projects, the initial stages of the preparation for this summer's project have gone extremely well. In Hungary, the RYS received important support from the National Red Cross and the mayor's office in Budapest, along with frequent national television coverage. RYS also received written praise from the Cardinal of Hungary for its service efforts. Much of this good-will has not gone unnoticed in neighboring Czechoslovakia.

Initial Preparations

In October and November, RYS staff members, along with the RYS representa-



RYS directors Gary Young and David Fraser-Harris at the National Palace in Prague.

tive of Czechoslovakia, Dr. Juraj Lajda, made two preparatory trips. During these visits, part of their outreach consisted of making presentations about the RYS to key officials in the federal, state and city governments, in social services and in the religious community in the country. Each of the staff has been very impressed by the warmhearted response of the Czech and Slovak people.

In this early stage senior officials in the Czechoslovakian Foreign Ministry, the offices of the mayor in Prague, the Czechoslovakian Red Cross, and the President of the Unitarian Church of Czechoslovakia have agreed to cooperate with the development plan of the RYS. This support aids RYS in fulfilling one of its major goals, that of acting to facilitate greater national cooperation between social agencies, religious organizations and the government.

One of the first steps to building bridges in the religious community was to hold an interfaith advisory meeting. IRF's

see RYS following center spread

SHARING THE VISION

RYS '91—YEAR IN REVIEW



Getting a taste of the high-life in Peru.

February—A Medical Clinic in Peru

"Our team went to work with zest. The spirit was so high on the first day that everybody was fighting to lay the next brick. Almost half of the participants were girls. Many of them had to do heavy labor like carrying huge granite rocks, mixing concrete, or digging trenches. Not everybody could lay bricks, but nobody complained and everybody sang holy songs as they worked. Many people shook their heads when we first told them we were going to build a polyclinic in just two weeks. Well, we did just that: there it was, a brand new clinic. By the side was a pile of debris waiting for removal. Strewn on it were 33 pairs of tattered gloves worn by our brothers and sisters; they had worked hard." Victor Lim, Peru

Starting out six years ago with large-scale annual projects, the Religious Youth Service (RYS) has now broadened its outreach to sponsor a variety of regional programs each year. Although these activities cannot usually draw from as diverse a religious and cultural cross-section as the main international projects, they do have greater potential for continuation, since they primarily involve local religious groups and the local population. They are also more cost-effective because of reduced travel expenses and the additional potential of leveraging local resources such as manpower, materials and expertise. In 1991, these regional programs enabled the RYS vision to be transmitted to ever greater numbers of young people and religious leaders.



Interfaith sharing at one of Thailand's Regional RYS projects.



Celebrating our diversity: Participants in the 1991 International project.

June—A Peace Garden in Multiracial London

Marshall de Souza is one of a growing number of RYS alumni who have gone on to coordinate similar projects in their own homelands. Marshall chose the racially diverse area of Southall in West London for a "Living in Multi-Faith Britain" seminar which included the creation of a garden dedicated to interreligious and intercultural harmony. Regional projects provide ideal opportunities for RYS alumni to take a leading role in coordinating the programs. National RYS alumni associations have already been formed in several countries.



In touch with Mother Earth: Kenya.

April—Rural Development in Kenya

The RYS project in Kenya last April was in cooperation with the Rural Development Center in Oloosis. The project focussed on the Maasai tribe, nomadic herders who have been suffering greatly because of recurrent drought. The Development Center has been encouraging the Maasai to settle so that they can benefit from new agricultural techniques and equipment, gradually upgrade their livelihood, and receive assistance during periods of hardship. The RYS participants constructed a cattle shed and assisted in the health center, community gardens and school. The project also included intercultural sharing among the participants of their respective traditions, and talks from professors and religious leaders which focussed on various religions' perspectives on the believer's responsibility toward those in need.



Digging the Peace Garden: London.

May—Helping to Build a Community Hospital in the Philippines

The Philippines hosted the first international RYS program in 1986. Last spring saw that country's first national-level project—helping to construct a rural community hospital in Apalit, Pampanga.

September—Renovating a School in India

RYS alumnus Venu Goswami organized the RYS project in Kochin, India, which was reported in last month's Unification News.



RYS volunteers at the Hungary project in July

Beyond Dialogue

"The RYS is a unique program in interfaith cooperation. It seeks to go beyond dialoguing to put into practice interfaith and intercultural living. RYS provides life-changing experiences for those who give their hearts and bodies to people who are in need. Their labors are a tribute to the human spirit." Dr. Huston Smith, at the Second Assembly of World Religions.



Getting down to work: Tatabanya, Hungary

July—Hungary Project Serves Orphanage, School, Shelters

The project in Hungary included three service projects: the building of a prayer and meditation garden at the Children's City Orphanage in Fot; the construction of a kindergarten in Tatabanya; and the renovation of homeless shelters in Pec. The participants in these three projects included a hundred young people from 36 different countries.

"Now the memories remain and the worldwide mail systems are starting to bridge the gaps we all feel as we enter our usual worlds where we try to recreate that same peace we experienced in Hungary. How will we translate our RYS experience into world peace in our own homes? That is one of the questions being asked by RYS participants now." Dr. James and Nancy Burton, Fot site couple



Putting a roof on a school building: Kochin, India.

Shared Action for Peace

In a world where cultural and racial differences among diverse religious and ethnic groups have increasingly led to violence and tension, the RYS emphasis on compassion, reconciliation and shared action for the public good has brought positive appreciation of the Unification movement's ability to bridge religious and cultural differences and initiate constructive social change. RYS would like to thank its co-sponsors, the International Religious Foundation and the International Relief Friendship Foundation, for their faithful support, as well as all the alumni and friends who helped make 1991 a memorable year.

RELIGIOUS YOUTH SERVICE SPECIAL UPDATE AND PREVIEW

RYS

from before center spread

representative, Anton Uhnak, gathered Christians of various backgrounds together to hear local RYS alumnus, Miroslava Reichlova, explain how the RYS had been a life-changing experience for her and those involved. David Fraser-Harris and John Gehring of RYS presented the project's history, described its value as an educational program and illustrated how RYS could serve locally to promote positive social change.

In Bratislava, the capital of Slovakia, RYS leaders are now working with a network of service organizations in an effort to find appropriate work projects. Contacts have also been made in Moravia and Bohemia that will aid our efforts toward finding ideal work projects, housing and logistical support. The efforts being made to link the various regions together through a common cause serve to illustrate the RYS goals of unity and cooperation.

Czechoslovakia as a Bridge

Conditions in Czechoslovakia today, its unique culture and its history make it an ideal host nation of RYS. The very

beautiful capital city of Prague is bursting with energy and hope after being separated politically from the west for over four decades. Czechoslovakia, once isolated, can now serve its natural function as a cultural and geographic bridge between western and eastern Europe.



An RYS moment.

Historically, Czech-speaking Bohemia and Moravia have been tied to the pulse of events in the west while the eastern region of Slovakia, for centuries a part of Hungary, is more connected culturally to the Slavic peoples of the east.

The RYS presents to Czechoslovakia a unique model of how people with cultural, racial and religious differences can cooperate and help work together to solve

concrete problems. RYS's international youth will demonstrate how there can be unity within diversity and how dialogue, cooperation and hard work between diverse peoples can lead to the creation of something new, beautiful and beneficial to all.

This has a special importance in Czechoslovakia, for in its past the history of interreligious relations has often been tragic. From 1618-1648, a bloody insurrection called the Thirty Years War was waged in what is now Czechoslovakia. In this war, Catholics and Protestants killed each other over differences of belief. The scars of past violence, the wounds of the holocaust, and the barriers of prejudice can only be healed by the power of love that is generated through interreligious cooperation.

This is the gift that the RYS is most glad to bring to the host nation.

RYS Educational Program

After many years of service, RYS is moving forward with the development of an education curriculum. The educational component of the RYS has always been very important in transferring the ideals and values that the project stands for. A

concentrated effort is being made this year to develop an even more substantial education curriculum that will tie into the theme of "World Peace Through Interreligious Action."

In order to build educational programs that can be used on national and regional levels, RYS is focusing on five central sub-themes dealing with peace:

- 1) Cultural Appreciation
- 2) Spirituality and Social Responsibility
- 3) Conflict Resolution and Peace
- 4) Inner Peace/Outer Peace
- 5) Making Peace in the World

These themes will be focused on during each of the five weeks we are together in Czechoslovakia.

As the RYS develops, these sub-themes will be expanded and new topics added. It is our hope that RYS will give birth to a values-centered, action-oriented education curriculum that can be used throughout the world in school systems.

Model for Peace

The RYS hopes to create another kind of example of what religions can do when they come together. By tapping into the spiritual resources found in each faith and within the Czechoslovakian people, we hope to help build a new tradition of reconciliation and cooperation.

This power comes from religions demonstrating the power of love in concrete actions. It is only in the power of love that a foundation for true and lasting peace can be rooted.

RYS Appeal: World Peace through Interreligious Action

"When I return to Mexico and hear of the problems in your countries, I will feel as though they are my problems. When I look at a map of the world and am reminded of each one of you, the map will take on a whole different meaning for me. Although we all have such divergent views I feel that harmony in this world is now possible."

MICHAEL, MEXICO



Please help us to send a young person from a less developed country to RYS in 1992. Proceeds will be used to cover the airfare* and related expenses of participants who could not otherwise afford to attend the project. Let's spread the RYS vision.

*the return airfare from Africa for the Czechoslovakia project this summer will be around \$2300

"Sometimes I ask myself: What can I do? What is the best way to change the world? There are lots of things to do and I am limited. In this project I've learned that the best thing I can do is love. At first I only worked but later I began to smile and look at people, and immediately I found a warm answer and a lot of friends. Now I know that love is the only way."

JAVIER, PERU

"I learned to deal with differences. I am fully convinced that differences are not a problem at all, but lack of understanding and respect is the main problem. The real need is to be able to accept and deal with differences. RYS is a big hope for me because every year RYS gives this important, meaningful lifetime experience to young people from around the world."

DEBENDRA, NEPAL



I want to help sponsor a young person to attend RYS 1992. Enclosed is my check for:

☐ \$10

☐ \$20

☐ \$50

☐ \$100

☐ other

Please make your check out to IRFF and mail it to: IRFF (RYS Appeal), 2 Penn Plaza Suite 1500, New York, NY 10121

RYS is a project of IRF and IRFF. Donations to IRFF are tax-deductible

DIVINE PRINCIPLE STUDY

How, Where and When Christ is to Return

Volume Six • Part 1

For Divine Principle, the deepest meaning of resurrection lies in the triumph that spiritual life can eternally have over spiritual death. Like the mythical Phoenix bird, which dies consumed by fire and yet rises again out of its own ashes, humanity is also destined for eternal spiritual life. Such has been the work of God since the dawn of history.

This work is to be consummated in the return of Christ, the actual fulfillment of the Second Coming. Christ comes as the manifestation of perfected humanity, the exemplar of love on the individual, family, national and world level. He thus comes to transform the world according to God's purposes and to facilitate the establishment of His Kingdom.

"Christ has died, Christ has risen, Christ will come again." In this incantation, recited daily at Catholic masses throughout the world, lies the promise of our age. There are, however, many unanswered questions regarding the cosmic event of the

Second Coming—questions which have been debated within the Christian faith for centuries. When will the Second Coming take place? Where? How can we recognize the new Lord? How can we participate in his work?

Surely some revelation is at hand;

Surely the Second Coming is at hand...

And what rough beast,

Its hour come round at last,

Slouches towards Bethlehem to be born?

William Butler Yeats

The Return

Ever since the tragedy of Golgotha, the central hope of the Christian faith has been the return of Jesus. Many of the immediate disciples of the Nazarene expected that he would return in their lifetimes. John of Patmos records in his Book of Revelation that as Jesus left him, the Master promised "Surely I am coming soon." John's response—"Amen. Come, Lord Jesus"—has been the watchword of millions of sincere believers since. Seldom has an era passed in which the imminent return of Christ was not hoped for by many and anticipated by

at least a few.

Today, however, this hope is not as crystalline as it once was. For example, when in 1954 the World Council of Churches took as its theme "Christ, the Hope of the World," the delegates at the Illinois general assembly were forced for the first time at an ecumenical conference to consider the question of Christ's return. A very impressive committee of Christian theologians and churchmen, including such luminaries as Karl Barth, T.S. Eliot and Emil Bruner, was assigned to prepare a

dogmatic sectarianism does not help the situation. Few thinkers in our liberal and scientific age seriously expect a supernatural return on the clouds of heaven by a majestic, airborne Jesus.

The prevailing hope, instead, at least among those Christian liberals who still believe in the coming of God's Kingdom, is that it will gradually evolve as humankind progresses. Walter Rauschenbusch, for example, the founding theologian of the Social Gospel, urges us "to see the Kingdom of God as always coming, always

pressing in on the present, always big with possibility and always inviting immediate action" (*A Theology for the Social Gospel*).

While Divine Principle in one way supports such a view, it nevertheless argues that the Kingdom can never be realized merely as an effect of human progress. As we have learned from the two world wars in our century, the advance of history does not inevitably lead to universal redemption. Beyond the blessings which the progressive development of civilization can bring us, therefore, the coming of the Kingdom requires

THE SECOND ADVENT



HOW, WHERE AND WHEN CHRIST IS TO RETURN

THE DIVINE PRINCIPLE HOME STUDY COURSE

6

report on the main theme.

When this distinguished group had finished its deliberations, however, the result was a disheartening and uninspiring compromise. What emerged was not a clear affirmation of the hope of Jesus' return, but instead a string of stuffy, stereotyped phrases asserting "the guarantee of God's promise that in good time His victory will be manifest to all. His kingdom will come in glory, and He Himself be known everywhere as King."

Not yet

While, as some have suggested, such vagueness on the part of institutional Christianity may well undercut its own strength, it is at the same time understandable. Despite numerous times at the plates, prophets of the Second Coming remain hitless.

Dr. L. Berkhof, president emeritus of Michigan's Calvin Theological Seminary, has chronicled some of the strike-outs; Christ was to return in 1000 A.D., as was hoped during the Dark Ages, in 1260 A.D. as predicted by the disciples of Joachim of Fiore, during the 16th century Reformation as preached by the German Anabaptists of Munster, in 1843 as the Adventist founder Miller prophesied and in 1914 as anticipated by the founding leaders of the Jehovah's Witnesses.

With such a record as this, it is no wonder the modern institutional Church is wary of investing itself too deeply in any substantial anticipation of the return of Christ and the establishment of his Kingdom. Also, that the most ardent exponents of Second Coming theology today are frequently either Biblical literalists or

something else—a messianic catalyst.

Rule of self

Confucius is reported to have said that before a man can rule the world, he must be able to rule his country, that before he can rule his country he must be able to rule his family, and that before he can rule his family he must be able to rule himself.

Divine Principle would wholeheartedly agree with this, and argue therefore that the hope of the world is one man of perfected individuality. The re-creation and re-ordering of our chaotic and confused world must begin with the re-creation of one man as the center of goodness, wisdom, power and love. This person is the Messiah—the person who can provide the vision, inspiration and leadership necessary to the reconstruction of the fragmented human family. He is the person who is to enable the divine ideal of God's creation to be realized. And because that divine ideal is to be realized, Divine Principle affirms the Messiah must indeed return.

But how is such a person to come among us? Will he arrive, as has been frequently thought, with a blast of angelic trumpets accompanying his descent on the clouds of heaven? And what of the timing? Despite prior failures to anticipate properly when the moment was at hand, is there a way to know correctly the hour of the Second Coming? As two thousand years ago Jesus was born at Bethlehem, is the Second Coming also to occur in Israel? Is it indeed Jesus himself who is to return? Next month we will discuss such questions as these in the light of Divine Principle.

Next Month, Supernatural Savior?

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
		Freemont	TCI	Thurs
		Pleasant Hill	19	Mon
CA	LA AREA:	Bell Gardens, Bellflower	Cont. 51	Wed
		Beverly Hills	Century 3	Fri
		Costa Mesa	Copley 68	Thurs
		Culver City	Century 3	Fri
		Downey	Cont. 51	Wed
		Hollywood	Century 3	Fri
		La Miranda	Cont. 51	Wed
		Lynwood, Maywood	Cont. 51	Wed
		Paramount	Cont. 51	Wed
		Pasadena	Pas. Com 56	Sun
		Santa Barbara	KCTV 19	Fri
		Santa Fe Springs	Cont. 51	Wed
		Santa Monica	Century 3	Fri
		El Monte	Liberty 3	Tues
		El Monte	Liberty 3	Thurs
		South Whittier	Chan. 53	Wed
		Venice	Century 3	Fri
		West LA	Century 3	Fri
CA	San Diego	COX 24	Mon	5:30p
		SWest 16	Mon	8:30p
		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
		47	Sun	noon
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	
		Sammons 3	Sun	7:30p
NY	Newark	Gateway 26	Sun	7:30p
		32	Mon	8:00p
NY	Buffalo	32	Thurs	6:30p
		Queens	QPTV 56	Sun
Rome	New Channels 19	CTV 24	Tues	7:00p
		CTV 24	Thurs	4:00p
TX	Staten Island	CTV 24	Sun	9:30p
		32	Fri	8:30p
TX	Austin	32	Sun	6:00p
		15	Wed	4:00p
TX	Dallas	15	Thurs	midnt
		15	Fri	10:30a
TX	Fort Worth	44	Mon	8:30a
		44	Wed	1:30p
TX	San Antonio	34	Wed	11:00a
		33	Wed	6:00p
VA	Arlington	33	Wed	6:00p

Tithing: God's Formula for Social Justice

Neither Communism nor Democracy can replace Religious Charity

By Dr. Gordon L. Anderson

Communism failed to bring justice with prosperity to the nations it has conquered. Liberal democracy has failed to bring prosperity with justice in the nations that it has arisen in. Under communism, the system destroyed the incentive to work and created a huge bureaucracy that drove the economy into the ground. In the industrialized democracies, great wealth was produced and many consumer goods are available.

However, the gap between the rich and the poor is growing and the appeals for the rich to give to the poor are often unheeded. The development of the social welfare state has not been much more efficient than communism. Today the huge federal bureaucracy in America on the one hand, and corruption in high finance and law on the other, is beginning to drive the American economy into the ground.

Neither of these two political systems, which have ideologically struggled with one another for the last hundred years, contain God's formula for social justice. While political systems can provide some redistribution of resources through taxes, the basis of social justice will not come from the bureaucratic state, but from people who give voluntarily for the welfare of others.

Religious communities, motivated by love for their neighbor, have often been more effective than a large federal government in responding to the immediate needs of people. Tithing is a mechanism used by religious communities to combine voluntary giving and social service. In the Old

Testament, tithing is given as a formula from God:

And all the tithe of the land, of the seed of the land, of the fruit of the tree, [is] the Lord's: [it is] holy unto the Lord. And if a man at all redeem of his tithes, he shall add thereto the fifth [part] thereof. And concerning the tithe of the herd, or of the flock, of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it. Lev. 27:30-33

Unification tithing

Reverend Moon has asked for the implementation of tithing as the Unification Church of America seeks to establish itself. The following quotations are printed on tithing envelopes:

Never give God your leftovers. Instead, offer the first and best portion. In this way, the remainder shall receive God's blessing and will increase.

I have educated the members of the church never to be indebted but instead to consistently contribute to the church and the society. The proper way is for America to raise funds for the sake of the whole world and just set aside the bare necessities for its own sake.

If you examine communities where tithing is practiced, you will note a higher standard of life for all; less crime, less homelessness, little social underclass. While one traditionally thinks of the prosperity that has come to the Jews by following the Word of God, one can equally ask why Provo-Orem, Utah, was chosen as the most desirable place to live in the United States in 1991. The quality of life in these communities does not just come from a strong faith in God; it comes from applying

a formula for returning the blessings of God in their daily practice.

In the democratic society, freedom and basic structures of justice are prerequisites for natural social development. However, they are not the cause of a good society, nor are they adequate to maintain a society. In a non-coercive society, individuals and groups must voluntarily serve the higher levels. While acts of citizenship, charity or service cannot be forced, they are necessary for free democratic societies to survive.

"If the Unification Church followed Reverend Moon's overall policy we could steadily build up resources to eliminate problems of social injustice, poverty and welfare"

This makes a sense of civic responsibility, at all levels of society, and moral integrity of the citizens, essential.

Legal Justice

Reinhold Niebuhr (1892-1971), a prominent American theologian, dedicated much of his writing to the discussion of love and justice. Niebuhr saw that justice which a government seeks to create has to rely on a system of rules and laws governing social relations.

These legal structures that contain only approximations of the ideal brotherhood as expressed through a given community, because they do not flow out of the heart, but out of rational law. (Reinhold Niebuhr, *The Nature and Destiny of Man, Vol II*, Scribner's, New York, 1964, p. 248)

For example, welfare benefits are a collective settlement expressing a community's sense of justice for the poor. To some they may seem inadequate, yet they may be more than the affluent want to pay. Niebuhr's conclusion is that a society that has legal justice as its highest value can never achieve it. While legislated justice points to the ideal of fraternity, it contains structures of coercion and seeds of disharmony as the interests of some are pitted against the interests of others.

Perfect love, in Niebuhr's view, is that state in which all inner contradictions within the self, and all conflicts between the self and others, are overcome by the obedience of all wills to the will of God the Creator. Love is the fulfillment of that perfect brotherhood toward which justice points, but also stands in contradiction to the disharmony which legal structures of justice can create. Enforced norms of justice are required to help people overcome their sinful and self-centered nature and prevent behavior that is harmful to others.

On the other hand, norms of justice are also required to protect society from those who would misuse their power in the name of love. A system of checks and balances can prevent a tyrant from gaining absolute power. The redistribution of wealth through taxation can provide a "safety net" for the poor if the national economy is developed. Government, in this way, can help prevent serious social evils. However, this type of legal justice does not create prosperity or happiness.

While freedom is a precondition of love, love is a more fundamental value than justice. The norms of justice provide rules of obligatory behavior and duty that, when followed, create conditions for human community. The norms of love are supererogatory. In voluntary giving nothing is forced or extracted from outside. There is no inner tension or disharmony.

One difference between Marxism and Christianity can be seen in the relationship between love and justice. Marxism would create coercive structures to force the rich to give to the poor, but it undercuts the initiative to work. Christianity, on the other hand, teaches that the rich ought to give to the poor out of brotherly love. Unfortunately, such proclamations by the Church have not overcome the selfishness of the wealthy.

A process that has historically proven effective is the tithing of one's income to a church, temple, or social organization that one trusts and oversees. This provides accountable redistribution of wealth. While there is social pressure on one's conscience to give which is stronger than words, tithing is not a tax coerced by law.

The ancient Israelites, the early towns in New England, and the Mormon Church in Utah are just a few of the examples of where consensual community participation, centered on a common social vision and principle of tithing, have allowed for the creation of societies in which a sense of brotherhood, justice and the absence of physical force is evident. These are glimpses, although perhaps imperfect, of societies of peace and harmony in which the cold impersonal structures of law and bureaucracy are vitiated by love and volunteerism.

Formula for Tithing

At the ISUM conferences in Eastern Europe, Reverend Kwak spoke about the use of money. Reverend Chung Hwan Kwak, a Unification elder, said that money comes from three sources: donations from members and national churches, income from businesses, and from fundraising.

This money is divided, according to the Reverend Moon's direction, in the following proportion: the UC itself gets one part; then the professors' programs of the International Cultural Foundation (ICF) and interreligious dialogue of International Religious Foundation (IRF) and related educational projects get three parts. Social outreach efforts that serve the world at large get 10 parts.

Reverend Moon has suggested that the tithing of individual church members should be divided into three categories: the local church, the national church, and international church. In America this system is only beginning. However, one can see that if the Unification Church local centers and national headquarters followed Reverend Moon's overall policy, giving 10 of 14 parts of their income for education and social service, with only 1 part in 14 used for self-maintenance, we could steadily build up resources to eliminate problems of social injustice, poverty and welfare at all levels of society.

In December 1989, the Reverend Moon, who founded ICF, IRF, IRFF and several other projects headquartered in the United States with resources from the worldwide membership, asked the Unification Church of America to take over half the support for these organizations. He subsequently

see TITHING on page 22

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On the Interpretation of Christopher Columbus' Voyage

By Francesco Santelli

A compelling political need during Christopher Columbus' times, not only for the Genoans of his "hometown" but for all Europeans, was to find a new way to the Orient by the way of the West—an impossible mission by the medieval standard of thinking; the notion of challenging the Ocean (the Atlantic) which delimited the boundaries of the known world. The analogy today would be a voyage into outer space with enough air and food only for a certain period of time without being sure that one can make it back to earth.

That was the heart of Columbus and his men as they set sail from Palos on that momentous trip. To me the greatness of Columbus as someone else said, was not so much in his touching the new lands but in the mere leaving from Spain, in his departure, in the heart of the conquest, and the spirit that sustained it: that constitutes Columbus's real greatness.

The descendants of American-Indians and of the African slaves are understandably reluctant to celebrate the quintcentennial: they all condemn Columbus's "discovery."

From the point of view of the indigenous Americans, Columbus came to represent the symbol of imperialistic exploitation by the European powers: these were the evils and atrocities that were done in order to take over a land from its original inhabitants owners. The European view, however, is that through Columbus's trip civilization and Christianity were brought to the Americas.

Invaded by Satan

From the Principle perspective, as is often the case, both are somewhat true: Columbus was not a perfect but a fallen man: the evil side came out not only from him but from all others that followed his footsteps. God has to work His providence through imperfect people: Satan in this case invaded almost immediately. Columbus's mariners at his very first trip, during his sojourn in the today's Trinidad that he had called "Hispaniola", were going around (during his absence while returning to Spain) stealing, raping women, terrorizing villagers, and killing for the purpose of getting gold and pleasure for themselves.

It is unrealistic to make Columbus accountable for what his men and the Spanish did after him. In his mind, the hope of evangelization coupled with the deep desire of the discovery was the motivating factor for his trip. The search for gold (so much publicized by his detractors) was done with the feverish desire to repay the

Sovereigns of Spain for their support and for the money spent in the expedition, not simply for himself.

Queen Isabella, especially, and King Ferdinand, because of their strong Christian views, were totally opposed to the idea of slavery—they condemned Columbus when he brought back to Spain from his first trip to San Salvador hundreds of indigenous Americans in chains to show them off along the streets of Palos and other Spanish cities as a visible sign of his victory.

Through Isabella's Christ-centered heart

and Columbus's fundamentally God centered inner-motivation for the voyage, the expedition started on a God-centered foundation. The spiritual factor in Isabella's mind was the motivating force for the whole project towards granting her own support and blessing to Columbus. Without such a support he could not have accomplished his mission. Unfortunately, like in many examples in the history of the providence Satan's invasion loomed near and it did actually take place rather quickly.

Divided nature

The nature of Columbus himself and of his sailors was curiously contradictory, being both a direct product of the Middle Ages and also ushering in a new age: faith and reason where in contradictory tension at once. The whole crew would gather to fervently pray and to receive the "Benediction" from the prior of the convent "La Rabida" just before the departure in a little church in Palos.

All during the trip there were aboard regular prayers through the day and a powerful and heartfelt "Te Deum" was sang once land was sighted. Prayers again were uttered once Columbus and his other two captains touched the shore of San Salvador. There was a constant presence of the reality of faith in their trip and in their lives reflecting the dimension of faith and religiosity that in the Middle Ages was characteristically high.

On the way back from the first trip Columbus encountered a tremendous tempest, so terrible that they would not know if they would ever make it. Many votes were offered in those days, votes of all kinds, among them a pilgrimage to the closest sanctuary once they would safely touch land; that promise was seriously kept by all once they landed.

That was Columbus and his crew, the same person that brought the American Indians back to Spain almost as slaves. Columbus called the new land San Salvador after Christ (Saint Saviour).

Such a "religious" attitude is definitely in God's favour and pulls the undertaking on God's side and to the Abel camp. His surviving journals and letters are full of invocations with the names of Christ, Mary and the saints; he himself was always very close to the order of the Franciscans from his childhood throughout his entire life: he sought their advice, hospitality, guidance and generally during his days in Portugal he would prefer their friendship and company

to that of the other nobles; he considered the Franciscans more well educated and intelligent as well as more humble and purer than the rest of society. To them he entrusted his son Diego, just 5 years old, at his departure from Palos.

Man as we know from the Divine Principle is a mixture of good and evil: soon after the landing in San Salvador and the offering to God (which to me sanctified the trip and accomplished and sealed the central aspect of Columbus's mission), immediately Satan found his way in through the desire for riches, gold, power and unprincipled love by Columbus's crew, his mariners. It would be fair to put things in perspective and assign the proper responsibility both to Columbus on one side and his men and the Spanish that followed on the other.

It is undeniable that Columbus had a special genius. A genius for research, for adventure, for discovery. He was restless, generally, and at peace only on a ship. He sailed all the known seas of the times. Along the Western African coasts, to England, Ireland and Iceland where he heard tales from old seamen about a fabulous land (today's Greenland), which actually was very close to the "new world."

He led a suffering life because he subordinated everything to his dream: himself, his family and his roots; he even sacrificed his little son Diego (he left him for long periods of time at the convent of La Rabida and during his trips to America); everything was on the line for his mission, and that is in tune with God's standard.

This is an excerpt from an essay that is available in its entirety from Seiko Lee at (201) 483-7042.



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LETTER

Illness: my Blessing in Disguise

Dear Unification Family,
Very recently, I was given a unique opportunity to reflect on the meaning of my life, and what remains to be achieved to fulfill my purpose for creation. That opportunity came in the form of a blessing disguised as an illness.

The illness was real, of course, and resulted from an incident last August. I noticed swelling in my legs, but did nothing about it until one morning I woke up with a full-blown case of phlebitis

accompanied by excruciating pain in the left leg.

Fortunately, our own Dr. Jaekil Park, who holds clinic at the Seminary every Thursday evening, ordered me to bed, and there I lay, flat on my back, in my own room in the Health Center, instead of in the hospital, where this condition is usually treated. Our loving Heavenly Father, who told me at the age of five that I was being taken care of "from up here," is still taking care of me.

I expected to be back at work in two weeks, and so did the doctor. But this was not to be. I spent my birthday, Nov. 15, in bed, and when my lunch was brought up, my room was suddenly filled with administration and staff sisters and brothers bearing a lovely birthday cake with lighted candles and many lovely gifts, singing Happy Birthday, etc. My heart was filled with love and gratitude for this wonderful family we have at the Seminary.

From the very beginning of my ordeal, I know there was a spiritual reason for this illness to occur. Now, since I have been up and around for over a week, I realize how much my lifestyle has changed. Instead of going to bed late, I retire early, so that I can have more time to pray before going to sleep, and will be more rested when I awake for morning service.

My addiction to evening TV has been overcome and I look forward to heading for my room soon after dinner, where I start my tape player to hear the Holy Songs I've come to love so much. I play the one tape I've had for years, but never found time to

listen to—the lovely voice of our sister, Mrs. Yoko Kobayashi, accompanied by her pianist. I'm amazed at how much my attitude has changed, and I just want to listen to our lovely Holy Songs from the moment I awaken in the morning to when I retire in the evening, no matter what I happen to be doing. I'm considering getting another tape player for my office, so that I can listen to this spiritual music here, too, while I am at work.

Everyone here at the Seminary (including our President Dr. David S.C. Kim) is constantly reminding me not to push, since I have a tendency to be impatient with myself and want to get back to being a productive member of this community.

Actually, the first day I was able to work was on Thanksgiving Day, when I helped one of our overburdened brothers prepare a large mailing for our alumni. I was determined to get involved in this project, and improvised a leg-rest under the round table we were working on in the student lounge, and—with my leg raised—was able to work continuously for four and a half hours to complete the job. I felt such a sense of exhilaration that I had hopes again of making a complete recovery and getting back to the mission of Public Relations for UTS.

I often think wistfully of finding a replacement for myself among our brothers and sisters in the field. It would be such a joy to share the past and ongoing history of this special place that has been the womb of so many UC organizations such as New ERA and IRF, which were pioneered here

and have gone on to develop and expand to the worldwide level. Also, I think of such individuals as Dr. Joon Ho Seuk, who began teaching Won Hwa Do here, and continued for four years at UTS. As we all know, he has been heading up our successful ILS seminar series both in the US and in the (former) Soviet Union, sponsored by CARP.

Another blessing we have here at the Seminary is that our True Father invested so much of his time and love in this place, and continues to visit us regularly.

My thoughts also go to the Unification News, our wonderful UC newspaper which helps so much to bind us together as one Heavenly Family, in addition to being such a good way to share our views with our families and friends in the general community. In fact, the Unification News is the first thing I give to visitors. I want to express my deep appreciation for this precious vehicle through which we can be informed and inspired by the mighty works done and powerful words given by our True Father and True Mother, and for the contributions of all our precious brothers and sisters.

I want to thank the editor, Richard Lewis, and proofreader, Richard Ramras, from the bottom of my heart, for their dedication, and for the hard work that goes into this production. In fact, this was really my original motivation for writing this letter. May God bless the Unification News and all its readers, and may you all prosper always.

Sarah M. Witt, UTS

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

DARWIN
by Sue Exler



TITHING

from page 20

reduced the world-wide contribution to 50 per cent of its previous funding.

Implied in change of financing was the charge for the American church to begin, on behalf of America, serving the larger world with the ecumenical programs, peace projects, and physical development of the world. A properly instituted tithing system, the strength of which is rooted in members living throughout the country engaged in many types of work, is perhaps the best way for the Unification Church of America to support these projects. This would allow the world-level resources to support new projects in the formerly communist world.

Pure Offering

Tithing must come from the heart and should not be a reason for judging others who have not given as much. They should not be a substitute for loving those around you. We read in Luke 11:42 the criticism:

Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgement and the love of God: these ought ye to have done, and not leave the other undone.

Tithes should be treated as holy by those entrusted with them. In ancient Israel the Levites formed a priestly tribe that collected the tithes and oversaw the religious duties, the singers, and the care of God's temple. It was important for them to keep the temple and the offerings pure.

God's representatives, who are entrusted with the donation of tithes, must use them for the glory of God, rigorously guarding

against taking more for themselves than is necessary, or using them for impure purposes. Stringent procedures are often taken to make sure that they are kept holy.

World Outreach

The National Council of Churches in the USA (NCC) has been the recipient of offerings which were put to use in programs of major international importance. However, in the late 1960s when staff members of the National Council began to invest its resources into causes that were not supported by the member churches, many churches either specifically targeted offerings for traditional relief programs or stopped contributing altogether.

Recently five Orthodox churches withdrew from the National Council of Churches because of its support for the ordination of homosexual and lesbian priests. It is possible that this will cause the whole council to collapse. The administrative staff of the NCC, by using resources differently from what its membership believes to be the will of God, has undercut their own support. In biblical terms, the Levites did not keep the temple pure and God could not continue to bless it.

The projects supported by the Unification Church, or its membership, are similar to the programs of the National Council of Churches in the 1950s. In fact, Reverend Moon has said that many projects that he founded should have been carried out by American Christianity but were not being done in a wide enough and pure enough perspective.

Today the International Religious Foundation and the International Cultural Foundation support projects that parallel the

ecumenical and peace efforts of the NCC. Organizations like the Professors World Peace Academy currently enjoy more prestige than the once impressive Department of International Affairs of the National Council of Churches and the "witness of the churches to the world" at 777 UN Plaza.

That particular department was closed in 1972, after the NCC voiced strong opposition to the Vietnam War and gave moral support to the World Council of Churches' grants to SWAPO, causing member churches to withdraw support. We must make a strong effort to make a pure offering of these projects that Reverend Moon founded or they will suffer a similar fate.

We have an historic opportunity to form the base of a new world culture. In America we have the models of Judaism, of Christianity, and now the guidance of Reverend Moon. What Judaism accomplished on the national level, Christianity has attempted on the international level but not yet succeeded in accomplishing. Ultimately, it is God who has given us a formula to follow in our daily life. If we can understand the importance of tithing in relation to the failures of communism and the social welfare state, then, perhaps, we will not give our offerings, or resist giving them, because we feel coerced by church doctrine. Rather, we should give our tithes because we know they may be the hope of carrying on the activities that the Reverend Moon has shown us are necessary for the salvation of the entire world.

Dr. Gordon Anderson is the Secretary General of the Professors' World Peace Academy.

SOUL OF RUSSIA

Moscow Living: Life in the Slow Lane

By Erin Bouma

After living more than five months in the USSR, I can draw some broad observations and note some telling details. An enormous amount of patience is required to live in the Soviet Union with so many lines waiting and bureaucratic hassle, often coupled with an attitude of indifference. However, since I do not have to report to an office/factory for seven boring or numbing hours a day, or have six hungry mouths to feed, I am most fortunate and certainly less rushed or pressured than many people in Moscow.

Queuing up, plodding pedestrians, and delay, mix-ups and inefficiency at every turn, forced fast-paced Americans to "shift gears" and learn to adjust to new rhythms or go crazy.

At the same time, it is a challenge for me to balance that patience with God's providential urgency. The desperation of God's heart wants to seize every moment, to live life to the fullest and accomplish many tasks each and every day. There is already a kind of desperation in this society, not found in America, for earthly things: light bulbs, sugar, teacups, toilet paper, a big apartment.

It is therefore hard for most people to make a priority of their spiritual search, yet they know they need God's love and are empty inside. For many seeking God, comfort or hope, it is perhaps easiest to drop in at a local reopened church, say a prayer and light a candle or attend a service. But for those who are not satisfied with incense, liturgy and icons, there are a number of books on the market concerning yoga, spiritual inspiration, revelation or guidance.

Food and shopping

Although I know you are hearing a great deal about starvation and famine in the Soviet Union, please believe me that there is a bountiful supply of fresh fruits and vegetables, even if eggs and chickens are harder to find. The grapes, apples and watermelon have been especially nice and I now have some wonderful green peppers from a state store which cost very little. All summer long I was able to get ground beef and stew meat at low state prices.

A month ago I found a line for smoked whole ducks and bought three for the ruble amount of approximately \$1. To my amazement, as I was buying two cakes in a meat/pastry/coffee shop for Sunday service, the butcher brought out trays of decent-looking whole chickens and I snatched up two for 35 rubles. A lot of shopping victories come through right-timing, like the time I stepped off the Metro just as some cuts of meat were brought out in the light rain, selling for 1 ruble 50 kopeks apiece.

One of my recent shopping excursions yielded many items for 40 rubles: two medium-sized boxes of rolled oats, a three-kilo bag of baking flour, 2 kilo bags of cherry tomatoes, 1 kilo butter, 4 plump carrots, and 4 kilos of beautiful grapes. All except the carrots were bought at state prices and are therefore heavily subsidized.

Foreigners, whose hard currency goes a long way when buying for rubles, also have the option of buying at higher-priced, private markets where foodstuffs are of good quality (from honey to cheese, from Central Asian spices to meat, from lemons to nuts) and usually available for more rubles (sometimes 40-50 a kilo).

If someone with hard currency (dollars, yen, marks or pounds) simply must have soy sauce and ramen, European cheese and frozen food, imported alcohol or aluminum foil, there are a few import grocery stores in Moscow.

Hunting and gathering

Yet, due to the constant shortages and—to my eyes—erratic distribution system in place, the New Soviet Man and Woman find themselves "hunting and gathering" to

survive. This reality allows only a short-term consciousness for citizens, since they are always faced with the possibility that they may never have another chance to buy a certain item. If you see it, then stand in line, and when your turn comes, if the item does not run out—or you are limited in how much you can purchase—then you had better grab all you can, when you can.

As an American friend of mine says, "This is not a world of window shopping. I have learned that you can't pick something out and expect it to be there, even a few hours later." And yet there is a kind of "wistful" window shopping, I think as a form of entertainment for people with the desire but not the means to possess nice clothes, Western technology, and hard-to-find items.

The time-consuming matter of shopping is only partly an issue of standing in lines. It is first necessary to scout out shops where the erratic supply of goods or particular items show up. Then, the consumer must regularly "make the rounds" of these places, hoping to hit upon the item in question or an unexpected find. Thus, the entrances to the smaller stores, with only one narrow door unlocked, become easily clogged with consumers taking a U-turn look at what is currently in stock.

One additional method of food or consumer item "hunting" is to keep a sharp eye out for other shoppers carrying their exposed string bags or unwrapped goods. I have had many women stop me to ask me where I located the item in my hand. At this point, all I can do is gesture in the direction of the shop location. Sometimes vendors on the street, tied down at the moment with their own wares to sell, will ask if there was much supply on hand when you left after buying the desired item.

Perfume and shoes

Some of the longest lines I have seen have been for butter, meat, perfume, bathroom shelving, electric shavers and shoes. This is not a comprehensive list but these are the ones I have been able to identify visually. They at least represent things it is sometimes possible to locate. When I am unable to find an item that I need or want, I then turn to my Russian friends to see if they either know where I can find such a thing or have themselves stockpiled some the last time they had an opportunity to buy some.

Because the shops, called "magazines" in Russian, are so badly arranged and often require three steps (one for selection, one for the cashier, and a return to the first counter to pick up the purchase), the displayed items under the counters are hard, if not impossible, to view. When crowds begin to bunch up in one place, then the first challenge is to see or ask what is being offered for sale.

Then there are daily lines at almost every store. This is due to the practice of closing for one hour midday for all the employees to have lunch. Only a few, more professional shops, or some catering to foreigners, have the good sense to stagger lunch hours.

Grocery stores, especially, have people waiting outside the final 20 minutes before they reopen. Then there is an enormous crush to see what is available for the afternoon. They seem to bring out some fresh stock at 2 or 3 p.m. but, to my surprise, wait until the break period is over and the crowds pour in to move the items out onto the floor from the stockroom. The

minute people get a chance, then, they begin grabbing and obstruct any kind of orderly distribution.

It was at that point that I truly understood that there is already more than enough competition in the Soviet marketplace which unfortunately pits consumers against each other in order to grab up the

little that is available. If you can imagine the Christmas Eve shopping frenzy and battle for sale items, you can start to get the picture. What you might find really hard to believe, though, is that this goes on for things like balogna and hot dogs or simple tote bags.

What the monopoly businesses (using that term advisedly) need is to have healthy competition in quality, service

and price for the customer's business. In essence, the market has already "been cornered" due to state control; the public has few or no alternatives and must pay the price and accept the low quality for many things.

Politics and religion

This is certainly a very interesting time to be in ("what used to be called," as the

Russian press phrases it) the Soviet Union. The place is having some difficulty holding together but, thank God, there are no real forces trying to tear it apart. Each republic is going through its own transition and, hopefully, rebirth with some autonomy and recovered national pride. At the same time, they are mostly discovering that they need to find a way to work together in order to manage their severe economic problems and common goals.

At the same time, many religious groups are at present filling Russia with Bibles and Christian evangelism teams. More and more Orthodox churches are being restored, and they are a beautiful contrast to the ugly and spiritless architectural structures of the Soviets. In addition to the Jewish Cultural Center opened in Moscow a couple of years ago, a new Muslim Cultural Center was inaugurated in Moscow in October. And now, even the minority faith, Buddhism, is being represented by a published volume of the Dalai Lama's speeches sold in some Metro stations.

Try a little kindness

More and more in daily life people are opening up to charity and humanitarian concerns. Although most people have few comforts, they seem to be feeling more and more compassion for those who are worse off: an old babushka in the Metro loaded down with heavy bags on her shoulders; an old veteran in the park with a carved peg-leg and a crutch; TV programs highlighting the living conditions of the handicapped, showing cripples attending the theater for the first time in their lives; also TV specials on orphanages and children with mental handicaps.

see SOUL on page 24

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Erin and friends in Red Square.

Lets Talk

By Jo-on Ja

Dear Jo-on Ja,
Please tell me how to respond to my parents. Now that the providence of Tribal Messiah takes us to our hometown, I asked if I could stay at my parents' home until we get on our feet. They told me that they will take in my family but do not want us to use their home for witnessing activities. As we have no way of supporting ourselves we are kind of at their mercy if we go to their home. I intend to look for a job but I've never done anything but fundraising and I don't believe my small hometown can support me. I feel like I'm in a trap if I go home. What should I do?

Hometown or bust

Dear Hometown or bust

Since everybody has different situations as far as their hometown providence, this is one place where you will have to put your creativity to work very hard. Each family is being taken to a different place in this country and basically the world. There is

one thing that applies no matter where you go or what nationality you are, and that is "going there with a happy family, moderately well-behaved children, heart and understanding." Don't go with arrogance, or with the attitude that others should do things for you. Don't expect anything, and you will not be disappointed, but at the same time might be surprised at the welcome. Don't fight with your husband or wife and constantly scream at the kids. Your inlaws will get tired of you very quickly and you'll wonder what went wrong. Make sure that you have that understanding between you and your spouse, and once that is out of the way, the flow of love between you two and your children should be a welcome sight in your hometown.

Dear Jo-on Ja
Please tell me how to discipline my children. I was spanked as a child, but I don't think that is the way--or is it?

Thank you, J.M. in Maryland

Dear J.M.

You don't say how old your children are,

so I will have to speak generally. In the East, children need less discipline because of their controlled environment. In the West, mainly speaking of the USA, where the environment is getting worse by the second and children have so much freedom, we must help to discipline them in order for them to develop internal control. Certainly you should not do anything to your children which leaves lasting scars or puts their life in danger. This would not be considered discipline; it would be considered abuse. What's more effective is making your child take time out when he is out of control and needs discipline. That is, send him to his room and let him out after a few minutes to discuss firmly the behavior that you didn't like. That does not mean screaming your head off. Smaller children may simply need to be distracted with another activity. If he can understand why you don't want him to act a certain way, he may eventually learn to do the right thing. These days do not make parenting very easy, so hang tough.

Dear Jo-on Ja
Every night I have a homework battle with my son. He hates school and homework, and seems to hate me when I ask him what is happening with this work. Our son got four F's on his

report card and is in danger of failing the second time. What is the solution to this problem?

Battle-weary

Dear Battle-weary

You might want to check his physical health first and make sure that he can hear and see well. Second, you might want to check if there are any problems arising in the class or the school that your child is having a problem with. Discuss with his teacher and see if there are any tutors available in those specific subjects. And most of all, look to see for yourself what kind of homework he is getting and why it is not interesting to him. Then look for ways to make it interesting and exciting and also explain the importance of learning. The bottom line is to be involved with everything your son is doing and make rowing pains a little less painful. Kids need to know that their parents will always be there to back them up in all situations.

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

Let's Talk c/o Unification News
4 W. 43 St.
New York, NY 10036

All advice given is the opinion of the authors and is not necessarily the official position or teaching of the Unification Church.

SOUL from page 23

In addition to charity, there is also more civility than in the past; the once-universal public rudeness is now partially balanced by pleasant excuse me's, occasional smiles and assistance for strangers. On the Metro, I was surprised when a seated woman offered to hold some of my packages as I stood. When the subway doors closed on a man with crutches, knocking him over,

people rushed to his aid, and lifted him onto the train while I brushed off his suit. Still, there is what I would describe as a "lack of compassion" fatigue, a tiredness and an isolation, instead of a shared sense of difficulty.

Yet I can see that, if it were not for the voluntary sharing of information, life would be so much worse. In many ways, most citizens willingly pass on the news and respond to information questions: "What is this line for?", "Are there any tickets left for Leningrad?", "Where did you

buy that bucket?", "Which Metro exit do I take for Gagarin's statue?" Because people have been deliberately kept in the dark by their government, and because there are few street signs or notices of available items for sale, the horizontal grapevine sustains society by passing on survival information and filling in the gaps.

In a land of no telephone books and few directories, knowing where to find information and reach people has been limited to the initiated or the most aggressive. Now, with independent publishers and perhaps 30 different newspapers, more is being written down.

Humor and shrugs

The people here, I find, are basically good and decent. A few are bitter, frustrated and angry, and can fly off the handle at any point, usually loudly accusing a state salesperson of cheating them during a transaction and stalking off. But most folks are able to manage to endure the daily assaults on their dignity, by which I mean living in relative poverty and unnecessary shortages. Some are able to keep a sense of humor at the absurdities they live with, and my friends often shrug and turn to me, saying, "This is how we live." The more sensitive of them can't really get used to it, and I think that is good; but they still need more evidence of change to build their hopes on.

Now, this last week of October with snow and frozen rain falling outside, as we head into a cold and dark winter, the

unpredictability of life here in Moscow—and I'm sure in other cities as well—everyone is hoping and praying that the spring will bring some relief, if not a new day. The politicians continue to wrangle, trying to move ahead with economic reform (removing food price subsidies to allow a free market to develop) which will hurt the majority of citizens on the street.

But Russians are, as are all the nationalities in this harsh climate, a hardy and enduring people; the weaklings were weeded out long ago. But now comes their great opportunity to meet True Parents on earth and rediscover a Heavenly Father after their long years of tribulation.

Thank you all for your prayers and letters. I know it is hard to keep communication flowing, but I'm willing to try if you are. I value your support, and the Russian church brothers and sisters are very excited to see themselves mentioned or their photos on the pages of Unification News.

By the way, any Church publications—newspapers, books, magazines or Father's speeches—are in short supply here, so if you would like to clear your old storage boxes or bookshelves, donations will be gladly received by Dr. Gordon Anderson, PWPA at 43rd Street, NY, NY 10036, or by special international bookrate, mail to me:

Erin L. Bouma
Leningradsky Prospect 75A, Apt. 74
125057 Moscow, USSR

NOTABLE QUOTABLES

This was found in an interview published in The Boston Globe with Elizabeth Nordbeck, new dean of the Andover Newton Theological School.

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But the thing that's most fascinating about the Unification Church

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★ OPINION AND COMMENTARY ★

Afrocentricity and its Place in Unificationism

By Edric Debos

This article is based on a talk, sponsored by the African Evangelical Association, given at the Unification Church of Harlem.

Afrocentricity is a term which has at once become quite popular, often misused, and little understood. The reason for this has to do with the fact that the term itself, and the issues the term introduces, have not been clearly defined.

Afrocentricity, and the consciousness movement that the term represents, is in many ways one of the maturing grandchildren of the Civil Rights Movement of the 60s. Civil Rights begat the Black Power Movement and this developed in two directions, one more interested in politics, the other more interested in culture. The political emphasis brought results in terms of harnessing economic strength, the power of the vote, and the election of increasing numbers of Black officials to governmental positions. The cultural emphasis manifested itself in the Black Studies programs at many universities and in promoting an appreciation of African culture and history. Out of this ground of inquiry into culture arises what is called the Afrocentric Movement.

Afrocentricity can be understood as a broad based philosophical critique which places Africa and African values at the center of all efforts to organize information or knowledge. The Afrocentricist looks with great suspicion upon European standards of beauty, morality, education, "high" culture and efforts to promote these standards as "universal". He also therefore casts an extremely wary eye upon entire fields of "objective" research such as "anthropology" or "ethnology" which he understands to be distorted by Eurocentric bias.

Point of view

Molefi Asante, chairman of Black Studies at Temple University and a leading proponent of the Afrocentric perspective, in his most recent book *Kemet, Afrocentricity, and Knowledge* explains the difference between one who studies Africa and one who studies from an Afrocentric viewpoint:

"Africanists tend to be Europeans whose interest in Africa serves European Studies. At the 1988 African Studies Association conference held in Chicago, Illinois, not one panel dealt with Kemet (Egyptian) traditions or the relationship of the Kemet culture to the rest of Africa. One asks, how can you have thousands of scholars participating in an intellectual conference on Africa and no one discusses ancient Egypt or Nubia? During that same week, the American Studies Association met in Miami. The latter conference had numerous panels and papers that referred to the Greeks and Romans. What many scholars who participate in African Studies do is not properly African Studies but European Studies of Africa."

In an earlier book entitled simply *Afrocentricity* Asante states his case more pointedly, "Five hundred years of constant propaganda, cultural exploitation, information distortion, and physical annihilation have left the African world shocked out of its own historical reality and purpose in the world. The names of ancient cities and geographical phenomena have been changed. Eight thousand years of African civilization have disappeared from the imagination of most of our writers and scientists."

It has often been said that history is written by the victors. In my opinion, this is precisely why many people are disturbed by the word Afrocentricity. There are many things about European culture which can and should be defended. There are also many things in Euro-American history that simply cannot and should not be defended. Those who would seek to emphasize only the positive aspects of that history and culture, while ignoring the negative, feel extremely threatened. They have very good

reason to feel that way. In simple terms, white people are quickly becoming a minority in America, American economic might is fading, and the mistakes and inadequacies of those who hold power are becoming all too apparent to an increasing number and variety of critics.

Best and worse

Afrocentricity at its best offers us new models of critique and understanding, which may potentially bring greater racial harmony, such as when Asante argues for an examination of the concept of identity, "Race is neither a biological nor an anthropological fact, it is a political concept. Its origin, like that of nations and states, is rooted in the will to command power over other people, and power is predicated upon distinctions and differences." Asante makes reference to the "one drop of black blood" theory ("one drop" makes one either black or "other", certainly not white) and then continues:

"What then are the directions of the black reinterpretation? We must first depoliticize race as a concept. There are two steps to this de-politicalization: dismantling and restructuring. Race can only lose its political potency by dismantling the white myths created to further enhance the idea of racial purity and superiority. Restructuring does not mean the setting up of race again as a concept but rather the reorganization of the whole identity question in the United States."

Afrocentricity at its worst seeks to invent new historical mythologies as unrealistic as the Eurocentric creations Asante attacks. While discussing Marx he states, "Marxism's Eurocentric foundation makes it antagonistic to our world view; its confrontational nature does not provide the spiritual satisfaction we have found in our history of harmony. This history of harmony, stemming from a strong sense of God-consciousness in nature and each other, is denied by European materialism which views harmony as a lack of progress." Too many people would like to believe in a "history of harmony" before the evil white man arrived and then messed it all up.

If there is such a thing as Eurocentric bias, or narrow-mindedness based in a culturally specific orientation, then certainly Afrocentricity can be vulnerable to this same deviation. Michael Bradley in his book *Iceman Inheritance*, an important source of ammunition for many in the Afrocentric camp, argues that the European is more aggressive than others due to the nature of the historical evolution in Europe itself. In short, environment conditions character. Out of the cold, hostile environment of the ice and caves of Northern Europe (where cannibalism can become a necessary survival decision) evolved this ruthless, aggressive creature with a pathological need to divide, conquer and control. In its most crude form—"White people are basically warped. Watch out!" I am not trying to casually dismiss the body of Bradley's research; read the work and you realize that he has a point. The real question is—what does he want to do with it?

Chancellor Williams, in his book *The Destruction of Black Civilization* (1987), an important well-documented historical work, competently argues his conclusion that:

"The necessary re-education of Blacks and a possible solution of the racial crises can begin, strangely enough, only when Blacks fully realize this central fact in their lives: The white man is their *Bitter Enemy*. This is not the ranting of wild-eyed militancy, but the calm and unmistakable verdict of several thousand years of documented history. Even the sample case-study of ten black states in this work shows that each and every one of those states was destroyed by whites. Those 'Negroes' who are still pleading with the whites for brotherhood through 'integration' are so deaf and blind that they are unable to understand the white enemy's reply to these frantic pleas for acceptance. The reply of whites was so loud and clear

that it was heard round the world. When segregation in schools and residences was outlawed throughout the U.S., whites fled from the cities to the suburbs just as though a plague had struck, or some deadly disease was spreading. This was rejection, total, complete."

Williams argues that whites have never really wanted integration, brotherhood, or equality in any legitimate sense of the word.

Principle perspective

Rev. Moon himself has expressed viewpoints similar to Bradley and Williams, but notice, however, that he always winds up in a very different place. In a speech

"The idea of unification is that they inherit these elements from one another"

entitled *The Desire Of God* he says, "Like snow on top of a mountain, the white race can be said to be cold in character; white people have always lived in the northern part of the world, and to protect themselves they had to resist their environment. Their kind of stubbornness, which could overcome the cold, is so strong that white people do not easily compromise or readily embrace anyone else. I am not being critical of white people, but analyzing their qualities in a geographical way; I have observed human nature all over the world."

"Paralleling the fact that weather in the valley is warmer and all kinds of elements are being washed down from the mountains, black people have the capacity to embrace all kinds of human elements. They have a greater appreciation of many different kinds of human emotions. My conclusion is that the white culture must be harmonized with the black culture in order to make one culture of roundness and fullness. This is God's purpose in sending an Oriental man to the Western world; I come as a mediator to merge the two cultures into one ideal, heavenly culture."

The Unificationist view is always towards an ideal of unity, love, and harmony based upon God's original ideal of family. It is extremely important to say at this point that *unification* is not *integration*. Black people are not white people who simply happen to be black. Yellow people

are not black people who simply happen to be yellow, each race has its own unique characteristics. Rev. Moon has often said that the black race is characteristic of heart, the yellow race characteristic of will, and the white race characteristic of intellect. The idea of unification is that they inherit these elements from one another. Only in an environment of love, mutual respect, and give and take centered upon God's original vision of harmony can this exchange of elements develop.

There are also significant parallels between Afrocentric and Unificationist ideas. Dona Marimba Richards in her book *Let The Circle Be Unbroken*, speaks about the African world-view:

"To the African, the universe is made up of complementary pairs. These 'pairs' are forces, or principles of reality that are interdependent and necessary to each other, in a unified system. The Divine Essence, for instance, is both female and male and therefore able to reproduce itself. In the African world-view, the human and the divine are not hopelessly separated as they are in Western theology, where the divine is defined as the negation of all that is human. (It requires a 'miracle' for them to interact.) In Africa the human is divine and the demonstration of this joining is the height of religious experience. The African world-view is 'religious' in that spiritual truths are thought to contain the essence of things."

Here we can see obvious parallels to Unificationist teachings regarding the dual characteristics of the Divine Image, and in the emphasis upon spiritual truth underlying the visible substantial world (reality). Also, both Afrocentricity and Unificationism are concerned with liberation, reclamation and restoration of history, and here is where I feel that the former must inherit from the latter.

Unificationism reaches to uncover the original ideal which resides within the heart of God and the original mind of humankind. This ideal predates labels such as African/European or black/white/ yellow, and defines liberation as achieving oneness with God's heart and mind. Without touching that essence, misunderstanding will continue and liberation, in the truest sense of the word, cannot be accomplished.

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THE SOVIET PROVIDENCE



Living Through a Moment of History

By Nancy Neal-Oldenettel

Dawn broke on a grey morning in the Latvian countryside collective farm called Vezbeby Agri-firma. It seemed to those of us who had been here all summer that autumn had come rudely in the night like a thief. This day, August 19, marked the final day of the International Leadership Seminar which had begun on July 5. I heard the sound of rain hitting the tin roof above the dormitory room. I thought that I heard muffled crying which I dismissed as the secondary effects of the heavy rainfall.

I packed and began to take my bags down the five flights of stairs. One of the Soviet students was looking for me and immediately grabbed the heaviest bag. He was solemn and I thought perhaps it was because we all knew that we would say goodbye this morning, perhaps forever. He looked at me and said that he heard on BBC radio that Gorbachev was suddenly taken "ill" and the leadership would be changed to the hardline Communists.

At first I thought he was trying to make me laugh to lighten the moment. His face remained frozen and as we entered the lobby another one of the students from Moscow ran to me in tears. She had been waiting for me to come down. I held her as she sobbed. Her brother was a conscript in the military near Moscow.

We had just had an intense and delightful summer studying the ideas of a new vision for peace and international harmony. Young people from many institutes and cities lived together for two weeks to two months and learned to overcome their past resentments and misunderstandings of each other. Many worked on the farms to help the elderly or assisted programs for orphans and the unfortunate. A team of us assisted the Children of Chernobyl fund in Minsk.

It seemed that it was possible that a new day was coming to the Soviet Union—that the fresh air that Dostoevsky talked about in his novels would finally begin to be breathed again in this long-repressed land. Suddenly all that was gone.

We were scheduled to go to Riga, Latvia on the bus, where we would take the night train to Moscow. When we arrived in Riga the streets were still active but the atmosphere was heavy. The local people had a look of resolve on their faces.

We watched the local television station and CNN but late in the afternoon these were shut off. Helicopters circled the city center and military personnel and vehicles became increasingly pernicious. We could not call anywhere for advice because the phones had also been cut

passengers stood in the aisles and visited in the sleeping compartments. Everyone thought that this coup meant the beginning of civil war in the Soviet Union. Many expected to be sent to Siberia and they seemed to accept this. It was too late to go back. They simply could not bear to live under this false belief system any more. Very few really believed in the Marxist ideal any more. They told me it was as though the Soviet people had woken from a long dream one day a few years ago. Just as in a fairy tale, they could see that the past had been a bad dream.

When my companions and I arrived in Moscow the atmosphere was generally calm. The cabs and trams were still running, the cabdrivers still anxious to find

naive foreign tourists to give short rides for hard currency. Knowing how this annoyed the Soviet students, we traveled by tram and metro for the normal 15 kopeks, which is less than a Western mind can even fathom.

We arrived at Red Square around noon. The tanks were ominous-looking except for the small flowers which had been placed anywhere they would stay. The atmosphere was somewhat carnival-like and the soldiers very young. Farther down the prospect, however, the atmosphere abruptly changed. The military were dressed in riot gear. They held machine guns. They were from non-Russian republics and stood in stiff silence as the crowd pushed through a narrow path to the Russian Federation

Building, also called the "White House."

Street curfew came at 11pm that evening and martial law was declared. It was the ultimatum to either be off the streets or be willing to die. It was the showdown at high noon Soviet-style. The students were very nervous and insisted that I be off the street. We went to our flat and the students planned how to communicate with us, if it became necessary, from underground networks.

Good News

The next morning the television station which had been tuned to CNN the day before was shut off. One of the students I was with worked at the station and said the military had surrounded it and kept them out. I was visited by another friend who stayed with my family for the Goodwill Games last summer. She was a Supreme Soviet deputy and active on the committee for glasnost and human rights. She burst into the flat trembling. She was afraid that there might be unwelcome visitors at her flat. She had known nothing of the coup because August was traditional vacation time for the government officials. Now she feared for her life and the future of her country. We went into the countryside to talk.

When I returned to the flat, the news had broken that the coup had ended and the tanks had been turned back. The students and I rushed to the Metro and went to the "White House." The streets we had walked the day before were now filled with heavy barriers which were several blocks deep. The pictures we had just seen on CNN did not compare to the actual barricade which the people had erected late the night before. By means of small posters throughout the Metro, the people organized.

It appeared that every walk of life was represented in the streets. There were walls of city buses three and four deep. Some were completely crushed in by tanks. Inside these were large, heavy trucks and equipment, scaffolding which had been leaning against buildings being restored, pieces of cement blocks which had been removed from the streets and construction sites. There was a burnt, smoky smell in the air from artillery fire and Molotov cocktails. Candles were lit and flowers laid in the pools of blood where the three people had died the night before.

The atmosphere was quiet and controlled. The people were still on their guard for a possible second confrontation. The general topic on the street was the removal of the real enemy, the KGB. Music was playing loudly from the Russian Federation Building and some people were



★ OPINION AND COMMENTARY ★

The Principled Power of Indemnity

By Richard Quebedeaux

This is the second of two articles. Dr. Quebedeaux, author of "The Worldly Evangelicals," is a well-known religious commentator.

When marriage and family life take the place of the more carefree lifestyle of singleness, Unification members have to take on more domestic responsibility. Mothers often focus on taking care of their own children more than on serving strangers and fellow-members as in the past.

Likewise, fathers become more interested in finding a "career niche," within or outside the church, allowing them to take better care of their families materially. Professional women do the same, and many married persons in the church become dual-career couples who forsake their prior concerns about practicing indemnity for others outside their families. For them, parenthood and family life constitute enough indemnity.

At the same time, as young adulthood—when most people join the church—turns into middle age, older Unification Church members often become disillusioned with the church and its leaders, whom they now view as incompetent, self-serving and/or hypocritical. For these members, the Kingdom, as Rev. Moon seemed to proclaim it, isn't coming fast enough, or in the manner they expected.

Thus, they see their church as little different from all the other churches, and they become tired of trying to practice the mandates of the Principle *literally*. As a compromise, they *rationalize* those demands, something which makes them more "tolerable" and easier to fulfill. But in the process, the power of these people to transform others is lost.

The tough love for others—demanded by Jesus' "hard sayings" and by Rev. Moon's concrete reflections on indemnity—turns into simple rule-keeping, things like going to Sunday service (at least now and then), tithing (at least giving *something* to the church), not committing adultery (even if you *think* about doing it occasionally), and saying pledge at 5 am on Sunday (for no more than one minute or so, after which you go back to sleep).

Members who have a providential mission assigned to them by Rev. Moon or one of his assistants come to see it as a mere "job"; and, like everybody else in the wider society, they constantly seek more pay and fringe benefits, for less work.

Comfort

Taking on a mid-level or higher leadership post in the church offers benefits here, because such leaders often control their department's budget and are sometimes able to set their own salary, allowing them to lead a pretty comfortable life, while disregarding the inferior material conditions of colleagues and those "under" them. But this is justified, they say, because they already fulfilled their time as servants, which, in their thinking, is only for new members—not for *them* and their "blessed" families. Promotion and increased benefits are proof of God's blessing.

Yet, this is *not* Rev. Moon's conviction at all. He insists that the higher a person goes as a leader, the more he or she must become a "public figure," a true servant of his or her followers and of other leaders as well.

From what I understand, Rev. Moon—the world's most militant anticommunist—told Mr. Gorbachev, when he met him personally, that he wanted to be his "obedient servant," and thereupon made ministry and service to the Russian people

(and those of the other republics in the former Soviet Union) the foremost priority of the Unification Church, at a time when church money and staff are in short supply, to say the least.

The widespread loss of idealism, the rationalizing of indemnity, and the increased careerism among its membership have altogether weakened the power that members of the Unification Church had in their youth, the power to change the world (though this fact has not changed Rev. Moon's resolve to do even *bigger* things than in the past).

This loss of power, of course, comes as no surprise to the social and behavioral scientists who have studied the movement. All utopian movements, like Unification, have gone this way in the past; and none, really, have been able to recapture the revolutionary spirit which characterized their early years. This departure from the Unification ideal is everybody's fault, not just that of the leaders. Nevertheless, when servanthood leaves the consciousness of leaders, they cease to be the needed role models for adult members of the church—and their children—as a whole.

Power Restored

At this point, once again, I could stop my analysis of the power of the Principle—leaving it another failed attempt at the Kingdom. Indeed, for a number of years I had concluded that Unification, with its blessed members and their families, had been just another "good experiment" doomed to failure. But recently I've changed my mind somewhat, because I happen to know a few members of the Unification Church who *haven't* changed, and the quality of their lives still gives me hope.

These "mature saints," as I call them—even with spouse and children—continue to display the power to transform the people around them. You can spot them any where, because they're *always* helping other people, but take no credit for doing so. These men and women are servants of the first order within their communities, people for whom constant self-sacrifice is part of their very being. They are compassionate, always putting themselves in other people's shoes. And when you actually tell them how good they are and how happy they make you feel because of that (as I sometimes do), they either bow their head in silence, or assure you that you're wrong, they're really the "chief of sinners" and have a long, long way to go.

Which is precisely what you—and everyone else—wants to hear, because humility and sainthood go together. People of this sort are powerful. They change the atmosphere wherever they are, and they do it quickly. They understand indemnity, practice it persistently (not only for themselves, but on behalf of others), and never rationalize its demands. When they make a mistake, hurt somebody, they repent, ask forgiveness, and make restitution for that action.

But you might ask me how I can still be hopeful about the power of the Principle to ultimately change the world when those who actually embody it are so few in number (I'm talking about five church members I know—four long-time converts and one "second-generation" member).

The answer is simple, because a saint makes it easier to believe in God and all God stands for. Once a person has experienced the power of God's love through the practice of indemnity by others, as I have experienced it through these people, he or she can never forget it. Saints not only teach us how to be good,

they also make us *want* to be good.

The most inactive and negative church members I know, and a good number of "ex-members" as well, still have at least a remnant of the power of the Principle to be good in their consciousness. All it would take to "bring them around" again, to rekindle the love of God in their lives, is for other members to once again love and serve them in concrete ways, showing that they still value them highly, despite their "departure" from church life. Try it, and see what I mean.

All religions and churches seek the powerful spirit of their origins. Traditional Christians have tried hard to rekindle the spirit through "revivals". The charismatic movement sought to do it with the "renewal experience" of the Holy Spirit in prayer and worship. More liberal Christians seek a return to the social activism of the 1960s to bring back the spirit, while still other Christians practice all sorts of "group therapy" to achieve the same results.

Jews and Muslims, to name just two other traditions, have also had their own renewal movements. Some Unificationists in recent years have employed one or more of the aforementioned strategies as well, hoping for a rebirth of their early faith. But, in almost every case, such methods result in a temporary return of the Spirit, at best; and that is usually a pretty poor facsimile of the original, to be completely honest.

Recharged

In my opinion, however, there is a better way. The power of the Principle can be restored at any time by anyone who begins or starts again to practice indemnity for the sake of themselves and others—not be-

cause some church leader tells them to do it, but because they really *want* to do it. Only the persistent, genuine, self-sacrificial, exemplary behavior of true indemnity releases that power. It can be achieved by "independent" church members no less than by those who work within the church structures themselves, but it is, in fact, harder.

Even those of us who have never been members, but who know the power of the Principle through experience, can do it. Indemnity, practiced in this way, makes people better, and it contributes to the renewal of the organizations in which they work. The most mediocre and hurtful leader can become *much* more effective by making sufficient restitution to the people he or she has abused, because part of that restitution (exhibited by Mr. Gorbachev so well) includes the willingness to take the opinions and aspirations of those people seriously, learn from them in the process, and change one's leadership style to accommodate those aspirations. This is true servanthood as it pertains to leadership.

I used to criticize Billy Graham for insisting that society can be changed only insofar as individual hearts are changed in sufficient quantity. Now I agree with him. The practice of indemnity changes a person's heart; it makes it grow bigger. By God's standards, we are all defective in our behavior; yet, in the process of making restitution through indemnity, we achieve the power to be what we should be, and we empower others to be that way, too.

When we love others with the true love born of indemnity, they will want to be like us by loving still others. This is the power of the Principle and the manner in which it is renewed. In Rev. Moon's words, the person centered on God sacrifices himself for others; but the person who is not centered on God sacrifices others for himself.

It's a Rough Life, But...

By Jack Harford

I have been thinking about writing—I guess I feel that my philosophy of life is just as good as many of the others. So here I go and take a shot at it. Let me know what you think.

My philosophy of life for quite a few years now has been very simple. The purpose of life is to be happy. However, it seems that when I meet folks these days, they fall into two main categories: those who can smile and those who can't.

Some people seem determined to be unhappy, and it appears they are doing quite well at it. So, I thought I might help them out a little more and put together a list of things which are almost guaranteed to make you unhappy.

First of all, never smile. Smiling takes less muscles than frowning. So by frowning, you are doing more work and that's enough to make anyone unhappy.

Secondly, it also works well if you take yourself very seriously. Feel, "I must be sophisticated, cool, hip, gnarly, or awesome." The more you can think about yourself and how important you are, the better chances you have at being unhappy.

Next, one of the key elements of successful unhappiness is complaining, and

the more practice you get at it, the better you will be. Always look for the reason why something won't work. If you try hard enough you can usually find one. The truly unhappy person is the master of complaint. Complain about the weather. Complain about your husband or wife or kids. Complain about the president, the economy or the price of gas. The great thing about complaint is that it does absolutely nothing

to help solve the problem and therefore you will have more to complain about. With enough practice you can always find a reason to complain.

And lastly, never, never, never eat ice cream. Ice cream has some kind of infectious quality to it, especially ice cream cones. I guess it's that eating an ice cream cone just makes you feel like a kid again, and before you know it you start thinking of past good times and start smiling and BAMM!!! you have lost your blissful state of unhappiness. If you are one of those who is determined to be unhappy, avoid ice cream at all costs.

Well, these are some of my basic guidelines for unhappiness. I hope they are helpful for all of you. As for me, well, I'm on my way out the door. Yep, you guessed it—I'm out to the ice cream shop and I'm going to smile at some strangers on the way and try to get them to smile back and thank God for the sunshine and the air I'm breathing. I know it's a rough life, but I like the challenge.



Recent Happenings in the World of Religion

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

Court upholds refusal to rent to unwed couple

A California appeals court has ruled that a husband and wife were within their rights in refusing to rent an apartment to an unmarried couple because of the landlord's "sincerely held religious belief that fornication and its facilitation are sins." In a 2-1 decision, the court overturned a ruling by the California Employment and Fair Housing Commission. The majority opinion said that housing discrimination against an unmarried couple "simply does not rank very high" when balanced against the claim that a landlord's religious rights would be violated if forced to rent to such a couple.

Methodists to tackle homosexuality next May

An agency of the United Methodist Church has opted against deciding if Christianity and homosexuality are incompatible, passing the question without recommendation to the denomination's national policy-making body. The church's General Council on Ministries voted Dec. 18 simply to refer to the denomination's General Conference a 14,000-word committee report on homosexuality that provides no clear position on the issue.

Lutheran paper raises provocative sex questions

The Evangelical Lutheran Church in America has issued a study guide on human sexuality that raises more questions than it answers—but that is exactly what the authors intended. Entitled "Human Sexuality and the Christian Faith," the 50-page document is meant to set the stage for development of a social statement on sexuality to be presented at the 5.2-million member denomination's 1993 Churchwide Assembly. The questions alone seem provocative enough to ensure that the document will be a centerpiece of lively discussion in the church when it is made available to local congregations in mid-December. One question, for example, asks, "Is it possible that some committed lesbian or gay relationships might be signs of the transforming love of God's new creation in Christ, a love that is continually crossing old boundaries?"

State lotteries a losing battle for opponents

Southern Baptists and United Methodists in Georgia are gearing up for a battle they know they are almost certain to lose—opposing a state lottery proposal that will come before voters next year. The anti-lottery campaign is expected to be ineffective not only because the measure has strong support from Gov. Zell Miller—a United Methodist—but also because recent experiences have shown that such proposals are virtually unbeatable when they come before voters. Despite overwhelming opposition by religious groups, lotteries have been approved in 34 states during the past 12 years. They include Minnesota, Maryland, Florida, New York, New Jersey, Missouri, Texas and California.

Church wins victory in battle to stay downtown

A small Pentecostal church has won a major victory in its battle to remain in the central business district of Hastings, Minn. In a decision filed in St. Paul, the U.S. Court of Appeals for the 8th Circuit has overturned a district court judgment favoring the city's restrictive zoning policy and sent the case back to trial. The court said that to win its case, Hastings must demonstrate that "a church displaces economic activity to a greater extent than the non-commercial uses the city has allowed in the zone."

Interfaith group tackles ways to fight bigotry

Christian, Jewish and Muslim clergy from throughout New York City gathered at a synagogue on Manhattan's Upper East Side, Dec. 11, to discuss ways they can lead the battle against bigotry in their neighborhoods and congregations. Meeting under the auspices of Partnership of Faith, a network of more than 100 congregations that are joining forces to fight the city's social problems, the clergy talked with such city officials as Police Commissioner Les Brown and Manhattan Borough President Ruth Messinger. The goal was to share ideas on how to offer multicultural experiences and challenge media reports that seem to inflame racial tensions. Organizers believe the program to be the first of its

kind.

Homosexual issue threatens ecumenical movement

The nation's leading ecumenical agency, still reeling from financial problems that prompted a major reorganization, is plagued with questions of sexuality that threaten to tear it apart. At issue are Christian attitudes toward homosexuality—a topic that has embroiled virtually all of the nation's major churches in heated debate and has now put the National Council of Churches, the preeminent symbol of the nation's ecumenical movement, on the horns of a dilemma. Should the council respond to demands of homosexuals and their advocates, or should it listen to Orthodox leaders who condemn homosexual practice and are threatening to bolt from the council? The Rev. Joan Campbell, general secretary of the New York-based council, acknowledged in a recent interview the fine ecclesiastical tightrope the council is being forced to walk. Campbell said she is committed "to hold the body together in the best way possible."

Orthodox complaints dominate Catholic synod

VATICAN CITY—A special synod of European bishops called by Pope John Paul II to assess developments since the fall of the Berlin Wall in 1989 and to look toward the



future of a united Europe is being dominated by another wall—a wall between Christians. Friction between Catholics and Orthodox Christians, particularly in those countries where the collapse of communism has allowed religious freedom to flourish for the first time in decades, has become a major theme in the synod, which opened Nov. 28 and runs until Dec. 14. Before the synod opened, the scene was set for confrontation when the Orthodox Patriarchate of Moscow refused to accept the pope's invitation to send a "fraternal delegate." The refusal was in protest against what the Orthodox church sees as a "Catholic proselytizing" in Eastern Europe.

Jewish group seeks ban on ads denying Holocaust

NEW YORK—The Anti-Defamation League of B'nai B'rith is urging college newspapers to reject ads by individuals or groups denying the reality of the Holocaust. Declaring the issue "not debatable," the Jewish organization announced its position in response to publication of such ads in student newspapers published by the University of Michigan, Duke University and Cornell University. The ads were purchased by Bradley Smith of Visalia, Calif., who heads an organization called the Committee for Open Debate on the Holocaust.

Judge bars teachers from involvement in prayer

Both sides claimed victory when a federal judge issued an injunction Nov. 26 prohibiting teachers and officials of a Texas public school district from becoming involved in school prayer. U.S. District Judge Robert Maloney ruled that the Duncanville school district had violated the First Amendment to the Constitution by the "pervasive nature of religious activities" in the schools, including Christian prayer sessions led or organized by teachers or staff. At the same time, he turned down a bid by the American Civil Liberties Union to prohibit teachers or coaches from "condoning or permitting" prayer.

Humphry predicts euthanasia will be legal soon

COLORADO SPRINGS, Colo.—The effort to legalize active eutha-

anasia will eventually triumph, predicted leading right-to-die advocate Derek Humphry at a conference on euthanasia here Thursday. Despite the narrow defeat of the Washington State referendum to legalize "aid-in-dying" and current medical and religious opposition, Humphry contended that euthanasia will be legal in nine years and the controversy will be over. "By the end of the century, this will be a dead duck," said Humphry.

Reject acrimony in debate over women, Carey says

LONDON—Archbishop of Canterbury George Carey urged Church of England leaders on Nov. 28 to reject acrimony in the debate over the ordination of women to the priesthood. Carey made the appeal in his first address to the synod of Church of England since he was enthroned as archbishop of Canterbury in April. Noting that unity of Anglicans here had already been brought to the breaking point over the issue, the archbishop warned that the church has yet to face one of its sharpest tests, when the synod votes next year on enabling legislation to be put before Parliament.

Judge dismisses case against street preacher

A municipal judge in Dallas has dismissed criminal charges against a street evangelist who was arrested in July and charged by police with "attempting to obstruct a public sidewalk." The case involved David Beauregard, a student at Christ for the Nations Institute, who is active in the Bible school's outreach to the homeless. He was detained by police while singing hymns and evangelizing passersby.

Graham crusade makes impact on 20 countries

When evangelist Billy Graham first held a crusade in Argentina in 1962 he thought he was doing well to fill a 5,000-seat stadium in Buenos Aires. But that facility wouldn't have been large enough to hold even the choir that assembled at the city's 76,000-seat River Plate stadium for his latest Latin American venture. During four nights of rallies, which ended Dec. 1, the Southern Baptist preacher drew crowds averaging 62,000 per night.

Three more Orthodox consider NCC suspension

NEW YORK—Three more Orthodox churches are considering suspending participation in the National Council of Churches, adding to woes that have plagued the council since the nation's largest Orthodox churches suspended participation earlier this year. According to the Rev. Arten Ashjian, ecumenical officer for the Armenian Church of America, representatives of his church plan to meet with officials of the Coptic Orthodox Church and Syrian Orthodox Church to determine whether they should follow the lead of five other Orthodox bodies that have already suspended activities.

Traditionalists reject Episcopal bishop's plea

NEW YORK—A traditionalist group has cast aside entreaties of the head bishop in the Episcopal Church, vowing to proceed with a plan that has raised fears of schism. Leaders of the traditionalist group, the Episcopal Synod of America, say they will go ahead with plans to challenge structures of authority. But in a meeting in Fort Worth, Texas on Nov. 25, Bishop Edmond Browning, top bishop of the Episcopal Church, told traditionalists that their plans violate church law and should be scrapped.

Colleges challenge Baptists in several states

The battle for fundamentalist domination of the Southern Baptist Convention, largely settled at the national level, has now moved to states, with colleges leading the opposition by moving toward greater autonomy. Fundamentalists, disturbed at what they regard as liberal teaching at Baptist colleges, and buoyed up by successful efforts to get control of seminaries and church agencies, are seeking more control over colleges' governing boards. Issues related to control of Baptist colleges came up at three Baptist state conventions in recent weeks, with sharply different results—fundamentalist efforts to gain control were thwarted in Texas and Florida, but they gained a partial victory in South Carolina.

King of Nepal opens 4th ACRP meeting

KATHMANDU, Nepal—His Majesty the King has said that, learning from history, religion should not be used as a source of conflict; rather, we should through dialogue and cooperation build on our faith and commitment as we move towards a new era where human dignity is preserved. His Majesty King Birendra Bir Bikram Shah Dev made the remark in his inaugural address to the fourth assembly of the Asian Conference on Religion and Peace. Prayers reflecting different religions were recited at the beginning of the conference participated in by 317 delegates from 22 countries.

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HOMEBOY FOUR

By Tim Folzenlogen

This last Children's Day, Hyo Jin Nim spoke of his desire to hear testimonies from us concerning how we have realized something about Father's course or nature through our own experience. To paraphrase, he said that only once we can substantially realize some aspect of Father's nature in every facet of human experience, only at that time will we be living in the Kingdom of Heaven on Earth.

Obviously, he is touching on a very deep point. I think it is the crux of our purpose in life at this particular time and place.

Jesus was the messiah. Even though he did not accomplish all that he set out to do, still God's providence could be a lot further along the road if only Christians realized the true nature of "messiah" as being that of "leader" or "first" rather than thinking of him as being someone who is separate or apart from their own potential life experience. Christians believe Jesus to be God, creator of heaven and earth, which creates a separation, thus cutting off their own path to divinity.

In much the same way, we Unificationists often place Father on a high, unattainable pedestal. Even though he is still alive and with us, to many already he has become the stuff of myth and legend. Of course, Father's heroism is certainly worthy of our deepest respect, our highest praise. But unless we can reproduce those same accomplishments in our own lives, our praise takes on the same hollow ring of "Praise Jesus" as the fallen world grinds on.

In the December issue, I wrote about "doubt" and how, possibly, it played a role in Father's course. But again, whenever we talk about Father's course, for the most part, we are talking post-accomplishment. We already know how it turns out. Knowing that he gets the victory in the end, it sanitizes everything that happens prior. It's a whole different ballgame when it is you who is immersed in doubt, up to your neck in alligators, not knowing which way to turn.

We have all experienced doubt. Doubt often leads to hesitation, which leads to stagnation, which is the same as death.

Why do we hesitate? Because we don't want to do the wrong thing. But if the way were obvious, then we would already be living in an ideal world. One of my favorite

quotes of Father's is: "Of course, there are problems. If there were no problems, I wouldn't need you."

Keep on moving

The series is called HOMEBOY. It's something of a diary of my experiences as a Tribal Messiah in my hometown. Today I would like to share with you an instance in which doubt played a role in my own course and how I dealt with it. As with all real life experiences (as opposed to myth and legend), it tends to get messy.

For me, given my nature, boredom is the worst of all possibilities. I simply cannot stand the idea of standing still. It drives me nuts.

Usually, I try to have as many pots on the stove at one time as I possibly can. Some of those pots have some justifiable reason for being there. For instance, a project I'll initiate in response to something else which is making news. Or perhaps a project in which I am playing a supporting role. Or even a long-term project in which I gradually lay the foundation over long periods of time. Whenever there is a logical explanation as to why I am doing this or that, there are little or no grounds for misunderstanding on the part of others. Such projects are spiritually easy, since the accusation factor is practically nil.

But sometimes, I'll be in a lull of activity and I guess I just get impatient, wanting to make something happen right now—right now! What I'll usually do in such instances is fire off a series of writings on some topic or other just to get things moving, make people think, see what comes back.

One time, what came back was a whole lot of accusation. I had sent out two series of writings simultaneously. One went to Cincinnati and was related to the internal aspects of the local art scene. The other was one of my "in-church" writings. I received a number of responses from both places telling me that I was arrogant, egotistical, and only acting out of resentment.

Now, the deal is, I can't expect anyone to listen to, consider my point of view unless I am open to their own. Lots of times I will get isolated, negative feedback which will ignite a period of personal correspondence between me and that person which is pretty much the motivation behind the writing in the first place. Give and take. But this time, across the board, seemingly the message was: "You are arrogant, you are only thinking about yourself and are acting out of resentment." I thought about, prayed about, considered their point of view very, very, very deeply.

Many times I have experienced waves of accusation as a result of an initiative on my part. It is pretty standard practice to lose a few nights' sleep after any mailing starts arriving in mailboxes. But this time, I experienced what to me was "the mother of all accusation."



I completely saw myself as I imagined others saw me and was totally repulsed. Father once spoke of the position of "servant of servants" as being a place where even the servants think of you as such

a lowlife that they don't even want to talk to you. I can relate to that.

My reaction was to take on an aura of total repentance and humility. I wrote every single person on both mailing lists a personal apology. This was not an act. I went to this place. It was very real. I stopped writing for eight months.

Who are you?

One interesting sidenote. When I mailed out the apologies, I had a dream concerning a person whom I consider to be the central figure of the Cincinnati art establishment. He was holding my apology in his hand, staring at me, somewhat freaked out. It was like I had really gotten under his skin. Like he was wondering, "Who are you?"

At the time, I was surprised by the dream, since it made me feel there was a positive providence behind the whole epi-

sode. At the time, I was still under the impression that I was simply an evil person.

Gradually, I thought my way out of it. Looking back, I can honestly say that I am not the least embarrassed by either my initial action or my response to others' responses. Because all of my actions were deeply rooted in sincere desire to understand and accomplish God's will, I can only see good result coming from it.

I've come to understand that sometimes—not all the time but sometimes—a person's response to me is less a reflection of me and more a reflection of their own fear and insecurity.

I've come to realize what it means to go past the individual-level indemnity and how necessary it is to "die unto oneself" before being free to go on to a higher, greater level of endeavor. One simply must get past the realm of "personal" feelings if one is to be an effective tool to be used by God. There is no other way. Otherwise, you will be paralyzed with pain.

I've come to have a greater degree of confidence in knowing that, even if it doesn't seem like it at the time, God is always there working behind the scene, laying foundation through your sincere effort which will bear fruit in the future.

I don't mean to brag here. I just think that this is an important lesson. All along the way, throughout my entire course for that matter, I never really know what I'm doing. I just work with what I have at the moment, to the best of my ability and understanding, and then allow God to do the rest.

In this case, I thought the original initiative was right and so I went with it.

The original initiative created the opportunity to publicly, sincerely, totally repent.

The public repentance created the substantial condition in which no one can now accuse me of not being openminded or anything but sincere. Much more, I think, it created the spiritual condition in which my accusers must now consider their own motivation, openmindedness and sincerity.

The providence moves forward.

Romans 7:21-24

You have been uncloaked,
Revealed in your true colors.
You oppose my salvation
and would cast my soul into hell.
Your desires lead my spirit astray
as they have my ancestors.
You would have me be your servant
To abuse and beat and darken with bruises
by deeds corrupted by selfishness.
I used to think that you were my friend
and clothed you in ways
that reinforced your masquerade.
I satisfied your fastidious palate
when you growled
and believed you when you said
that you couldn't function
unless you could sleep
a third of the day away.
I took love and gave it to you
and always fought to get you
the warmest room,
the biggest piece of pie
the nicest tan
and the most praise.
But you deceived me.
It seems that the more I gave you
The more you wanted.
Your appetite was insatiable
and I believe,
Had I remained in ignorance
of your rue intent
Eventually,
You would have killed me.

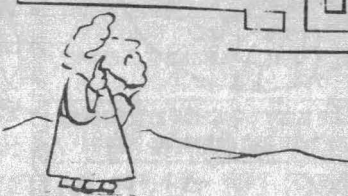
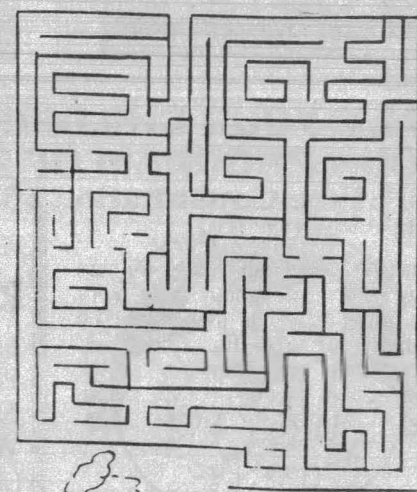
Daryl Manson.

FOR KIDS

by Françoise



Find the seven differences between these two drawings of Jacob embracing his brother Esau.



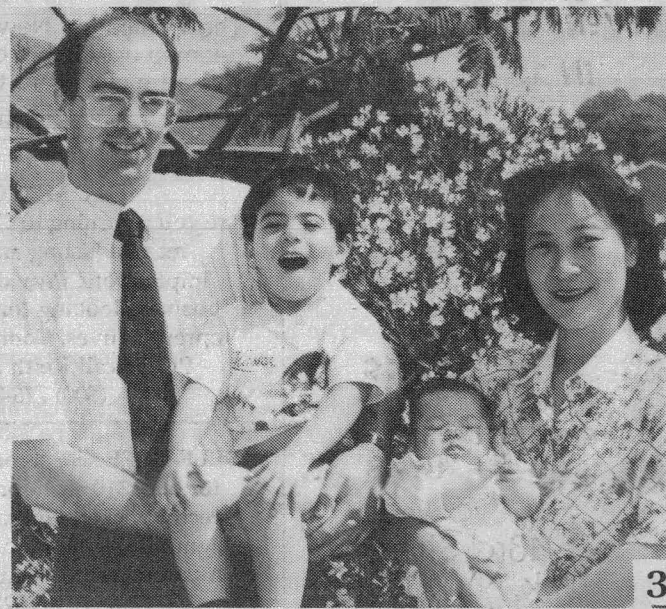
Help Jacob follow the course to Esau.



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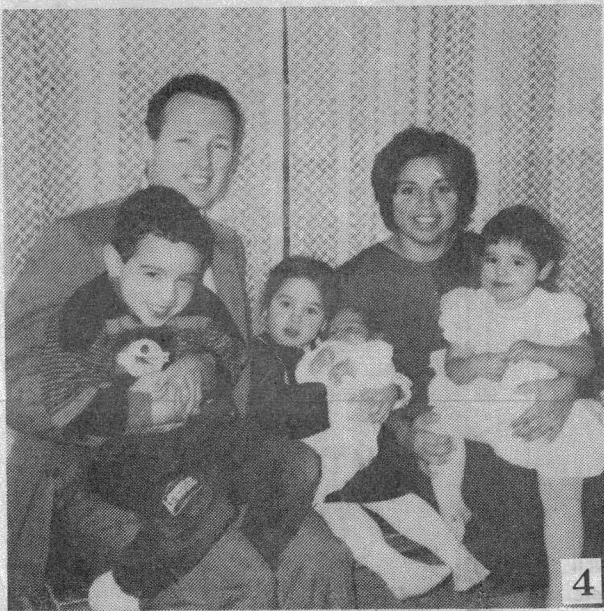


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New Arrivals

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. Warren & Barbera Minett (Auckland, New Zealand) with Un Hee Juli (11/19/91)
- 2. Michael & Dawna Tully (Los Angeles, CA) with Galia Jung-Shim (1/9/91)
- 3. Stephen & Junko Osborne (La Mirada, CA) with Sean Takashige and Arianan Sunja (7/14/91)
- 4. Danny & Sylvia Landreth (Rockford, IL) with Kevin Paul, Nicole, Pauliana and Michael Paul (11/5/91)
- 5. Bob & Kimiko Monsur (Rockford, IL) with Soon Ann (4/11/91)
- 6. David & Valerie Ryan (Boise, ID) with Tobias Gi Seon and Isaiah In Ho (9/3/90)
- 7. Kevin & Masako Thompson (San Francisco, CA) with Oliver Lee, Seijin and Alina Miwa (2/8/91)
- 8. Robert & Nadia Clarke (Phoenix, AZ) with Oliver Hyo Sung, Ami Sung and Koyan (10/1/91)
- 9. Geoffrey & Claire Hinkle (Greenbelt, MD) with Laura Jong, Crescentia Li and Joseph Neil (3/19/91)



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