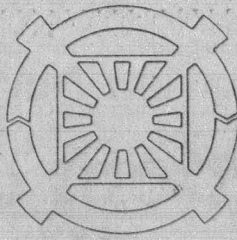


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Unification News



Volume 11, No. 3

The Newspaper of the Unification Community

March 1992

Unification Seminars on the Black Sea

Over 3,000 students and professors attend



Rev. Won Pil Kim addressing the lecture training seminar. Below, some of the Russian participants.

By Tony Devine

Tony Devine is the Executive Director of the International Leadership Seminar. This is a brief overview of the workshop; a full report is being prepared for the April Unification News.

The 1992 Black Sea Winter Workshop for students and professors of the Commonwealth of Independent States (C.I.S.) and the Baltic States took place in the Crimea in the south of the Ukraine from Jan. 26 to Feb. 9. Over 3,160 participated in 27 different workshops over a period of two weeks in 18 different workshop sites. This was the largest Divine Principle workshop in Unification Church history.

The workshops consisted of a 14-day lecture training workshop where a core of advanced students were instructed how to

teach Principle. There were two 14-day advanced workshops, a 14-day intermediate workshop, nine intermediate level 7-10 day workshops and thirteen beginner level workshops. Participants had been selected and assigned to a specific workshop before coming to the Crimea, based on the level of Divine Principle education they had received previously. All of the lectures were given using slides. Forty thousand slides had to be made to be able to accommodate the large capacity.

An orientation was held on Jan. 22 and 23, in which the C.I.S. missionary staff explained the purpose and details of the workshop program. Staff members were then assigned to their workshops.

The republics represented in the workshop included Russia, the Ukraine, Byelorussia, Uzbekistan, Kazakhstan, Kirghizia, as well as the Baltic States of Latvia, Lithuania and Estonia.

see BLACK SEA on page 7



KOREAN NEWS PHOTO

In Jin Moon Speaks at NY Celebration

By Dr. Tyler Hendricks

Sunday, February 9, 1992 was the day of celebration of True Parents' Birthday. It may be coincidence, or it may be the hand of God, but Rev. and Mrs. Moon's birthdays fall on the same day. That day is reckoned according to the Chinese calendar (lunar) as January 6.

Naturally it falls on a different day each year according to the Gregorian calendar (solar). Rev. Moon was born in 1920; Mrs. Moon in 1943. Their birthplaces are a few miles apart in the northwestern corner of

what is now North Korea.

What is the meaning of True Parents' Birthday? According to Unification theology, the personal nature of God is expressed completely within the Ideal of True Parents. God contains heart, intellect and will, and God has a unique personality. God is a being of complete and absolute giving, who sacrifices His own being, including His power (the source of energy and matter) for the sake of His creation. God's purpose in doing this is to see His own nature reflected completely in the creation through His children, and to enter into an eternal and multi-dimensional

see CELEBRATION on page 5

Satellite Broadcast Available Nationwide

By Ronald Paquette

The broadcast of Father's morning address on God's Day and the evening program from the Manhattan Center, were both a tremendous success. The events of that day set a new precedent in terms of audience size and production values. From Washington, D.C. to Los Angeles to all over Japan, some 36,000 members thrilled at the sight of members of the True Family performing live from New York.

After hearing the reports by inspired members coast to coast, Hyo Jin Nim decided that we should broadcast all the Church's Holy Days from that time onward and on True Parent's Birthday. In Jin Nim's speech, "Our Paradigm of True Love," proved an especially poignant experience for hundreds of members all over America. Again, a new chapter between the True Family and the American movement was opened.

Japan, of course, has been doing this for years, each morning broadcasting two to

see SATELLITE on page 4

The Shape of the Kingdom of Heaven on Earth

A Commentary on Rev. Moon's Instructions

By Dr. Tyler Hendricks

In January of 1992, Reverend Moon issued a set of what he calls "instructions." This particular set, in its outline translation by Rev. Zin Moon Kim, is of great significance as a revelation of the Principle vision for the practical shape of God's Kingdom on the earth.

When Rev. Moon says "True Love," what social application might it have? When he refers to the family as the building block of the Kingdom, what does he mean? These instructions are enlightening in reference to these questions. The following is a partial commentary on the instructions.

Unification of the New Nation

I. Restoration of Elder Sonship, Restoration of Parentship, Restoration of Kingship, Restoration of Royal Familyship

1. Restoration of Christianity, which has the elder position

2. Restoration of secular parentship, which has the elder position

3. Restoration of secular kingship, which has the elder position

This first section deals with the essence of the restoration course in the providence of God today. "The elder position" refers to dominion or simply "presence" in this world. Christianity has this elder position and has the external power to create God's Kingdom. However, Christianity has lacked the internal power, the spiritual power and vision necessary to create a peaceful and happy world. Christianity has been unable to break down the barriers of race, religion, culture and nation. Christianity has been unable to overcome sexual immorality and political corruption. Hence, Christianity must be restored, or resurrected.

Further, parenthood, that is, the position of parents, has been secularized. Parenthood has lost its religious, spiritual foundation. Therefore the family has very limited social grounding in our culture. Divorce is commonplace. Homosexuality is accepted. The "ties that bind" have broken. Hence, parenthood must be restored.

Similarly, "kingship," that is, the power and responsibility to govern, has been secularized—has lost its religious, spiritual foundation. Government has been reduced to politics. God and the divine vision have minimal relevance to the political sphere. Good men and women attempt to serve their countries, but without ideals transcending national or factional interest their power to do good is vitiated. Hence, the righteousness of civic responsibility, or "kingship," must be restored.

This last point is especially controversial. People like to be served by their government, but are understandably reluctant to grant government the power to serve. We say, "Power corrupts." Does power corrupt the people who enter into public service? Religion says no, not really: they were corrupt even before they entered into public office.

To move beyond the present impasse, we must support leaders who serve the people with True Love. That is, leaders who give and give, and forget they have given, and give more. What is the model to which we can refer? The model, the only viable, accessible, realistic model, is that of parents and family.

Don't be sentimental about parenthood. We're not talking Hollywood B movie. Think objectively. Think about the meaning of parenthood, in all its dimensions. Ask yourself: why do parents love their children? Why do children love their parents? How is that love expressed? Is

such love noble, or not noble? Is it necessary that such love be limited to the nuclear family? Can you imagine love leaping the boundaries of the family? Did Jesus have such love? Can you imagine some dimension of that love empowering the public sphere?

Then where do we learn to practice love? Reverend Moon teaches that *the family is the textbook of love*. He says that we learn

"When Rev. Moon says 'True Love,' what social application might it have?"

the essentials of life—we learn that which God put us on this earth to learn—through the family. This is a life-long education: continuing education for parents, extra-continuing education for grandparents. Post-graduate courses in the spirit world. Night school, day school, evening classes—you got it. Lots of homework. Lots of touchy-feelie. Private tutoring. Every language. Tuition-free for the first twelve to eighteen years. Attendance compulsory. No summer vacations, sorry. Four textbooks: the textbook of children, the textbook of brothers and sisters, the textbook of couples, and the textbook of parents.

Reverend Moon's instructions present the course outline:

II. Heavenly Education

1. Textbook of Heavenly Children

i) Through unity with vertical parents, children can be helpful for God's love, parental love, conjugal love, and brotherly-

sisterly love.

ii) To let children have concern for and dialogue with things, people and issues greater than themselves.

iii) To let them treat others' (things, people, issues) as their own.

iv) To let children understand that they are the foundation of the family.

2. Textbook of Heavenly Brothers and Sisters

i) Totally explain parental love, conjugal love, children's love.

ii) To let them embrace all human beings as their own brothers and sisters.

iii) To let them understand that they are the representatives of the entire horizontal world.

iv) To let them cherish the life of giving and the life for the sake of others (the more they give, the more they nicely grow).

v) To let them grow horizontally and prepare to be the spouse of another.

3. Textbook of Heavenly Couples

i) To let them understand that conjugal love is the second stage of three kinds of love: 1) children's love 2) conjugal love 3) parental love (The three cannot be practiced separately but must be linked together).

ii) A couple is the total virtue of heaven and earth, which means the unity of east and west, south and north, up and down, front and back.

iii) By total harmonization with God's vertical love, a couple accomplishes becoming the terminal of vertical love, and then the couple can occupy the parental position representing God.

4. Textbook of Heavenly Parents

i) Parental love means the completion of the ideal kingdom on earth by combining children's love, brotherly-sisterly love, conjugal love, and by then becoming second

see KINGDOM on page 4

NEWS FROM KOREA

The Aftermath of Pyongyang: Media Response

By Julian Gray

I am informed by the *Segye Times* international desk that there has been widespread discussion in the nation's media (and elsewhere, too) of the apparent coincidence of Reverend and Mrs. Moon's visit to North Korea and the advancements made in inter-Korean relations which have been steadily following on.

An excerpt from an article which appeared in a Seoul English language daily, written by the newspaper's political editor and entitled "South-North Summit Looms as Reality," bears further witness:

Seoul Comment

"...Another development conducive to making people think that the summit talks are imminent is the delayed return of Rev. Moon Sun-Myung, leader of the Unification Church, from his visit to North Korea.

Moon visited North Korea and met Kim late last year. He went out of his way to discuss a lot of inter-Korean issues such as economic problems, reunion of family members divided between South and North Korea, and national unification, to the surprise and anger of the South Korean authorities.

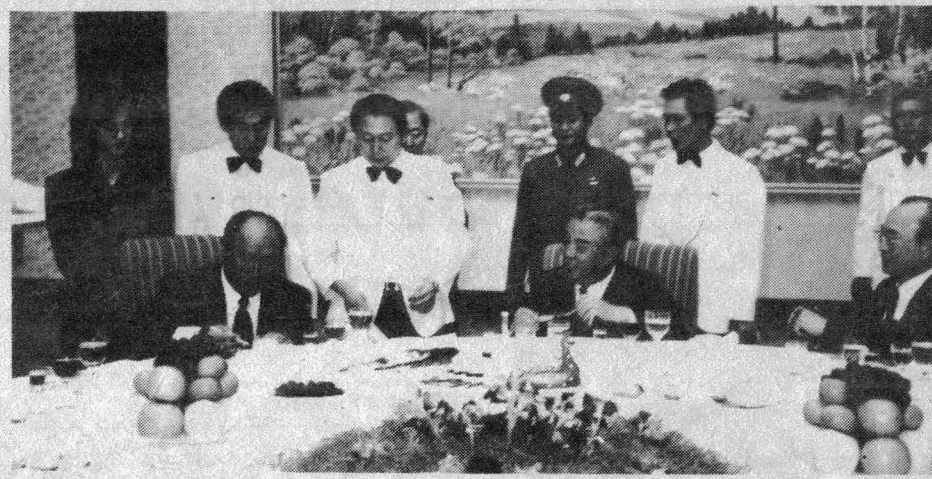
At that time, prosecution authorities thought of taking legal proceedings against Moon for his visit to North Korea and activities there that might be in conflict with the [national security] law.

Despite the threatening posture, no legal action was taken even though he turned. Rather, prosecution authorities said there

will be no legal action.

As Moon's direct talks with Mikhail Gorbachev in Moscow preceded Roh's summit with the Soviet leader, this led people to build a wayward speculation that Moon might have done something to turn North Korean leader Kim around for a summit with Roh. For this, Moon can

its history of unfair coverage of the Rev. Sun Myung Moon by focusing on a skittish stock-market reaction to his visit to North Korea ("The Dark Side of the Moon," *WORLD BUSINESS*, Dec. 23) instead of the visit itself and the meetings he had with Kim Il Sung and other North Korean leaders?



The meeting between Rev. Moon and Kim Il Sung had international repercussions.

return to Seoul "safely," many theorized...." *Korea Times*, Sunday, Jan. 26, 1992

International Comment

Even the international edition of *Newsweek* printed a letter responding to their own misguided article, demonstrating interest to be international:

"Why did NEWSWEEK have to add to

"By pandering to the worn-out notion that the Reverend Moon is a bad guy always up to no good, you ignored the real story of the Moon-Kim meeting and left your readers with negative impressions of a man and a movement that have worked strenuously for the betterment of humanity.

"Almost immediately after Kim agreed with the Reverend Moon that Korea should

be free of nuclear arms, that relatives separated by the North-South divide should be allowed to exchange visits and that the peninsula should be reunited peacefully, North Korea made significant concessions toward the achievement of these goals." *Thomas Cromwell, Athens, Greece*

Why so emotional?

Why was it so emotional an issue?

There are some in South Korea who would not mind if reunification were delayed another decade or two if only its accomplishment could be credited to *them* rather than someone else! It is also true that, for some South Koreans in positions of economic and political power, reunification *now* could amount to a considerable inconvenience.

This nation's dreadful experiences under the Japanese occupation, and in the Korean War, left the Korean people with an understandable passion to climb out of the aftermath of devastation. Some would prefer to put off (until another generation!) making the sacrifices that would no doubt be necessary if the Demilitarized Zone suddenly disappeared.

Rev. Moon, however, would not: hence, a mixture of wailing and gnashing of teeth on the one hand, and gasps of admiration and wonder on the other, could be heard in Seoul while Rev. Moon made the move that brought us to this point. The nation holds its breath at the prospect of what may happen next.

FOUNDER'S SERMON ON UNIFICATIONISM

Birth of a New Nation

By Reverend Sun Myung Moon

This is an excerpt from the speech given on January 1, 1992, in the Grand Ballroom, WMC, New York. The translator was Dr. Bo Hi Pak.

Today Father is declaring that the new nation is born. As you learned through the Divine Principle, the first Israel failed to follow Jesus. The second Israel, which is the United States of America, was given a great opportunity by God after the victory of World War II. That opportunity passed without success.

Upon those two failures God has now begun the third Israel dispensation. If the second Israel, which was the Christian world centered upon the United States of America, had united with True Parents in 1945 after the victory of World War II, God's dispensational goal which Father is celebrating today would have been accomplished within seven years, by 1952. The new nation's unification would have occurred in 1952.

Because of the failure of the second Israel, God's dispensational history was postponed and four thousand years of history had to be redeemed and reindemnified in Father's forty-year course. By failing to unite with the True Parents, Christianity lost everything in the sight of God. True Parents have been alone, left in the wilderness to build their own foundation through their own efforts.

The entire world has been within the satanic realm; therefore, there was nothing left for God to claim, so True Parents had to begin their own foundation from scratch.

The third Israel, which is Korea, has been divided. The North was taken by communism. Father's arduous task of restoration had to occur within the enemy land. For that reason, right after the liberation in 1945, Father went to North Korea. His basic ministry was begun in prison. Although Father came to South Korea, South Korea entirely opposed Father and went against him. By doing so, again, there was no base or foundation on which Father could stand, even in South Korea.

Divided nation

In 1948 independence came to the southern part of the Korean peninsula, the Republic of Korea. Only half of the nation could become an independent nation. Since 1948, two nations have dwelt within this one peninsula. That struggle has been going on for forty-six years. In 1950, North Korea invaded South Korea. Because of that, the United Nations took part in a peacekeeping operation. Through that attack Kim Il Sung became an enemy to the entire free world and United Nations members all over the world. Through these consequences of the Korean War, an extreme polarization occurred.

The Korean liberation came in 1945. In other words, Korea was liberated from a foreign power. Seven years is one cycle in which the entire creation is completed. According to the Bible, it is seven days, but the seven years from 1945 to 1952 had the same significance. 1952, therefore, would have been the year God's dispensation was completed. The Protestant Christian nation was the United States of America. The second Israel, the entire Christian realm centered upon the USA, was not just a foundation for America itself to receive. America was to make ready for the coming of the Messiah.

With God on the top, there are two wings. One is the sovereignty or nation, the other is the religious wing—the world's religions. Sovereignty resides in about 180

nations and there are several major world religions. Religion is in the Abel position and the nations are in the Cain position. These two must be united like mind and body. The world should begin in that form. Religion represents the mind and the national sovereignty represents the body. What ideology can religion and nation center on? There is only one: True Parentism.

However, this foundation was lost. Therefore in 1985, after forty years of Father's struggle to lay the foundation, it was completed a second time. Seven years added to 1985 gives us 1992—this year. 1992 is equivalent to 1952. Now, forty years later, Father has accomplished and fulfilled the same level of success on his own foundation.

The concept of right wing and left wing began at the time of the crucifixion. The right side was represented by the United States and the left side has been represented by the communist world. At the second advent, the left and right must be united. Furthermore, the third element, the realm of Barabbas, must also be united. No one can bring unity between left and right except the coming messiah. This is the destiny the world has been waiting for. That era has arrived with our True Parents.

The religion of Islam represents the third realm, the Barabbas realm. It doesn't belong to right or left. There were three thieves actually. There was one on the right hand side and one on the left and Barabbas was the third. Barabbas was the third element. He was given the opportunity to conquer an entire area that was left in the hands of the chosen nation, the Israelites. The twelve tribes occupied a great deal of territory but one by one it was taken away by Islam. The thieves on the left and right both died on the cross. Only one survived and that was Barabbas. Therefore that particular realm has been prospering for the last two thousand years.

Reunification

The destiny of the world is the reunification of religion. Judaism, Christianity and Islam, the three major religions, must become one and unite the world headed toward one goal. That has been the destiny of history. Some leaders of Islam are represented in this congregation. Father is saying that before the coming of the True Parents those three religions were like brothers.

When there are no parents, but only brothers, they fight among themselves. That has been the reality of the last two thousand years. There have been many fights between Judaism, Islam and Christianity. Unity can only come when the parents come. When the brothers follow the commands of the parents, then the fighting will cease.

The Islamic realm has spread throughout the world, but primarily among the black race. At the time of crucifixion the Bible tells about one black man named Simon who carried Jesus' cross because Jesus was completely exhausted and not able to carry the cross to Calvary. For that reason one man was elected to help him and that was a black man. In a way the black race has been representing the physical dynamism or forces. As you can

see, most boxing champions and a great many gold medalist Olympic champions are black. The black race has an incredible dynamism as well as physical force. At the same time there are a great deal of problems within the black community and black race.

We have very important guests from the Islamic world here and we would like to welcome them. We would like to make it very clear that, until this time, there was a great deal of squabbling, difference of opinion and physical fighting between Judaism, Islam and Christianity. No one can bring reconciliation among these three religions except the True Parents.

Worldwide love



This is why we created the two most important worldwide organizations last year. They were created in Korea with worldwide representation. The first one was the Inter-Religious Federation for World Peace. The other one is the Federation for World Peace. Sixty nations were represented for the foundation of these two organizations.

The Religious Federation represents the mind side of human affairs. The Federation for World Peace represents the physical side of human affairs. It is generally concerned with political affairs. Political affairs represent the body side. For that reason, religious persecution throughout history was usually carried out by political leaders. The body is always in the position to torment the mind and destroy the mind's will. Father sees the unification between the religious and political world is almost exactly like the unity of the mind and body. When there is unity, there shall be peace.

What is the core essence to bring this unity? It is True Love. True Love is not the love of oneself. True Love is to the ability to love someone whom usually you cannot love. In other words, the power of True Love enables you to love the one whom you could not love. True Love always aspires to create something better than yourself. You aspire for your children to be better. A husband aspires for his wife to be better than himself and a wife looks forward to having a husband better than herself. That is True Love. There is no jealousy. Where does that characteristic come from? It

see BIRTH on page 6

CHURCH CALENDAR 1992



MARCH

13

Shin Won Nim's 4th Birthday

21

Jin Sung Nim's 30th Birthday

28

43 Couples Blessing (8 couples in Europe, 1969)

31

Hyun Jin Nim & Jun Sook Nim's Blessing (1987)



APRIL

3

Parents Day (Est. 1960)

Sung Jin Nim's 46th Birthday

7

42, 138 Couples & 57 Singles Blessing (New York, 1989)

11

Un Jin Nim & Jin Hun Nim's Blessing (1986)

12

36 Couples of the Second Generation Blessing (1986)

13

Shin Hwa Nim's 4th Birthday

18

True Parents' Blessing (1960)

23

3 Couples' Blessing (1960)

Nan Sook Nim's 26th Birthday

28

Jin Hun Nim's 29th Birthday

INSTRUCTIONS ON THE SHAPE OF THE COMING KINGDOM

(continued from page 2)

creators, and by multiplying children.

ii) By expanding the ideal family on earth, parents become vertically the first ancestors, and by accomplishing their responsibility they can establish kingship.

iii) By the total virtue of heaven and earth, kingship on earth and in heaven can be accomplished.

Did you catch number 4. ii)? Check it out: "By expanding the ideal family on earth, parents become vertically the first ancestors, and by accomplishing their responsibility they can establish kingship." And the following one: "By the total virtue of heaven and earth, kingship on earth and in heaven can be accomplished." The basis of kingship, then, is not money, political skill, power, or the ability to manipulate media or law—it is family life.

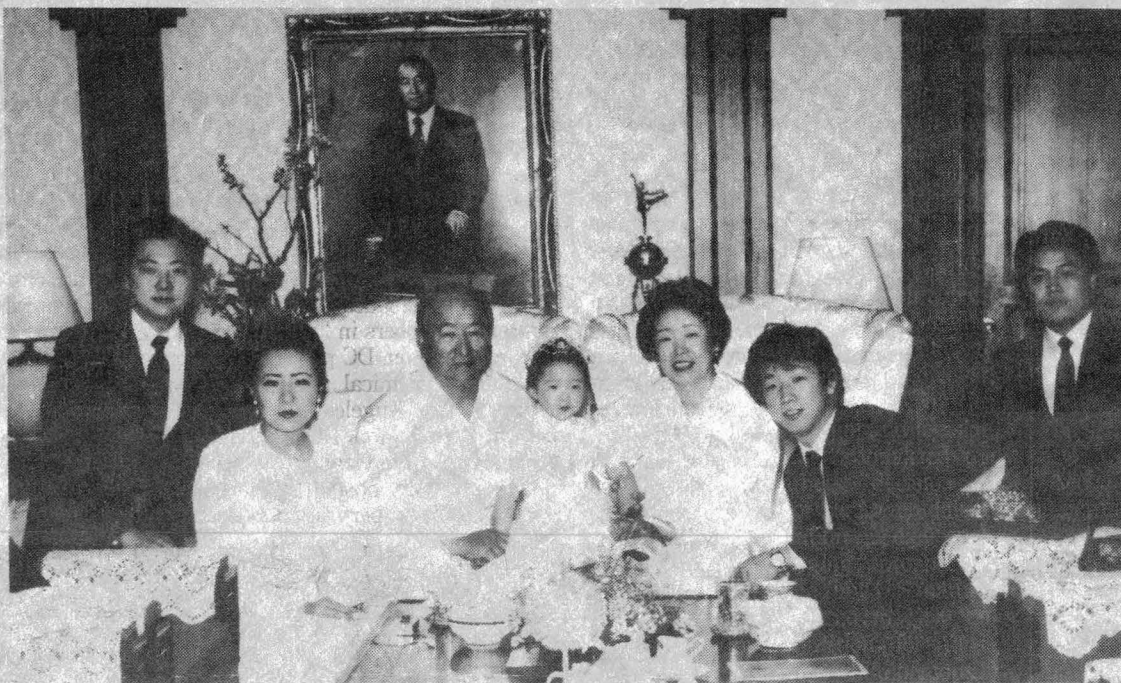
It means that parental love expands, multiplies and creates an ideal which naturally takes responsibility for the public sphere, the society, nation and world. This love combines children's love (the ability to receive love with no inhibitions, with no guilt—the awareness that "I am loved and I am worthy by my God-given nature to be loved"), brotherly-sisterly love (that is, good horizontal relationships based upon living for the sake of others—the entirety of democratic idealism is encapsulated here) and conjugal love (the unification of masculinity and femininity, in all their multitudinous dimensions).

Parental love includes all these forms and expressions of love and multiplies them, creating absolutely new and unique persons of love (children), and being responsible in the position to represent God physically to those children. (Teenage preg-

nancies, anyone?) This "virtue of heaven and earth" embodied in parental love empowers, through God's grace, the parents with public authority—"kingship." Their love creates and determines the public life, the life of society and culture.

Continuing with Rev. Moon's Instructions:

III. System of the Ideal World



"A couple is the total virtue of Heaven and Earth"

1. The nation which is the expanded family, the world which is the expanded nation, the cosmos which is the expanded world, and God's ideal love world which is the expanded cosmos.

2. Through True Parents demonstrating these four realities (above), we can go into the heavenly environment (subject-object).

Here is the explicit theology of the natural expanding power of True Love: the

nation is the expanded family, and so forth, until we reach "God's ideal love world which is the expanded cosmos"! Remember, love transcends time and space: the expanded cosmos of love need be no bigger than the conjugal bed. The conjugal bed expands to fill the cosmos.

As love expands it changes form. Nothing surprising in this, although some

cannot kiss a church. It's metaphorical—deeper than that, it's sacramental. There is a substantial reality being referenced. Jesus loves the church as his bride. Christians are in the position to receive that real love, through the Holy Spirit. God's love can work through a mayor or president or king loving his people with parental love. The nation is the expanded family; the world is the expanded nation. This is Rev. Moon's theology of True Love.

And the ultimate result? This is amazing: the ultimate result is "the heavenly environment (subject-object)." SUBJECT-OBJECT! That's it, the final conclusion. Get your subject-object relations together, and God is there. Eternity.

IV. Conclusion

The completion of God's love ideal can be practiced by the completion of children's love, brotherly-sisterly love, conjugal love and parental love, and then the completion of the total ideal of creation can be substantiated, and then as eternally happy parents on earth and in heaven, parents can be the eternal king of kings.

Amen! Amen! Amen!

Alleluia: parents can be the eternal king of kings. Will Jesus be jealous? Will he say, "Hey, I'm the eternal king of kings. You can't be king of kings, too." Is Jesus like the proverbial hero of the Hollywood western: "There ain't room in this town for the both of us"? Forget it: there's room in heaven for a billion kings and queens of True Love. Jesus needs some company. On his behalf, Rev. and Mrs. Moon are inviting you to attend. Be there or be square. God is round. Satan is a square. A real party-pooper. Passes up marriage suppers.

NATIONWIDE SATELLITE BROADCAST FROM NEW YORK NOW AVAILABLE

(continued from page 1)

three hours of programs. Usually these programs consist of Sunday Belvedere sermons from New York (with Japanese subtitles), lectures by noted Japanese leaders, or "specials" such as our God's Day entertainment program.

How this works is a marvel of modern technology. Numerous satellites are positioned in geostatic orbit over the earth's equator. These satellites beam down most everything we see on cable television here and abroad. They can also be leased on an hourly basis and that is how we are able to broadcast our programs. Realistically, anyone in the United States with a satellite receiver is capable of seeing our programs. We have already received reports of non-members getting very inspired from the broadcasts.

On God's Day, several centers rented satellite dishes. For some, the cost approached one thousand dollars for the single day. This is truly unnecessary because the equipment is not that expensive to own and is very easy to set up and operate. In many ways it's as easy as setting up a television antenna.

Satellite receiver cost

There is an enormous price spread for satellite equipment. A lot has to do with how sensitive the tuner is and how big the dish. For purposes of receiving Church-related broadcasts, a setup costing around \$1,000 should do quite well.

A suitable system is available from NBO, a company that specializes in satellite equipment. They seem very friendly and reliable and offer the best prices I have come across. They are also available 24

hours a day for technical assistance through an 800 number (and that might be a great help in the early days of owning your own system). Their sales representatives indicated that for around \$1,000 (includes shipping) one could have their EchoStar 310 system set up to receive KU Band from a dedicated satellite.

Whatever you decide, just be sure that the tuner and dish you get are capable of receiving "KU-Band" signals. If you can afford the extra hundred dollars or so, it would be good if your setup were capable of receiving C-Band signals as well. We usually broadcast on KU-Band but may need to switch to the less expensive C-Band at some future date. It would save you a minor hassle if you already had multiple band capability.

NBO also offers its own financing with a 2-hour credit approval time so a system can cost you a little as \$29 per month. They also take credit cards.

The most difficult aspect of installation is the placing of the 3.5" pipe that holds the satellite dish. It might need to be set in concrete for stability. There are free standing dish supports on the market (that is, those that do not need to be installed into the ground with cement), but at present I do not have the information. Be sure to tell NBO what type of dish mount you prefer. NBO can also arrange for installation in your home, but you can probably find a local handyman to do the job much more cheaply.

You might want to check local ordinances regarding satellite dishes. While federal law guarantees the right to have a dish, some areas have codes as to their installation.

The rest of the installation is easy. From

the satellite dish's LNB (the device that the dish reflects the signal into) a single coaxial cable runs to the tuner next to your television set. Another cable connects to the TV, just like your VCR, and plays on Ch. 3.

Ultimately, what Hyo Jin Nim is trying to accomplish is the establishment of a network by which our entire movement can be connected, informed and inspired. He hopes to begin broadcasting on a regular monthly basis in the near future.

For the present, our next broadcasts are scheduled for April 3 (Parents' Day), May 1 (the anniversary of HSA-UWC's founding) and June 1 (Day of All Things). I believe the May 1 program is going to be all classical music.

Future plans

Hyo Jin Nim has also been researching ways to broadcast all of Father's holy day speeches, even when Father is in Korea. He is also considering an interactive broadcast between Japan and the United States, where both countries will contribute live performances to the same show. Other possibilities include a monthly news magazine or the coverage of important events such as the ICUS conference and Assembly of the World's Religions, should they be held in this country.

What we need most at this time is your interest — and your action! I encourage all of you to obtain a satellite system as soon as possible and tune in to these special events.

One final note: since these broadcasts are expensive to produce and broadcast, Hyo Jin Nim has requested that I ask members everywhere to help support our work by making some kind of contribution, even if it is only a few dollars a month. If we

increase the budget, we can increase the level and frequency of the programming. As is usually the case with such providential developments, a lot depends on you, the individual members. But I'm sure you'll agree, the benefits are well worth the investment. When you do make your contribution to HSA headquarters, just earmark it on the memo line "For Satellite Programming," please.

Some members have expressed a desire to make a pledge using their credit cards. Since this is not possible through Headquarters, the best way to help support Hyo Jin Nim's vision is to buy tapes and CD's put out by Manhattan Center. And if you haven't heard any of Hyo Jin Nim's recent albums I would suggest you try a few!

So, get ready. Set your VCR's for our next broadcast on April 3, Parents' Day, 9 am (EST) on satellite SBS-6. We usually come on the air ten minutes prior to the scheduled time with some sort of I.D. (The exact channel number on the satellite will be available closer to the broadcast date.) The speech will begin at 9 am EST followed later that evening with the holiday entertainment, live from Manhattan Center, 7 to 9 pm EST. As to who will speak or perform—well, that's always a surprise. But most likely some member of the True Family will speak, if not Father himself.

If you have any questions you can write to me at Manhattan Center or call NBO and ask them about the EchoStar 410 or 310 system. Their number is 1-800-346-6466.

Let us know at Manhattan Center that you have a satellite system so that we can keep you informed as to programming information: Manhattan Center, 311 West 34th Street, NY, NY 10001.

TRUE PARENTS' BIRTHDAY CELEBRATION IN NEW YORK

(continued from page 1)

relationship of love with them. This would be to bring everlasting and continually increasing joy to God as well as to His children and the universe. God's creativity would be joined with human creativity to substantialize God's ideal in the Kingdom of Heaven on earth and in the spirit world.

God is the source of masculinity and femininity; thus man and woman equally and to some extent in distinct ways express God's character. The fullness of God is revealed in the spiritual and physical unity of man and woman; that is, in true marriage. Further, it is through the give and take of masculine and feminine in marriage that multiplication takes place and love attains its full expression in parental, conjugal and childlike forms.

According to Unification theology, the first man and woman, Adam and Eve, were in the position to substantialize the Ideal of True Parents, but they fell by misusing love for their own selfish desires. Jesus, as the Son of God, was in the position to substantialize the Ideal of True Parents, but his own family and society persecuted and betrayed him, and he died a martyr of infinite value to True Love. It is the faith and perception of Unificationists that Reverend and Mrs. Moon not only are the first to articulate the Ideal of True Parents, but that they are manifesting the Ideal of True Parents.

Image of love

God is infinite and the power of God's love encompasses a wide variety of expressions into one whole. This is entirely consistent with the fact that parenthood is the paradigm for True Love. In Jin Moon, in her speech on True Parents Birthday in New York, introduced the idea of the "paradigm" of True Love.

What is a paradigm? Webster's simply states that it is a model or pattern. In contemporary sociology it refers to that deep model or set of integrated concepts which shape the way people of an entire culture think and interpret the world. For example, the "paradigm" for the enlightenment is often seen as having been the clock. "Enlightened" Europeans interpreted the universe as a precise mechanism, like a clock, the ideal society as a machine (they created the industrial revolution based upon gears and levers) and, finally, human beings as explainable by physical laws, such as chemicals in the brain and protein arrangements in the DNA. (The notion that True Love is the new paradigm is certainly a welcome relief.)

The models of parents love, conjugal love, brother/sister love and children's love proffer the right of all people to accomplish True Parenthood. That is, while creating a horizontal order based upon family relations, all people are recipients equally of God's love, which is the actual origin of life, liberty and happiness. In other words, we ALL are to establish the Ideal of True Parents. That ideal is God's property; thus it is the property of everyone.

The Ideal of True Parents must actually happen in history. God does not want to float around in spirit world forever: at the second coming the dwelling place of God, it is revealed in Revelation, is with men. As mentioned above, this Ideal did not come to earth in Adam and Eve, it did not remain on earth through Jesus Christ. If Reverend and Mrs. Moon have initiated this reality of True Love on the earth, as Unificationists

believe, then their birthdays are indeed worthy of celebration. As American pragmatists say, if true love remains just an idea, what value does it have? Reverend and Mrs. Moon have moved true love from the idea stage into practical reality.

The celebration in New York on February 9 was led by Reverend Moon's family, as he and Mrs. Moon were out of the country. The day opened at 7 a.m. with the Main Ceremony of the day, at which elder members offered to God prayer, repentance and pledge, and foods, representing the whole world and the natural creation. The general membership gathered elsewhere at the same time for prayer together.

In Jin Nim's speech

At 9 a.m., In Jin Moon, Rev. and Mrs. Moon's second daughter, gave the True Parents Birthday speech, which she entitled "The Paradigm of True Love." Speaking from her personal experiences with our True Parents, and based upon a great empathy for members' situations—especially MFT members—In Jin Nim moved everyone. "It's OK if you want to analyze," she said, "Just do it right!" She explained the mistake of differentiating

know, but I'm engaged!"

Affectionately and with sublime happiness she confided with us all about the process of developing her relationship with her husband. Truly everyone could feel that yes, we are all children of God going through the same challenges in life.

All of the Moon family present ascended to the stage after In Jin Moon's speech and the closing prayer by Rev. Joong Hyun Pak, to receive flowers, a gift and True Parents Birthday card. In Jin and her younger brother Kwon Jin Moon, Rev. and Mrs. Moon's fifth son, cut the three story celebration cake and everyone cheered "mansei" literally "ten thousand years" in Korean, led by Master of Ceremonies Dr. Hugh Spurgeon.

National celebration

The evening performance was the second to be broadcast by satellite across America. Members in Los Angeles, Chicago and Washington, DC prepared to receive it. Although technical difficulties spoiled things in Los Angeles and Chicago, members in Washington, DC report having had a wonderful time viewing the performance.

The program, hosted by Gareth Davies, opened with a performance of new age

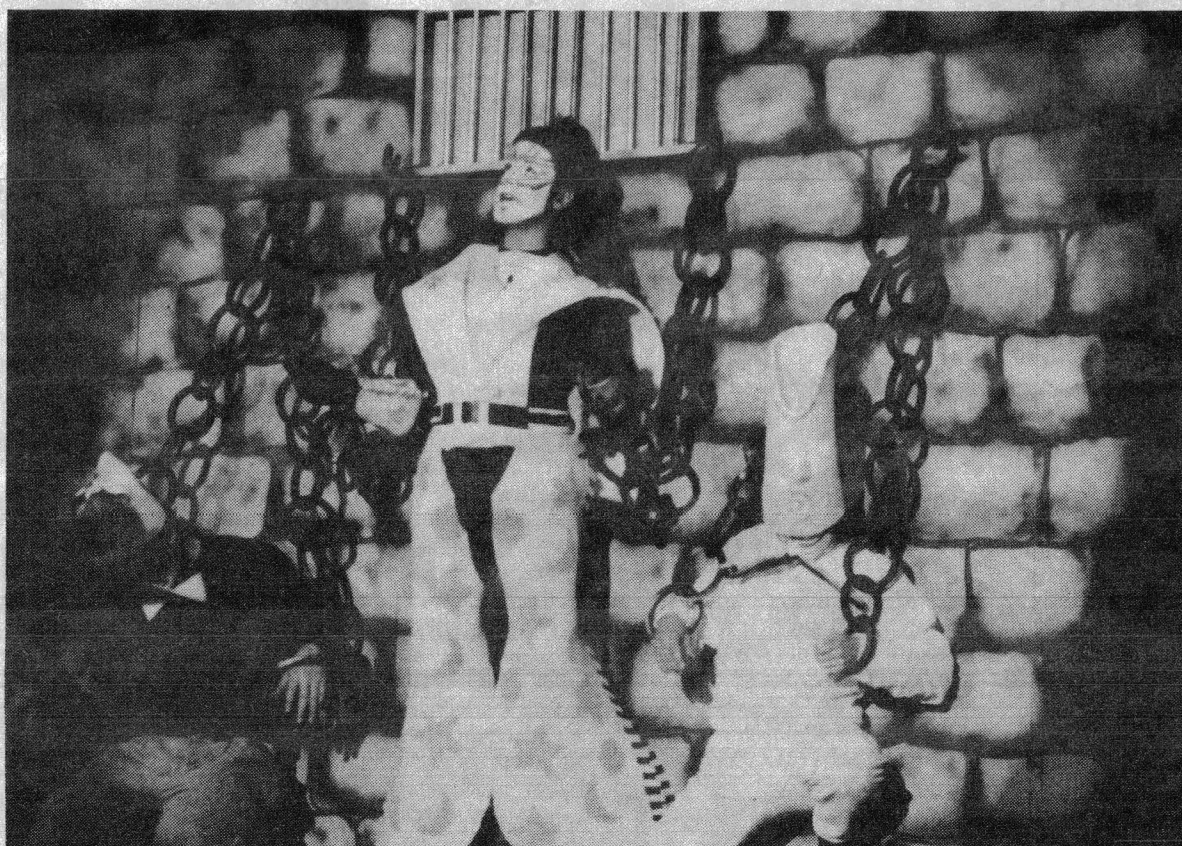
vocal twangs evocative of the American western. Parodying the popular "Bonanza" show (should it have been entitled, "Bon-zai"?), we saw Jacob as Pa, the elder brothers as Adam and Hoss, and, of course, Joseph as Little Joe. Scott Avery did a solid Lorne Greene and Victor Moore and Reginald Woolridge were a scream as the two Cain-type elder brothers, crossing wires along the way between Laurel and Hardy and Amos and Andy. Comedy-wise, they stole the show. Mr. Longo's Joseph kept on believin', believin', believin' (sung to the tune of "Rawhide") as the world did its worst to him and eventually came out the victor of love, winning the hearts of his elder brothers.

"Joseph" was followed by Miyuki Harley initiating her career as a solo vocalist accompanying herself on the piano. Her two selections, one by Amy Grant and one co-written by herself and her husband, Sam, suited well her style, reminding this writer of the music of the early Jackson Browne. But Mrs. Harley has transcended Mr. Browne's romantic/political limitations, with a voice expressing hope and joy through the music. We await more original compositions; she is worth a performance unto herself.

We then were treated to three performers presenting original songs with electric backing. First was Jin Hyo Kwak, who gave us a good ballad, "Moonlight," building almost subliminally to several peaks. Jin Hyung Eu was the second; his song, "Things We Love," was written in memory of David Linn Ang. This song was revolutionary, with an ethereal female choir taking over from Mr. Eu to complete the melodic climaxes of each verse: a sudden flight into spirit world, an escalation into the softer reaches. A spectacular move for a rock band. Hats off to Mr. Eu.

This was followed by a stellar performance by a rising star on the Manhattan Center horizon, Edric Debos. With a backup band including Brian Hardgroove and Diana White, Edric performed one old number, "Don't Waste Away," and one new one entitled "Camelot." This new one is a real rave-up, and Mr. Debos sans rhythm guitar turned in an exceptional vocal performance. The song is instrumentally

heavy and intensely rhythmic and he could have treated it as a Michael Jackson number dancing with the abandon the music elicited. However, the singer/composer maintained an intense cool, occasionally clapping his hands or—get this—snapping his fingers. Mr. Debos displayed a total control of his musical creation, and freeing himself to soar above it with clipped, brightly melodic phrases. The counterpoint of the pure spirited vocal, positive message and heavy rhythm was effective. Commercial potential. New Vision Band closed the evening with three numbers. Powered by Mr. Woolridge's upbeat vocal drama and Mr. Avery's creative rhythms, the band peaked on the second, Joe Longo's ballad of restoration, "Don't Stop Now," (with the immortal scenes from "Lucky's Bar and Grill") and brought the audience back to the ground with a gentle rendition of the Sheila Vaughn/David Eaton tune, "Happy Birthday." As usual, thanks to the directorial vision of Hyo Jin Moon and Ron Paquette, a splendid time was had by all.



Joe Longo as Joseph in his kowpoki-style play, "Joseph the Dreamer".

"father's love" and "mother's love"—it's one love, she said. When she sees Father, she sees Mother, and when she sees Mother, she sees Father.

If we are criticized by others, she said, take it in and pray about it. Don't just react with negativity and counter-criticism. Humbly accept the criticism and pray. The person may apologize later for giving you a hard time, but in the meantime your prayer made you a better person. She encouraged everyone to work together with their central figures and elders, developing mutual respect.

Further, she explained how she herself deals with the question of purpose and mission, and how to overcome suffering and find meaning from within. Often her speech touched upon the great sacrifices made by Japanese members, with tears and a sister's empathy. She spent the last part of the speech speaking directly to the teenagers in the first few rows, explaining about how to deal with social pressures, and the importance of rejecting temptations toward smoking, drinking and romantic attachments. "Just tell your friends that you're already engaged," she said, "ever since you were born!" "To whom?" "I don't

music by David Eaton. Mr. Eaton played grand piano, with Kevin Pickard and Simon Kinney on synthesizers and Bill Miho on acoustic guitar. The two pieces, "Good Fortune" and "Mystic Essay," representing Mr. Eaton's first public venture into new age composition, were richly textured and melodically interesting. Rhythm changes and transmutations enhanced what were two very beautiful performances.

New age music was followed by the music of Johann Sebastian Bach, performed on flute and piano by Joni Ang and Yun Shin Kim. The Belvedere Ensemble, a dance duo, then offered an experiment in new age dance. Cara Jones and Misook Kwak alternated classical ballet and jazz dances, and then danced together to the background of Irish composer Enya's piece "Sail Away." The combined effect of the ethereal music and the two veritable nymphs sailing about the stage was altogether magnetic.

Next on the program was Joe Longo's recent play, "Joseph the Dreamer," done in a mock Kabuki style he called "kowpoki." That is, the actors had face makeup akin to Kabuki drama and cowboy hats, chaps and

Rev. Moon's Calligraphy

Now Graces 43rd Street Chapel

By Dr. Tyler Hendricks

The January 1 midnight service included the writing of the 1992 motto in Chinese characters. The motto is, literally, "New Nation Unification." After that calligraphy was done, Reverend Moon called for a second sheet of paper, and wrote the second calligraphy of the night: "Congratulations for North-South Cosmic Unification." North-South refers not only to North and South Korea but to the universal polarity which has been disrupted on every level due to human estrangement from God. Thus, we are in the time of cosmic unification of north and south, the day of the fulfillment of the original purpose of creation by human beings fulfilling their responsibility as children of God.

It proved quite a task to frame and hang the two pieces. Given the setting of their

writing, their historical value is immense. But to frame a 15-foot-long by 3.5-foot-wide

work of art is no easy task. Church member Ed Heinz, who operates an art gallery and frame shop in New York City, had to consult with the Metropolitan Museum of Art for guidance on how to hang the pieces,

each of which, framed, weighed some 200 to 300 pounds. The oak frame pieces were custom ordered from a lumber company. The longest continuous piece of plexi-glass manufactured in the United States is 12 feet. Again Mr. Heinz consulted with the Met regarding how to seam together two pieces of plexi-glass.

With assistant Chris Barnard, Mr. Heinz spent two days constructing the frames in the viewing rooms adjacent to the 43rd Street chapel. That chapel, restored under the guidance of Rev. Takeru Kamiyama in 1988, has been lacking suitable decor, but never could anything that big be found. Reverend Moon had, at least in America, never created a calligraphy half the size of those he created this January, much less two at the same time. However, these calligraphies, framed, could not be a more ideal size for the chapel. They fit perfectly, and enhance the room enormously.

It took a dozen members of the 43rd Street witnessing team an hour simply to carry and hang the two calligraphies.



The God's Day calligraphy was hung in the chapel at 43rd street.

Andrew Compton

BIRTH from page 3

comes from God. Therefore we come to this cardinal principle, that even God would like to have His children be better than Himself. This is the most incredible thing to know. God is subject but He wants His object to be better than Himself.

Let's say God has 100% energy. If you just invest 100% that would not be the ideal, it is nothing special. What God has been doing is investing 100% in His object and then forgetting the investment. Then

He gives another 100% investment and He forgets again. This is how True Love works. God gives and forgets. He accumulates more energy and gives more and forgets. By doing so, the True Love concept was born. Therefore, True Love is always aspiring for the object to be better than the subject.

Love is greater than life. Therefore for the sake of True Love, you are able to give up your life. Particularly in the fallen world, True Love begins when you give your life as a sacrifice. That is the point where True Love begins. True Love is

above life. The Bible says those who give their lives for the sake of others will gain true life and those who try to gain their life will lose it. One of the two greatest commandments Jesus gave in the Bible was to love your Lord God with all your heart, mind and soul. When you do that, you actually are giving your life to love someone. In God's mind and heart there is no concept of struggle or competition. Those concepts began with Satan.

Beyond struggle

Human history has been flooded with the blood of war. One war after another has taken place. The appearance of satanic and evil nature brought the concept of struggle into human history. That's where the dialectical history began. How can we make this world of struggle into a world of peace? Throughout history, there are people and groups who have been claiming, "I am the best, the one, the first, highest" with a very arrogant attitude.

Communism was like that. Certain religions claim that their religion is the best and finest. This is satanic nature; therefore, as they claim it, one by one, they will falter. Satan has stained human blood because the lineage has been stained. That was the worst work of Satan. What about the free sex that is going on right now? It is a contamination of the blood. In other words, it was the most incredible crime because it is passed from generation to generation, making the blood lineage filthy.

Love, both spiritual love and physical love, is given purely as God's gift for the

preservation of the human race and for God's dispensation. Can it also be used for human carnal desire, for your own joyful physical desire? That is absolutely unforgivable. What is the mission of the second coming of the messiah? He is coming to cleanse the human blood lineage. The stained blood will be cleansed. Furthermore, all the concept of struggle and fighting has been stopped. That is the mission of the messiah.

What is the definition of a true man or woman? True men and women are giving and investing themselves throughout their lives for the sake of others. Even if they invest their own life, still they are not finished. They go further and further. How can mind and body be united? This is the key question Father has been asking over and over. True Love alone can bring the mind and body together.

What is the greatest power even in the fallen world? The power of love. You can win everything and everyone with the power of love. Every child, every young man and every old man.

Age makes no difference; love wins them. This works even in the fallen world, so how much more must it be so in the true world! How powerful true love must be to win over and conquer everything!

For the complete transcript of this speech (as well as information on the speech subscription service), please send \$3 (add \$1 from non-USA addresses) to:

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INTERNATIONAL LEADERSHIP SEMINARS



BLACK SEA

from page 1

One unusual story concerns five students from Ekaterineburg, a distant city in the Ural mountains between European and Asian Russia. Even though no CARP missionaries had ever visited their city, they saw a poster for the winter workshop in the university and were inspired to come. They traveled three days by train to get to the Crimea and became so inspired that their long journey was more than justified.

The preparation for the program had begun several months earlier with missionaries doing follow-up education with the graduates from previous seminars and recruiting new people for the winter seminar.

In each of the cities where our missionaries work, students were invited to orientation programs to hear about the winter workshop. In the tradition of all International Leadership Seminars, the students were strongly advised of the "three no's": no smoking, no drinking alcohol and no promiscuity or dating. They had to sign a workshop application form which included these conditions. They also paid a workshop fee and were responsible to pay their own transportation costs.

In early November 1991 two of our brothers, Brian Stott and Dominique Venuat, came to the Crimea to secure the workshop sites. They visited more than 100 resorts, rest camps and sanatoriums (health resorts) and had to face unsurmountable challenges in negotiating the contracts and having the directors agree to the numerous specific requirements to create the proper workshop environment.

One of the major difficulties was that because of the changing political and economic situation, no director wanted to sign a contract until after Jan. 2. On that date all prices were scheduled to increase four times and a new political climate was taking shape which created a lot of uncertainty and instability. Until Jan. 4 we were only able to secure two workshop sites.

Even though the new prices were announced on Jan. 2, people still didn't know how to readjust their own prices. Then came Jan. 6, the Russian Christmas, followed by Jan. 13, the Russian New Year, not to mention the weekend in between, which meant no business could be done during this period. This brought us critically close to our deadline.

Brian remarked, "God really took us to the wire on this one, because the American staff were arriving in the morning on Jan. 20 and we negotiated the contract for the orientation site, and signed it, on 7p.m. on the 19th. Even while the orientation was going on, we were still securing workshop sites. At one camp we signed the contract just thirty minutes prior to the students' arrival which meant that the students were on their way to the resort before the contract was signed!"

In the course of the program we had to hire over 200 buses and 100 cars—even an

ambulance was commandeered! The cars we used were black Volgas previously used by Communist Party bosses and driven by chauffeurs specifically trained to drive the Party chiefs. Many times our cars were stopped by the police, as part of their routine duties, but once they saw the CARP sign which the transport company had placed in the windshield, they always waved us on.

The workshop sites included three Soviet Department of Defense resorts and three Communist Party bosses' retreats. In most cases we were the first Westerners ever allowed to stay in these places. This is an ironic development considering the fact that it was Rev. Moon who up to a few years ago had been considered the arch-enemy of the former Soviet Union and yet today Rev. Moon's group is the first allowed to use these former Communist party resorts and retreats.

Also, not far from the workshop sites was the dacha belonging to Mikhail Gorbachev in which he was imprisoned during the August 1991 coup that precipitated the collapse of the Soviet Union and the end of Communism. Here in Yalta, both the expansion and collapse of Communism occurred. It is interesting to note that in this very same place the second generation of the former Communist leaders are now eagerly studying Rev. Moon's Divine Principle and are gaining fresh hope and vitality for themselves and their new nation.

Some Special Experiences

There are many moving stories about experiences that students had during the program. In one workshop a high school teacher, previously a Komsomol member who instructed her students in Marxist-Leninist propaganda, testified how she had

zed that his life was now without ideals. Even though he was so young, he was convinced that the Principle was the answer. After his testimony the teacher who had been witnessed to on the train stood up and pointed out that she knew this boy, because she had been his Komsomol teacher. She was completely amazed that both of them were now studying Principle and considered themselves "candidates for membership in the Unification Church."

Lecture Training Workshop

One of the most profound workshops was the lecture-training program. The program was designed so that students could learn how to competently lecture the Principle. Their tearful representative prayers before and after lectures were very moving and inspiring: One could feel their pure desire to know God's heart and to understand the deeper meaning of the Divine Principle and significance of True Parents.

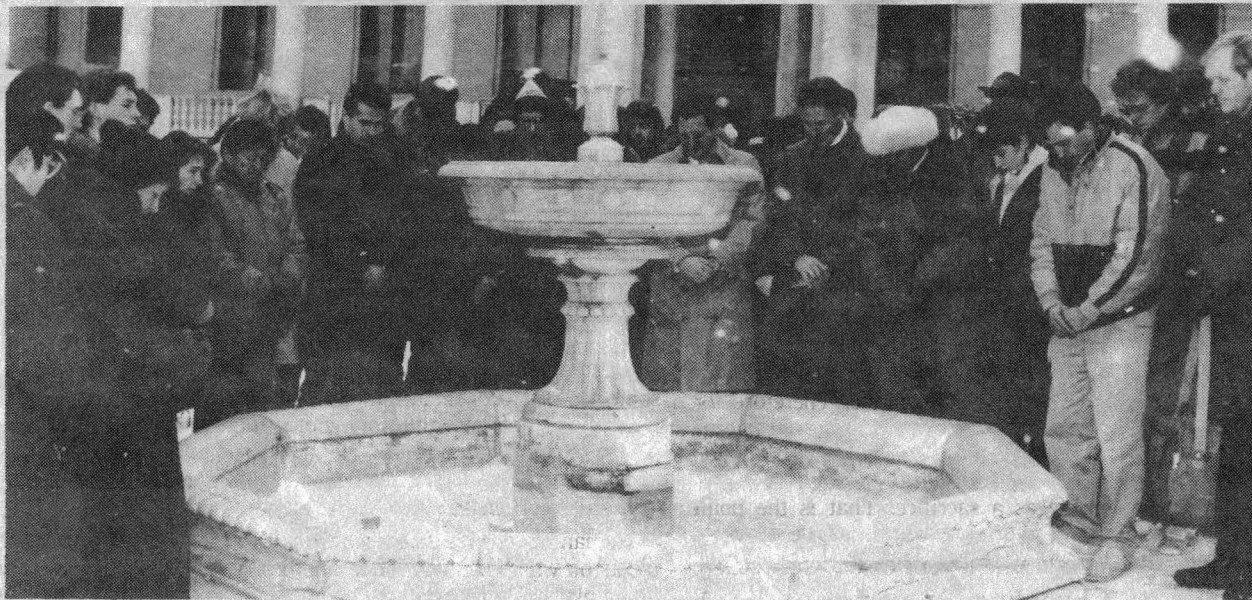
Our workshop program was very richly blessed with the presence of Jin Hun Nim who is Rev. Moon's son-in-law. He traveled to all the workshop sites and really shared his heart with staff and students. He especially became very close with many of the Commonwealth brothers and sisters in the lecture-training program.

During the second week Rev. Won Pil Kim came from Germany and visited many of the workshop sites. He gave three presentations on his testimony about Rev. Moon's life to the lecture-training workshop which moved many of the students to tears.

Rev. and Mrs. Zin Moon Kim and Dr. and Mrs. Joon Ho Seuk also traveled to all the workshop sites and shared their inspiration with brothers and sisters and students.

This is just a very brief summary of this momentous event. There are thousands of more stories and testimonies recounting the experiences of those who participated. Almost everybody eagerly expressed his desire to participate in the advanced follow-up programs in the cities. For instance, in Moscow during the first Sunday service following the Black Sea workshop, the auditorium was jam-packed and even 200 people who came were not able to get in so they crammed near the doorway so that they could listen as best as they could in the hallway outside. A phenomenal opportunity came about to educate thousands of high school students and teachers during their spring break at the end of March.

We are forever grateful to Rev. Moon for his love and investment by which the people of the new Commonwealth of Independent States can come to know the love of God in their lives and, as a result, by which their new nation will quickly prosper. We would like to offer our gratitude to all of the Unification Church members who wholeheartedly invested themselves in the students and this workshop such a victory. A more complete report on this workshop and the high school program will be given in the near future.



Seminar staff praying where the the Cold War Yalta Conference was held. Below, at one of the seminar sites.



The advanced professors workshop was held in Nijni Orianda, a very luxurious sanatorium previously used by President and Mrs. Gorbachev and members of the Brezhnev family.

Significance of Yalta

All the workshop sites were near Yalta, the site of the infamous 1945 meeting between Roosevelt, Churchill and Stalin in which the Western leaders failed to prevent Stalin's consolidation of Communist power in the Soviet Union and Eastern Europe. The result of this was the communization of China, North Korea, Vietnam and the whole problem of the Cold War. It is significant that we should return to the very place where the postwar leadership failed in its responsibility to stop Communism and host the first Divine Principle workshop in the new nation of the Commonwealth of Independent States.

received a strong urge to go to the Crimea. She did not understand why, since it was not the holiday season, yet because of this incessant thought, she finally submitted herself to it and got on a train heading for the Crimea. She unknowingly boarded the very same train used by the students coming to the workshop. One of the students' parents who was on the train witnessed to her that all of the people travelling with her were going to attend a program to study Rev. Moon's Divine Principle. Then this woman understood why she was compelled to go to the Crimea and asked if she could participate.

During her workshop one 11-year-old boy who had been sent to the workshop by his parents stood up and boldly testified that he had come to study Unification Principle and to apply for membership in Unification Church. He had been raised in the Komsomol youth movement, but reali-

★ INTERNATIONAL LEADERSHIP SEMINARS ★

Igniting the Russian Spiritual Revolution

By David Malloch

In January and February I had the great blessing of being able to attend the ILS Black Sea seminar and to work as coordinator for the 14-day intermediate workshop. During these two weeks, I witnessed the descent of the Holy Spirit and the resurrection of about 3500 young people from Russia, Ukraine, Uzbekistan and the Baltic nations.

That area on the coast of the Crimea near Yalta is steeped in history. So many major military conflicts took place there. Every British schoolboy has heard of the Charge of the Light Brigade and Florence Nightingale and of the Crimean War of 1854-56. The nearby city of Sebastopol was the scene of a major battle between the Russians and the Nazis in 1944. The final conflict left only seven buildings and 14 trees still standing and ground so charred that nothing could grow for several years.

Today the Crimea is a resort area. Many of the workshop sites looked like palaces. Nearby was the villa where Gorbachev was held during the coup—also the Livadia palace where Stalin hoodwinked Churchill and Roosevelt into signing the Yalta accord. Our camp was perched on a steep hillside overlooking the ocean. The director said it had often been used by the KGB in the past. It was just incredible that in these corridors where once walked the communist elite, we were teaching their children about God.

Facilities

Though these camps looked magnificent from afar, upon closer examination some of them didn't look quite so good. Many had fallen into disrepair. For the first few days the camp I was in had no heat and no water. When we succeeded in getting a car to go somewhere, sometimes there was no gas to put in the car. In one bathroom they had cut up newspaper for toilet tissue. (In some bathrooms, there wasn't *anything* for toilet tissue!) The reality of the former communist system began to sink in.

We visited a grocery store in Yalta. It looked like a closet sale. The shelves were bare, with just bread and some meat. I realized that these people have almost nothing, in a material sense. For three weeks we ate dry bread because there was no butter or margarine, and no fresh vegetables—just cooked or pickled beets three times a day. Remarkably, none of the students complained. They said that things were much worse back home!

When we first arrived at the airport in Simferopol, the Crimean capital, there was

a lot of snow on the ground and the roads were very icy. Our driver drove the bus into a ditch and we had to continue on foot, slithering down the mountainside in the snow by moonlight. It felt like some heavenly commando unit on "recon".

Before we split into our respective camps, the staff went through two days of orientation with excellent guidance from Jin Hun Park, Dr. Seuk, Rev. and Mrs. Zin Moon Kim, Jack Corley and Tony Devine. This set the tone for the whole workshop. The (mostly) Western staff were really united and a wonderful spirit came down.

Mine, as I said before, was an intermedi-

until he dies.

The students were boisterous and energetic, and generally very attentive. We had a few discipline problems—students who were not serious about studying or did not keep the schedule or moral guidelines, and they were asked to leave. There were some remarkably talented individuals, opera singer, excellent pianists, a marathon runner.

Sometimes they asked the most unusual questions. "Does a test-tube baby have original sin?" One internationally competitive ballroom dancer asked, "How do I overcome the four fallen natures? Should I just begin with the first and then work

and that this workshop was the great hope for their country in these troubled times.

Another brother Michael who had been a leader in Komsomol, the communist youth organization, told me that as recently as 1987 they would go to Christian weddings and take down the names of everyone there. He was a strong man. Every day he jogged along the beach, then jumped in the ocean. He was always on time for lectures and, unlike the other students, he always wore a suit and tie. That man was moved to tears by the Divine Principle.

Testimonies

Quite a number of students came from Tashkent in Uzbekistan. Many looked Mongolian, some even looked Korean; a few had Korean names but could not speak Korean. Most were Muslim. What I never knew before was that Tashkent and Seattle (where I'm living) were sister cities. Apparently there's a Seattle Cafe in downtown Tashkent!

One young man named Rustam caught my attention. Even without talking to him, I could see his spirituality. He looked quite Korean. I gave him a photo essay on Seattle. Just before I left he came up and, mumbling some apology, handed me a traditional Uzbeki knife which I had seen them wearing at their waists. He said that he was sorry it wasn't new and it was all he had, but from the bottom of his heart he

wanted to give it to me. It was probably the most touching moment of the whole workshop. I read his reflection later and in it he said, "The Messiah is Rev. Moon."

When it came to the final banquet, we again had to fight the system to get what we wanted, but Kathleen and Shirley really did a great job with the preparations.

At the event itself, two sisters testified to their experience of God's spirit during the workshop. Then the staff all sang, "Lean On Me" and it was at that point I really felt the Holy Spirit descend. The students all got to their feet and started dancing and swaying and then all joined in singing "We Are The World." It was just such a high point for everyone. Even those who had been somewhat cynical were melted.

As I was leaving, many hastily-written notes and addresses changed hands. I realized that this was just the beginning. The many seeds we had planted and were now sprouting and taking root needed further watering and nurture. What a tremendous potential there is over there.

The former USSR is a vast untouched wilderness that is just waiting for the spark of God's love to ignite a great spiritual revolution that will spread across that entire continent. I would like to thank all of the staff for their support and for making this certainly one of the greatest experiences of my life. I hear there's another workshop next month that's twice as big.

I would recommend it to anyone.



Support staff at one of the Black Sea seminar sites.

ate workshop. We had a great lecturer in Alan Feldsott and were very ably supported by mother figures Kathleen Burton and Shirley Chimes, as well as general affairs brother, Dirk ten Wolde. From the beginning, Dr. Seuk pushed us to set a high standard in our workshop, to give strict examinations, to enforce discipline, and to have them do some actionizing. The staff had to be desperate to save the spiritual lives of the students and should invest everything right up until the last minute.

On one occasion our group visited the "Diorama" in Sebastopol, a very sobering memorial to the soldiers who were killed in 1944. Why did so many have to die? So that the Second Coming of Christ could be received on earth. Of course, that was not in fact achieved at that time, although everything was prepared to dovetail together at that time. So why did they die? So that we could be there 40 years later representing the True Parents, proclaiming the Second Coming to young people from all over the former Soviet Union. Those men who gave their lives were watching us, and I felt our attitude could be no less serious than a soldier on the battlefield who is faced with only one option—to fight

down?" One big strong lad from Moscow whose father is a brigadier general so sincerely asked, "How can I become a true person?"

The utter obstinacy of the not-yet-replaced communist system was a continual challenge. One afternoon we biked for 6 km through the hills to the Livadia palace. The going was tough and quite icy. By the time we got there it was getting dark. It would be very dangerous to take 100 students back along the trail in the darkness.

The guide, bless her heart, was totally complacent about the whole thing. Via a translator she said that she agreed it would be dangerous but she didn't really know what to do. I realized we were in a serious situation. I asked the lady in the ticket office if I could use the phone. "No!" came the reply. Do you have a phone? "No!" "Can we get a bus here?" "No! It's impossible" (an expression we ran into a lot over there!) "This is not America!" Such a defeatist attitude. Another by-product of Marxism-Leninism, I suppose.

So I went out and actually—through a minor miracle—found a bus. God's champion Andrew Wilson showed up with his professors—in a bus, no less! Once again, God's guiding hand never left us.

Some interesting testimonies appeared. One sister, Oksana, who could only stay a week, went home (which was about 500 miles away). Two days later she came back again and brought her best friend with her. She said she simply could not stay away

professionally as a result—God knows and will reward them for it. For their sake, that they could justify their attendance, we needed to establish a forum with scholarly objectivity quite independent of the Church.

The professors in the CIS come without any obstacles. Some have children in the student workshops! Second, in the case of NewERA conferences, the American professors were already committed Christian theologians and were not looking for a new faith. They came already full of concepts. The professors in the CIS come with no religion, and are searching to find one that is true and fitting to their lives. They come "poor in spirit," ready to learn. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

I was deeply touched by the humility and sincerity of the participants at the advanced professors' workshop at the Black Sea. As a movement, we broke through to a new and deeper level in the education of professors. Our next challenge will be to realize this new level of education in America.

PROFESSORS

from page 8

PWPA professors already have much understanding, they can readily relate to the Principle through the PARP professors.

When the leading intellectuals of the old Soviet Union can learn the Principle from the PARP professors who have studied it and made it a guiding light for their lives, then the work of PWPA can truly prosper and advance.

As an American, I could not help but ponder why the education of professors in the West has been stuck on an external level, while the Russian professors could quickly develop their hearts. Are Americans just too arrogant? Such judgments are of little use. Perhaps there are some realistic factors that make the situation in the CIS and in America quite different. For example, persecution.

For many American professors, it was an act of courage to even attend an IRF or ICUS meeting, and some suffered pro-

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INTERNATIONAL LEADERSHIP SEMINARS



Russian Professors Study the Heart of the Principle

By Dr. Andrew Wilson

A special advanced seminar for professors at the Black Sea was a significant milestone in the Principle education of intellectuals. Here, in the palatial surroundings of a rest home formerly reserved for the elite of the communist party, professors who had already studied the Principle at the summer workshops in the Baltics or in Moscow could delve into the heart of the Principle. They experienced prayer, shared testimonies about meeting God, and by the end of the workshop, they were even lecturing Principle.

All this may not seem so remarkable, unless you are aware of the history of seminars for professors sponsored by ICF and IRF. Throughout the past fifteen years, more than a thousand American and European professors have studied the Principle at New ERA conferences sponsored by IRF and Introductory Seminars on the Unification Movement (ISUM) sponsored by ICF. Through these conferences, they have gained an intellectual understanding of Unificationist teachings and an overview of the activities of the movement.

A number of these professors went on to advanced seminars, in which they might present a paper on some topic of the Principle or Unification Thought; the best of these papers have been published in such IRF volumes as *Ten Theologians Respond to the Unification Church, Society and Original Sin, Restoring the Kingdom, or Christology: The Center and the Periphery*, and in Unification Thought symposium volumes such as *The Establishment of a New Culture and Unification Thought* (Tokyo: UTI, 1991).

Certainly, the fact that well-established scholars have given the Principle serious study and have written thoughtful essays on the Principle is testimony to its

significance in the world of ideas.

Yet there is a limitation to this method of research on the Principle. Even the most brilliant intellectual understanding of the Principle cannot penetrate to the heart of God. No one with only an intellectual understanding of the Principle will ever

that we teach a heartistic Principle. "People with powerful intellects are unbalanced," he told us on the opening day of the workshop. "They need to be balanced by an education of the heart." Twenty professors humbly listened to Linda Shapiro teaching about prayer, the Heart of God,

gradually opened their hearts to the realm of the spirit.

It is customary to give examinations at the Black Sea workshops. Since these professors will sooner or later be asked to explain Unification teachings, we decided to challenge them to give a sample lecture on some chapter of the Principle. It is not easy to ask a professor to lecture on an unfamiliar subject with only two days' notice!

They are accustomed to researching in the library for weeks in order to prepare a paper; it must be perfect. Indeed, professors in America are given three months to prepare a paper for a seminar on Unification Thought. Furthermore, there was no study material. Marilyn volunteered to sacrifice her copy of *Level 4*, and I tore it up into twenty sections and gave one to each of the participants. With some coaxing, the Russian professors agreed to prepare a five-minute lecture. They humbly submitted to our examination and gave some lectures which were quite good and original.

Dr. Seuk was inspired to learn that these professors had willingly received internal and heartistic lectures and were preparing to lecture the Principle. In recognition of their accomplishment, he announced on the last day of the workshop the inauguration of the Professors' Association for the Research of the Principle (PARP).

Dr. Seuk envisages PARP as the internal counterpart to PWWA. In PARP, professors study and live the Principle in order that they might become the purified internal leaders of society. In the forums of PWWA, these same professors can apply the wisdom of Principle to addressing the needs of society. In PWWA they can meet other leading scholars, who have struggled in their own fields and have found independently many of the same truths as those which Father is teaching. Since these

see PROFESSORS on page 9



A Russian student lectures the Principle.

experience the joy of rebirth, or shed tears over God's broken heart, or feel in his or her bones the call of God's providence.

It is therefore hardly surprising that the education of professors in America has never borne the fruits of restoration: besides Dr. Durst and those who went the course of an ordinary church member, no professor has yet received True Parents' Blessing.

Against this background, the advanced professors workshop at the Black Sea at the end of January 1992 truly marks a step forward. From the start, Dr. Seuk asked

True Parents, and the Blessing, and they drank deeply of her words.

When Linda testified about her relationship with Father and about her husband Lee Shapiro—about how when the message came that Lee had been killed in Afghanistan Father stopped a meeting and asked everyone to pray for Lee; about how Father personally counselled Linda and strengthened her—there was not a dry eye in the room.

With warm mother's care by Roshan D'Souza and Marilyn Pierre, and an uplifting talk by Dr. Seuk, these professors

Traditional Religious Difficulties in the CIS

By Dr. Tyler Hendricks

Before the Bolsheviks took power, the Russian Orthodox Church stood as the most repressive body in the Christian world, marrying church and state and eliminating religious pluralism. Now it seems that some Russian Orthodox leaders, while opposed to communist repression, are comfortable with religious oppression of their own making....

MOSCOW—In a small Moscow woods in a crumbling brick church, Father Artyom blesses a group of schoolchildren, intoning a warning against one kind of devil. "Remember," he tells them, "we need no little Bolsheviks, no KGB-niks, no putschists."

Until recently, such words were heresy. Now the battle against the secular religion of communism is all but won in these blossoming Russian Orthodox parishes. And the pale, lean young priest with the long scraggly beard warns against a newer evil that he sees rushing in to fill the void:

"The most dangerous thing for Russia is religious and spiritual pluralism," he says. "Moscow isn't a Babylon for cults, for Protestant congregations who resemble wild wolves rushing in here or Catholics like thieves using their billions to try to occupy new territory. Democracy is an idol that will be broken like communism was."

Father Artyom is a fundamentalist, but his heated words reflect a persistent strain of xenophobia in the Russian Orthodox

Church. And as one of the institutions that is filling the vacuum left behind by collapsing Soviet authority, that church is daily becoming a stronger, more powerful, more controversial voice.

It is also helping to rejuvenate Russia. As Russians struggle to rediscover a sense of national identity, the church is a vital preserve of pre-Soviet Russian culture. And as the republic grapples with its role as a pillar amid the debris that was once the Soviet Union, the church's potential political influence is great.

At the same time, sectarian conflicts are increasing as religion makes a comeback across the former Soviet Union. From the predominantly Muslim Central Asian republics to the Catholic Ukraine, religion is filling the gap left by the death of the communist ideology. Churches, temples and mosques are reopening and parishes are swelling. Religious programs punctuate Sunday television programming and, even before the failed coup attempt, state television wished a happy Passover to Soviet Jews....

Last year in a small town in the Domodedovo region some 30 miles southeast of Moscow, the Baptists—one of the most successful evangelical faiths here—had agreed with the largest local state farm to rent a building there to open a house of study. The papers were drawn up and the money transferred. At the last minute, at a community meeting villagers suddenly started standing up and demanding that the Baptists keep out. It turned out that the local Russian Orthodox priest had ignited his

parish, says Reverend Grigori Komendant, president of the Union of Evangelical Christian Baptists of the U.S.S.R. As a result, the state farm authorities backed out of the deal.

"Neither before the revolution nor after, nor now do we have the same rights as the orthodox church," says Mr. Komendant. "I predict it will go the same way as in pre-revolutionary times; we don't expect repression, but we expect discredit. We'll be second class."

In some areas, Russian Orthodox chauvinism has even led to violence. Tens

"Are comfortable with religious oppression of their own making"

”

of thousands of Ukrainian Catholics and Orthodox believers have clashed repeatedly and painfully over the ownership of churches in the Ukraine.

Although both faiths follow the Eastern Byzantine rite, the Catholics retain allegiance to Rome. They want to regain churches that were theirs until 1946, when Western Ukraine was taken over by Moscow and Joseph Stalin liquidated the Catholic

church, passing its properties to the Russian Orthodox Church....

But every church reclaimed by the Catholics is one lost to the Russian Orthodox Church. The community of Lvov, for example, has decided to return seven of the eight local churches to Catholicism. The Moscow patriarchy accuses the Catholics of representing Western interests, trying to stamp out orthodoxy in Ukraine, and by extension, oppress Russians living there.

The Wall Street J., B7G, Jan. 20, 1992

Repression of religious freedom leads to repression of all freedoms, and the Tsarist imperial church led to the explosion of resentment against all religion by the communists.

While one respects the Orthodox resistance to Western secularism, one cannot imagine that a return to Tsarist religious uniformity will help matters. One thing Russians should retain from its lesson in Marxism is that history moves forward. One of the "wild wolves" the young priest fears may be the sheep in wolf's clothing destined to fulfill the hopes of Mother Russia.

Unificationism is a practical solution. Instead of replaying the perennial Catholic-Orthodox-Protestant conflicts—which defames God's true love in Jesus Christ—the young people are flocking to learn the religion vision and practical outline of a world beyond such destructive bickering.

We hope the Western media will tune in as well!

★ CHURCH NEWS ★ REGION 11 ★

Evening Marriage-preparation Programs Launched in NYC

By Peter Duveen

The need for a 40-day education program to prepare members for the marriage has spawned a number of workshops in the New York area.

The workshops, established at the request of Rev. Zin Moon Kim, National Adviser and Regional Director for Region 11, are held in the evening to accommodate members with missions or jobs.

Interest in the workshops is growing consistently, with new members adding to the attendance each week. The workshops have re-inspired many members to participate more actively in local church activities.



Rev. Miller

The largest of the evening workshops is the one conducted by Rev. Wayne Miller, Pastor of Manhattan District, and Mr. Andy Compton of the National Witnessing Team. This workshop is a rare opportunity to hear the Divine Principle from these two very experienced American lecturers.

Rev. Miller is well known as the lecturer for 3-day workshops in the mid-70s through which many of the present membership were introduced to Divine Principle for the first time. Mr. Compton is the recent winner of a Holy Day Divine Principle lecture competition.

Mr. Compton and former MFT commander Larry Alden, also with the National Witnessing Team, lecture during the week, and Rev. Miller lectures on the weekends.

Two of the workshops are for Hispanic members. One, conducted by Luis Patino, is primarily for members who work at *Noticias Del Mundo*, the Spanish-language daily. According to Mrs. Nancy Makowski, who lectures with Mr. Patino, the lectures include internal guidance as well as Level 4 Divine Principle. "Right now we have 12-15 people coming pretty steadily. We finished one cycle of Divine Principle already."

Mrs. Makowski says the workshop will consist of three complete cycles of Divine Principle lectures covering the entire Level 4.

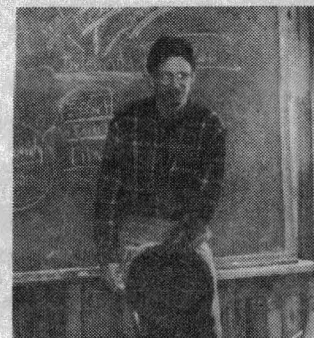
The second Hispanic program is led by Rev. Esteban Galvan, District Leader of the UC Bronx, who has established a workshop of 40 weekday evenings, held at the World Mission Center. About 8 people are

attending this Spanish workshop, which emphasizes the content of Rev. Ahn's 40-day workshops. The series will take 8 weeks, to be followed by another 40-night series.

The Korean Evangelical Association is also sponsoring a series of lectures at National Headquarters, the World Mission Center and in the homes of KEA members.

These lecture sessions are given by KEA Pastor Ho Yul Lee and his assistant, Mr. Jong Pyo Hong.

A donation is usually asked of members attending these workshops. For more information, contact Manhattan Unification Church at (212) 997-0050 x319.



Rev. Compton

Seminar for Blessed Families Held at UTS

By Dr. Dietrich Seidel

On January 5, 1992, UTS hosted a seminar on Marriage and Family in honor of President and Mrs. David S. C. Kim's golden wedding anniversary. The event was sponsored by the UTS Alumni Association together with the Hudson Valley Blessed Family Association and provided an opportunity for blessed couples to renew their vision and determination for building heavenly families despite the odds in a declining society.

Approximately 100 members gathered in Lecture Hall II to start the seminar with a morning service that included President Kim's presentation of the keynote speech. Pres. Kim is well known for his consistent involvement in educating blessed families in the Hudson Valley. His speech not only reflected the wealth of his knowledge and experience in guiding members in their task of family-building, but also set the stage for the seminar discussions by addressing two major themes—namely, how to live towards our ideal as Unification families and how to educate the second generation.

Pres. Kim emphasized that as blessed couples we need to be always aware that our blessing is conditional and that we need to fulfill our part to win the struggle against evil influences. We will only overcome of the concept of romantic self-centered love if we deepen continuously our life of faith by regular study of the Divine Principle and by building strong bonds of heart with our True Parents and the True Family. In addition, Pres. Kim pointed out, the fall of man resulted not only in disordered sexual love but also in a broken parent-child relationship. Therefore, in raising blessed children we should always be

aware that we are engaged in the process of mending that most fundamental aspect of God's love.

Social Value

Following lunch, panelists Lynn Walsh, Dr. Thomas Walsh, and Dr. David Carlson joined moderator Robert Kittel for presen-

instead. It was their hope that they could cover some of the topics the second generation had intended to speak about, then to open it up for questions and answers.

Because this session was to center on children, discipline was an important topic of discussion. One thing that is very

UNIFICATION THEOLOGICAL SEMINARY

tations. All were delighted with the attendance of Pres. Kim, in whose honor this seminar was organized.

Dr. Carlson opened, showing both theoretical and practical insights into international husband-wife and parent-child relationships, drawing on his experience of his own intercultural marriage (his wife, Sochiko, is from Japan) and five children. Mrs. Walsh shared deeply about her couple's experience with infertility, the struggles and frustrations that accompany it, and the joy and deep love that blossomed with receiving their child (from another couple).

Dr. Walsh spoke about the concepts of love and justice, and raised everyone's awareness with his insights on American and Western social values.

Discipline

The program was originally to include several of the second generation for the third session of the seminar; however, they were unable to come. Dr. Dietrich Seidel, Guido Lombardi and Rebecca Keller spoke

important to remember is the distinction between discipline and punishment. In fact, as Pres. Kim mentioned, discipline is love—accepting the children where they are at, giving them something to reach for and making sure they get it.

Another concern that parents had and the second generation has spoken about is tradition. The older second generation, having lived in Korea, brought some of Korean tradition to the USA. One very important thing is respect for elders, including older brothers and sisters. At Belvedere Sunday School all of the younger brothers call their older brothers *hyung* (hyong) and

their older sisters *nuna* (noo-na); younger sisters call their older brothers *ohppa* (o-ppa) and their older sisters *uhhna* (on-na). This is something the Sunday School here is trying to do and would be good if it is done in the home, as it is in the Ang's.

The second generation also feel that it is very important that we learn Korean. It is important so we can understand Father. It is also important for our children that we

learn Korean, because when our children learn a new word they need to practice it. How can they practice if there is no one in their home they can practice with. If we want our children to go to Korea to attend the Little Angels School when they are 12, one of the tests they take to enter is Korean.

Schools

Parents also asked about schools. According to Unification Thought, parents are in the subject position. This means parents need to *love* the teacher who is in the object position. This is especially true for non-Unificationist teachers, because they may not understand their position. There are a few things parents can do:

- 1) Get involved in school activities, PTA, etc.
- 2) Get to know the teacher and keep in contact.
- 3) Become familiar with the curriculum; if there are parts you don't like, talk to the teacher. In many cases you can have your child taken out of class for those parts.
- 4) Get involved with the school board—even run for office.
- 5) Most important, make sure *you*, the parent teach your child the values and content you want your child to know before the school does. The bottom line is that the parents are responsible.

One last thing: the second generation are preparing to come to UTS. This has a few implications for us:

- 1) We need to have unity—mutual love and respect—between the adult first and second generations.
- 2) We need to prepare our own second-generation children to go to UTS. That means *college*—as Guido said, we must prepare financially *now*.



Dr. and Mrs. David S. C. Kim.

Seminar on Marriage & Family - UTS. January 5, 1992



The Unification News encourages you to submit for publication well-written, opinionated articles on topics of interest to the Unification Community. Please enclose a SASE for the return of manuscript photos, and artwork. Send to: Unification News 4 West 43rd St. New York, NY 10036

★ CHURCH NEWS ★ REGION 4 ★

Regional Blessed Children's Workshop, 1991

By B. M. ten Wold & G. Bair

From July 22 to 27, 1991, the Southeastern Region held its first regional Blessed Children's Summer Camp. During a visit to our Bayou La Batre community in spring, Rev. Do Hee Park and his family had urged the Sugiyama's to hold a summer workshop for the children. The Sugiyamas began to pray about it and, from that moment, the Summer Camp seemed to spring into a life of its own.

The whole project flowed so smoothly

exposed to the Divine Principle. Summer camp brought spiritual renewal and helped to strengthen Unification identity and even rebirth for a number of these children. To enhance the teenage experience, however, we want to rent a 24-hour camp this summer, where they can live together for the week. For the younger ones, the day-camp, and playing with new friends in the evening, seemed adequate.

For the parents who came to assist, the week was also a renewal experience: a time to leave everyday pressures and share inspirations, experiences, problems and advice with other parents. In the end, we

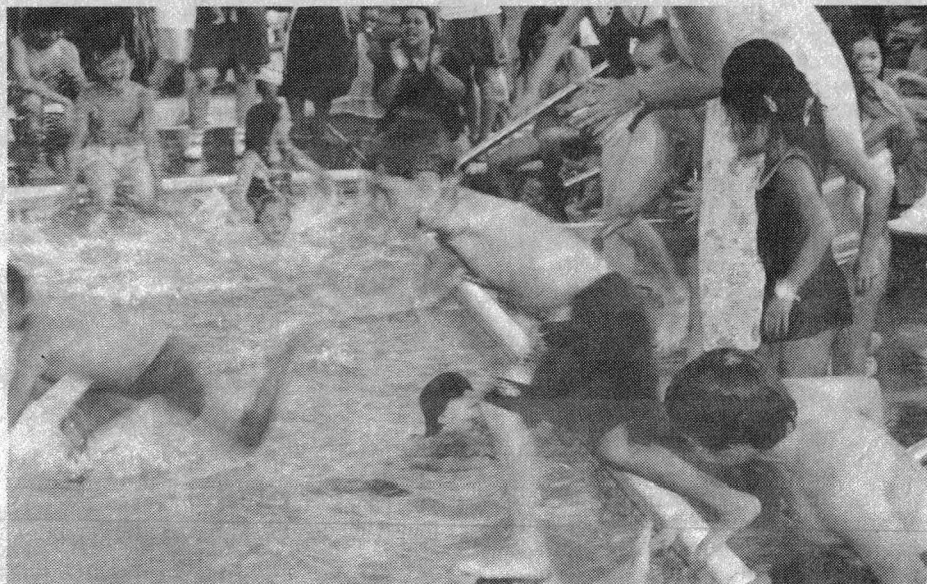
with the tears of the children, as many of them experienced God's heart in a deep way, some for the first time. There were precious tears of repentance and understanding.

We also wanted the children to grow in their awareness of Hyo Jin Moon. The Seniors joined together in creating a patchwork wall-hanging as a gift for him. It was a good way to cultivate more of a feeling for him.

At the end of our week-long camp, the children were begging for it to be extended another week, and for more workshops to be held soon.

In retrospect, I feel it's an urgent necessity for our children's spiritual strength and survival to create circumstances like this summer camp. We need it in order for our children to understand their true identity before heaven, and for them to unite together. As it says in Pledge of the Families, we are "brothers and sisters, *vertically connected*, and flesh and blood of the True Parents, before the New Heaven."

I believe these children grew in that understanding during this brief seven-day period.



The Fund Raising Feast at Summer Camp, 1991 and the swim competition.

from the initial planning to the last program, and was steeped with such inspiration, that those of us who participated were swept along in its flood—especially Motoko Sugiyama, who invested so much prayer, planning and concern into the project.

Our first surprise was the number who registered. We have no large facilities to house large numbers of people. And taking into consideration that many of the children would be 5 or 6 years old, with younger siblings and mothers who would be assisting in the camp, we decided upon a "host family" setup: our families here would host children or families for \$30 per person for the week. The host family would provide meals, including a big lunch for camp, sleeping space, daily transportation, and evening company.

Mrs. Sugiyama prayed a great deal about the "matchings", and this proved to be a wonderful experience in itself.

Our summer camp began on Sunday evening with orientation, and ran for six days from 8:30 until 4 p.m. It was divided exactly—as it happened—into three equal groups of children: the Primaries (ages 5-6), the Juniors (ages 7-8), and the Seniors (ages 9-15). Each group had a mother in charge, with at least two assistants (more for the younger, less for the older).

The day began with morning service and Divine Principle lectures, questions and discussions. During the six days, we tried to cover the entire Principle in a way appropriate to each level. On each of the three levels, the lectures were presented through the week by at least two or more members, for the sake of variety of inspiration, viewpoint and delivery.

The rest of the day was spent with swimming, games, sports, singing, dancing, Korean language study, field trips, entertainment and, of course, arts and crafts. We have a trained professional in arts and crafts in our community. She helped us to plan carefully, shop, prepare and lay out material for a major daily project for each group.

Especially among the teenagers, deep attachments were developed during the course of this short week. Many of the children are isolated from other Blessed children by geography, and aren't regularly

were deeply grateful that God could bless us with such a rich week.

Summer camp closed with a Saturday evening sports festival, a fundraising cook-out and fair to benefit Top Garden School, and a final program where certificates and gifts were presented and the attendees entertained parents with song. It was a blessed week and we are looking forward to another this coming summer.

Senior Group

"True Life, True Love & True Lineage" was the theme and heart of our 1991 Blessed Children's Summer Camp. The idea for this summer camp arose because we felt a need to bind the blessed children together and help them understand their identity as God's very special heavenly family. Blessed children who had never even met before had a chance to really enjoy one another and to grow together.

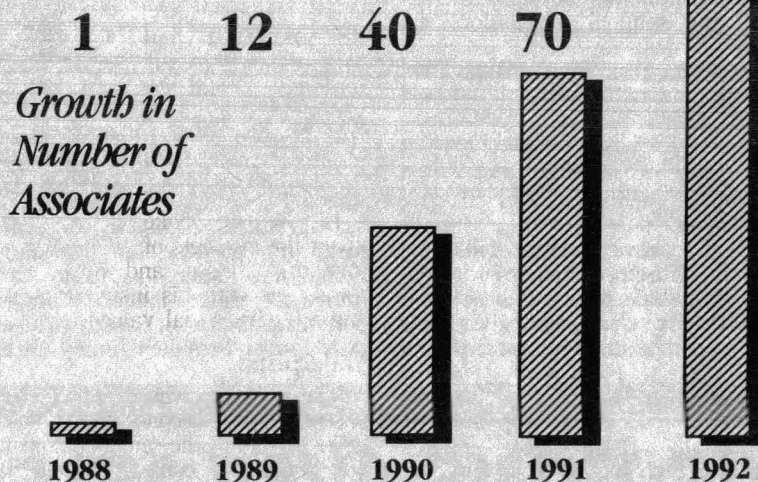
The Senior group began each day with a recitation to Pledge of the Families, setting the proper tone for the day. Many were hearing full Divine Principle lectures for the first time.

A major highlight was lectures by Yoon Myung Park, a son of our regional director and a college-age blessed child. He emphasized the value and responsibility of being a blessed child. Hearing this information from one blessed child to another somehow had remarkable impact and credibility. The children were really moved. He also taught the children the preciousness of the sacrifice the children's parents have made—that they withstood a very difficult course and maintained faith. Because of that sacrifice, these children could be given the unique historical value they were born with. Many of the children then testified that they understood their parents and appreciated them more deeply than ever.

Another highlight for the Seniors was a very special evening prayer meeting, held at South Garden (the home Rev. Moon stays in when he visits Alabama). The evening began with a warm atmosphere of entertainment and laughter. Then the children were divided into groups representing the providential nations. The three oldest children in each group then offered prayers. After that, everyone prayed in unison. Soon the room was filled

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Response to Frontline Production of

This statement was issued by Dr. Mose Durst, Chairman of the Unification Church of America, on February 17 in response to the PBS airing on January 21 of "The Resurrection of Reverend Moon."

In October of 1990, Eric Nadler, a reporter working with Globalvision, Inc. of New York, contacted Rev. Baughman, president of the Unification Church, and asked that the Church cooperate in the production of a *Frontline* documentary on the Unification Church. In a taped meeting, Reverend Baughman explained to Mr. Nadler that the Church had been victimized many times by the media and that before cooperating he required Globalvision's assurances that the show would be fair and objective.

Thereafter, and on several occasions, Mr. Nadler along with his producer, Rory O'Connor, provided written and verbal assurances that the documentary they were to produce would be fair and objective and that they would offer the Church the opportunity to respond to criticism.

With these assurances, the Unification Church fully cooperated with Globalvision, and Globalvision conducted lengthy interviews with Church officials and elders, filmed Unification Church worship services, attended a Church Holy Day celebration, visited the Unification Theological Seminary, and previewed Church audio/visual materials.

As the weeks went by, however, Church officials received complaints from individual Church members of abusive and unfair investigative techniques being used by *Frontline*. Specifically, Church officials became aware of the following facts:

1. Virtually all of the persons Globalvision had interviewed were known to be openly hostile to the Church, and Globalvision had not provided the Church the opportunity to respond to any of the charges of these critics, as they had previously promised. In addition, Globalvision had not contacted most of the numerous reputable scholars and religious leaders who were familiar with the activities of the Unification Church and whose names and telephone numbers had been given to Globalvision by Church officials.

2. A member stated in an affidavit that he overheard a Globalvision cameraman refer to him as a "Moonie nigger."

3. Globalvision sought to intimidate Church officials in an attempt to obtain an interview with Reverend Moon, by stating that if Reverend Moon was not interviewed they would provide the airtime that would have been devoted to his interview to critics of the Church.

Because of the above facts (and others not referenced), Church officials grew concerned that *Frontline's* intent was not to produce an objective documentary on the Unification Church's religious activities,

and that *Frontline's* work with Church officials was nothing more than a ruse to gain access to materials, lend credibility to their efforts and gain the confidence of Church members in general.

On January 21, 1992, the *Frontline* broadcast was aired and the Church's worst fears about *Frontline's* hostile intentions came to pass. What *Frontline* had produced was an unfair, unobjective, and politically motivated attack on Reverend Moon and the Unification Church. The following sections outline many of *Frontline's* abuses.

Ryoichi Sasagawa

The most outrageous charge made by *Frontline*, indeed, the centerpiece of its entire program, is the allegation that Reverend Moon and the Unification Church have received substantial funding from a Japanese businessman by the name of Ryoichi Sasagawa. In a brief inflammatory biography, Mr. Sasagawa is depicted by *Frontline* as a pro-Mussolini Fascist, a war criminal, a gambling boss and the leader of right-wing political organizations. Thereafter it is alleged by *Frontline* that Sasagawa is a secret patron of Reverend Moon's activities in the United States.

In support of its allegations *Frontline* presents Patrick Choate, author of the book *Agents of Influence* (a bestselling expose of alleged Japanese influence on American

"The book does reveal that Mr. Sasagawa has sent hundreds of thousands of dollars of funding to PBS..."

politics), who states, without providing any corroborating evidence, that Reverend Moon "asked Sasagawa to be one of the principal advisors to his church inside Japan."

Though Mr. Choate presents no support for his statement, one is left with the distinct impression that the subject is well covered in his book. Ironically, Mr. Choate's book makes no mention of Reverend Moon or alleges any affiliation between him and Sasagawa. Incredibly, the book does reveal that Mr. Sasagawa has sent hundreds of thousands of dollars of funding to PBS, National Public Radio and WGBH Boston, which produces *Frontline*. According to Choate, his purpose for providing this funding was "aimed to raise American 'awareness' about Japan". Choate also reports that another of Sasagawa's benefactors is former President Jimmy Carter.

Frontline provides no evidence of any kind to support its inflammatory charges concerning Reverend Moon's connection to Sasagawa, which is the climax of its entire program, and on the basis of these charges, *Frontline* endorses a call for "the ultimate congressional investigation" of the Reverend Moon! Should *Frontline* now endorse a call for an investigation of PBS, NPR and Jimmy Carter?

Had *Frontline* chosen to ask the Unification Church, the Church would have confirmed never having received one yen from Mr. Sasagawa.

Hostile "Experts"

Frontline relied on a dubious array of longtime critics of the Unification Church as its sole authority for its charges without providing significant testimony by anyone with opposing views.

A. Lars Eric Nelson

Lars Eric Nelson, a columnist for the New York Daily News, was seen demanding that the Justice Department conduct an investigation to determine if there is foreign ownership of The Washington Times and, if there is, whether it violates the Foreign Agents Registration Act. *Frontline* neglected the obvious and material issue of how Mr. Nelson felt about the foreign ownership of his own newspaper. *Frontline's* failure to address this issue with Mr. Nelson is consistent with the racist bias of the program—what is acceptable for white newspaper owners is not acceptable for Oriental owners.

B. James Whelan

James Whelan, former editor of The Washington Times, alleged for *Frontline* that *The Washington Times* is controlled by Reverend Moon. Not mentioned was the fact that James Whelan admitted, during a sworn deposition, that the reason he was fired by *The Washington Times* was because he asked for his salary and benefits to be doubled—including a demand for a new Lincoln Continental every two years and paid-for membership in five private clubs. Again, instead of testing the credibility of Mr. Whelan, as any unbiased journalist surely would, *Frontline* presented his allegations uncontested.

C. Michael Warder

Michael Warder, former publisher of *The News World* newspaper, who left the Unification Church in 1979 for, as he himself stated, "personal reasons", alleged that *The News World* was totally controlled by Reverend Moon. By contrast, in December of 1978, then Lt. Governor Mario Cuomo had this to say about *The News World*:

"You have produced a worthwhile, accurate, straightforward and widely read daily.... And you did it with journalistic integrity, in an era of unprecedented controversy surrounding any form of highly organized religion (and especially ones that appear to be working); that integrity has been carefully scrutinized and tested. You have passed that test, you have been vindicated as independent, intelligent and honest."

If *Frontline* intended to present an objective account, why did they not present other points of view, such as Mr. Cuomo's, or those of Ed Koch, who was a featured columnist of the paper?

The complaints by Warder, Whelan and another former Washington Times employee, William Cheshire, seem to presume that the authority granted white newspaper owners is not granted Orientals. Would anyone be shocked or outraged if the white owner of a major newspaper wanted a voice in the editorial posture of his own newspaper?

D. Daniel Junas

Supporting the Choate allegation about Reverend Moon's connection to Sasagawa, *Frontline* introduces Daniel Junas, who is billed as the author of an upcoming book on the history of the Unification Church. Mr. Junas's only known public credential is as author of an article entitled, "Reverend Moon Goes to College," which appeared in a publication called *Covert Action*. *Covert*

Action can not be found in a traditional public library. It is distributed through "revolutionary" bookstores. The publication's stated goal is to be "a permanent weapon in the fight against the CIA, the FBI, military intelligence, and all the other instruments of U.S. imperialist oppression throughout the world."

Mr. Junas himself seems opposed not just to military intelligence but to intelligence in general, with fanciful claims such as that the Unification Church was founded by the CIA, and that Reverend Moon's "front-man" in Japan was former Japanese Prime Minister Kishi!

Globalvision passed up respected scholars such as: Professor Lawrence Tribe, Dr. Martin Marty, Dr. Joseph Fichter, Dr. Lonnie Kliever, and Dr. Gordon Melton—all of whom possess in-depth knowledge of the Unification Church and Reverend Moon—and instead chose Mr. Junas.

E. David Finzer

David Finzer is seen on camera alleging a conspiracy involving Reverend Moon and the "Moon organization" to misuse funds controlled by a non-profit organization. Finzer's allegations were presented by *Frontline* as yet another example of "the Moon organization's" attempt to polish Reverend Moon's image. *Frontline* failed to report, however, that during 1991 these same allegations were the centerpiece of a highly publicized lawsuit filed by Finzer against Reverend Moon, the Unification Church, The Washington Times and several others, and that Finzer's lawsuit was summarily thrown out of court by the federal judge. Also not reported by *Frontline* was the fact that Finzer and his attorney, Ford Greene, are awaiting a hearing on whether they will be forced to pay penalties for filing a frivolous lawsuit. *Frontline* was informed in writing by Church attorneys of the dismissal of Finzer's lawsuit during the production of the program. Globalvision's conscious exclusion of this information is far below accepted journalistic standards.

F. Marv Kammerer

The South Dakota cowboy appearing at the outset of the show is named Marv Kammerer. Mr. Kammerer is not the typical pro-American rancher that *Frontline* presented him as; in fact he happens to be an activist with the "Black Hills Coalition for Peace," a radical political organization. This group strongly opposed the Persian Gulf war and Kammerer himself referred to the American soldiers serving in Kuwait as "mercenaries". To protest South Dakota Senator Larry Pressler's support of the U.S. troops in the Persian Gulf, Kammerer was reported by local newspapers to have deposited a "body bag" in the Senator's office. As part of his agenda, Kammerer sought to undermine the patriotic demonstrations in South Dakota in support of the troops by his bigoted attacks on the participation of Unification Church members.

Frontline misrepresented Mr. Kammerer and his motivation for attacking the Unification Church. A true investigative report would have disclosed Kammerer's affiliation with a radical protest group and disclosed his ulterior motive for attacking Reverend Moon and the Unification Church.

Dishonest Journalism

A. Deliberate Misquoting of Congressional Documents

Frontline deliberately misrepresented the findings of the 1978 Subcommittee on International Organizations (the Fraser Subcommittee). The narrator states: "Moon was the key figure in an international

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'The Resurrection of Reverend Moon'

network of organizations engaged in economic and political activities." The text of the Fraser report says: "that he was the key figure in an international network of organizations engaged in economic and political as well as religious activities" (emphasis added). This intentional omission by *Frontline* was made to support its underlying false premise that Reverend Moon's primary objective is political power and influence.

B. Deceptive Use of Archival Film Footage

1. *Frontline* presented a newsreel clip of left-wing Japanese students protesting the signing of a 1960 agreement which allowed U.S. troops armed with nuclear weapons to be stationed on Japanese soil. The narrator states, "Japanese business and political leaders moved to quell the unrest as brigades of right-wing students staged counter-demonstrations. Sun Myung Moon's Japanese followers soon took to the streets as political activities on behalf of conservative business interests became central to the Unification movement."

Frontline showed rioting left-wing students and then gave the impression that the footage of these violent protesters was footage of Unification Church members. Beyond such contrived manipulation, *Frontline* presented no footage, evidence or testimony supporting this allegation. There is no such evidence—it is a false accusation.

2. Reverend Moon is shown on camera addressing a rally protesting his indictment in November 1981. The narrator states, "While waging its global war of ideas, the Unification movement was also fighting another battle to overcome the stigma of Moon's 1982 conviction for tax evasion. To clear his name, Moon launched a campaign termed the New Birth Project..." The whole notion of a "New Birth" campaign is a complete fabrication by *Frontline*.

Nevertheless, *Frontline* used film footage from November of 1981 taken prior to Reverend Moon's conviction and represented it as proof of the Unification Church's launching of a campaign to "clear his name" after he was released from prison in 1985. This demonstrates *Frontline's* cynical fabrication of the entire "New Birth" story line.

3. The narrator states, "Finally, Reverend Moon also refused to talk to *Frontline*..." as Reverend Moon is seen on camera in an airport walking by without comment. In fact the footage shown by *Frontline* was filmed in October 1981 and was deceptively used (twice) by *Frontline* to give the impression that Reverend Moon was rebuffing their requests for comments.

[There were several other instances of *Frontline's* deceptive use of archival film footage in addition to those referenced above.]

C. Misappropriation and Misuse of Audio/Visual Materials

The Church initially provided Globalvision with various audio/visual materials including photographs and video tape masters of various Church activities. These materials were provided to Globalvision for review purposes only and Globalvision was advised in writing that in no event could any of the materials be used in its production without, in accord with U.S. copyright laws, obtaining proper releases from the subjects of the tape. In spite of this admonishment, *Frontline* used substantial portions of the footage without permission, without obtaining proper releases from appropriate persons, and without giving any credit to the copyright holder (the Unification Church).

Indeed, approximately 15% of its fifty-five minute production consisted of footage used without permission taken from Church archives. In addition, as is the standard practice in the industry, *Frontline*

provided no compensation for use of these materials. The Church on several occasions, directly and through its attorneys, requested the return of these misappropriated materials; however, *Frontline* has refused to respond.

D. False Claims Regarding Government Investigation

Frontline stated that after the Fraser committee completed its investigation, no government agencies investigated the Unification Church. *Frontline* implies that because of Reverend Moon's support of Ronald Reagan, the government turned a blind eye to possible illegal activities of the Church. However, during the four years following the Fraser committee report, the Unification Church was the subject of major investigations by the INS, the IRS, the Justice Department, the SEC and several other government agencies, including the U.S. Congress, and was found to be operating within the law. The Unification Church is without a doubt the most investigated church in the history of the United States.

E. Misrepresentation of Reverend Moon's Conviction for Tax Evasion and Efforts to Obtain a Pardon

Frontline went to great lengths to remind viewers that Reverend Moon was convicted of tax evasion. *Frontline* then depicted the efforts made by thousands of civil rights advocates and various prominent politicians who voiced their concern over the unjust treatment accorded Reverend Moon as being nothing more than a "PR" campaign orchestrated by the Unification Church.

Rather than addressing the substance of the outcry that followed his conviction, or the reason certain public officials endeavored to help Reverend Moon obtain a pardon, *Frontline* attempted to deceptively discredit Reverend Moon and the Unification Church even further. This is not investigative journalism, but merely another example of *Frontline's* politically motivated manipulation of the facts.

Not reported by *Frontline* was the fact that the Reverend Moon was sentenced to 18 months in prison for failing to pay less than \$8,000 in taxes alleged to be due over a three-year period (less than \$3,000 per year). These facts alone would have served to explain the indignation of prominent public figures who supported pardon efforts on behalf of Reverend Moon.

Racism And Religious Bigotry

A. Use of the Pejorative Term "Moonie"

The narrator of the show is heard saying, "These are the images many still retain of Moon and the 'Moonies', as his followers once called themselves."

The word "Moonie" was coined by critics of the Church and has been used by the Church's detractors in much the same way as the words "nigger", "kike", "fag", etc. have been used to dehumanize other minorities. *Frontline* was informed by Church officials, various prominent non-Church members and by hundreds of concerned members of the Church that use of this word was unacceptable.

Church officials provided O'Connor and Fanning official denunciations of the usage of "Moonie" by the New York Times, Reuters, the NYC Commission on Human Rights and various publishing houses. Rory O'Connor himself, in a radio interview on National Public Radio before the show aired, went so far as to acknowledge that use of the term is improper and that it would therefore not be used in the show. However, consistent with many of his other assurances, O'Connor lied.

After promising to refrain from such derogation, *Frontline* utilized the pejorative term "Moonie" in the program numerous times. This is a reprehensible standard of journalism for public television or for any medium. Further, the preferred term, "Uni-

ficationist," was not used in the program.

B. Disrespect towards Church Tradition, Teachings, and Religious Activities

The narrator treats Unification Church beliefs and history in a brief, derogatory fashion. Church history is referred to as "lore," Jesus' call to Sun Myung Moon is mocked, Reverend Moon's tortures at the hands of Japanese forces in Korea and North Korean communists are dismissed as "claims." Unification theology is pigeonholed as "theocratic ideology," and the

"Support its underlying false premise that Reverend Moon's primary objective is political power and influence"

integrity and significance of the Unification Church is undermined and dismissed. Bona fide religious activities, which make up the overwhelming majority of projects initiated by Reverend Moon, go unreported by *Frontline* in order to further *Frontline's* deception.

By suppressing the relevance of religious faith upon the lives and activities of Unification Church members, *Frontline* demonstrated a bias against religious faith in general and a particular bigotry against members of the Unification Church.

C. Racism

Frontline's major theme was that the Reverend Moon and the Unification Church are agents of influence for Korean and/or Japanese interests. *Frontline* was produced, directed and researched by Caucasians. The producer's apparent bias and hostility toward Japanese and Koreans is reminiscent of the "yellow peril" syndrome of the post-WW II era.

Without a shred of evidence of any kind, *Frontline* attempted to fabricate a conspiracy between Reverend Moon and the very worst elements of Japanese society: war criminals, Mafia, right-wing extremists, fascists, and gamblers.

Frontline sought to access, inflame and exploit the current and increasingly prevalent anti-Japanese sentiment and to then direct it against Reverend Moon and the members of the Unification Church. The consequences of *Frontline's* unconscionable actions can only lead to misunderstanding, fear, prejudice and hostility directed toward members of a religious minority and their families. The days of state-sponsored pogroms ought not to be resurrected by

Frontline nor funded by the federal government.

About the Attackers

Further evidence of *Frontline's* disregard for objectivity can be seen in the credentials of the reporter and producer of "Resurrection." Eric Nadler and Rory O'Connor are not typical newsmen. Their backgrounds reveal consistent promotion of the anti-American agenda of the radical left.

A. Eric Nadler

While an editor of "Penthouse Forum" in 1986, Nadler was a vehement critic of the Meese report on pornography and, while on the Penthouse payroll, followed the commission hearings around the country in an effort to make a public mockery of the proceedings. In a *Chicago Tribune* interview at the time, Nadler condemned the Meese commission for including "...a Catholic priest who believes that pornography is a sin." Nadler is also a regular writer for *Mother Jones*, a major leftist magazine on politics and culture.

B. Rory O'Connor

Over the years Rory O'Connor has been active on the far left of all the major issues. In 1983 he co-authored the book, *Nukespeak*, wherein he advocated the abolition of all nuclear energy. *Commentary* magazine described *Nukespeak* as follows: "...it not only makes no pretense to objectivity, its authors and compilers seem to believe they can destroy the nuclear power movement magically, by incantation."

In 1987, O'Connor visited Nicaragua and returned with the decidedly anti-contra piece, "Letter from Managua: In Nicaragua the Soldiers Write Poetry, but Even Children are Well Versed in War" published in *Vogue*, in which he promoted the American left's romanticization of the communist regime.

Nadler and O'Connor together were the creators of "South Africa Now," a weekly half hour TV magazine show which was considered so biased that even PBS pulled it from most markets after public outcry.

Conclusion

Even this cursory review of the *Frontline* program, "The Resurrection of Reverend Moon," indicates that it was not objective.

The value criteria upon which its creators based their selection of information and spokespersons appears to have included: favor toward the political far left; antipathy toward religion and religious motivation; antipathy toward Japan and Korea; committed public opposition to the Reverend Moon and/or Unification Church; and cynicism toward the themes of patriotism and traditional American values.

For further information, please write: Mr. Peter Ross, HSA Public Affairs, 4 West 43rd Street, NY, NY 10036.



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INTERNATIONAL EXCHANGE PROGRAM



Porto Velho, Brazil: My 40 Days on the Amazon

By Dorit Smith

Brazil is a very big country, and my town Porto Velho is in the southern part of the Amazon, in the rain forest by the Madeira River, a small gold-mining town with many poor people. There are many problems with sickness (malaria, hepatitis, cholera) and the morality is very low—much prostitution and people getting married two or three times.

There is a great lack of good education, and it is very hot and humid there, since it is close to the equator.

Aaron, my six-month-old son, and I stayed at the Unification center with Ademar and Carol DaSilva. The house is under construction, so everything is very basic compared to the American standard, but it is very nice compared with other houses in Porto Velho, and Ademar created a beautiful garden around it. Ademar and Carol have been there for two years, and have had to make a completely new foundation, restoring many failures from the past.

Carol has made many friends through teaching English privately. She even teaches the governor's wife and son. Her

students also include professors, teachers, an architect, nurse, and others.

These English students are really becoming their close friends. They all know about True Father and the Unification Church. I met all of them and they all saw pictures of my husband fishing with True Father, tuna

two English students, and one professor of Nursing all heard the introductory lecture in our house, and they saw the "Peacemaker and Unifier" and "Ocean Challenge" videos.

All four want to study Divine Principle with Ademar. One of the English students

girl, Yanna. Carol had a long labor which was very expensive, so they had to borrow money from friends to pay. Inflation is so high, that it is almost impossible to save. They just barely survive from day to day eating rice and beans, vegetables and fruit, and a little meat.



Brazil: Cademar and Carol with baby Yanna (standing) after giving a DP lecture to the guests. New Zealand: Denton and Dorit with their family for Christmas.

fishing in Gloucester, fish farming at Aetna Springs, and our family. The best witness was Aaron. They all loved this little smiling boy.

They really received me as a representative of True Parents with so much love and curiosity, that I felt the good foundation of hard work and love laid by Ademar and Carol.

Ademar was very supportive. We visited the university together and one English professor invited us to talk to his graduating class twice. This English professor,

took me to a high school where he teaches, and I had the chance to speak to four classes. He translated for me and a couple of students want to hear more. He also took me to the police academy, where I met the teachers and principal. We had a good discussion about education, and he invited Ademar to come back another day.

All developing countries need so much help, especially with education. America and our members have a big responsibility.

While I was in Porto Velho, God blessed Ademar and Carol with a beautiful little

Still they are always serving, giving to and loving neighbors, friends, and others around them.

One Baha'i couple has helped a lot. We went to worship with them one Sunday, and another Sunday we showed them the "Peacemaker and Unifier" video, and they are coming to respect True Father and Unification Church more and more.

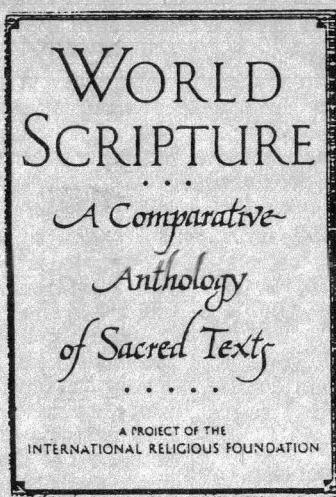
I pray that Heavenly Father can accept this condition for America and Brazil and eventually for the Heavenly Kingdom on earth.

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

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

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HOMETOWN FOUNDATION

Working with the Power of Prayer

By Chris Bihary

Prayer is the foundation of our life. In prayer the fundamental condition to relate to our course of *tang gam* or ancestral indemnity is a daily function which gives us the lifeblood for accomplishing the establishing of True Love. The life of a religious person is full of prayer: the reflective repenting for shortcomings, and the commitment to accomplishments of salvation or restoration for true relationships.

Prayer is spiritual air which our spirit self can live on to do good actions. Through prayer we create or purify an environment through which we can clearly follow the restoration path before us. Without prayer it is like a foggy day, glum, gloomy and filled with a desperate queasiness. When one has no prayer it is like a boat floating downstream on a river without a paddle or rudder. If it happens to be a day when much indemnity can be paid, or to restore something, we need the power of prayer to steer us in the proper direction. Through prayer we can feel the confidence and true pride in going the faithful and righteous way, but more importantly it is the strength that can cut through the spiritual world which is before us.

During this past Christmas season, I had the opportunity to work in a mall. More than for total monetary result, I wanted to lay a good foundation for my hometown. I was to be away from my family for 50 days, which would allow me to focus on work, prayer, study, family visits.

As was the case of many brothers and sisters, this was a time of great indemnity. Many heavy conditions, like car accidents, breakdowns and personal injuries, were showing us that any member following Father's way of going to hometown needs spiritual support and conditions in order to be successful. As for me, I was attacked in many ways: first I contracted a severe cold—which became bronchitis—and laryngitis—and being the booth sales manager with no other support, it is hard to sell when you are so sick. Then my transmission blew out on my car, which in a way blocked or put a strong barrier in my path.

Before me, the battlefield

Only through prayer and study conditions could I make it a victorious way for these 50 days. I would like to say that always in making yearly, monthly, daily campaign goals, it is important to set prayer foundations. As individuals we pray for accomplishing ideal perfection of mind and body oneness and the preparation for establishing an ideal husband-wife relationship which will grow to the establishment of a True Love family, clan, community, nation, world and cosmos.

Before me lay the battlefield, with the spiritual foundation of my accomplishments I could set up with faith that if I endure through the hardships, victory would come. I was starting at the bottom with the manager of the Sears store calling for my replacement, with accusations of sloppiness and mistrust of salesmanship. I thought very deeply about this, saying, "I don't need this; I am only here voluntarily."

Hometown providence is not an individ-

ual course; it is the extension of the family and the clan. So I called my wife, and after conferring with her I felt the power of the family prayer to go beyond any hardship which might come to me. With my wife and two boys and my own prayer to find God's will, I found untold strength to persevere through any physical or mental difficulty.

Then I received the information about how my two little boys—with the best of good intentions—were taking care of my prize Japanese koi—overfed them—and terminated about eight lovely fish. I knew their heart was bonded to help me be victorious, and whatever happened it was just another testing of an unconditional attitude of heart.

Working at the Sears, I was constantly under mental attack by the manager who I considered to be like Laban, who would call my superior or make comments directly to me. Without any words of rebuttal or defense, I knew I had to persevere and serve him in order to go the way of victory. Uncle Laban is a great way to pay indemnity. Without him, how can one set up the eight-stage course pattern of winning the blessing? Becoming my "enemy", I had only to go the way of service as a servant of servants, to winning his heart and becoming his "adopted son." Even though this would take time, I knew that it would not be long.

This is the faith power of Principle. Eventually becoming his mentor or parent, where he could look to me for spiritual guidance and understanding, I had the daily plan of prayer and service to win his heart and produce good results. But Uncle Laban's are as tough as nails—don't ever forget it. It is never an easy way. Always it is just a little bit harder than the last time you accomplished foundation-setting, but with love and prayer you manage to go through it.

Winning the blessing

So, as the conditions and the passing of providentially set special days mounted up, little by little I could feel the elevation of resurrection. The spies and accusations coming from Uncle Laban were difficult, but tolerable, because prayer power and forgiveness are a strength-builder for spirit power.

In the end, I became a model associate for Sears. Known as Mr. Sears, in that I was the first person at the door, I would greet and pray for each customer entering the store. Internally, even though they were not buying from me, I prayed that they could find the needed purchase within the store. I earned the respect of many of the employees and was often asked by some supervisors for guidance in dealing with their trainees. This included the problems they were having with their directors.

On the last day of work, Uncle Laban even bowed his head to me, asking me to forgive him. He humbly asked that, even though he said many things to others about me, and I never talked back to him. This he admired, as no other person under him before could endure such hardships. He also was grateful that I accomplished my set goal, which he had felt I could never make. Through this he said he experienced a growing of his own heart in relation to others. He said I should run for public office, and that I would surely get the winning votes from anyone who came to know my good Christian diplomacy.

At that time, I really felt the love of God sweep over me, not just by his affirming words of blessing, but actually feeling the love within my body! It is the greatest feeling, like setting the all-time homerun

record in baseball, or pass receptions in football, when you get the reward of God's love. I know that passing through all the hardships, I can stand with my hometown foundation set for a substantial Providence for the Start.

In the short three days before returning to my family in my mission city, I spent a most valuable time witnessing to family and friends.

Through the foundation of the victory at my work, I could testify about True

Parents' course and relate it to mine in terms of its pattern. I could also testify how real the power of prayer is in allowing the spirit to go the way of restoration. Truly, restoration is salvation, for with it come the true proper relationships.

Now is a time for real, deep and meaningful relationships with family and friends in the erection of Tribal Hometown. I urge that as you go forward to progress your individual paths in your hometown, you set the proper conditions. Follow the way of restoration and with the power of prayer it will not only clear and prepare the way to go but give you the strength to accomplish the needed results to secure it.

In closing: prayer with repentance and service is our beginning for connection to true-love life. To make True Parents and salvation a real, substantial, living reality, we need to find our *tang gam* and bring victory through service and perseverance. Prayers for larger things rather than just our own situations will always bring the greater fortune. Now more than ever, the power of family or clan prayer is so important as the hometown tribal providence is progressing.

I encourage the power of collective prayer by not only your family but together with your relatives for the success of hometown, tribal salvation, and that of USA and the world revival as well. God bless you and my prayers to all.



Chris Bihary.

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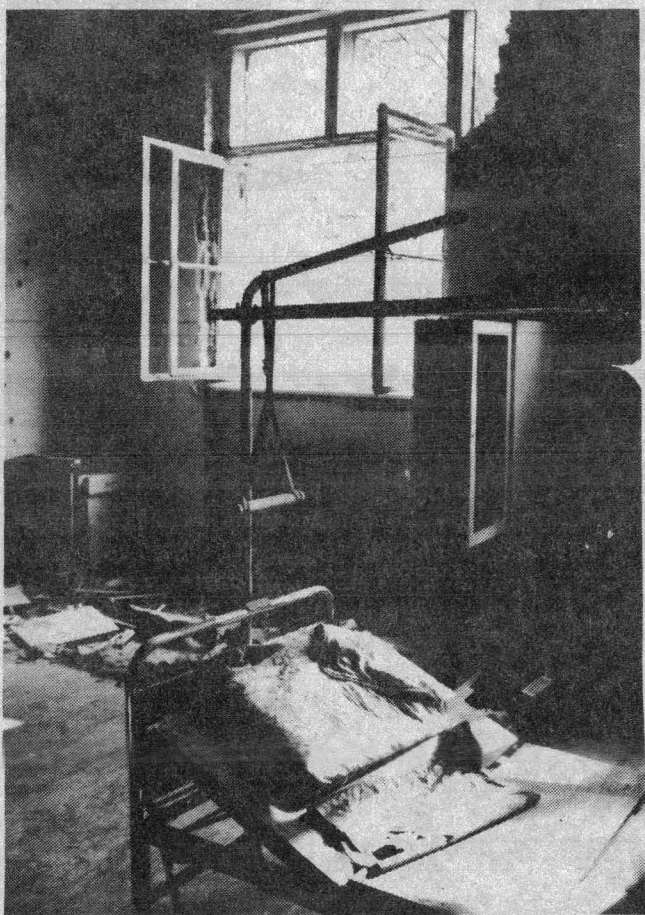
INTERNATIONAL RELIEF AND FRIENDSHIP FOUNDATION

IRFF in Eastern Europe: Working Forum Ost: Helping War-torn Croatia

BY THE IRFF STAFF

Forum Ost was established in Vienna in 1984 to educate the European public about the dangers of communism and to overcome it through peaceful, more constructive alternatives. Since the fall of the Berlin Wall and the subsequent opening up of Eastern Europe, Forum Ost has been re-oriented with a focus on providing humanitarian aid to formerly communist societies. Bulgaria, Hungary, Romania, and Yugoslavia have already been helped. Since June 1991, Forum Ost has been formally representing IRFF in Austria.

Among all the countries of Eastern Europe, the transition to democracy was most violent in Yugoslavia. Despite great cultural diversity, the nation had held



OSIJEK: One of the hospital rooms

together for over seventy years, due in part to former President Tito's iron-fisted 35-year rule. The sudden changes in Eastern Europe, however, and the subsequent resurgence of racial and ethnic demands for self-determination, radically altered the picture. Fighting broke out, and Serbs, Croats and Slovenes moved to their respective republics in fear for their safety. Hundreds of thousands of displaced people fled their villages.

Eckhart Riehl, President of Forum Ost, decided to visit Croatia to bring a shipment of relief supplies and to see how his organization could be of further assistance. Eckhart and local IRFF coordinator Rudolf Maier arrived in the war-torn city of Osijek in eastern Croatia on the evening of November 2, some hours before a bombing attack left the streets strewn with glass and other debris. They were welcomed by the President of the University of Osijek, who



Eckhart Riehl and Rudolf Maier

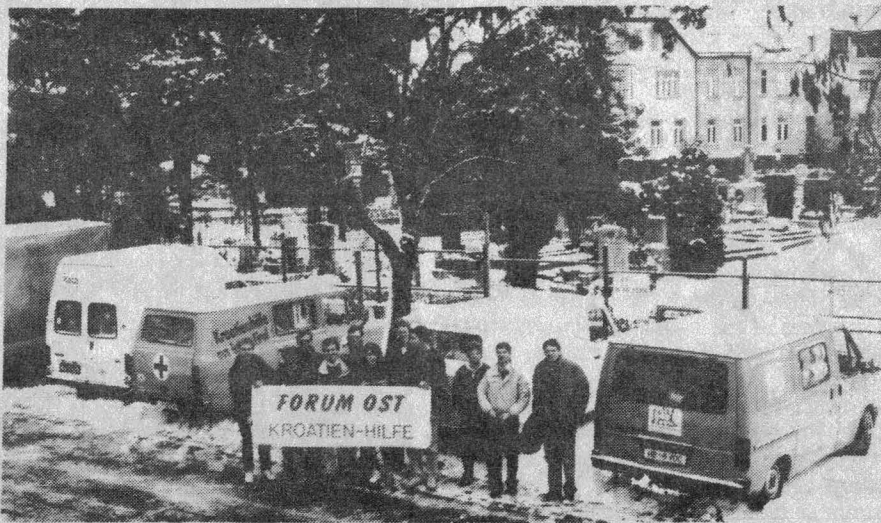
had attended a PWPA conference last April. He expressed his appreciation to the two visitors for coming at such a difficult time.

The party then drove to the Hospital of Osijek where about 500 invalids are being cared for in the cellar. Usually there are three times as many patients, but since the hospital was hit several times by shells, many had to be evacuated to other hospitals. The doctors and other hospital staff were very grateful for the delivery, which included baby food, children's clothes, and toys. "We gave a big toy elephant to a six-year-old boy. He was so happy! Later we heard that his parents had disappeared in the conflict half a year ago," Eckhart recalls.

The next day, the university president spent the whole morning showing Eckhart and Rudolf his bombed town. In the city center, every house was damaged. Afterwards, the chief doctor led them through the rooms of the hospital which had received more than two thousand wounded, some of them dying, since the beginning of the hostilities.

Forum Ost made a donation toward the renovation of the University of Osijek. Dr. Aleksandar Solc, the rector, expressed his appreciation to Eckhart for his courage in visiting the city while it was under heavy shelling, and commented that "humane support and understanding are more valuable to us than material aid no matter how much we need it."

An article in a popular Austrian newspaper about Forum Ost's work led to numerous calls from people wishing to donate warm clothes and other goods. In this way, many good contacts were found who volunteered to help with preparations for further trips.



'Forum Ost' members ready to set out for Croatia

REPORT FROM CROATIA

FROM REPORTS BY ECKHART RIEHL

Our second trip to Osijek was really like a miracle. On Sunday, December 8, we stayed overnight in Pecs, Hungary. We phoned the director of the University in Osijek. He was in the shelter and told us not to come into the besieged city—his own house had just been hit by a bomb. The next morning, we came to the border and the military and the people there encouraged us to go to Osijek. The night had been completely silent, so the way would probably be open. We had the feeling it



OSIJEK: A bomb-damaged building

was best to go ahead. We had to take several minor roads in order to enter the city by a safe route as it was encircled by the Serbian army on three sides.

We organized five buses and thirteen helpers and entered Osijek with about \$25,000 worth of medicine as well as food, clothes and other aid. As you can imagine, the joy was great. It was a beautiful, sunny day and I did not hear any shooting all the time we were there. Of course, we did see a lot of damaged houses and places, but we could also really feel strong spiritual protection and encouragement for our work.

Third Trip

On December 22, we returned to Croatia with food, Christmas gifts, warm clothes and medicine. For this third trip, we collected a lot of good warm clothes and Christmas parcels to distribute to the over four thousand refugees from Vinkovci and Vukovar who are in Djakovo (near Osijek) about ten miles from the frontline. We also prepared Christmas parcels for refugee children in Zagreb. In Vienna, a teacher from Zagreb helped us to arrange all the goods we had collected; she got so inspired that her whole class, including many of the parents, were soon helping to make nice parcels for

ng Together for a Brighter Future



DJAKOVO: A Croatian soldier lends a hand

distribution to more than four hundred refugee children at three Christmas celebrations.

Our movement in Yugoslavia under Rudolf Maier is also very active and sends IRFF contacts to Vienna to help prepare the goods—putting them into boxes in the right order and labelling them in the Croatian language and so forth. There are a lot of good people who want to become IRFF members in Croatia.

Doing this work, people become so inspired and want to do more. It is amazing what has been happening in

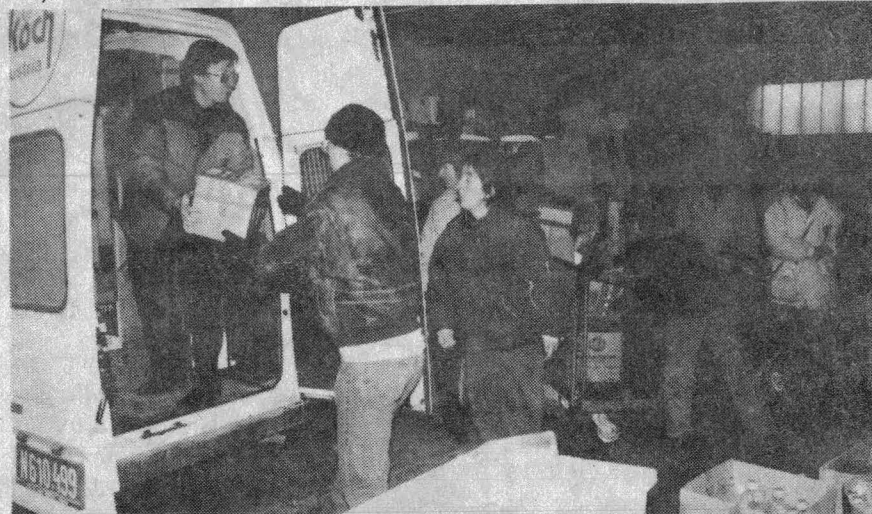
these last weeks. In Austria, several schools are cooperating to collect food, clothes and money. Because we are working on a personal level, people trust us and they can see what has already been done because of our documentation.

Future Plans

I do not want to only bring aid but also to develop certain projects. Next August, we will invite about fifteen children aged from ten to fifteen, from different eastern European nations, to Seebenstein in Austria. They will be taught art (music and painting), German language and sport, and also an interreligious vision that incorporates the values needed for democracy. We will find teachers in Austria and invite children in cooperation with schools in the different nations. We will also find host families in Austria so that friendships between the nations can be established. At the end, we will all meet up together again and share. The pupils should get ideas on how to help build up their own countries. Then, we will see how we can be of help and work together for a higher

purpose. In this way, I hope we can work for a better future society.

I also plan to establish contacts between farmers in Austria and Romania in order to develop a model agricultural project for Romania; I will start in spring with an excursion to Cluj. Of course, our aid program will also continue—recently a village fire department collected supplies for Croatia which we will soon bring to the city of Varazdin. As soon as possible, we want to help the Serbs also.



Volunteers help to unload the goods

Aid to Romania: IRFF Italy On the Move

In March 1991, IRFF officially opened a branch office in Italy. Mr. Massimo Trombin was appointed Executive Director and began to establish an advisory board with the help of some Italian RYS graduates. Several chapters of an IRFF Friends Club were founded and a new magazine, Senza Frontiere, began publishing in January 1992.

Once a basic network was in place, IRFF Italy decided

to initiate a relief program to Romania and other Eastern European countries. In November and December, several IRFF associates began a collection of goods for Romania. An RYS alumnus, Father Maurizio ("Uncle Baldo"), mobilized his parish to collect sixty boxes of goods, while another parish donated a large quantity of materials through a visiting Romanian volunteer. Altogether 260 boxes of clothing, 65 boxes of food, 32 boxes of medicine, 28 boxes of toys, 18 boxes of school materials, 16 boxes of shoes, and 27 boxes of other goods were collected. The Salvation Army was kind enough to provide storage space until the goods were ready for shipment.

On December 23, the truck left from Seregno for Bucharest. Besides the materials mentioned, the truck also brought goods that had been collected by the "Movement for Life" with the help of Sergio Trevisiol and Sergio Valgoi, members of the IRFF Friends Club. The truck arrived in Bucharest on December 28. IRFF Italy volunteers, Luciana Romecchiani and Giuseppe Gesualdi, organized the distribution of the goods to the Colentina Hospital, the Casa de Copii orphanage, and the parish of St. Elena. A second truck, carrying food, was later sent to Bucharest in cooperation with the Salvation Army.

After visiting Romania and seeing the results of decades of totalitarian rule, Massimo felt that, beyond the provision of basic necessities, the people of Romania need real development—the opportunity to utilize their capacity for creativity



Massimo Trombin with Captain Paolo Longo of the Salvation Army

and innovation to bring long-term improvement to their country. More than food and medicine, constructive models are needed. Therefore, IRFF Italy plans to send volunteers with professional skills to Romania, and to establish a vocational training program there for handicapped children. The next shipment of relief goods, which will focus on medicines and hospital equipment, is scheduled for April.

IRFF Italy has also initiated other projects. At the end of last year, food distribution was begun for immigrants, refugees, and elderly people who are living in Italy; over seven thousand meals have been served so far, and soup kitchens will soon be opened in Milan and Rome. One of the IRFF Club coordinators, Franz Kerschbaummayr, organized a transport of relief items to Croatia in January.

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Materials awaiting transport to Romania

U.S.A. Uncovers 'Diamonds' of Service in Oakland

By Bret Moss

While United to Serve America is not a church organization, the church fully supports its family-oriented goals and activities, and encourages all members—and all Americans—to support U.S.A. programs.

A nationwide campaign to stimulate American volunteerism kicked off its work in northern California on a recent Saturday night in Oakland. The event, including a symposium on "Youth at Risk" and an awards celebration, marked the beginning of six such events to be held in Northern California by the end of April.

Nationwide, United to Serve America (USA) will reach these cities to bring unity among individuals, schools, churches, community organizations, and civic leaders facing the common challenge of building character and values in our youth.

U.S.A. is a joint project of the American Freedom Coalition and the American Freedom Foundation, in cooperation with grassroots service organizations throughout the nation. The symposium and awards celebration in Oakland was hosted by Rev. R. T. George of the Antioch Missionary Baptist Church. Saturday's gathering included a diverse crowd representing various ethnic, cultural, religious and political backgrounds. The keynote address was delivered by U.S.A.'s national

co-chairman Dr. Donald Sills, president of the Family Entertainment Network.

The purpose of U.S.A. is to create ways to identify worthy leaders and organizations, provide forums which will broadcast the good news of their efforts, and find unselfish ways to prosper them through networking volunteers and resources.

Diamond Award

The U.S.A. Diamond Award was envisioned to lift up the individuals and organizations across America who are already achieving success in the battle to save our youth who are at risk. These are the "diamonds" of our communities.

Among those honored Saturday night in Oakland were gang prevention programs, a church, and the police department.

Eleven organizations received the Diamond Award Certificate for outstanding service to our youth. The agencies honored included:

Big Brothers/Big Sisters of the East Bay, Black Women Organized for Educational Development, Boy Scouts of America, Boys and Girls Clubs of Oakland, Center for Urban Black Charities, Center of Hope Community Church, East Oakland Youth Development Center, Just Say No, Oakland Police Activities League, Oakland YMCA's Youth Service, and YWCA of Oakland.

how she effectively approaches her students with a parental heart. Minister Brandon Rheems shared about his work with the Mayor's office in developing a gang prevention unit at his church. Officer Dixon of the Oakland Police Activities League shared how difficult and rewarding it is to bridge the gap of understanding between youth and police who really care about them.

The symposium culminated with a dramatic appeal, from James Sweeney of the Center for Urban Black Charities, for the community to address issues facing the African American male.

The evening celebration featured the



Dr. Don Sills with coordinator, Rev. Do Wan Kim at the Oakland revival. Rev. John Lane and Bill Bechtel commend the Diamond Award recipients.

In the afternoon, the symposium featured speakers representing the perspectives of the family and school, the church and the community in youth character development. The symposium proved to be stimulating and engaging. Each speaker presented their own testimony of what it takes to make a difference in the lives of our youth today.

Highlights of the symposium include Annie Green, who works in Juvenile Hall in Alameda County. Annie told her story of

Echoes of Antioch gospel music, the U.S.A. theme song, the awards ceremony, and a surprising keynote address by Dr. Sills. Dr. Sills, who is a white Baptist minister from the South, declared that the problems facing the youth in America cannot be solved until there is a revolution in the pulpit which includes resolving racism in the church.

He declared that he is willing to bear the cross of working to resolve the animosity and resentment that exists between African Americans and Caucasians.

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I Celebrate Forsythia in a Cherry Blossom Town

Willful, gaudy, tomboy bush!
Shocking yellow
Shooting arms out wildly at startled passers by
Are you attacking?
Or attracting, like Rapunzel,
Shining with desire and golden crown!
Oh, the trees are brown, the sky is grey
In early spring
But you spring forth a thousand times more bright
Than need be
Advertising glory: your wild desires fulfilled!
A nugget glowing out of winter's ashes.
Who can challenge you, forsooth?
Not the baby bud, the fairy spray of leafy green
Peeping past dead branches
With a wink, a blink —
A timid painter dappling hues —
A pointillistic backdrop to the fauvist you

Warpaint face with friendly wave
My neighbor trimmed you round to prettify his
walk,
But fire won't burn in custom shapes —
Your blaze stood still
And took on all the glamour of a bleached
brunette
(I saw your inner branch, black beneath the brass).
Wild and free you have to be
And queen of any pageant
'Gainst the pallid cherry tree;
Its frosty blooms are spooky
Apparitions in the mist,
A million moths obsessing on a burnt out wick.
Rays of sun, I worship thee!
I want your overflowing spirit
Running riot 'round my house
Pyrotechnics of the dirt from which your magic
came
I'm for you and you're for me
For, Lord be praised, I even share your name.

Cynthia Edwards

News from the Church in Europe

These are excerpts from the "European Newsletter of the Unification Church."

January was a very busy month for our president, Rev. Won Pil Kim. After coming back from the God's Day celebration in New York, he immediately initiated a European Women's meeting, gathering national leaders' wives and important women of our movement from all Europe to explain the importance of the "Women's Federation for Peace" in Schmitten, Germany, Jan. 11-12.

Parents in Czechoslovakia

Juraj Lajda, Brno, Czechoslovakia.

With the development of the Unification Church in Czechoslovakia, it was possible to organize the first Parents' Meeting, which was held Nov. 16-17, 1991. The Unification Church started in Czechoslovakia in 1968, and the first followers are now in their 40s and 50s. The new members are approximately 20 years younger—their parents are about our own age.

A few days after the Parents' Meeting, we experienced two different reactions. One was rather negative—the parents of two of our sisters came to the Prague Church center and wanted to take their daughters home. But when they saw the firm attitude of their own children, they had to realize that their daughters had also their own free will to do what was right.

The other reaction was very positive. The parents of one young brother, both doctors of psychology, wrote a most positive letter to us, expressing their worries, hopes and satisfaction after the meeting. We quote from their letter:

"Our son Jan is a student in his fourth year at the Medical Faculty in Prague. When he informed us about the Unification Church we were rather suspicious. We expected a possible fanaticism, which we oppose in any form. We also worried about the possibility of Jan's failing to finish his studies, which would mean he would have to leave school. At that time, Jan was a good student, and he was much involved in his studies. In our family, he was educated in a democratic way; his mother especially gave him a love for literature and music. His behavior was often sarcastic, ironical with a kind of stubbornness.

Value in fundraising

"But after a certain time we started to wonder. Jan would come home over weekends, smiling, and in his face there was such a special expression of happiness. His sarcasm, irony and stubbornness came to disappear like snow in the sun. Both my wife and I deal professionally with people and we studied these problems at university. Moreover, we have quite a lot of experience. Therefore we know that it is not easy to change one's attitude and value orientation. At the beginning we did not believe these changes too much. But we experienced a sort of first pleasant surprise. Jan did not return to his previous behavior. We must say that he enjoys a natural authority in our family and we feel well in his presence.

"I would like to mention one method which the movement uses. It is the selling of flowers and pictures which is realized both abroad and at home. From the psychological point of view we appreciate this method as excellent to improve one's personality. It teaches you humility, self-control and great tolerance—only through this can we fulfill the great task: to be a happy man and be in a good mood also after selling the whole day. Moreover, in a foreign country you can also learn the local language and personally take part in raising funds.

"We would like to express our admiration for people who are working in the Unification Church—their goals are not unrealizable; we could see many proofs of

it. Now we know that from this side there is no danger of fanaticism for Jan. We know that now he has even a better chance to finish his studies at the Medical Faculty and he has much higher ethical values, which are so important for a future doctor."

Being encouraged by the first Parents' meeting, we organized a Parents' seminar on the Unification Church on Jan. 11 and 12, 1992. This was a workshop with the content of a two-day workshop. Even though it was "heavy stuff," the parents were able to digest it. The purpose of the workshop was to study the Divine Principle truth more deeply and also to get to know each other more.

There were very lively discussions about the basic problems of life. The seminar was taught by Nicolas Gubser, the national leader of Czechoslovakia and Denmark.

At the end of the seminar, the parents were deeply moved—their eyes filled with tears, expressing their desire to have another workshop in March.

Foundation in Albania

From a report by Claude Perrottet, Switzerland's national leader, who is working in Albania.

Until now, it was not possible to work in Albania itself, though in recent months the situation has developed favorably, and Guenther, the missionary to Albania, recently tried to enter the country. In the last few weeks, Swiss education leader Andre Wyser was able to visit the country twice with a private car, once together with our sister Maria, and once with Swiss member Jose Suarez. These trips were very adventurous—they had many problems entering the country, because they had no visas. Their stories sound just like a wild movie!

Through contacts made with Albanian scholars in Switzerland, we received an official invitation by the Federation of Albanian Youth (uniting all student associations). They invited a few of us to hold a series of conferences on our ideas, from Nov. 25 to Dec. 5, in the capital city, Tirana. They organized everything for us, and we were their guests. We naturally felt this was a God-given opportunity to enter the country in an orderly way, and then to start working on that foundation.

We crossed over into Albania Nov. 25, after spending a week in Kosovo and Skopje (Yugoslavia). Brothers and sisters from Belgium and Liechtenstein joined us at a later point.

Five conferences were held in two key locations in the center of Tirana. The total attendance was over 400 (80 more guests each time), making an estimated total of 200 to 250 different guests who came from one to all five evenings.

The talks, given by Guenther, Andre and myself, covered: "The Resolution of Conflicts," "The New Spiritual Revolution," and "Life after Life."

The first evening was taped in its entirety by the Albanian National Television, which had announced the event, and a substantial report was shown on television a few days later.

At the close of this lecture series, we announced an essay contest on the theme of the conferences and other related topics, similar to the CARP Convention essay competition. In this way the guests, most of them students, and some high-ranking intellectuals—including governmental professionals—could contribute feedback.

Following this lecture series, Andre gave Principle lectures in English every morning for one week, covering most of the Principle, to a group of 10 to 20 of our best contacts. New guests—some very excellent—kept coming until the end. These lectures were held in the Ministry of Culture. The Minister passed by occasionally, and we could chat with him.

There are many other people who are ready and willing to hear the Principle in English, French or Italian. Some are quite prepared and two have asked how to become a member.

Another item of very good news: the Divine Principle is now completely translated into Albanian, and is being typed.

Substantial help for the people—this is a key aspect of our involvement in Albania. Actually, after 47 years of complete isolation which ended only a few months ago, it is amazing to see that a substantial number of people are very open and hungry internally, having kept faith in God all that time. They are not at all limiting themselves to their physical needs, but want to know everything from us.

Yet the material situation of the country is so amazingly bad, that we really have to help them on that level, as well. A normal monthly salary is approximately \$30, worse than in many African countries. Often there is no water, no electricity, no light, no heating. There is never much

"At the end of the seminar, the parents were deeply moved"

heating of any sort, so people are cold all the time. Even though Albania is in the south of Europe, morning temperatures were -5 C. (23 F—below freezing) in January. Schools, public places and trains are not only without heating, but without windows. At night, there are always entire streets and parts of the city that are completely dark, both private and public buildings. While we were there, during a symphony concert led by a Swiss conductor in the National Concert Hall, the lights went off twice, and the concert had to be interrupted.

Although Albania has come out of the times of communist dictatorship, it is still partially controlled by the former elite. There is great social confusion and criminality now. The government recently announced—wrongfully—a shortage of bread, thus creating a panic among the people, which we witnessed.

Up until now, IRFF Switzerland has sent a shipment of medicine and other necessities to Albania through Mother Teresa's organization a few months ago. IRFF International had sent a much larger shipment of medicine, and now Belgium, Liechtenstein, San Marino and Switzerland are preparing to bring various kinds of needed goods in the coming weeks and months. Luciano Fenoli from Liechtenstein created a list of 150 needy families whom he wants to connect to families in Albania, as suggested earlier by Pres. Kim. This kind of activity is a natural part of our involvement with the people.

Hungarian 7-Day Workshop

A report from the last 7-day workshop in 1991-92, submitted by Robert Bentele, workshop coordinator and regional leader of Munich, who has been working in Hungary, the sister nation to Germany.

Late in the night and early Saturday morning on Dec. 28, the participants for seven-day workshop arrived in Schmitten, Germany. After this very long journey from Hungary, everyone was very tired but happy to have arrived safely.

After a good rest, a mild shining winter sun welcomed the group of 15 participants and 10 staff members for the one-week program. The guests had been attending two-day workshop and other DP programs, so that they were well prepared for the seminar.

The lectures were given by two older Hungarian sisters, who had their first

experience of lecturing for a seven-day seminar. Supported by the Western members' prayer at every lecture, they fulfilled their mission very well.

The lecture program was full and intense, but outings in nature, a sightseeing tour in Frankfurt, and musical evenings, allowed for relaxation. The meals were wonderful, served lovingly by the kitchen staff. Everyone was warmly taken care of.

A quite dramatic experience for the guests was our way of celebrating New Year. At the evening of Dec. 31, our group and all the others staying in the training center performed a most exciting family evening with sketches and songs. After some time of meditation, we met the New Year and God's Day exactly at midnight in deep prayer, after which we were served refreshments, to our surprise. The workshop was a profound and deep experience for all of us staff members and guests. The Divine Principle has the power to move the heart and mind—the whole life. Some of our guests could not believe in God before they met the Divine Principle, but through the Principle explanations they could learn to have faith in God and live with God. A most wonderful testimony to God! Eleven of the 15 guests signed membership and want to attend the 21-day workshop and to continue to work with us.

Germany and Hungary

A letter from Mr. Shibamura, national leader of Germany and Hungary.

The 15 guests who participated in the seven-day workshop in Schmitten at the end of last year are very grateful that they could come to Germany. They appreciated very much the hospitality of the education department staff and the brothers and sisters of the Frankfurt community. Four of these 15 guests are now attending 21-day seminar in Czechoslovakia. There are altogether nine participants from Hungary at this workshop.

The other 11 participants from the seven-day in Schmitten are regularly visiting our different centers in Hungary. I am very grateful for the support of the entire German movement which enables us to succeed in our sister-nation, Hungary. The Hungarian family grew by 25 new members in 1991, and opened six new centers. Now we have ten centers in different Hungarian cities. 132 Hungarian guests participated last year in two-day, 82 in seven-day, and 25 in the 21-day seminar.

For 1992 we plan many joint activities between the German and Hungarian communities in many different areas.

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and**

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The Painful Road of Healing

By Takeko Hose

Since David's article about our accident in the November *Unification News*, many people, both in and outside of the UC, have contacted us expressing their concern, prayer, and their own testimonies of their own struggle with similar experiences. I felt I'd better write my own reflection to respond to everyone.

On February 7, a bright and sunny day, I was discharged from the Helen Hayes Rehabilitation Hospital, after three and a half months. Now I've become an outpatient and continue the therapy three days a week. At this point, all of my internal organs which were affected by one of the bullets have healed and regained normal strength.

The spinal cord injury, however, in the "T-12 area" (hospital language), just below the waistline, left me paralyzed in both legs from just under the knee to the toes. There is also great pain in both of my legs in the quadriceps region of the upper legs—although in need of strengthening, the muscles above the knees are working. So, I move around in a wheelchair and walk a short distance with braces and a four-leg walker.

My situation would have been much worse if one of my internal organs were deeply damaged or if the spinal cord area were more severely affected. Then I could very easily have died; or even if I survived, I would have been completely paralyzed from the waist down to the toes. So, needless to say, I was very lucky and it was a miracle for a person with such an injury to recover so smoothly and quickly.

I can't help feeling tremendous gratitude to God and to all of you who prayed for me, visited to encourage me, gave flowers, gifts of money to support me, and shared your own experiences to overcome similar situations. I know for sure that without all that you have given during our most intensive period of struggle, our family couldn't be here today. Many of you committed yourself to walk with me, struggled, sometimes cried, and finally laughed together with me. I know there are many more people who are still praying for us and doing everything they can to help us without even letting us know—a quiet thank you.

We have learned how True Father faced adversity and turned the most miserable incident into a most positive, meaningful offering that God can use to advance His Providence. Our accident was, it may seem initially, a "tragic" one—I was near-fatally injured, and death was right there.

Even after 3 months of maximum care from doctors, nurses, family and friends, or even spiritual healers, I am unable to walk properly. Nobody can assure the possibility of my nerves coming back again. And yet what I am experiencing can hardly be called "tragedy" or "loss." Let me share why:

Must not die

About two years ago, I had a close friend, a very good palm reader, do my palm. This brother, a very straightforward person, prepared me for an unexpected event that would take me to the spiritual world. I was even advised to tell my husband and children so that they'd be ready for my departure. So when the two bullets hit me I was telling myself that "this must be the moment." But as soon as I found it was my own son who shot me by mistake, I pleaded with God not to take me because of an obvious reason: I couldn't bear the thought that my son would have to live his whole life with guilt because of this mistake—it would destroy his life.

I'm sure you've experienced a dramatic answer to a desperate prayer; so did I at that moment—I knew my plea was heard.

So even though I had a hard time to breathe on the way to the hospital, or knew of the seriousness of the operation, or had to go through tremendous struggle and pain afterward, the fear of death didn't occur to me. I believed that He would let me live, and that confidence grew. Very busy surviving, I refused to think of death.

Until the day before the accident (our 21st wedding anniversary) David and I had been praying, through a 21-day condition, for our tribal messiahship. His family is made up of many faithful Christians, starting with his mother and step-father, two sisters and brother. Our prayer was focused on how we could bring them closer without preaching or lecturing at them right away—which would push them away from our Church.

My family

Yet this accident brought both my family and David's together in a very powerful way. David's two elder sisters, a Seventh Day Adventist and a Baptist,



David and Takeko.

asked their congregations to pray for us, and donated money to send David's older brother, Jim, to visit, representing David's relatives (all on the west coast of America.) My own mother wouldn't respond to my invitations to come to visit us in America for many years because she is old, afraid of airplanes, and cannot speak English. But the moment she heard of my accident she determined to come, along with my elder sister for support.

She stayed at my bedside night and day for a month. So there it was, the first-ever reunion of our two families. My children were so happy with their Japanese grandma, who felt immediately at home (Rev. Zin Moon Kim always speaks of the importance of grandparents' love in the family). In the past couple of months, we've been on the phone with our families so many times, and have seen them come together so much in one heart. It is true that God works in mysterious ways and circumstances. Our tribal messiah plan may be different from what we originally planned, but it is going forward, with all of us growing in love.

I also found *if* another family as a result of the accident: my spiritual family in the Unification Church. My spiritual father and spiritual children, and brothers and sisters we hadn't seen for a long time, called or visited. Soon my hospital room became a getting-together place for our Unification family. Many leaders came in person, or sent flowers; beautiful testimonies were shared, songs were sung, and prayers were offered with tears. I felt as if Heavenly Father sent all of these people and asked them to give the most beautiful part of their being. What did I do to deserve this wealth, this beauty, this love?

For many years, I have had a longing to share as we did when our Church was young, when brothers and sisters were more heartistically close—the early center-

life days. As the movement grew into big and diverse groups externally, I've also sensed a distance on the heartistic level among our brothers and sisters—one which made a real loneliness and longing in my heart. But now, I want to thank my Heavenly Father... I have found, in these most unexpected circumstances, my spiritual family again—my true friends who are willing to share difficulties.

How about my husband? He flew in from Los Angeles the night of the accident on a late-night plane; so happy to see I was alive after having offered me to God on the plane. The feeling with him was very close as I looked at him and held his hand from the intensive care bed, all full of drugs and tubes.

Our couple has spent many years of frequent separation, especially since David began to work with the overseas missionaries. I had felt, over the years, the pain of separation more and more, and questioned how I could make true unity with him if he was always gone and I was always home.

Also, he had been out of touch for so long as far as family matters were concerned. My question was, could he take care of his family if something happened to me, and he was left alone with the children? Honestly, I felt insecure and I began to plead with my husband to take me with him on his overseas work.... But it wasn't possible.

So I didn't know his experience, and he didn't know mine. "Is it supposed to be this way?" I asked God.

Transformation

Everything changed with my sudden hospitalization. David was forced to stay home and take care of all the daily chores, plus myself. He had to take care of the children, the house, the bill paying—everything. It was a precious and challenging time for him to become a true father (and often, mother) to the children—rather than a "Santa Claus" person, showing up at the house between trips. He worked so hard, and was exhausted sometimes; and I wasn't in the position to comfort him. Yet this three months of a "wife's life" for my husband has been so helpful in bringing so much understanding and mutual appreciation between us.

And my relationship with my children? David and I were mobilized for "this mission" or "that IW work" for the greater part of the period when our children were young. They were left so often with the baby sitters, or the *onnies* at the local UC nursery. We got together with them, but the communication and times spent together was never enough.

During the past few years, with the children now advancing into their teenage

"All of my internal organs which were affected by one of the bullets have healed"

time, I have been able to spend much more time with them. This is good, but with my husband often gone, and my only daughter in Korea, I was surrounded only by my sons. It wasn't always easy because I felt they were bonding more with their peer group, and I felt I couldn't get into their world easily. I felt distant from them and I didn't know how to fill this kind of distance.

After this accident, however, it was as if those bullets pierced the wall between, particularly, me and my oldest son, David. He and I became so close instantaneously....

I felt like I got my son back again.

When I woke up in the Phelps Hospital intensive care unit after the operation, I had many tubes in my body; blood drainage tubes, blood transfusion tube, stomach tube, lung tube to a partially collapsed lung, tube for providing fluid and nutrition, and a tube for antibiotic medicine. I couldn't breathe well, couldn't talk, and pain was everywhere—especially in my upper legs.

This pain was so intense (combination of the pain you feel from severe burns and the pain of contracting muscle cramps and spasms), and I begged for pain killer. They couldn't give it at the time since my blood pressure was too low. This experience is beyond description.

Struggle with pain

As the days went by, my surgeon came every day and took out the tubes one by one. It was very liberating. But the leg pain was still there, like severe arthritic pain. They gave this medicine and that medicine but nothing seemed to reduce the agony. I thought of the pain of contractions when I was about to have my babies.... It was intense, but only so many hours and then you are rewarded with a beautiful baby. But this pain didn't know when to cease, or to lessen at least. I complained almost every day to my doctor, who finally allowed special injections in my hip area, which worked faster than a pill. But after a few days, both hips were swollen as if stung by bees, and that was so sore. So I asked him to stop.

My husband became desperate in his efforts to find some cure to reduce the pain. He brought a Russian healer who came very frequently but, unfortunately, he had to admit finally that he couldn't help the pain. Self-hypnosis tapes, meditation tapes, subliminal message tapes to cope with pain were given one after another. I heard them and made every effort possible. Someone sent a machine to give electric current to the painful area; and another person sent a new device with toothlike rollers to ease the pain...I tried everything.

Finally someone said that this pain came from my internal pain—so I needed to be liberated from emotional and spiritual pain caused by the accident; maybe I had a hurt feeling toward my son. Well, I couldn't really find it.

I hated this pain and aggressively fought to kill it; it was there waking and sleeping. It was dreadful to go to bed because no night was comfortable—I woke up so many times with burning pain and constant spasms. Sometimes I lost all of my will power to fight and helplessly cried whether it was in front of my husband or my mother or whoever was at my bedside. How difficult it must have been for them to see me suffer so much, yet no way to help! All the doctor could say was to explain that this kind of pain was quite common for those who have had spinal cord injuries, and that it would eventually go away. "How long?" I asked—no one could give an answer.

Am I not a faithful woman? Why can't I think of a more noble way to cope with this? Takeko, don't you know how to offer this pain as a condition to indemnify the pain mankind has been giving to Heavenly Father all throughout history??? That is too big a condition, I said to myself...I am not ready for something like that! Oh Father, what do you want me to do? In what way should I seek a victory? Just by persevering? Was I wrong to try to get rid of the pain?

It comes like an enemy...and yet, if my nerves were dead, I couldn't feel the pain, so pain is a proof of rejuvenation. What a contradiction!

Day in, day out I have lived with this pain all the way until today. In this struggle, all my strength and energy have been consumed...I enjoyed nothing at times...I was afraid to be with people because I couldn't even carry on a normal conversation for this burden.

see HOSE on page 25

DIVINE PRINCIPLE STUDY

How, Where and When Christ is to Return

Volume Six • Part 4

Throughout the course of history it appears that God has never used the same person twice to fulfill a certain task. While Moses' mission, for example, was to lead his people into the promised land, once he proved unable to do that, he was not given a second chance. His mission was passed on to Joshua. King Saul also failed and his mission was taken up by David. By the same token, Adam's mission was passed on to Jesus.

In light of Divine Principle, such a pattern is understandable. The Principle teaches that the physical body is created by God to function a certain number of years on earth. Once that period has passed, and once the body has returned to dust, it is not to be reconstituted. Accordingly, if the work a certain person does while on earth is left unfulfilled, its completion must be achieved by a different person at a later

time.

In accordance with this pattern, Divine Principle raises the question of whether the Second Advent will be fulfilled by a person other than Jesus of Nazareth. As the late Paul Tillich was apparently fond of pointing out, "Christ", meaning "anointed one," is an office or role, not a person. Two thousand years ago it was the man Jesus of Nazareth who fulfilled the role of Christ. We must ask then if today God could choose another man to continue the same role and complete the work that Jesus began. While such an idea will for many be exceeded in its novelty only by its radicalness, one has nothing to lose by admitting it as a possibility.

Let us look at a prior example of a "second coming." God promised through the prophet Malachi to send Elijah before the Messiah would arrive. We read in Malachi:

"Behold, I will send you Elijah the

prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse." (Mal 4:5)

from doing so. A new messianic figure must therefore still come. In effect, the new Messiah will come as the Third Adam whose mission is to realize fully the long-vacant Blessings of God.

Since the Messiah is to be the example of perfected individuality—a person who in growing to true individual maturity fulfills the first Blessing—he must be born on earth as a substantial physical being. He can only carry out his responsibility in the flesh. Also, since he is to realize the ideal family that God has desired,

he is to marry and have children. Beyond his own family, the Messiah is to facilitate healing and wholeness among all races and nations, ultimately producing a harmonious global family.

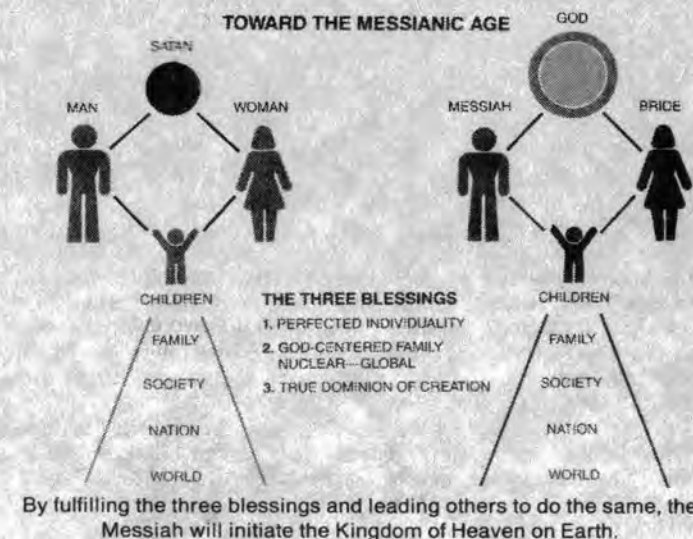
He is thus to fulfill the second Blessing and become the True Parent of humankind, one who has effected the kind of world Adam was meant to initiate. Finally, as a perfectly matured person, the Messiah is to be a lord who governs the spirit world and physical world in perfect love, fulfilling God's third Blessing. As others become united with him by accepting and assisting him, they in turn will find the way to true maturity and love; they will become persons who themselves come to know the three great joys God intended.

The Kingdom of Heaven on earth which Christ is to build is thus not a kingdom of fantasy. It is to be founded, rather, on the solid accomplishment of the Three Blessings. Rather than being realized by supernatural miracles, the Kingdom is to be established by humankind's fulfilling its original destiny. As by God's grace the Three Blessings are fulfilled by ever expanding numbers of people, we may anticipate the world will be transformed and its problems solved in a practical, realistic way. Then the Kingdom will come.

Two thousand years ago, the mission of Judaism was not only to receive Jesus but also to help him fulfill his task after he came. Likewise, the mission of Christianity, in addition to establishing the worldwide foundation for the Second Coming, is to help the Lord accomplish his mission when he comes.

For Divine Principle, then, Christianity must reexamine its historical focus on salvation, which has tended to center only on the individual. As Walter Rauschenbusch has pointed out, a salvation confined to the soul and its personal interests is an "imperfect and only partly effective salvation." Since God's ideal for the creation is not completed by the perfection of an individual's character, so God's efforts toward healing and wholeness do not end with the individual. Salvation ultimately is to embrace the family, national and worldwide levels. Once this has been fulfilled, the glorious biblical promise of universal redemption will be realized.

Next Month • Part 5
Telling the Time



A literal interpretation of this passage led many people at Jesus' time to anticipate the return of Elijah before the advent of the Messiah. As we have seen in earlier chapters, however, it was John the Baptist who came to fulfill the office of Elijah (Mt 11:24, 17:13). Through the ministry of John the Baptist, then, Elijah "returned". It was not Elijah himself, but another person fulfilling his mission. The mission was the same, but the person was different. Divine Principle teaches that this "second coming" of Elijah may be viewed as a model of how the Second Coming of Christ is to be fulfilled.

Just as God sent not Elijah himself, but some other person in his mission, so with regard to the Second Advent He will send a different personage. Jesus will not return in his original physical body. As with all other men, he lived once on earth and now lives eternally in the spirit world. While he and the Holy Spirit are continuing their work spiritually, in the present day another individual will come on earth to complete Jesus' unfinished mission. Our challenge, like that of the Hebrews two thousand years ago, will be to be sensitive, open-minded and intelligent enough to recognize him.

The Messianic Task

According to the Principle of Creation, God's purpose for Adam and Eve was to be realized through their fulfilling the Three Blessings. They were to perfect themselves as mature individuals, become as true parents the origin of a Godly family and, as God's representatives, they were to rule the creation in love. However, because they fell, Adam and Eve failed in all these works; they never became mature persons, true parents or authentic lords. The history they initiated, far from being the intended one of rejoicing, was a corrupted history of sorrow and suffering.

The Apostle Paul tells us Jesus came as the "last Adam" (1 Cor 15:45). Coming in the position of restored Adam, Jesus was to transform history, ultimately fashioning the ideal world that had been planned at the time of the first parents (Mt 4:17). It was he who was to realize for the first time the Three Blessings. Since he was rejected and crucified, however, he was prevented

DP on TV

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

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

The Damascus Road: Unificationist

By Jennifer Symon

Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Sura 22:46

Periodically life provides opportunities which result in major shifts of worldview. Recently I had such an opportunity when I spent a week in Damascus with the community of followers of the Grand Mufti of Syria. Not perhaps as dramatic as Paul's experience on the road to that city, but a "conversion" experience nonetheless.

Living in the Middle East region, I have been increasingly fascinated by the growing interaction between Islam and Unificationism—in particular, the cooperation between the Grand Mufti and Reverend Moon. I would never have been interested in visiting this community, however, if I had not had the opportunity to work closely with one of its members, Sharif Daoudi, during the Hungary RYS last summer.

At RYS it is impossible to be a phony. Up to the armpits in mud and bricks, battling heat, stress, flies, fatigue, etc.; eating, working, sleeping, showering, praying, talking, living at exceedingly close quarters with many others 24 hours a day; coping with strange foods and different languages; exposed to different colors, cultures, nationalities, creeds, different ways of thinking and doing things—all this creates a situation where the true self is very definitely revealed.

I was impressed with all of the participants at my site this summer, but in particular, Sharif. Because of my contact with him, I was forced to abandon the stereotype I had of Muslim men (developed, I might add, out of very little experience and a lot of negative propaganda).

I asked him many frank, sometimes aggressive questions about his beliefs and practices, particularly in relation to women, which he calmly and honestly answered. It was his actions and attitudes, however, which caused me to change my ideas. I found him to be a (Muslim) man dedicated to a life of faith and purity, who treated others, including women, with respect and tolerance. It's a sad indictment of my own intelligence that I found this slightly surprising, even more so considering the fact that I have been involved with the RYS and other interreligious programs for some years. It reveals the degree to which I had, despite myself, become susceptible to prevailing negative images.

Towards the end of the Hungary project, when all the groups came together for reflection, I met Sharif's brother Jamal and their friend Haitham Alsamkary, and observed a similar standard of character. I thought of the saying, "You can tell a tree by its fruit," and felt there must be something very special about their community, and their Sheikh, which I wanted very much to discover.

This February, when my visa was unexpectedly not renewed, I was forced to "recountry" myself briefly. A surprise telephone call from my friends in Damascus inviting me to visit was all the incentive I needed to go.

Seeing their world

This visit was extraordinary. At every level I was taken care of, in every way possible. By my three RYS friends, by Mrs. Daoudi (the mother of Sharif and Jamal), by the students and women of the mosque, by the Grand Mufti's daughter, his interpreter and by the Grand Mufti himself; by people I knew and by total strangers. They fed me, they housed me, they let me into their lives. I ate with them, prayed with them, played with their children. I participated in every

aspect of their religious life. They talked to me about everything, answering the most intimate questions without hesitation. They laughed with me, sang to me, let me see their world. They took me completely into their hearts. Wherever I went it was the same: "Come, come—eat, eat!" "What would you like as a present?" I was overwhelmed.

And during this visit, every concept I had about Muslim women was totally smashed to pieces.

My RYS friends organized everything. They arranged for their friend on the crew of the plane in which I was traveling to look after me en route. They were there at the airport to greet me. They consulted with their spiritual elders to create for me a program which would give me a good introduction to the Islamic tradition, and in particular help me understand the lives of Muslim women. They tried their best to provide whatever they thought I wanted—meetings, lectures, shopping, touring. From beginning to end they took care of me, even sitting with me in the airport up to the moment I left.

I became part of the Daoudi family, embraced by their mother, treated like a sister each time I entered their home. Each time I visited, they organized special surprises—all kinds of interesting and tasty foods, their baby photos, sharing

found myself getting up rather early. It was not difficult—the house is right beside the mosque, and every morning at about 4:15am I could hear the imam calling. The call to prayer is hauntingly beautiful. After I washed, I would sit cross-legged on the carpet, peacefully listening to the sound as it echoed over the city from hundreds of mosques, breaking the pre-dawn silence. Soon I could hear the beginning of the morning prayer in the Abu Noor Mosque, as the imam led devotions. Without doubt, this was my favorite time of the day.

The first morning, I discovered that the girls had not slept the night before. Two times a week they (and the rest of the community) fast, then study and pray all night. (Fasting for Muslims means abstaining from food, water and sexual relations from dawn until sunset.) On these nights the mosque is open as a prayer center—night prayer is easier with community support. Despite the lack of sleep, the girls all appeared fresh and ready for dawn prayer, scrubbed and barefoot, wearing special white prayer clothes. A tiny Chinese girl laughed as she adjusted my scarf so it covered my hair.

The prayer leader (and morning alarm clock) is an 18-year-old girl, Nusiaba, a student who also teaches the young girls at the school in the mosque. When she was not there one of the other girls, Iman, would take her place. They always made sure I was standing beside them, while they showed me the way to pray. Morning prayer always included a time of meditation, for "mentioning the names of God."

Every day after dawn prayer, sleep or no sleep, the Syrian girls always kept me company, often joined by others who came from their own homes to be there. Sitting around the stove they would practice their English, describing marriage and other customs, singing to me, telling me about their lives and families, and asking me about myself and my beliefs. We ate breakfast together, from a big metal tray on the floor—flat bread, heated on top of the stoves, olives, hummus, thick yogurt, boiled eggs, butter, apricot jam, "halwas", and glasses of sweet black tea. (Their food is delivered each day from the restaurant in the mosque.) I really appreciated the way they accepted me, despite my differences, warmly including me and making me part of their lives.

At my first breakfast, I met Hanan, the interpreter who was assigned to me for the duration of my stay—a Syrian girl who had been living in Kuwait until it was invaded by Iraq. Her family had moved to Damascus, and were eagerly awaiting the time when they could safely return to Kuwait. She lived at home, but came most days to be with me. Her English was very good, and she took great care to explain the meaning behind everything I experienced. She also guided me round the Damascus markets, museums and mosques, all the while describing the lifestyle and customs of the community.

Service

Since it was Friday, and we were about to go to the mosque, the first thing she showed me was the correct way to wash for prayer. Muslims pray five times a day, and each time prepare by declaring their intention to purify themselves mind and body, and bathing in the prescribed manner. I found this a very serious time, where my whole focus was pulled internally. The mothers told me that the first thing they teach their children is to be clean, even before they teach them how to pray.

The Abu Noor Mosque is seven stories high. The bottom two floors are used as classrooms, as are the top two, while the three in the middle are the center of worship. I was amazed to discover that approximately 10,000 people attend the Friday midday service, with the men filling

the main floor and one glassed-in mezzanine area, and the women a second mezzanine above!! It reminded me very much of going to hear Father speak at Belvedere—the excited air of anticipation, and piles and piles of shoes at the door.

The Grand Mufti speaks at the mosque whenever he is in Damascus, and I was fortunate to hear him that Friday. (My friends told me he is often traveling.) He speaks from a raised podium at the front of the men's section. Facing him are a battery of video cameras relaying his image to large screens strategically placed at points in the mosque where people cannot see him directly. Those who are unable to climb the stairs to the main area can sit in the lower levels, watching the service on video. Special male guests sit in front of the congregation on each side of the podium. Female guests are taken to a special area of the women's floor where the elders sit, directly overlooking the Mufti from one side.

That Friday, I was taken care of by Hanna, the sister of the Grand Mufti's interpreter, Farouk Akbik. I listened to the speech using a small electronic receiving device with headphones through which I could hear a series of interpreters simultaneously translating. They told me they always have a number of English-speaking students and guests, so they always provide translation.

The Mufti covered a lot of territory in his speech, which lasted about two hours. It included the mission of Mohammed, which he described as being to complete, not destroy, the messages of Moses and Jesus, to encourage people of all faiths to live their faith purely. He used the analogy of a building, where Mohammed, like the other prophets before him, was one brick—each brick being a necessary and component part of the entire building. He also emphasized the necessity to have good morals, to do good actions, to repent and come back to God.

I was especially intrigued by his description of the sheik (spiritual leader) as a person who "looks after [his people] like a sheep looks after its baby, to nourish [them] and make [them] survive, to make [them] good." He emphasized that spiritual lineage is far more important than physical, and stressed the need for a teacher—someone who can raise each person up and bring faith into their heart. He urged his congregation to accept teachings from a man of good heart and connections, without letting whimsical desires interfere with this relationship—this is how to blossom spiritually.

As I grew to know the people of the community, I realized how strong is his leadership and how seriously they take this spiritual connection. Not only do they have a spiritual parent, but they are also assigned a teacher from the beginning of their spiritual journey. They pass from teacher to teacher, up the spiritual hierarchy until, if of a proper standard, they study directly with the Grand Mufti. Women are taught by a hierarchy of women, at the top of which is the Mufti's daughter, Wafa al-Barsha. A few study with the Grand Mufti.

Ms. Wafa and her student and assistant, Ms. Najar, not only take care of the women at their own mosque, but also give guest lectures at other mosques. All the women I heard speaking presented their lectures extremely well. The thing I most noticed, however, was the parental heart with which they spoke—it is obvious how much they care for their flock!

The feeling is reciprocal. I was able to observe the love which exists between teacher and students more directly when I left the mosque with Hanna, after she had given an introductory lecture to first-time guest at the mosque later that week. She was mobbed by a crowd of teenage girls, who followed her like ducklings with their mother duck!

Later Hanna told me that she watches the guests when they come, and if after a



Jenny with Sharif and a guide at the underground hot spring in Palmyra.

letters from other RYS participants, an RYS video, a cake baked by Jamal, a gift of a traditional dress in my favorite color made by Haitham's sister—I was truly moved by their hospitality—whatever they had, they gave me, refusing anything in return.

With the women

My home for the week was the house of female students attached to the Abu Noor (Father of Light) Mosque (where the Grand Mufti comes to speak every Friday). The girls live in an old-style two-story house, where all the rooms open out onto a balcony and tree-lined courtyard. The entrance is through a locked gate in a high wall.

When I first arrived, my friends waited with me by the gate. It is most unusual for men to enter, so there was a flurry of activity as the girls disappeared behind doors, while my friends carried my suitcase inside, and gave me a basic idea of the schedule—and thoughtfully provided me with the gift of a scarf with which to cover my head during prayer.

The student house is home to an interesting mix of girls—quite a number of Chinese, one Russian, and several Syrians who teach the others Arabic and Koran, and who are also teachers and students at the mosque. They were all vastly intrigued by my presence.

I slept in the prayer room. Since the girls meet every morning at 5am for prayer, I

Encounters the Heart of Islam

few times they are responding very positively to the lectures, she "makes something special for them," and their course of education begins—with her, and later with others.

The mosque is the meeting point for the community, and is constantly used for prayer and education. It provides elementary, secondary and college-level education, as well as being the venue for many different kinds of lectures and meetings. My RYS friends told me that they attended special monthly meetings with the Grand Mufti for doctors and engineers.

I discovered that the women of the community attend the Friday speech of the Grand Mufti, a Saturday "internal guidance" lecture from the resident imam, a Wednesday lecture from the Grand Mufti's daughter, and various other activities on a smaller scale with their individual teachers. Most of them were involved in teaching of some description. They told me that the Grand Mufti urged women to never only stay at home and look after children. They were encouraged to learn languages "to communicate with the rest of the world," to study at the university—or at the college-level institution at the mosque—and always to witness and to teach.

Confronting concepts

I came into the community with various concepts about the powerlessness and repression of Muslim women. Through contact with the women of this group, my opinion changed dramatically. On the surface they appear rather conservative, well covered in long coats and head scarves, but I found them in no way repressed.

On the contrary, I discovered the opposite. In the homes that I visited the men are much more helpful and share the domestic tasks far more than I have observed in many countries of the western world. The women have a powerful and respected position in the spiritual community. Those who decide to take up a profession do not seem to be limited in their choice—I met teachers, doctors, engineers, linguists. They certainly had no difficulty expressing themselves. They are not forced to walk behind the men; they drive, have jobs, interact with the world. They are not beaten by their husbands, and husbands only have one wife. The more I spent time with them, the more ignorant I discovered I was.

Meeting the Grand Mufti's daughter, Ms. Wafa, was a complete surprise. I was bundled into a car by a group of laughing women to "go for a drive." We drove to Ms. Wafa's house, where we were joined by another car and several children. Quickly everyone rearranged themselves and I found myself in a car with the Mufti's daughter at the wheel, her youngest daughter Aisha on my lap. Several of the women not only covered their heads, but also their faces, up to the nose. My first clear memory of Ms. Wafa is of her very penetrating eyes checking me out in the rearview mirror.

The ladies took me on a wild ride to show me Damascus by night! We went everywhere—up the mountain to see the lights and view the presidential guest house, through every suburb and souk. They showed me the old city, the oldest Christian church in the world still standing, university buildings and stadiums, markets and mosques. All the while Aisha chatted to me excitedly in Arabic, pointing out everything en route. We stopped to play football with the children, and to drink tea. And finally we ended up in the old house opposite the mosque, which used to be the home of the Grand Mufti, his father and father's father before him, and which is now the administrative center for the mosque and home to two large white rabbits who live on the roof.

As the Mufti's daughter reminisced about her early life in this house, I was struck by her spiritual presence. It is impossible not to respect her, and it is clear that I was not alone in experiencing that.

Throughout the journey, I was warmed by the enthusiasm and joyfulness of the women together. As I walked back to the student house, gazing at the beautiful green-illuminated minarets of the Abu Noor Mosque, I reflected... sisterhood is indeed powerful!!

I was also invited to visit Ms. Wafa in her house. With a group of women, I spent the afternoon sitting on the floor in the guest room, eating and talking (with, thank goodness, my young interpreter at my side). Again I was overwhelmed by the hospitality. As we sat down to eat, the first thing I was asked was "What would you like as a present?" Her daughters Fatima and Aisha attended me, constantly filling my plate, urging me to try everything. The food was delicious, prepared by a team of laughing women who chased me out of the kitchen every time I tried to help.

The children are definitely raised in the tradition of giving. I was showered with presents from each of them, and entertained by Fatima, the oldest, who sang one of the holy songs accompanying herself on the drum. I talked with the women for a long time. Ms. Wafa asked many questions

a lot less than our Unificationist brothers and sisters, the family feeling and personal respect is identical. We have a lot in common.

The spiritual discipline of this group is extraordinary, as exemplified in the behavior of the students I stayed with. Praying five times a day, rising at 4:30am to pray before dawn, studying or teaching most of the day, fasting at least two days a week and often more, staying awake two nights a week to study and pray. I observed a similar standard of dedication among those who live in normal homes and households. The cleanliness and emphasis on tithing, charity, education and health is also noteworthy. I felt I had much to learn.

I met a number of people who were participants at the first 40-day DP workshop for Muslims in New York. They were filled with praise for the brothers and sisters who took care of them, and kept giving me messages for Taj Hamad, who seemed to have won their hearts completely.

I did not spend all my time engaged in spiritual pursuits. My friends organized a variety of other outings. I particularly enjoyed a visit to the ancient city of Palmyra, about 200 km northeast of Damascus, a journey of about 3 hours. I went with Sharif, Jamal and Mrs. Daoudi, and we were later joined by Haitham, who

words when the family of a friend of Sharif whom we had asked for help in booking our return trip to Damascus not only booked the tickets, but insisted on paying for them—all of them—and gave us breakfast while we waited, even trying to persuade us to come back for lunch. I could tell from their living situation that they have very little—and yet they would have given us everything. I have a lot to learn about giving.

The Grand Mufti

The highlight of my visit was an appointment with the Grand Mufti. Again accompanied by a carload of women, I was driven to his farm. On the way we stopped at the beautiful gold-domed Bilal mosque. The outer walls and minarets are covered with incredible tiling in sea greens and sky blues, while the intricately mirrored interior reflects a calm and airy light, creating a peaceful and clear atmosphere for visiting worshippers.

When we arrived at the farm, the Mufti was not yet there, so we sat outside, waiting in the sun. A little later, my three RYS friends arrived with Farouk Akbik, the Mufti's interpreter, and vanished to wait somewhere separately. Then a big black car entered the long driveway, paused briefly to let out a passenger, flashed its lights on and off, and sped towards us before veering suddenly off into a parking place. In the far distance by the main gate, I could see a white-turbaned figure with gray robes billowing in the breeze. The men ran down the drive to meet the Grand Mufti, walking slowly back to the house holding on to his arms, listening intently to every word.

We followed him upstairs into a small room, where he began to speak. We were served tea, and listened as first he talked to another woman who had come specially to see him. Then he addressed me through his interpreter, explaining the principles and mission of Islam—to elevate the base state of mankind, to solve the problems of corruption and immorality. He described the method of healing by fasting which he and various doctors of the community have been refining. (A recent guest/patient was Muhammad Ali, who fasted 26 days, three of the doctors fasting with him for encouragement. He left before he finished the prescribed 40 days, but pronounced himself "60 percent better," according to a Reuters news report.)

I was moved most of all by the Mufti's comments about interreligious dialogue, religious reconciliation, and world peace in general, all of which he has spent his lifetime working for. He believes that if all people practice their faith purely, if Muslims become true Muslims, Christians become true Christians, Jews become true Jews, etc., reconciliation will be inevitable. The task of all religions is to first purify themselves, then bring all men back to God, working as partners in the process of peace. True Islam respects and tolerates other religions—the "canopy of Islam" is broad in its sweep.

Not only does the Grand Mufti hope for reconciliation, but he expects it to occur by the end of the century. I was struck by his desire to understand and accept, to acknowledge the good points and "put on the clean robe of" others.

I felt when listening to him talk, that there is not much difference at all between Muslims, Christians, Jews, Unificationists....

I understand why Father can embrace the Grand Mufti, because he is a person of incredible vision and heart. His mission in life is to be an active agent in creating a brotherhood of man under one God, to bring Paradise on earth.

If this is the true message of Islam, then I have no problem embracing it, and embracing those who follow that path

see ISLAM on page 24



Breakfast, Syrian-style, with Jamal and his mum.

about the children of "Father Moon." I remained until the telephone rang and Ms. Wafa had to leave to take care of the family of someone who had just died. When we arrived, she had been meeting with a group of people. She left because she was called to go. I began to realize that from early morning till late at night she lives a totally public life, meeting, teaching, taking care of others, a thoroughly sacrificial woman. Those who live with and around her share this type of lifestyle, working constantly to educate, to serve, to live for God.

I also spent an evening with Hanna and some of her students, trying to master the art of chanting and drumming. What struck me about these two visits was the behavior of women in the homes. Off came the coats and head scarves, and I saw them for the first time without their covers. It was like watching the metamorphosis of butterflies. I was amazed at the difference. And I began to understand the rationale behind the practice of covering the head—for modesty, to conceal beauty lest it become a distraction to others.

High standard

Islam is very concerned about purity, and the people of this community observe a very strict moral standard. Men and women are educated separately, maintain a modest dress code, and never touch each other, even to shake hands, unless married. (Rev. Ahn would praise this standard!) Young people who wish to get married enlist the aid of spiritual elders to find a suitable partner.

I very much appreciated the purity with which the men and women regard each other. Although they seem to me to interact

followed on another bus.

As we traveled they kept switching seats so that I could talk with each of them. I learned all about their lives in Syria, about their hopes, about the realities and frustrations. I shared about my own life. And I began to realize the value of what Sharif called "reunions such as these," in helping rekindle the vision—the greater vision of our respective faiths, and the very real experience of the ideal which we had encountered together through RYS.

As we talked, the bus passed over miles and miles of gray sandy desert, punctuated by military posts and dusty black Bedouin tents. Finally, in the distance, darkly green, we could see oasis gardens emerging from infinite emptiness. And hundreds of huge columns, remnants of ancient civilizations.

Palmyra was once a thriving stop on the silk route from China to Italy, water and resting place for weary camel trains. It was also "home of Astarte and Baal" according to the poster on the museum wall. As I wandered around the ruins, it was difficult not to think of history from the beginning of time. This land has seen so much—ancient gods, the emergence of monotheism, the passage of nomads, of travelers, crusades and religious wars, arbitrary division by colonial powers, constant adjustment and change, still changing.... I was awed by my smallness.

And again, I was astounded by the hospitality shown me by total strangers. The way in which guests are treated is amazing—Arab hospitality is legendary among those who have traveled in the region—and I never felt it to be out of a sense of duty, but utterly and absolutely from the heart. I was humbled beyond

Controversies Over Judeo-Christian Morality

These reports are from the Religious News Service.

Jewish Center aims to promote God and morality

A new organization promising to combat secularism and seeking to restore God and values to prominence in America might seem to resemble many groups associated with the Christian Right.

But the Micah Center for Ethical Monotheism, based in Culver City, Calif., is led by Jewish broadcaster Dennis Prager, who says he wants to bring Jewish-based values to the nation.

"Today artists think art is more important than goodness, and religious people think religion is more important than goodness," Prager said in a telephone interview.

Episcopal priest of 44 years leaves

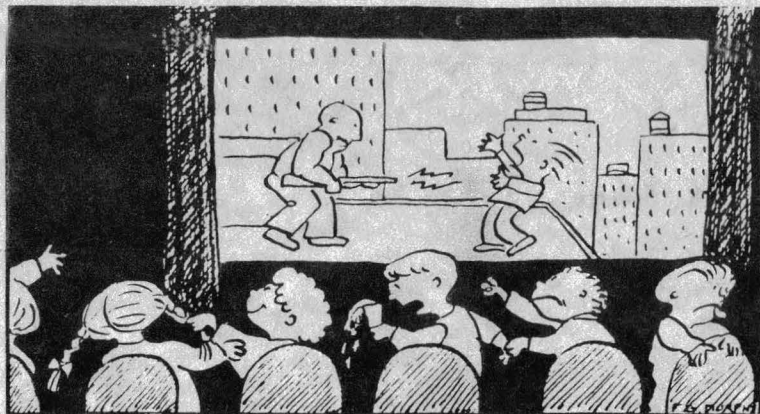
The standoff between the Episcopal Church hierarchy and a growing band of dissident traditionalists turned personal recently when a retired Episcopal priest was issued an ultimatum by his bishop: stop dissident activities or leave the church.

The Rev. Patrick Murphy, ordained 44 years ago, renounced the priesthood after refusing his bishop's orders to "cease and desist" ministering to a small congregation of disaffected former Episcopalians he helped organize against the bishop's wishes.

In an interview, Murphy said, "It feels like a burden (is) very much off my

shoulders now," citing his continued strong opposition to church practices such as the ordination of women and practicing homosexuals and use of female imagery in liturgical language.

"All of these things just became too much," said Murphy, recalling that for years he had vowed to stay within the priestly ranks of the 2.4-million-member denomination in the role of loyal opposition.



Cardinal joins drive for 'family film code'

HOLLYWOOD, Calif.—Los Angeles Cardinal Roger Mahony has endorsed a movie and television code proposed by a conservative Christian group that would ban nudity, lustful embraces, foul language, blasphemy and any scene that shows criminals killing cops.

Mahony urged entertainment industry leaders to embrace voluntarily the guidelines written by Atlanta-based Ted Baehr and his Christian Film and Television Commission.

Speaking in the hotel where the academy awards were first presented in 1929, Mahony said that film and TV leaders must share responsibilities for the "tragic results" of their use of sex and violence in their productions.

"These industries cannot hide behind a misplaced cry for 'freedom of expression,'" Mahony told 200 people attending a forum on the "family film code."

Critics within and outside the industry, however, denounced the code as an unworkable throwback to the early 1920s when Hollywood formed the Hays Commission to give filmmaking a cleaner image and to the 1930s when the Catholic Legion of Decency was influential.

"We can't go back 60 years to some kind of do's and don'ts. It's an anachronism," said Jack Valenti, president, Motion Picture Association of America.

Battle joined over lesbian minister

While an upcoming trial over a lesbian's right to become a pastor in Rochester, N.Y., is likely to be decided on a narrow point of Presbyterian law, it is prompting broader questions about rights of homosexuals in the church.

Both supporters and opponents of the lesbian minister, the Rev. Jane Spahr, are busy soliciting help in building war chests to pay for a full-blown courtroom drama. It is expected to begin in March or April and cost each side about \$30,000 in legal fees.

Spahr has been invited to serve as a co-pastor at Downtown United Presbyterian Church, marking the first instance of an

openly homosexual person being called to a pulpit in the 2.9-million-member denomination.

The Rev. Ronald Sallade of Union Presbyterian Church in Scottsville, N.Y., who said Presbyterians from around the country are asking whether Presbyterians in the Rochester area have "gone crazy" by calling a practicing lesbian to the pulpit. Sallade has helped organize and file the formal complaints opposing Spahr's call. Sallade said opponents have hired an attorney from a large law firm in Newark, N.J., to represent them.

On the other side, the Rev. Rosemary Mitchell, co-pastor of the Downtown church, said, "The word is really just getting out, but we have a great deal of support."

Presbyterians on fighting: just make it fair

Presbyterians don't really want to fight. But they know they will, and when they do they at least want the fight to be fair.

In the first half of the 19th century, Presbyterians quarreled about evangelism and broke into Old School and New School factions. During the Civil War they split into northern and southern branches over the issue of slavery.

In 1983 they reunited as the Presbyterian Church (U.S.A.), but last year they seemed ready to split again over questions of human sexuality. Now a committee of the 2.9-million-member denomination is proposing a set of denomination-wide guidelines for fighting—in a Christian way.

The guidelines, prepared by the church's Social Justice and Peacemaking Ministry Unit, are contained in a document titled "Seeking to be Faithful Together: Guidelines for Presbyterians During Times of Disagreement."

ISLAM from page 23

sincerely. Our hopes and goals are indeed the same.

The day before I left, I went with Fatima and Aisha and all the girls from the student house to play in the snow. Even when they are out on excursions, these girls never forget their prayers. We stopped by the side of the road and they and the driver took off their coats, laying them on the ground to stand on in stocking feet as they prayed in the icy mountain wind. Even the little girls participated. While pleasure and joy are a part of life and "good for the soul," the relationship with God is never forgotten.

Parting

My last night with the Daoudis was one of emotion. Surrounded by their warmth and love, I felt part of the family, and was really sad to be leaving. That same night I was summoned by Ms. Wafa to come with Sharif and Jamal and say good-bye. By chance we encountered her brother Mahmoud and his family in the street by the mosque and they drove us right to her house. Fatima and Aisha were waiting in beautiful dresses by the door. Like butterflies they flitted around, taking care of their guests. We talked about dreams and spiritual experiences, and why I came to visit, then watched a video of the girls singing at their school graduation in the mosque. As I departed with armloads of gifts, I was lovingly embraced by all the women of the house, who urged me to remember I was part of their sisterhood now.

Leaving the student house was really hard. In only one week we also had become like sisters, and none of us wanted to say good-bye. Tears were pouring down our

cheeks as we hugged at the gate.

I was driven to the airport by Farouk Akbik and my three RYS brothers. Dr. Akbik shared from his heart about the beauty of faith and the importance of action in changing the world. We can pray all we like, but in the end the creation of paradise is man's responsibility, at every level, small and large. "Don't forget us," he said at the airport. "Remember us in your prayers!" "I think you will be back!" said my brothers as I finally waved good-bye.

I discovered in Syria the beauty and spirituality of Islam. It was not words which convinced me, but the actions of a community based on faith, and dedicated to goodness and purity. The more I saw, the more I understood how much Islam has

been maligned and misrepresented. The more I experienced, the more I realized how much we can learn if only we open our hearts.

During my visit, Ms. Wafa gave me a Muslim name, Iman (faith). Of all qualities I admire and wish I had more of, faith is number one. Inspired by the example of the Grand Mufti's community, I am determined to live up to this name, following my own tradition in a more dedicated manner.

I am truly grateful to all my friends from the Abu Noor Mosque for providing me with this experience, and look forward to our cooperation in the future—insha'allah.

Recommended reading

The Holy Qur'an. English translation of the meanings and Commentary, best translation by Abdullah Yusuf Ali.

The Spirit of Islam. Doctrine and Teachings, Afif A. Tabbarah, translated by Hasan T. Shoucair.



At the entrance to the house of the female students.

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Experiencing the Living Poetry of God

By Marilyn Mueller Onoda

As I was standing in the shower tonight, thinking back over the year, I began to marvel at the living poetry of God. "Poetry of God," you might ask—"what is that?" When I say "living poetry of God," I mean the incredible circumstances a person or persons go through and the lasting effects that come about. Poetry is the rhythmical use of words intertwined with deep emotion about life's experiences. Let me explain by just telling you about my spiritual daughter—the source of my inspiration.

Every time I think of her and how her life has gone over the years, I break into a smile and tears of joy come to my eyes. No matter how mad I feel, I completely forget my situation and applaud the beauty of God's justice and love—the living poetry of God.

I met Tuyet Hoang many years ago in Seattle, Washington. Actually, her spiritual father (the brother who met and introduced her to the Divine Principle) was bringing her to a two-day workshop. I was acting mother of the Seattle center and immediately took her under my wing, so to speak. It was not difficult, because she looked like a little China doll.

She was a small Vietnamese girl living in Seattle because a family there—the Bennetts, whom I later met—became her sponsors after the Vietnamese War. They took her into their family and helped her through high school, as surrogate parents.

Tuyet was 18 years old back then and soft-spoken, but when she sang the songs of her country, Vietnam, she would totally capture the attention of all who were around. The nasally lyrical songs were almost immediately understood, even though they were in a foreign language. From one song, which she said was about climbing a mountain; I felt so much pride. Even though it was difficult to climb, one would continue. Another song was a love song, and it really felt like one. I still remember those two songs after all these years.

Tuyet and I took a long bus ride to ask the Bennetts if she could go to the seven-

day workshop. I really felt this was an indemnity trip. Along the way I worried that the Bennetts would forbid her to come to the workshop. We even took a taxi the last leg of our journey and asked the taxi driver to wait so that we could leave when we wanted. We stayed only a short time. Tuyet was very soft-spoken, but she really was very determined to go and she told the Bennetts that.

Actually the Bennetts loved Tuyet very much. They were not just a "sponsoring family"; Tuyet was considered *part* of their family. They were also very devout Catholics—they even had a holy water fountain in the foyer of their house. So it was no wonder that after all they had heard

about our little

Unification Church, even in those days, they were concerned for Tuyet. Finally through her spiritual father Steve's prayer—and all of our prayers—she was given permission and freedom to go just for seven-day workshop. What a victory! I was so proud of her.

At some point during the next few days I learned

the precious story of her life. Herein lies the beginning point of the living poetry of God.

Tuyet told me how when she was just about 12 years old, the war in Vietnam was coming to an end. She was the youngest of many children of her Catholic family in Saigon. Two or three of her sisters were nuns. One brother was a priest and two other brothers fought in the South Vietnamese army.

She told me how much her parents really doted on her since she was their youngest. Her mother always made her nice clothes and treated her like a little doll. Her parents' whole love was really showered upon her.

One day her mother and father and her

were taking her brother and his uncle to an airplane. Unknown to the young Tuyet was the fact that the war in Vietnam was coming to an end. As the United States was moving out, the North Vietnamese communists were advancing closer and closer to Saigon. This airplane was one of the last ones out. Since Tuyet's brother had fought in the South Vietnamese army, he and his family had to leave or they would face unimaginable suffering and even death.

You can imagine the scene. All was chaotic. Tuyet was following her parents. They all boarded the airplane to say last good-byes to her brother. The parents knew they would probably never see their son again, so they wanted to grab every

possible moment. Suddenly the pilot announced, "Prepare for takeoff; fasten your seatbelts." There was a scurry and before Tuyet could think, her parents pushed Tuyet to her brother and screamed, "Please take her with you; she has no future here." Tuyet blinked and her parents were gone. She began to scream, and as the airplane taxied for

takeoff her brother held her as she sobbed on his shoulder. For the next few months Tuyet didn't speak a word.

There was more, but this tender story really is an amazing expression of parents' love. However her parents loved her, and how it must have felt, as if their hearts were torn from their chests. Yes, Tuyet was sad, but how much more sorrow her parents felt. There was no time for good-byes. She had nothing, not even a memento of their love. Nothing.

Married

Well, time has passed and Tuyet was matched and married by Rev. Moon in 1982. Her husband is a very kind and good



Tony & Tuyet Mazziotto.

burst into tears in front of my therapist, who listened and gently encouraged me. This kind of scene was frequent in the therapy room with people, formerly healthy, learning to cope with their new situation.

I know I went on long about the pain—but it is a reality that has been an overwhelming one—and it is the truth. I still have no answer as to how to deal with this pain, except to be persistent in going to therapy, push myself and hope to strengthen my tolerance and will power. I owe thanks to so many individuals who understood this kind of challenge in their own life and overcame it. I still have a lot to learn from their attitude.

Learning and growth

When Rev. Kwak visited our home with Mrs. Kwak one Saturday morning (I was visiting my home for the weekend) I felt such a love. They stood at the entrance of the house and watched warmly as I transferred myself from the car to the wheelchair. After some time of sharing, he then stood beside me and prayed a tearful prayer, laying a hand on my head. After that, he sat on our living room couch and said, "Even though things happen very unexpectedly, you'll always find so much learning and growth that you realize you never really lost anything."

I think his words summarize my experience. As I said before, it has been far from a tragic experience. God's love has so fully been poured upon us, providing everything we've needed. He has pulled so many

things together so that we could fulfill this unexpected and hidden agenda to resurrect so many things.

A few days after the accident, my husband woke up one morning feeling very sad and depressed. In that moment, God spoke to him, and gave him a chant to say over and over. It was eight words, and he told me he must have said it 10,000 times: "I believe this is for the greater good." God told him, he shared, to say it whenever he felt that blue feeling coming, until he really *could* believe it. Truly we both now believe this and have seen it verified in a million ways.

Now I am home, adjusting to the non-hospital atmosphere and focused on further recovery. Our son, David, has gone through the most unforgettable experience. He told me that he relived the accident repeatedly for a certain period no matter how much he tried to lay it aside. He blamed himself and asked himself if there were any way to avoid this mistake.

Finally, he *accepted* the fact that what was done was done and he managed to step forward. He has become so serious and responsible, achieving higher honors in his last two terms in school. I know, too, that he is grateful for all of your support.

The words "thank you" can hardly express my deep feeling of gratitude toward all of you who gave so much to uplift this life. Truly it is so great to be alive, and I too sincerely wish that my capacity to love and give of myself may have expanded through this experience.

Italian brother who deeply loves Tuyet. They are such a beautiful couple.

Now here's more of the living poetry of God. Tuyet always worked in a mission and I never heard her complain about anything. She always had such a beautiful but hauntingly lonely smile. Her love for God was so clear. At 43rd Street headquarters in Manhattan she would teach the Divine Principle in Vietnamese to guests from her country. She would go fundraising as well.

About four years after Tuyet and Tony started their family life, Father called all Oriental-Western couples together. He asked some of those couples to make an offering by working with the restaurant business for three years. Tony and Tuyet immediately dropped what they were doing and offered themselves without reservation. They said they would go anywhere and had no preference. Guess where they were sent—even though no one knew where Tuyet had first joined—yes! Seattle! She could go home! I was so impressed with the workings of God. This was really a miracle. One of her brothers still lived there and the brother who brought her out of Vietnam lived on the West Coast—not far from there. She had not seen them since she joined the church many years before.

All these years Tuyet wrote her parents in Vietnam. She and her brothers were trying to win their safe passage from Vietnam to America. But until then her parents were still not allowed to leave.

Then completely to my delight and surprise—and the living poetry of God—I found out that on Christmas Day 1991 she and Tony were celebrating the first 100 days of their triplet girls' birth (Sandra, Sonia and Stephanie).

Hooray for God's poetry and hooray for True Parents' love and hooray and congratulations to Tuyet and Tony Mazziotto!

Oh, and by the way, while Tuyet was in the hospital from the fifth month of carrying her triplets (natural triplets, not drug-induced), her parents arrived in California from Vietnam.

What sweet poetry to my ears!

Thank you, Heavenly Father and True Parents! for your poetry, your love and your justice!

The poetry crescendos as Father flew right into North Korea and single-handedly took the dagger right out of Kim Il Sung's hand. How within days a road was built right up to Father's home, and the graves of his parents were marked with tombstones. Truly in the future this poetry will be set to music and these stories will become ballads! What a year, 1991—what a time to live!

R A I S I N G

When I caught my oldest son trying to beat up his brother, who is younger by one year, I asked him why. He answered with great confidence: "But, Mom, you told me that everything bad you do comes back to you, remember? Well, his is coming back to him!"

Claire Bowles

If you have an anecdote about raising the second generation that you would like to share with the Unification Community—try to keep it under 100 words—send it to: Unification News: Raising Abel, 4 West 43rd Street, NY NY 10036.

A B E L

HOSE from page 20

When I was moved to Helen Hayes Hospital, from Phelps, I was put with three other women in the same room. Everyone had, from one cause or another, spinal cord injuries; so we talked and empathized with one another—sometimes simply endured pain together, and encouraged one another when we saw any progress in therapy. They have become my true friends.

I have been healthy throughout my life, and rarely admitted to a hospital other than for childbirth. So God opened up another door for me this time so that I could *know* the people on this side. Truly, we Unification people are fortunate, generally, we can take it pretty well when tragedy strikes, because we have been given a powerful understanding of God and reality. But I saw some fellow patients in the hospital this past few months unable to accept his/her poor condition and the thing that caused it. One person that comes to mind is someone who had been paralyzed from the chest down—looking at the vision of the rest of life spent in a wheelchair. They cried, were depressed, and several times tried to take their own life right in their own hospital room. How I wanted to help that person, but found it a very challenging task.

In the therapy room each day, I tried the best I could to do the strengthening exercises, all the time fighting the pain—until my body weight shrank to 91 lbs. I

Dear Jo-on Ja,
Our daughter, who is 13 years old, has stopped listening to our directions, argues all the time, wants to wear clothing that we think is seductive, and hangs out with girls whose habits we don't like. We don't know what to do with her. Please help.

Worried Mom and Dad

Dear Mom and Dad,

Many times parents are almost afraid to give direction to their teenage children, hoping they will change on their own. The teenage years are the most difficult years of growing up. In many ways this age is like the terrible two's, except that your child is bigger. The two-year-old is trying to separate from his parents and establish his own identity, and so is the teenager. You need to set strong limits for her, to help her achieve independence. For instance, guide her in her selection of clothes. If you don't like what she picks, refuse to buy it. Explain why you don't want her to see those friends, and be firm. If she continues to rebel, you should seek help from your minister.

Dear Jo-on Ja,
I'm 25 years old, good-looking, educated but extremely shy. I have a new job where I meet a lot of people and I get so nervous I can hardly speak to them. What can I do to feel more at ease and less self-conscious?

Nervous Bob

Dear Nervous Bob,

Sit down and think what it is about you that makes you feel uncomfortable. Come up then with a list of things that you like

about yourself, and hang it on your mirror or fridge where you can see it every day. There are also books on self-improvement which I highly recommend, as long as you make that effort to change once you've read them. Challenge yourself and, if you mess up, don't worry about it. It also helps to look at it with a sense of humor and just keep trying.

Dear Jo-on Ja,
There is a striking similarity between Battle-Weary's son and my own long-past school experience. When my son had some problems in school, we took an entirely different road. There are other options.

Ingrid

[Ingrid sent her response to Battle-Weary and we are printing it in part and forwarding her letter.]

Dear Battle-Weary,

I read with much interest your letter to Jo-on Ja. I seemed to have had similar trouble for B grades or so (many years ago) before I could snap out of the fear and rebellion cycle and then went into the achievement mode, finishing high school almost with honors. But however good the end was, the bruises are still there and the fear and rebellion toward authority figures in general persist to this day.

Thinking back, I really would have needed an understanding adult to talk to, to lean on. But then again, I don't know how much better I could have coped with the

pressure, the insensitivity and rudeness that I felt from my teachers throughout those years.

You still have alternatives. You could consider taking your son out of school altogether and homeschool him—after some initial “de-schooling”, a time period of no structured learning at all to allow him to become himself again.

Schools don't do so great a job anyway—academically and socially there are peer pressures and bad examples, from teachers as well as students, and the statistics on academic performance speak for themselves. Most students can do all right in this system, but there are some kids for whom it is devastating and not worth the trouble. The cost is too great. You might later find out, when the pressure has stopped (including *at home!*)—what bothered your son. He will probably be able to tell you then.

We took our son out of school after first grade. We saw the red light come on in our minds, when we noticed what a poor reader he was, how impatient he got with himself; even ten minutes of homework was far too much. Now we have been homeschooling for 1 1/2 years. It was a wonderful journey of learning for us parents and children alike, though quite trying and difficult at times. I am sure my son does now in two hours what he did in six before. He has friends to play with when they come out of school and much more time for his interests

By Jo-on Ja

in general.

There are books, magazines and catalogs to help you get started, if you want to. Your son could do much of the schoolwork by himself with a minimum of supervision in the form of talking, sharing, admiring his new project or whatever, and you will notice how close your son will be to you. Never take the role of teachers, whom he hates and who put pressure on him. In your family he doesn't need to fit the mold; he can be his own individual self, and later will no doubt be a productive member of society. But please allow him time to put his anxieties and rebellion to rest naturally (and maybe also some of your expectations). Then, after carefully starting with homeschooling centering on his interests, you can ask for more discipline and harder work. Chances are you will get it all, maybe more than you ever hoped for.

If you are interested in this way of schooling for your child, please contact Jo-on Ja and we will forward you the information. Have something on your mind? Would like to share it in confidence? Write to:

Jo-on Ja, c/o Unification News

4 West 43 Street

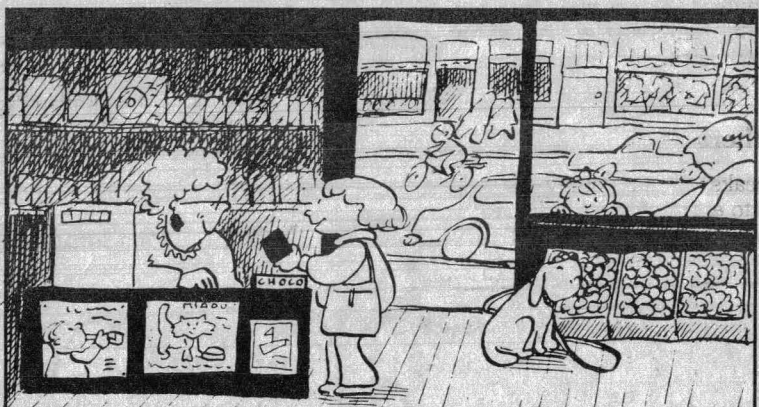
New York, NY 10036

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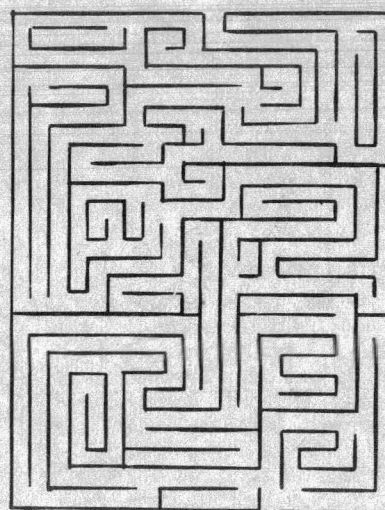
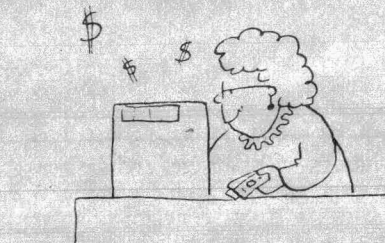
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Wouldn't it be wonderful if we could just
one day look at each other and
Decide from deep love within ourselves
to unite in heart?

Not from the “shoulds” we constantly live
with
The “must be’s” we always are striving
towards
But a real, deeply felt, genuine love for
each other.
Finally loving after
Decades of tears and pain.

And in that one moment—even though I
seem to fail so miserably at so many
things—
In that one moment of love I could
actually
Heal the Universe,
Erase the pain of our ancestors—
Be within the Purpose fulfilled.
In that one moment of True Love
I would touch upon the Eternal Heart and
Finally taste the tears of joy He's told me
For so long are there for the tasting.

Wouldn't it be wonderful to
Defeat this noisy, vicious Foe by this
One beautiful, quiet, tender feeling?
Wouldn't it be very wonderful?

Maxine Becker

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Religious and Social Significance of the Family

By Dr. Thomas G. Walsh

This is the first in series of excerpts from a paper presented in the "Marriage and Family" seminar sponsored by the International Religious Foundation in Seoul, August 1991.

While everyone acknowledges that Marriage and Family are important, there might be reluctance to affirm a stronger claim, a claim that is made in Unification theology and philosophy, namely that marriage and family are the most significant factors in the historical creation of individuals, cultures and social systems.

The *Divine Principle* places the family at the very center of its theological worldview—the family ideal is what was disordered at the time of the Fall, and it is the restoration of this family ideal, through the True Parents, that makes possible the Kingdom of God. Rarely does one find such assertive claims made about the role of the family.

Some might argue that political, economic or educational factors are more decisive in the shaping of individual character, cultural ethos, or social system. Others might argue that although marriage and family are the most decisive factors, they are also the most divisive and controversial—because we cannot agree about the norms we had better just avoid the discussion.

Private and Public

On this latter point, it is clear that discussions of marriage and family, when carried out publicly in a pluralistic society such as in the USA—where there exists not only no consensus on this topic, but a highly politicized atmosphere, as well as racial and ethnic sensitivities—are likely to be full of controversy and inconclusive.

This leads to a privatization of marriage and family issues, and when we are to discuss matters of great public import, we talk of politics, economics and education. Because marriage and family has to do with the organization of sexuality, and because sexuality is so fundamentally infused with emotions, then, many conclude, such matters cannot be rationally discussed. They are best left to be sorted out in the realm of "right to privacy."

To even suggest that someone other than a rapist or a child molester has not rightly organized his or her sexuality or family is to enter a realm of interference with private preference and/or cultural pattern. To challenge the axioms of individualism and its correlate "the equality of all cultures and particularly sexual lifestyles" is anathema. Even religions fear to tread on this perilous path.

But, while American culture has opted for a sex-marriage-family-is-a-private-affair resolution or avoidance of the problem, history records the effort made by the world's religious leaders and philosophers to provide an ordering of marriage and family life as a central dimension of their world vision.

The Hebrew scripture, for example, begins in Genesis with a discussion of God's creation of man and woman, and their God-given mission to be fruitful and multiply (Genesis 1:28). Companionship and procreation are discussed as the divine purpose of marriage and family; man and woman are made for each other (Genesis 2:18). Moreover, the sin of Adam and Eve resulted in certain burdens to be borne by their descendants. The Hebrews took procreation and lineage very seriously, even recommending the Levirate Code to ensure descendants for childless widows. Even the birth of the messiah was and is prophesied

in terms of a particular lineage, David's.

The Greeks

The Greek philosopher, Plato, in his discussion of the ideal state, the *Republic*, viewed the family as a bastion of antisocial individualism. The private family would compete with loyalty to the state, and so Plato reasoned that the monogamous family with at-home child care should be eliminated and replaced by a community of women (random and non-permanent coupling of men and women) and the social or collective rearing of children away from the parochialism of the family.

In a less utopian work, the *Laws*, Plato revised his more radical call for the abolition of the family; still he held that there would have to be some restrictions to prevent particularistic family concerns from overriding a more universal public-spiritedness.

Aristotle, Plato's student, saw problems in his teacher's perspectives, including the theory of collective raising of children. Aristotle saw a fundamental problem in any kind of socialist program which replaces personal responsibility with an abstract and general responsibility. In the *Nichomachean Ethic* he says, "What is common to the greatest number gets the least amount of care. Men pay most attention to what is their own." (1261b)

Further on, "There are two things which particularly move men to care for an object and to feel affection for that object. One of them is that the object should belong to yourself; the other is that you should like it." (1262b) If there were not specific parents to love and care for their own children, then the love and care would be greatly attenuated. Aristotle saw family or household management as the basis for political life. Someone who could not manage his household, was not qualified to manage the polis.

Jesus

Jesus's sayings on the family seem to lean in a negative direction. He does speak of the indissolubility of marriage, and he does denounce even "mental" adultery, but in general he sees most conventional families, almost in a Platonic light, as obstacles to the kind of discipleship necessary for the Kingdom. Hence, we read that when a new disciple asked Jesus for

permission to return home to bury his father, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." (Luke 9:60) On another occasion a potential follower asked for permission to return home to bid farewell to his family, and Jesus said, "No one who puts his hand to the plow and looks back is fit for the kingdom." (Luke 9:59-62)

In Matthew 10:34-37 Jesus says, "Do not think that I have come to bring peace on earth; I have not come to bring peace but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves

appropriate—a subordinate ethic—for those unable to control their sexual appetites and, thus, it came to be viewed as a "remedy for sin," i.e. a way to make the offensiveness of sexuality less offensive. Paul, in First Corinthians 7:7 says, "I wish all were as I myself am [unmarried and celibate]."

Continuing he says, "To the unmarried and the widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion." (1 Cor 7:8-9) Paul goes on in this seventh chapter to speak about the conflict between married life and discipleship; the unmarried are filled with concern about the affairs of God, while the married are filled with concern about the affairs of the world.

Many of the early church fathers adopted a similar perspective on marriage and family, preferring celibacy and virginity over marriage as the highest expressions of piety. Augustine continued and even consummated this view of sexuality, linking it to original sin, and in so doing, he linked

Christianity with Platonic idealism (and perhaps Manicheism's hatred of the material world and procreation).

Marriage and family were inferior social roles to that of the priesthood or sisterhood. Virginity was the highest expression of spirituality; Augustine says, "consecrated virginity is rightly preferred to marriage."

What Augustine calls "carnal concupiscence" is a result of the Fall; absent the Fall there would be no concupiscence involved in sexual relations. But, Augustine did concede that if one could not control one's bodily urges, then marriage was preferable to fornication, and had the advantage of producing new members of the species.

Elaine Pagels' writes that "when one Roman monk, Jovinian, although himself a celibate, tried to prove from the Scriptures that celibate Christians were no holier than their married sisters and brothers, Jerome, Ambrose, and Augustine, three future saints of the church, attacked him, while Pope Siricius of Rome denounced and excommunicated Jovinian for his heresy. (*Adam, Eve and the Serpent* Vintage Books: New York, 1989 p. xxv.)

Next Month • Modern Thought



The IRF conference "Marriage and Family" in Seoul last August.

father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me."

Luke has Jesus say, "The sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, beings sons of the resurrection." (Luke 20:34-36)

In Luke again, Jesus states, "Truly, I say to you there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive manifold more in this time, in the age to come eternal life." (Luke 18:28-30)

While Jesus' utterances are generally negative, it remains strikingly clear that a reordering of the family and familial loyalty was a prerequisite for the Kingdom of God.

Christian Fathers

Paul also speaks of the family as a general obstacle to eschatological discipleship. Here marriage comes to be viewed as



Some Problems besetting the U.S. Catholic Church

By Randall Balmer

SANTA ANA, Calif. (RNS)—The Roman Catholic Church in America is in trouble, with no relief in sight.

In major cities across the country diocesan officials have been forced to close parish churches. Faced with aging church buildings with high maintenance costs and the flight of middle-class Catholics to the suburbs, bishops in Detroit, Chicago, New York and elsewhere have taken drastic steps toward financial solvency. In the process they have abandoned neighborhoods where the local Catholic church has functioned as the center of the community for immigrants of the past century.

Financial stringency also threatens Catholic parochial schools, endangering a noble tradition initiated by the Third Plenary Council. The council met in Baltimore in 1884 and mandated that every Catholic diocese provide for the education of Catholic children so that they would not fall victim to Protestant influences in public schools. A system of schools provided for the assimilation of immigrant Catholics into the mainstream of American life and helped ensure that Catholic schoolchildren would remain in the faith.

But difficulties facing the Catholic

Church in America are not confined to the cities. In the tiny town of Conrath, in northwest Wisconsin, parishioners of Holy Trinity Catholic Church are exploring affiliation with the Episcopal Church. Their disenchantment stems from an announcement by diocesan officials who, faced with



"Now, about those Americans..."

a shortage of priests, have said they could no longer provide Holy Trinity with a pastor.

What lies behind the troubles? Some of them are wrought by social and demographic changes. Others can be traced directly to the Vatican.

The dilemma faced by the people of

Conrath underscores one of the primary difficulties in American Catholicism: shortage of priests. The Vatican's stubborn resistance to relaxing its demand for clerical celibacy has diminished considerably the pool of men preparing for the priesthood, and that must surely be taken into account when assessing the fate of the American

The research of the Rev. Andrew Greeley, a sociologist and Catholic priest, highlights another problem. Greeley has shown that Pope Paul VI's encyclical banning the use of artificial means of birth control has caused enormous damage to the American church. Ever since the publication of *Humanae Vitae* in 1968, American Catholics have felt that they could disobey the pope on this matter while remaining good Catholics. Others became disillusioned altogether.

If the pope could be so wrong on birth control, they thought, he could be wrong on other matters as well.

Pope John Paul II has done little to allay those suspicions. His appointment of archconservatives to the American Catholic hierarchy conveys to many disaffected Catholics that he cares more about clinging to tradition than about listening to their concerns.

The Catholic Church in America will not collapse anytime soon. But the institution can no longer count on even its traditional

source of renewal and growth, immigrants.

The Templo Calvario, here in Santa Ana, illustrates a problem that the church is aware of but seems powerless to counter. Despite formal programs aimed at attracting incoming Hispanics, the evidence in churches like Templo Calvario is that the church is losing considerable ground to the free-wheeling Pentecostal congregations.

Templo Calvario is an Assemblies of God congregation whose members are almost entirely Hispanic, many of them new immigrants. The Rev. Danny de Leon draws thousands of Hispanics to several services during the week. He estimates that 90 percent of his congregation grew up in the Catholic Church.

What do they find so attractive about the Pentecostal enthusiasm at Templo Calvario?

Many of the people I spoke with seemed to regard Catholicism as something they inherited at birth. Pentecostalism, on the other hand, represents an alternative, a tradition they could choose on their own. Many even adopted the evangelical language of exclusion; they spoke of becoming "Christian" when they became Pentecostals.

For his part de Leon shies away from criticizing the Catholic Church directly, but he, and hundreds of Pentecostal preachers like him, shows no signs of shying away from seeking the conversion of Hispanics to Pentecostalism.

The State of Christian Ecumenism

From combined reports from the Religious News Service.

Some bright spots in Orthodox-Catholic relations

Prospects for improved relations between Roman Catholics and Orthodox believers advanced last month following what many leaders in both churches saw as one of the darkest periods in recent history between the two denominations. The new light dawned first on Orthodox Christmas, Jan. 7, when Catholic Archbishop Francis T. Hurley of Anchorage, AK, was warmly received by Orthodox Bishop Arkadi in Magadan, Siberia.

The reception was an ecumenical breakthrough since Hurley, who had been visiting the area for nearly two years, was at first viewed with suspicion and openly criticized by the Orthodox hierarchy.

The light of peace and reconciliation shone more brightly during the week of Christian Unity when representatives of the Croatian Catholic and Serbian Orthodox churches held three days of talks in St. Gallen, Switzerland, and signed a joint communique on Jan. 23. In the communique, the two groups agreed to seek just and non-violent solutions to problems between their peoples, to work for a lasting peace, to meet again and to share a common responsibility for the fate of Christianity in their newly independent states.

Serbian Patriarch Pavle I also informed Rome last month of his wish to send an Orthodox delegation to the Vatican to further discuss ways to peacefully resolve a conflict with the basically Catholic Croatia that is, at its heart, an ethnic struggle.

A further hopeful light was seen in the announcement last month in Constantinople that the newly elected Ecumenical Patriarch Bartholomew I—spiritual father of the Orthodox world—has called a meeting of all patriarchs in June, probably in Lebanon.

Chief on their agenda will be the building of a harmonious climate in which to make decisions about the Catholic Church. Some observers believe that such a conference could lead to an historic Orthodox synod this millennium, which might be to Orthodoxy what Vatican II was to

worldwide Catholic renewal.

These two ancient churches, which together count more than one billion members, have lived separately since the 10th century.

Pluralism challenges churches in Eastern Europe

NEW YORK—Intolerance, a credibility gap, and illiteracy in matters of faith and moral teaching are among problems plaguing churches and Christians in former communist countries, according to human rights specialists at a conference on the future of post-communist societies.

The churches in Eastern Europe and the former Soviet Union "are not ready for pluralism or tolerance, let alone ecumenism," said the Rev. Casimir Pugevicius, executive director of Lithuanian Catholic Religious Aid, a human rights group based in Brooklyn.

The conference, held at the Interchurch Center here, was sponsored by the Research Center for Religion and Human Rights.

Episcopal scholar slams Vatican document

NEW YORK—In an emotional statement devoid of the pleasantries usually associated with formal inter-church conversations, an eminent Episcopal Church historian has attacked a Vatican ecumenical document as "a wretched piece of work" that is "remarkably shallow" and "lacking in theological sophistication."

Those comments, made by the Rev. J. Robert Wright of General Theological Seminary here, are directed at a Vatican paper released in December representing Rome's official response to a 1982 document that narrowed Anglican-Catholic disagreements in several important areas.

Wright's attack appears in an article in the February edition of *Episcopal Life*, the official monthly journal of the Episcopal Church.

His blast at the Vatican affords a rare glimpse at the kind of emotional stakes that are involved in high-level, interchurch conversations. They are conversations that are usually characterized publicly by high-minded talk of slow but consistent progress undergirded by seemingly boundless reservoirs of ecumenical good will.

Religious News & Comment

By Dr. Tyler Hendricks

These are two items that recently caught my attention while reading the national press.

Cult Awareness Network Controversy, Former UC member's allegations

The Los Angeles Times reports that former UC member Gary Scharff alleges that the Cult Awareness Network (CAN) paid him to lie and deceive on their behalf.

CAN director Cynthia Kisser responds that Scharff is now lying and deceiving on behalf of his new employer, the Church of Scientology. What a tangled web we weave....

A man who called a news conference Monday in Los Angeles on the 13th anniversary of the Jonestown massacre, told reporters that he had falsely claimed to be a survivor of the Guyana tragedy in order to raise "hundreds of thousands of dollars" for the Cult Awareness Network in Chicago.

Gary Scharff said that network personnel encouraged him to tell untrue stories about surviving the blood bath that claimed 914 lives in order to finance their cult deprogramming work.

Cynthia Kisser, executive director of the network, denied Scharff's claims, saying in a telephone interview that when she and her associates began to doubt his increasingly "wild" stories about being at Jonestown, he complained bitterly and left the organization.

Kisser said that Scharff is currently being supported by the Church of Scientology, a group that has been the target of ongoing investigations by the Cult Awareness Network. Scharff said he is not affiliated with Scientology.

Los Angeles Times, B2, Nov. 19, 1991
Mr. Scharff, a UC member who was deprogrammed in the late 1970s, has profited over the years by attacking the Unification Church and Reverend Moon. He married Barbara Underwood, another member who was kidnapped and deprogram-

med. The Cult Awareness Network assuaged their consciences by helping them shift responsibility from themselves to the church they abandoned. One hopes that such exploitation in the name of "protecting" society from new religions will cease before more such lives are ruined.

President Bush and Family Ethics

We are delighted to hear of our President's God-centered view of America....

The President commended the broadcasters for their support of the war to drive Iraq from Kuwait. "I want I to thank you for helping America, as Christ ordained, to be a light unto the world," said Mr. Bush.

The President renewed his call for a Constitutional amendment allowing organized prayer in public schools, calling prayer "the ultimate value that sustains America."

In Sunday school, children learn that God is everywhere, but in public school they find that He's absent from class, said Mr. Bush....

In today's speech, Mr. Bush spoke at length about what he said was a threat to American family values from crime, drugs and racism.

"We need a nation closer to the Waltons than the Simpsons," Mr. Bush said, "an America that rejects the tide of incivility, and the tide of intolerance."

The New York Times, A12, Jan. 28, 1992

We hope that his kind and gentle words are not just politically motivated. The President must realize that when one stands for God one will be attacked. The quest for a God-centered America, in which the exaltation of the family is the paramount concern of government, transcends political strategy and partisanship.

Speak your family ideals to the National Organization of Women, Mr. President. The secular media may mock you, but God and the American people will support you.

Unificationism: A Solution To Racism?

By Edric Debos

In what ways do Unificationist ideas offer solutions to the problem of racism, and can these ideas be implemented to effective ends?

The first two questions that must be asked are, what is racism, and who or what is a racist? In other words, what is at the bottom of this ideology (the suffix "-ism" implies a doctrine), and what actions constitute the practice or application of this ideology?

The Racism Quotient Test, originated by Carol Taylor, author of *The Little Black Book: Staying Alive and Well In an Institutionally Racist Society*, attempts to do exactly this. The test is a set of twenty questions, put together with the help of psychologist Dr. Mari Saunders, designed to help one gain insight into one's attitudes about race.

When asked, "Who's a racist?" Taylor asserts, "We all are. The difference is, I'm working on mine." Recognition of individual tendencies is extremely important, healing can begin with acknowledgment, but far too few have any clear understanding of racism as an institutionalized (business, political, educational, cultural) phenomenon.

Stokely Carmichael, in *Black Power: The Politics of Liberation in America* (1967), was one of the first to give a directed articulation of this problem. "When white terrorists bomb a black church and kill five black children, that is an act of individual racism, widely deplored by most segments of the society. But when in that same city—Birmingham, Alabama—five hundred black babies die each year because of the lack of proper food, shelter and medical facilities, and thousands more are destroyed and maimed physically, emotionally and intellectually because of conditions of poverty and discrimination in the black community, that is a function of institutional racism."

Change?

Have things changed much in twenty-five years? The 1990 Census reveals that 30% of black people live in poverty, compared to 10% for whites (about the same), and over 43% of black children live in poverty, compared to about 14% for whites (worse).

The Federal Reserve Board, in a study of 6.4 million loan applications at 9,300 lending institutions, found that blacks, in 1990, were turned down for loans twice as often as whites. A 1991 Urban Institute study found that when young black and white men seeking entry-level jobs in Chicago and Washington were matched for

age, qualifications, experience, education, demeanor and physique, whites were three times as likely as blacks to receive preferential treatment from prospective employers.

When we glance at the political horizon, a disturbing picture unfolds. In an essay entitled *The Fraying of America*, Robert Hughes nails the current political atmosphere, "Forty years ago, one of the epic processes in the assertion of human rights started unfolding in the U.S.: the civil rights movement. But today, after more than a decade of a government that did its best to ignore the issues of race, when it was not trying to roll back the gains of the '60s, the usual American response to inequality is to rename it."

In a recent *Time* magazine article entitled *Why Bigotry Still Works At Election Time*, Dan Goodgame explains, "When politicians rail about crime, welfare, or Big Government, they are often really talking about race. When David Duke, following Richard Nixon's lead, denounces hiring 'quotas', many among his white working class supporters hear him saying, 'The government is going to give your job to blacks.' When Duke, like Ronald Reagan, castigates 'welfare queens,' nobody has to ask what color they are. George Bush, who believes that his racial attitudes are above reproach, used the image of Willie Horton, a black convict who raped a woman while on furlough, to paint Democrat Michael Dukakis as soft on crime."

Consider recent statements by the spokesman of the far (fetched) right, Pat Buchanan—"If present trends of immigration hold, white Americans will be a minority by 2050." (Read: we are under attack!) "Who speaks for the Euro-Americans?" (Read: white Americans) "Is it not time to take America back?" (Guess for who and from who). And in both Eastern and Western Europe, an ugly nationalism, expressed mainly as an open hatred of foreigners, particularly dark-skinned immigrants, is on the rise. The problem obviously transcends the U.S. with its insistent focus on black-white, and now to increasing degrees, brown and yellow issues of racial tension.

What is it?

What is racism, and who or what is a racist?

Rational and intellectual discourse must

be established in order to define and dismantle the false ideology of racism. However, as a Unificationist, I maintain that racism is essentially a problem of the human heart. It lies within the failure to understand ourselves as essentially spiritual entities with a Divine mandate to achieve perfection. Central to that perfection is establishing and deepening a relationship with the heart of God, our one

bare fact of being of the same race is reason for preferring one person to another," whereas extrinsic racism, the more dangerous for two reasons, proposes that 1. "racial essence entails certain morally relevant qualities" and that 2. "members of different races differ in respects that warrant differential treatment."

In his introduction Appiah explains his motivations to pursue a more precise definition of racism, "The right tactic with racism, if you really want to oppose it, is to object to it rationally in the form in which it stands the best chance of meeting objections."

Ellis Cose, in his book *A Nation of Strangers* makes a point, with regard to discrimination against Asians, that I would like to conclude with. "Nothing, however, could speedily undo two centuries of tradition and legal and legislative history that rationalized the Founding Fathers' decision to make race—not character, talent, or previous station—the key standard for judging prospective Americans. (The first U.S. naturalization law, passed in 1790, reserved naturalization for those "aliens being free white persons.")

Excluding Asians from citizenship was not discrimination, went the rationale, if they were inherently unassimilable—just as enslaving blacks was not wrong, if slavery was all they were fit for."

To confront racism is to confront a complicated historical mess. It is here that I believe Unificationist ideas regarding the providential motivation and direc-

tion of history, with explanations of its deviations can be powerful. Our unique understanding of restoration though indemnity and our appreciation for the reality of restoration that must occur in the spirit world as well offer insightful explanations for untangling the confusion that we see around and within ourselves.

The world that we are headed towards is one of increasing cultural diversity. I am asking, what will the Unificationist contribute to this future in terms of creating the foundations for greater harmony in racial relations?

The African Evangelical Association will be holding an "in-house" conference on this issue in later April. Anyone wishing to participate may write to:

AEA, 115 W. 116th St, NY, NY 10026
or call (212) 866-7146.



Edrick playing at the True Parents' birthday celebration.

True Parent, which reveals us to one another as brothers and sisters in a family of True Love. If that all sounds wildly ambitious, hey, what can I say? I'm a Unificationist!

On the intellectual tip, Kwame Anthony Appiah, in a recent essay entitled *Racisms*, proposes that there are at least three distinct doctrines that express the theoretical content of what is called "racism". The first is Racialism—the view that there are heritable characteristics by which we divide mankind into small sets of races wherein members share traits and tendencies with one another that they do not share with members of any other race.

This view, which he believes is false, is a presupposition of two other doctrines that he labels intrinsic racism and extrinsic racism. Intrinsic racism "holds that the

Seven Ways to Tell When Your New Baby is No Longer New

by Claire Bowles

1. You stop washing her clothes separately, using soaps in pink boxes with pictures of little babies peeking out from fluffy, white towels; and you start throwing her stuff in with everyone else's and use the detergent with exploding atoms all over the box.
2. You find a bit of your mother's last letter (which you left on the coffee table) in her poopy diaper.
3. You find him elbow deep in the kitchen garbage wearing the most glorious smile, which seems to proclaim, "I now know trash, and trash was created for me!"
4. You realize you no longer smile lovingly as you wash out poopy diapers, but hear yourself say, "Yuck! I am never giving you spinach again."
5. The length of time you let him cry at night stretches from 4.2 second to 4.2 minutes.
6. She puts two tiny toothprints in your skin: if you're lucky, it's your finger.
7. You start thinking of having another new baby.

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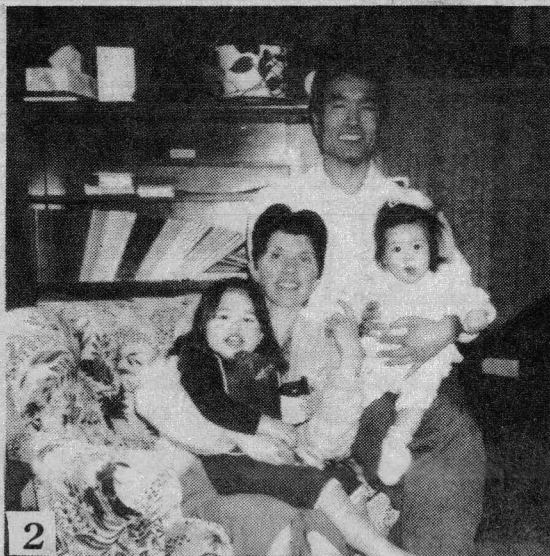
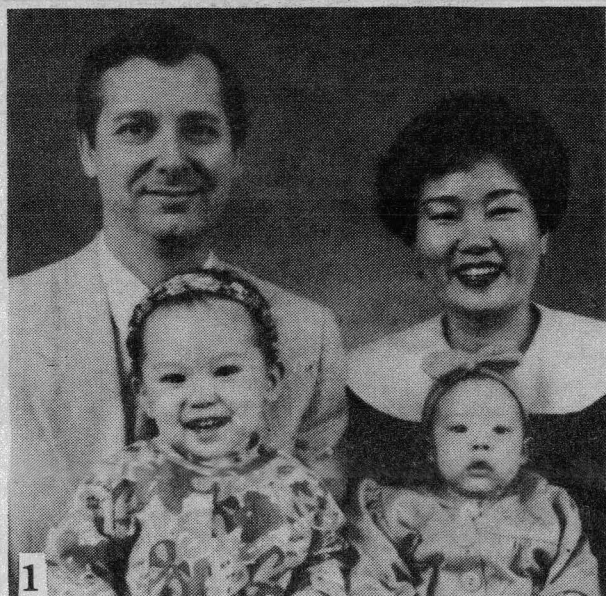
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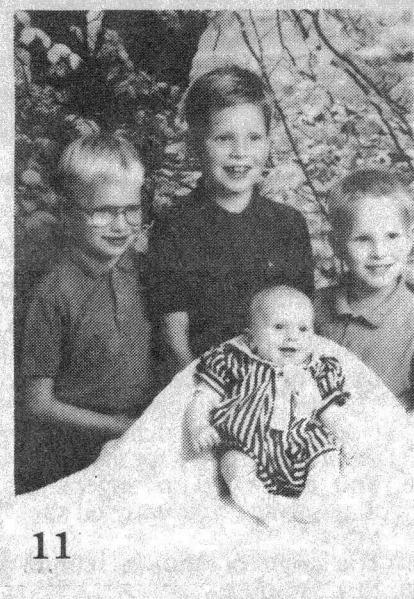
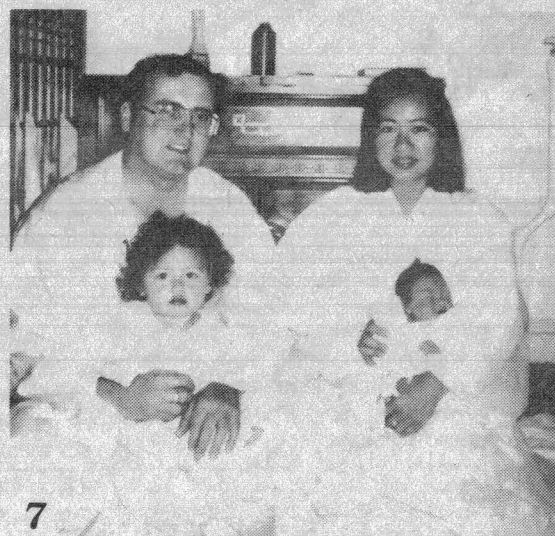
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New Arrivals

To be included, just send us a photo of your family (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. Ken & Meeyung Owens (NYC) with Julie Meesun & Leilani Unhye (8/17/91) ● 2. Tsukasa & Claudette Kambara (Charleston, WV) with Choon Sung Elizabeth & Sarah Chunghee (5/19/91) ● 3. Terry & Steve Vorgenon (Woodbury, MN) with Benjamin James & Ryan West (4/23/90) ● 4. Randy & Donna Ham (Buffalo, NY) with Christal Borah (7/10/90) and Grandma Strauser ● 5. Cesar & Taeko Regalado (Santo Domingo, Dominican Republic) with Wanhua Mirey (9/20/91) ● 6. Ichinori & Vera Tsumagari (Houston, TX) with Kookil-Harry, Jeung-Il Erika & Heylan-Lucia (11/9/91) ● 7. Kevin W. & Yoshiko Ryan (Richmond, VA) with Aileen & Dillon Roger (9/21/91) ● 8. Hidehito & Asako Matsunaga (Atlanta, GA) with In-Mi (10/4/91) ● 9. Rick & Kaomi Sorensen (Harlan, IA) with Lemuel Masato, Aika Joy, Benjamin Tomoya & Sonoka Rachel (7/18/91) ● 10. Keizo & Toshie Jumonji (Houston, TX) with Micah Jinhee (11/1/91) ● 11. The Willitts' (Bad Soden, Germany) Rafael Kai Michael (7/3/91), Nicholas, Dustin & Sebastian.



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