

Unification News

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New day for civil rights

Reverend Moon inspires Minority Alliance International

By Calvin Johnson

"This is the way our friend Martin Luther King would have wanted it."

This summation of the first Minority Alliance International (MAI) awards banquet, held on Dr. King's birthday, seems like quite a presumption even when uttered by as respected a man as Harlem's honorary mayor, Dr. Benjamin Watkins. But considering the aspirations of the newly formed coalition and the feeling among the 120 minority leaders gathered, representing all colors of the human rainbow, Dr. Watkins may have been right on the mark. State Sen. Joseph Galiber agreed, saying, "This movement is good. It's a good mix — black, brown, white and yellow."

Begun with a generous endowment from the Unification Church, the Alliance is dedicated to the total eradication of racial, religious and sexist bigotry.

On the practical level, according to Director Nadine Hack, MAI recognizes that there has been a dismantling of many

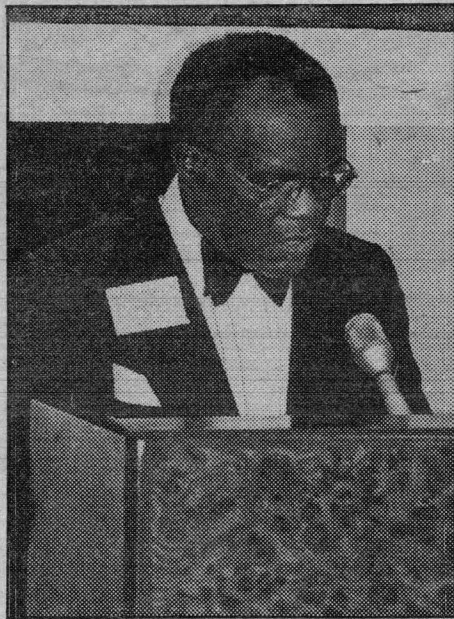
programs established during recent decades. "This is the time for an organization which is not government-funded to fill the gap," she said. "If enough individuals have enough love for their fellow men, they can provide social services, educational training and economic opportunity for all people."

If you think about that last sentence deeply enough and about the responsibility it implies and how we as human beings would have to grow to contain that much love — then you might think maybe the spirit of Martin Luther King would attend that kind of an event. It's exactly the sort of task that would attract a man who has been to the mountaintop.

The Minority Alliance International also sets in motion a vision long held by Rev. Sun Myung Moon, of "true freedom and equality" for all people. Rev. Moon has stated repeatedly in his public talks that "in the sight of God there is no black, no white, no red and no yellow."

In addition to honoring the tradition and memory of Dr. King, the Alliance recognized five New York City leaders as recipients of the 1982 Martin Luther King, Jr. Award. Dr. Mose Durst, president of the Unification Church of America, singled out as award winners Rep. Charles Rangel, D-Harlem; Bronx Borough President Stanley Simon; talk show host and columnist Tony Brown; Assemblyman Victor Robles; and Manhattan Councilman Luis Olmedo, for their willingness "to still march against the forces of religious and racial bigotry."

Three weeks after the awards banquet,
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Dr. Benjamin Watkins, mayor of Harlem

*'In the sight of God there is
no black, no white, no red,
and no yellow.'*



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High court upholds religious rights

Kidnap victim can sue deprogrammers

The Supreme Court, acting in a religious freedom controversy, on January 18 allowed a member of the Unification Church to invoke a federal civil rights law in a case involving religious discrimination. Thomas Ward's suit was issued against 31 people, including his parents, who allegedly kidnapped and tried to "deprogram" him.

Ward, who was kidnapped while on his way back to the Unification Church in New York after a visit to his family over Thanksgiving 1978, contended that while being held captive for 35 days, he was subjected to physical and psychological abuse by 31 people including his family

members and others hired to break his religious faith.

In November 1979 the now 33-year-old Ward sued his abductors under an 1871 civil rights law known as the "Ku Klux Klan Act" passed by Congress to protect freed slaves. He claimed the conspirators violated his freedom of religion and right to travel.

Most of the initial suit was dismissed by the district court because it involved "his closest blood relatives", in addition to professionals and friends, and therefore did not constitute a conspiracy to deprive him of his civil rights.

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Thomas Ward

Notes from all over

Hyo Jin Moon marries

An East-West style ceremony, conducted in Korean, brought together Hyo Jin Moon and Nan Sook Hong, in holy marriage on January 7, in New York. Hyo Jin is the second of the Moons' children to be married this past year. Married earlier was the eldest of their 12 children, daughter Ye Jin.

The many family, friends, and church members who attended the several stages of the wedding witnessed a unique richness when the sentiments and traditions of both Korea and America were combined. Perhaps American-raised Hyo Jin witnessed this the most, as he complained of the awkwardness of his traditional Korean gown, typically worn for three days at the time of marriage. He acquiesced when the love and admiration of his mother-in-law convinced him of its importance. And who presided at the wedding? Reverend Moon of course.



K.E.A. sponsors 'Victory Over Communism' talks

The Korean Evangelical Association will sponsor a series of six lectures next month on world communism and a report on the worldwide activities of the International Federation for Victory Over Communism. Guest speaker in Los Angeles, San Francisco and Chicago will be Mr. Young Sok Choi, former president of the IFVOC. Mr. Yong Soo Sul, director of the IFVOC Training Center in Korea will speak in Washington February 28, New York on March 5, and Philadelphia on March 6. The Korean Folk Ballet will also perform at the three east coast programs.

The Washington Times

Since the folding of *The Washington Star* last year, Washington D.C. has been a one newspaper town. At least five newspaper companies studied the idea of starting a daily to fill the void, but scrapped the idea in the face of the tremendous financial risk.

Feeling that the need for another voice in Washington was sufficient to warrant the risk, News World Communications, Inc., an independent news publishing company founded by members of the Unification Church, announced its plan to publish a new daily, *The Washington Times*.

The paper will be a general-interest morning daily, operating in head-to-head competition with the *Post*. The *Times* will "seek to offer another voice to both the people and the policymakers in the nation's capitol, as well as to the many international leaders who look to Washington for much-needed information," said Nicholas Buscovich, News World Communications vice president.

The paper will aim for an up-scale readership, with added emphasis on news analysis and investigative reporting.

A statement of purpose

According to Reverend Sun Myung Moon, God is troubled by three major headaches these days.

There is a worldwide breakdown of morality, with the disintegration of many of the values that have traditionally held civilizations together. A generation is growing up rudderless and empty.

Secondly, the militantly atheistic ideology of communism is expanding unchecked, with the elimination of all religion as one of its stated goals. For this reason, Rev. Moon has said that, not only is communism the sworn enemy of God, but that communism itself is the foremost anti-Christ of this age.

Finally, there is widespread corruption within religions. The very institutions God would use to combat the first two evils, have themselves been compromised. Communism and immorality have both found strong advocates among the clergy.

The Unification Church is a reform movement for today, as Protestantism was in its day -- and Christianity was before that. Judaism was also a reformation away from polytheism and idol-worship. One common bond shared by all these religions is that we have emerged, tempered and made strong, by the fire of almost unbearable persecution. It just seems to be the nature of things, that new ages are always opposed by the ones already there.

And let there be no mistake. The Spirit of God is moving on the earth today, separating good from evil in a way that clearly heralds the coming of a new age. Mankind is being prepared to make a qualitative leap in his relationship with God. Along with that change will come a new and more loving relationship between all people of every race.

Every major religion is saying that these are the beginnings of a new time for God and man. The Bible calls it "the last days," and other faiths say this is also the time of their fulfillment. And for the Unification Church, born out of revelations received by Rev. Moon and the more than three million members in almost every country in the world, this is also a time of fulfillment and great testing.

God's hope for the world has always rested in those who champion the most basic principles, freedom of religion, family centered on God, and a life of service to mankind. Although these ideals have been widely spoken of and written about, we are far from a world where they are universally adopted and practiced. To advocate these religious principles with a sacrificial heart and, more importantly, to make them real in our own lives, is the test of the international Unification Movement.

For our members, these have been the most educational years of our lives. One useful lesson we have learned is one that has to be learned by every religion at the time of its emergence: acceptance doesn't come by what you know about the world. It comes by what the world knows about you.

The world knows very little about the Unification Church. For this reason we have initiated an official bi-monthly newspaper, the *Unification News*. We want to let you know who we are and what we think. Every issue will work to bring an understanding of the Unification Church and the thought of Reverend Moon. With a religious mind and a true humanitarian concern for our society and our world, we will offer our opinions and comments on issues that concern all people of conscience.

Letters

Dear Editor:

In the January 1982 issue of *Science Digest* you might have noticed an article advertising a strange new disease called "information disease" which the new religions such as the Unification Church, Scientology, Hare Krishna, etc. are reportedly passing around. This certainly doesn't sound like a disease I would want to contract!

Apparently, Flo Conway and Jim Siegelman did a questionnaire study on ex-members of new religious movements. They claim a remarkable finding: When persons are exposed to rituals and education programs of new religions and certain other organizations (commonly referred to as indoctrination programs) the physiological makeup of people's mental processing of information changes. It becomes fixed into the cult's way of thinking.

I am surprised to find *Science Digest* passing off science fiction for science. Really now, an eighth grader could pick this study apart in 30 seconds. Before drawing conclusions about a study, you always establish a control group to compare your results to. There was certainly no control group in this study. The authors sampled 400 ex-members, 284 (71 percent) of whom had gone through the harrowing experience of deprogramming. The conclusion is obvious that such a sampling of people would produce a biased result. Why ask Judas Iscariot about Jesus Christ? Why ask the Kremlin's opinion about Solidarity?

In the Religion Section of the *Los Angeles Times* of Jan. 23, 1982, a psychologist, Trudy Solomon, is said to have found in a study of 100 former Unification Church members that "deprogrammed people and their families were significantly

more likely than voluntarily-departed individuals and their families to explain their previous behavior as the result of brainwashing, and to become active in speaking and writing against the cult.

If the ratio of people leaving the Unification Church voluntarily far outweighs the number that leave by deprogramming, where does research such as that by Conway and Siegelman belong?

I did some investigating. It turns out that Conway and Siegelman sent their questionnaire to contacts of the Citizens Freedom Foundation, a well-known organization that refers families to deprogrammers.

Another interesting fact: Questions contained in the questionnaire include a series of negative and pathological answers for the subject to choose from: Did he experience "floating," hallucinations, sleeplessness, guilt? Not a single positive answer was offered in this section of the survey. The clear intent of such questions is not to get at objective, truthful experiences, but rather a deliberate attempt at providing numbers for already foregone conclusions. The researchers merely drew up their conclusions and filled in the statistics.

Eric Fried in the *Harvard Crimson* of Oct. 24, 1978, takes note of this same phenomenon in describing Conway and Siegelman's book "Snapping": "Unfortunately, you tend to produce a narrow work when you assume the conclusions before beginning the research." Mr. Fried and I both agree that Conway and Siegelman have "missed what is probably the more important half of the story -- a direct examination of those transcendent experiences."

I would strongly suggest to readers

that for a well-founded, scientific view of new religions they read any of David Bromley's or Anton Shupe's books. Both men are prominent professors of sociology.

Richard Erlich
Unification Church
Milwaukee, Wisconsin

Dear Editor:

As members, parents and friends of Unificationism we need to educate professionals to understand that we do have a valid world view, and that we are doing something about the problems of society based on our faith, experience with God and the guidance of Divine Principle.

In a recent telephone conversation with a New Jersey psychiatrist I was shocked at his distorted view of our beliefs and practices, which he sees as dangerous and insidious.

Dr. H. Sukhdeo describes our religion as a cult which induces people to join through a quick conversion process which includes love-bombing or showering attention and love during the initial contact with the prospective member. "Love is as powerful as fear," he says. "During the Korean War prisoners were subjected to threats and they feared for their lives. The threat of death changed their thinking. In the Unification Church they use love to change thinking."

What better way to bring the ideals of peace and happiness to a troubled world, than love? If psychiatrists see the practice of love as a threat to American society that is a serious distortion that needs to be set straight.

Kate Raterink
Rehabilitation Counsellor
New York

We 'ain't misbehavin'...

Artwork by Sue Tuttle

Dr. Mose Durst, president of the Unification Church of America, is more familiar than most with these stereotyped images. He has compiled a list of accusations that have been leveled at the leaders and followers of every new religion since before, and including, Christianity.

By Dr. Mose Durst

There has been an almost uniform, thunderous condemnation of the new religious movements by the media. The voice of a representative of such movements is almost never heard. Although we take for granted that religions are misunderstood and persecuted at their inception, and although we may have been members of persecuted minorities, we often fail to transfer our understanding to the new religions. Prejudice appears in each age; it is rooted in emotion, and it is projected in fear and hatred through stereotypes.

Basic assumptions of people hostile of the new or minority religious movements:

1) The group is destructive.

2) All those who participate in the group are destructive, abnormal, exploitative, and in need of therapy.

3) There is no meaningful or valid world view presented. It is merely a slopsong which no one thinks about when they join the group because they are essentially in a trance or have lost their critical faculties.

4) The leader of the group is a god-like charlatan whom people follow mindlessly. All leaders are to be discredited.

5) Anyone outside the group is evil, satanic and to be feared.

6) The group and its leaders are essentially exploitative and manipulative. There is no genuine concern, care or love, only "love-bombing" and other exploitative, trance-like techniques.

Responses:

1) New or minority religions in each age renew classical values and offer spiritual and intellectual revitalization. At times of moral decadence, materialism, and moral cowardice, new religions emphasize moral choice, courage, and commitment to social justice, civic virtue and personal responsibility.

2) Motivated by moral passion, by a reawakening of purposeful action, and by a willingness to offer personal sacrifice for the sake of others, the religious life demands physical, mental and spiritual health. The religious life is the most difficult because it demands action in reference to a consistent set of values. The world usually scorns this consistency and passion as abnormal obsession.

3) The world view presented is usually a significant and substantial challenge to the status quo. Jesus and Martin Luther did not come to pacify people. Professor Herbert Richardson, formerly of Harvard and now of the University of Toronto, states that The Divine Principle is perhaps the most significant theology of the 20th century. An attempt is usually made by hostile critics to exaggerate or distort one part of the world view, which is usually taken out of context.

4) The leaders of all major religions were seen in their age to be charlatans: Jesus, Moses, Mohammed, etc. No credit is ever given for their sacrifice, suffering and profound teachings. Especially those concerned with building a better world are accused of seeking personal power and wealth.

5) Those who are hostile to religious movements see the adherents as evil, satanic, and to be feared. Those in the religious movements feel that they must love the world as God loves the world. In the Unification Church, for example, each member has a mission to serve 360 homes through prayer, ministry, and social programs.

6) The religious group is a community of faith based upon the noble ideal of love: *philos*, the brotherly-sisterly love; *storge*, the parental love; and *agape*, the God-centered love, are the foundation for building community. The members are taught to give a deeper, more profound love to others than they have ever given in their lives. To give this quality of love consistently is the greatest challenge in life. Many people would rather escape from the freedom of this love when they are tempted by a former irresponsible lifestyle.

7) The conversion process, by which an individual changes his behavior, is artificial and exploitative, and it only works on vulnerable initiates. You meet someone, invite them for dinner, surround them with positive people; they attend a weekend workshop with singing, isolation from normal environment and zap! no more mind.

7) Professor Richard Demaria describes the religious conversion experience as a radical change from a self-centered reality to a God-centered reality: "...an exclusively individualistic, ego-centered consciousness, one which has been shaped largely in terms of individual survival in a hostile world, cuts one off from that special perception which seems common as ... [the] religious experience."

8) The group so isolates and fatigues individual that they cannot think for themselves.

8) The techniques to help this conversion have been similar throughout the centuries of Eastern and Western religion. Demaria: "Sleepless days ... insult and ridicule; weeks spent wrestling with unsolvable riddles; hours of labor at tasks with no purpose — any or all of these are among the disciplines, hallowed by centuries of experience, by which the master will aid the student in his or her effort to find the light." Singing, dancing, meditation, etc., are common to all religions.

9) Any error, mistake, misdeed or deception by a group member is evidence of a systematic purpose to defraud and to deceive.

9) New religions are by definition young. Any enthusiastic group with high ideals will be judged harshly by the world. A failure to receive a telephone message or a letter will be interpreted by hostile critics as part of a sinister plot to manipulate the life of the convert. "Since God is all good, anything can be done in God's name." Nonsense. Religion, and God, are expressed through ethical principles, not power-hungry personalities.

10) Members of a group participate because they are essentially involuntary slaves. So, you cannot be honest and express honest criticism of their activities. You cannot debate rationally your world view versus theirs. All you can do is seduce them (by force or persuasion) into an environment where you try to discredit — mostly through emotions — their involvement with the group. You appeal to their pre-group feelings and attachments, and you make them feel responsible for the pain you are now feeling.

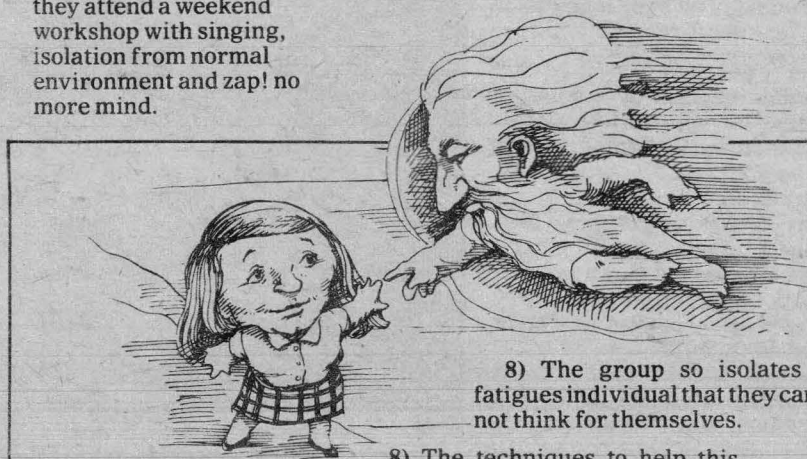
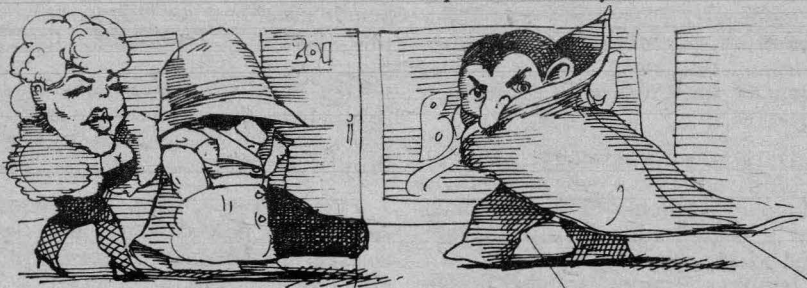
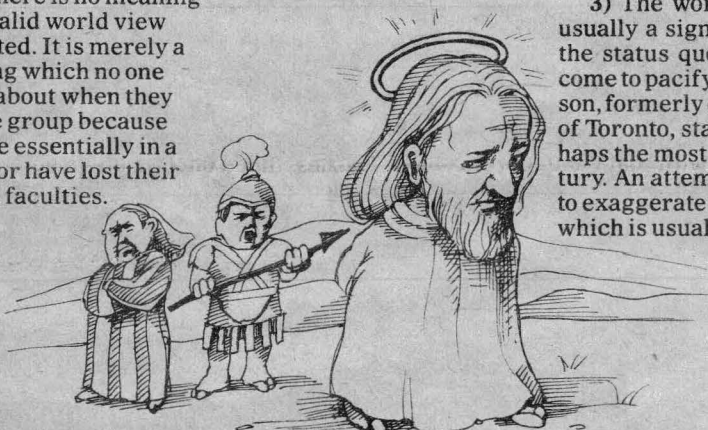
10) The assumption made is that the world is normal and that commitment to high ideals is a sign of abnormality. John Clark, a critic of new religions, writes of the convert: "Mind becomes trance-like ... he becomes an uncritical receptacle for notions ranging from the wildly idealistic to the apocalyptic."

11) Once you get the member out of the group, he is once again part of the normal world and he has been saved.

11) Any tactic, either deception or criminal kidnapping and forced imprisonment, is legitimate to get the member out of the new religion. "The goal of deprogramming is to put the convert back in touch with his pre-cult values, beliefs and goals, and to help him re-establish the capacity to think independently and critically... The clinician should scrupulously avoid theological debates and other actions that are likely to result in emotional confrontation." (Thus, manipulation and deception on the part of the therapist. The quotes are from an anti-religious text.)

12) Denouncing the group is necessary if the member is to cut himself from all responsibilities and past loyalties. A denunciation, especially public, with exaggeration and lies, will make the severance complete.

12) These anti-religious groups develop into traditional hate groups by directing fear and anger onto a scapegoat.



Project Volunteer members say 'cheese'

By Larry Moffitt

Adding to what Jesus said, man does not live by cheese alone either. But when it's running around \$3 a pound in the stores, residents of the Queensbridge Houses and other New York City housing projects will stand in an hour-long line in sub-freezing weather to receive their free five-pound box of it.

Other people, inspired by a spirit of community service, will work tirelessly to see that it gets from a government warehouse to the people. And that means a lot of lifting, hauling and sweat.

"I feel like I've been pumping iron. Here, feel these muscles," said Gladys Johnson, the 51-year-old grandmother who heads the local tenant patrol and who today was the "big cheese" in charge of unloading and distribution.

The operation was all-volunteer, as other members of the tenant patrol set up a basement room in one of the buildings to check the residents' identification and issue the cheese. Howard Simmons, a Community Affairs officer of the Housing Police, showed up to see how things were going and ended up hauling the heavy boxes in his three-piece suit. "The ladies were here working so hard, I couldn't just sit by and watch," he said.

The Unification Church has also been involved. Members of its nationwide Project Volunteer have been supplying trucks and manpower to distribute the cheese in every state where it has been made available. Michael Giampaoli, 28, who directs Project Volunteer in New York, saw the cheese as more than just a windfall from the government. He says it's also an opportunity for private companies and individuals to assist in areas, such as distribution, where it would otherwise have to be done at the expense of the taxpayers.

"I was really grateful that Reagan released the cheese. It gives the people a chance to work together, come together, sacrifice together for each other and help ease the hunger problem," he said. "It



(above) Project Volunteer members and residents of the Queensbridge Houses, display part of the nearly 10,000 pounds of cheese given away there. (right) Volunteer Michael Giampaoli, center, assists the operation. Project Volunteer donated the use of several trucks.



'Project Volunteer's offer to transport the cheese is just a spectacular example of generosity and help,' Quimby said. 'It comes at a critical time and answers the most crucial problem we face in getting the cheese to the people.'

gives the people a chance to solve the people's problems, rather than getting some government agency to do it."

Circumstances, however, have proven otherwise and the bulk of the cheese in New York will be transported by National Guard tractor-trailers. Giampaoli has mixed feelings about the participation of the National Guard.

"The government gave away the cheese, so they shouldn't also have to take responsibility for delivering it," he said. "I want to see the cheese delivered, so of course I'm glad to see the National Guard, but it would be better for us as people if we distributed it ourselves." He added that he thought that is the real meaning behind Reagan's desire to get the government less involved in people's lives.

Giampaoli and Project Volunteer member Roland Courtemanche, 22, had been going since 5:30 that morning. The government warehouse is an hour away in Westbury and they still had another delivery to make that day. In addition to the cheese, there are ongoing deliveries of surplus produce, bread, canned food and donated clothing. The cheese giveaway

has made headlines, but for Project Volunteer, whose executives, secretaries and total staff work without salary, it is only a small part of their work.

Project Volunteer is a network of Unification Church members and others who scurry and scrounge unsold and leftover goods from businesses with an intensity that makes Fagin's orphans look like amateurs. Then they give it away.

"There is so much surplus in this country," Giampaoli said. "Corporations don't know how to give anything away, even if they can't use it. They burn it, melt it down, bury it and throw it away -- but they aren't connected to the systems that would put it into the hands of the needy."

The cheese giveaway is a prime example. When the government allocated 1.6 million pounds of free cheese to New York City, administrators of the program wanted to see how well it would be managed before deciding to release other warehoused commodities, including 500 million pounds of butter and a similar amount of powdered milk.

One of the biggest hangups has been in getting the cheese from the city's two

local warehouses in Brooklyn to the more than 120 distributing organizations, according to Roger Quimby, deputy commissioner of the New York Office of General Services.

"Project Volunteer's offer to transport the cheese is just a spectacular example of generosity and help," Quimby said. "It comes at a critical time and answers the most crucial problem we face in getting the cheese to the people."

Project Volunteer's New York branch is only a year old and is not yet as sophisticated as their extensive organization in California, where it first began. "We've gathered and sent out millions of tons of food, medicine, everything -- even a truckload of slightly flawed Adidas sneakers once," said Dr. Mose Durst, president of the Unification Church of America.

Dr. Durst was presented the Order of Law, Culture and Peace two years ago by the Mexican Academy of International Law for his organization of Project Volunteer and other public service efforts.

In New York, Project Volunteer is continuing to expand its reach by the same

methods they use to serve the poor. They get everything donated. In the last year, the New York branch has gone from a one-man-and-a-van operation to a large scale organization with a truck, office space and a warehouse -- just by asking the right people. At a time when administrative costs and executive salaries comprise 85 percent of the total budget of most helping agencies, Project Volunteer's outlay for these things is almost non-existent by comparison.

Giampaoli has to spend a lot of time on the telephone to connect with surplus goods. Because they don't yet have a way to keep produce cool, they are limited to acquiring only what they can give away that same day. It's a big limitation, so his project at this time is to get refrigeration for the warehouse so he can store perishables for a longer period, a necessity for expanding the area and number of people Project Volunteer can serve.

"I'll call some meatpacking houses to see if they have any like new walk-in refrigerator boxes and are in need of a tax deduction," he said.

Never hurts to ask.

The heart of volunteerism

The following is a speech given by Dr. Mose Durst, President of the Unification Church of America, at a banquet sponsored by Project Volunteer in Denver, Colorado on February 2nd, 1982.

All over the country now the heart is such a profound symbol. We have the "I heart New York" signs, and in San Francisco where I have my home we have "I heart San Francisco." It struck me the other day as I was listening to my own heart, that it is actually the basic life impulse itself. It seems that the primary impulse of life is to love and be loved. That is why the heart is so apt a symbol for the spirit of volunteerism.

The word "volunteer" has taken on many negative connotations. To be a volunteer is to be a do-gooder. If in school somebody says "He's a goody goody" you think he's a baddy baddy.

Recently our President has been speaking on the topic of volunteerism, saying that what we need is a renaissance of the American community, and a rebirth of neighborhood. This concept is often

dismissed by skeptics who think that the President is not really dealing with the nitty-gritty of people's needs. I believe, however, that the President is speaking profoundly when he speaks about the concept of volunteerism. He recognizes that if there is going to be political and economic liberty, this liberty has to be included in a moral vision. What volunteerism is about is the ground of that moral vision.

Thinking, then, of the traditions of freedom in America, such as volun-

'The spirit of America is essentially a moral spirit, and it is still with us.'

teerism, commitment, moral vision, and the ideal of a rational and just society, I went back to my documents of American history and I took out the Mayflower Compact. The pilgrims, before they got onto the ship, made not only a covenant with God but a compact; a contract with each other. They recognized that their individual freedom was bound up with their collective responsibility. Written on the top of the compact was "A Model for Christian Charity."

The American revolution took place upon this foundation and tradition. The American revolution was the child of the Enlightenment, and its premise was reason and a universe that made sense in its physical and moral order. The belief in these goals of political, religious, and economic liberty, had again as their backdrop the expectancy that there was a moral order, and moral commitment that came from it.

If people were going to be economically and politically free, they had to take upon themselves the obligation of service to the public. Washington, Jefferson and

Adams were public men. They sought, in giving up their lives, their honor, and their fortunes, to build a better commonwealth. They sought community liberty, but they knew that that liberty was bound up in the spirit of free association connected to the public good.

The spirit of America is essentially a moral spirit, and it is still with us. There is a popular book around called *The Aquarian Conspiracy*. It's a book that describes all the problems of community today, and shows how concerned and conscientious people are working together in community networks. The word conspiracy literally means "breathing together". This is an age where many of these networks and communities are seeking through food co-ops and in volunteer networks to build a moral, reasonable and just society.

Our best example is the unity of the body, in which the stomach, heart, lungs and brain all work together for the common well-being of the body. We likewise seek a rational means of production, distribution and consumption in order to have a society of co-prosperity and co-equality.

When I look at our society, however, I see a great deal of irrationality. Volunteerism doesn't mean much to most people other than spending two hours to go down and help out at the United Way, or helping out the local baseball team. We have forgotten the organic nature of the volunteer spirit, the very nature that makes up the best of American culture.

Look at our tremendous waste of human and physical resources. With still much of the world illiterate, you may not know that after publication of a textbook if it is not sold within a certain number of months, it goes back to the pulp mill. Millions of books that are printed at great expense are pumped back into the pulping machine because it is too expensive, or no one had the imagination, to ship these books to nations that need material so that people can learn how to read.

California, which grows about 40% of the nation's fruit and vegetables, allows hundreds of thousands of tons of food to rot because Safeway and other corporations will buy only picture-perfect fruit and vegetables. Anything with a slight blemish is called "combed" and put in a thousand-pound bag to be dumped.

We need to fill our trucks with thousand-pound bags of food, get warehouses involved in Los Angeles, fill refrigerators and freezers, and distribute these billions of pounds of food to community groups. Those pounds of food rot unless someone is willing to go down and pick them up. The spirit of volunteerism is the spirit of moral vision that makes political and economic liberty meaningful.

What does a local project like Project Volunteer actually involve? It's a revival of the spirit of human beings, the spirit of public service from the commitment of heart. Our belief is that resources do exist to serve the needs of all the people of the world. But we need a rational system of production, distribution and consumption. If we have a moral vision burning in the heart we can truly tap into the volunteer spirit.

The recognition in volunteerism is that not only do we have tremendous value as individuals, but we have also tremendous potential as communities if we come out to commune with one another. Holy communion has got to take place not only in church, but in our homes, on the streets, and in our neighborhoods. The revitalization of the spirit of community, of neighborhoods, of families and of self is all part of the moral vision and spirit of volunteerism. We have to recognize that we can be an actual body of healthy people, and we can create a rational and just society. But it is going to take effort, the effort of a moral awakening.



Ten Theologians Respond to the Unification Church

edited by Herbert Richardson

A collection of theological and personal responses to the Unification Church. Theologians of various persuasions, who are not members of the Unification Church, discuss how the theological issues that are of concern to them relate to Unification theology, or how they view their experiences with the Unification Church.

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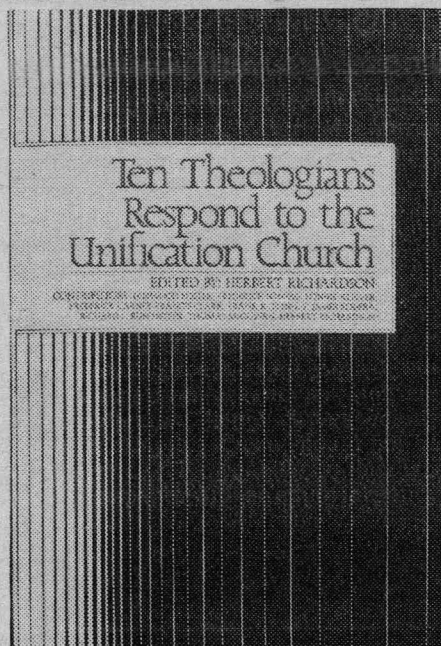
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The Unification Church as Metainstitution

—Lonnie D. Kliever

Toward an Asianization of Christianity: Demise or Metamorphosis?

—T. James Koder

Radical Secularization, the Modern Age and the New Religions

—Richard L. Rubenstein

The God of Principel: A Critical Evaluation

—Frederick Sontag

The Fall of Man in Divine Principle

—Francis Clark

Freedom and the Will: A Unification Theory

—Herbert Richardson

Unification And Traditional Christianity: An Unresolved Relationship

—Durwood Foster

1981, 199 pages, paperbound

\$9.95

The Rose of Sharon Press Inc.

In the summer of 1981 over 100 young men and women took to the sea, braving a searing sun, rainy days, and a storm of controversy. Members and friends of the Unification Church and UTS students came to experience the greatest safari of the ocean: catching the giant bluefin tuna.

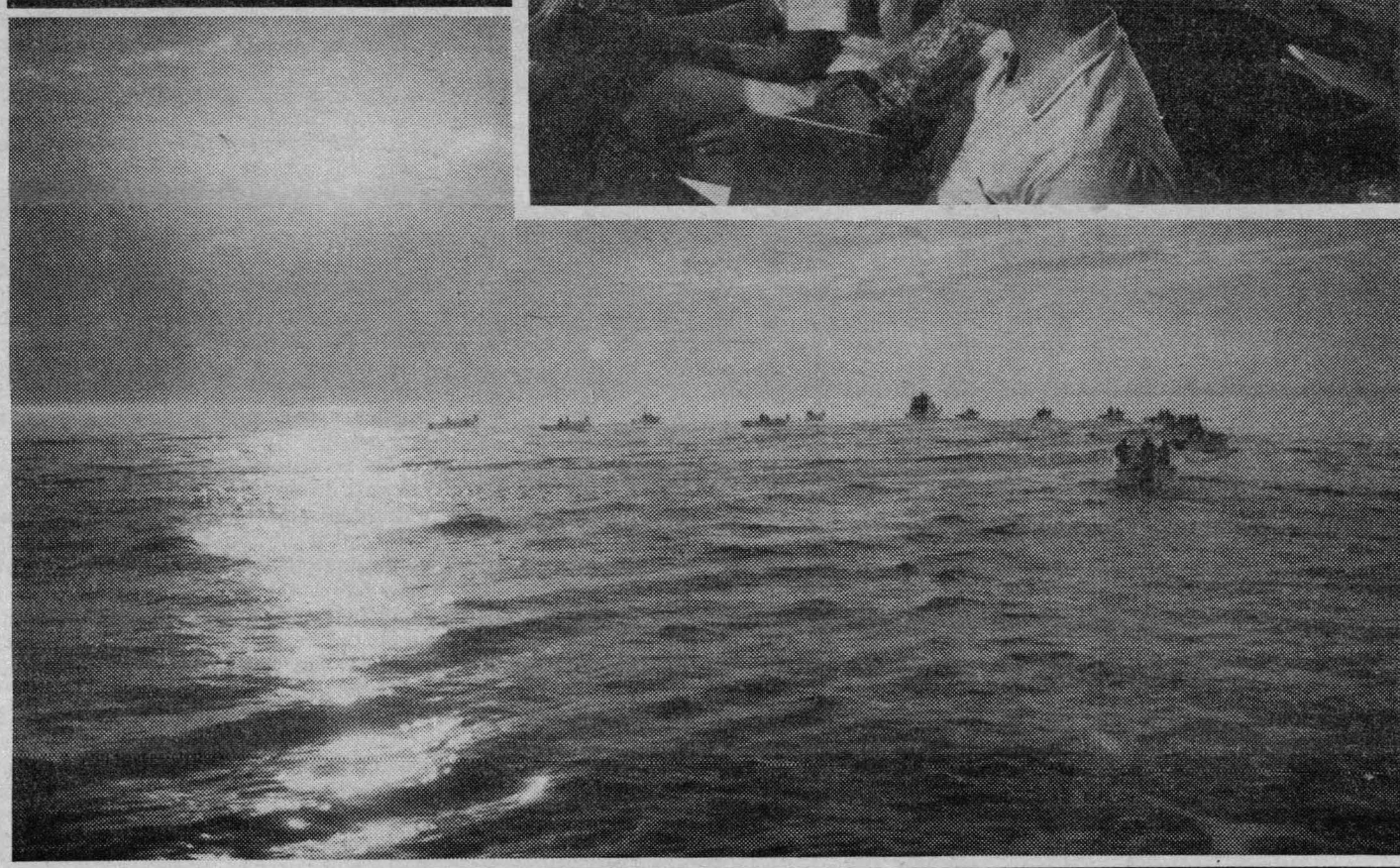


Participants in the summer-long 'Ocean Challenge' program share in study, fellowship and fishing for tuna.



Ocean Church: blue sky, blue sea, ...and the bluefin

By Larry Witham



American folklore is filled with stories of young men going to sea in search of adventure. Melville's *Moby Dick*, Hemingway's *The Old Man and the Sea*, and the story of *Two Years Before the Mast* by Richard Henry Dana all portray this romantic theme. In *Captains Courageous* by Rudyard Kipling a young boy from an aristocratic family goes overboard. Rescued by fishermen of the northeast, he discovers himself through their way of life.

Has anyone ever thought of using the adventure of the ocean for education?

The Unification Church has expanded the recent trend of many traditional churches to broaden the context of church fellowship and educational activity to include the vast realms of the ocean. The sea can be a school where important lessons about life, God and humanity can be learned, as well as a training ground for developing strong character and leadership abilities.

Reverend Moon, from the earliest days of his church, found the sea a refreshing place to commune with God and a source of spiritual as well as physical nourishment for his followers. From those first trips to the ocean, the idea of "ocean church" was born.

"Ocean church" may conjure up images of church steeples on boats or sermons by the water. Well, that's not it exactly. String together the words "adventure, outdoors, religion and education" and you have the Unificationist idea.

A formal concept of "experiential education" has been around for the past several decades, but its application is still being pioneered. The Unificationist brand takes into account such methodological elements as environmental contrast, physical activity, the proper use of stress, teamwork and group relationships, and the application of newly acquired skills.

Add the setting of the ocean and a belief in the reality of God, and you approach an understanding of "ocean church."

While it may seem the most intangible of all goals, an improved relationship with God is the primary objective of the Ocean Church Project. Unificationists taking part in the project begin by "pioneering" — a few members take up residence in a town and begin to develop both a congregation and their fishing activities. Their first task is to come to know the ocean town, and to discover how they might serve the community.

Paul Freitas was one of the pioneers who, inspired by the project, went off to Brunswick, Georgia to see what he could do. A former social worker in North Hampton, Mass., Paul also worked with pre-school children in the Watts district of Los Angeles before joining the Unification Church.

"As with starting anything new," he says of his "ocean church" experience, "it is first of all a question of survival. Right away I had to learn how to make it in a new town, and get involved in the fishing community. I started from scratch, without any skills or training."

A year and a half later, Paul is one of the directors of the Ocean Church Project in Florida. "The primary things we have all learned in the development of this program is how to handle the sea, to earn a livelihood, and to use our boats (28-foot open console sport-fishing boats called "One Hopes") to bring people together."

In addition to religious teaching, ideas for skin diving, fishing, sailing and water-skiing are being considered in Florida. "To interest young people in the sea, and also to help them in their lives, you have to be doing something exciting. When I did social work it was often in a one-to-one counselling situation. But this kind of vehicle, the outdoors, is more natural. It puts people at ease, with the ocean as a medium to teach about God and personal relationships. The immensity of the ocean transmits the feeling of God. Not to mention when the weather starts kicking and the wind starts blowing, and the waves start rising. Then it's natural to think about God — and pray!"

Unification Theological Seminary

To love and to serve



As a trained theologian, Dr. Young Oon Kim was one of the first to comment on the inspired teachings of Sun Myung Moon. She has authored several books and is professor of Unification Theology at the Unification Theological Seminary. The following is an excerpt from an article written in "The Cornerstone," Feb. 1977, for UTS students.

By Dr. Young Oon Kim

Years ago, the idea of a seminary for us was just a dream. So you can imagine how happy we were with the purchase of Barrytown and the actual establishment of the Unification Theological Seminary. But there is more to a seminary than buildings, textbooks, the hiring of professors and the selection of students. As necessary as all these are, even more important is the purpose we have and the spirit we seek to create.

In my opinion, there is no need for another theological seminary like those the traditional churches now have. What value would there be in duplicating Harvard, Union, Chicago or Princeton? We must provide something different, something extra, a superior education for a new way of life.

Very little of the religious spirit which created the colleges and universities of the past still survives in the average classroom today. However, as soon as the spiritual underpinning of education disappeared, the schools found themselves in trouble. There was no overall guiding purpose which bound faculty members to each other or which united the students.

Without a religious philosophy of life, the young people who enrolled in colleges were only interested in getting their diploma as easily as possible, getting passing grades by whatever methods were convenient, and getting out of school quickly. At best, students learned facts but they were deprived of a noble purpose for putting the facts to good use.

The quality of men and women turned out by our education factories, as they have been called, is not superior to that of the past — and often inferior. What went wrong? How can we change the situation? What should our role be as future Unification Church leaders?

Let me emphasize the crucial importance of seminary training as an intellectual discipline. Certainly, how much you learn will determine how effective

you can be as tomorrow's leaders. You will not be a good spokesman for Divine Principle — or even truly Christian — if you fail to love God with all your mind.

I must insist on something even more important. I want you to have an epoch-making experience in your life meeting the living God face to face, a heart-warming experience of the truth of Divine Principle. This kind of experience will be the fountain for a passionate desire to share God's love and truth with others. When you go out from this seminary, you should be burning inside with missionary zeal. This is far more vital for the seminarian than book learning.

Seminary can be and should be not only a fountain of knowledge but also the source of lasting joy and inspiration.

Use this time to seek truth and rededicate yourselves to noble goals. Become bosom friends with your fellow students. Share your hopes and dreams. Sustain and strengthen each other in your times of doubt or difficulty. When you create a spiritual and intellectual atmosphere around you, you will experience great joy and be filled with dynamic power. That is the kingdom you can have now and create for others wherever you go — even when you have to struggle alone.

The eagerness to help others, a genuine concern for people, a sensitivity to others' needs and a readiness to serve others — these are the ingredients which create a magnetic personality. All these are derived from one's deep experience with God and passionate love for Him. If you really feel what Schweitzer calls "reverence for life" and if you have a burning desire to love others, you will have discovered the secret of radiant living. If you can cultivate that kind of faith, then God can entrust you with any kind of mission.

If we were able to graduate 50 such dynamic leaders from our seminary, think of the effect they would have on our movement. Let me conclude with a few words about the need for magnetic leadership on the local level.

Each center should be a close-knit, caring, growing and vital family built around a spiritual guide as well as an organizational leader. As you all must be well aware, when people lack inner spiritual power, they resort to external things like their titles, positions or regulations in order to exercise influence. They try to force obedience rather than convincing people to cooperate voluntarily. Such coercive methods only arouse resentment and sooner or later make the leader despised rather than respected.

The ideal leader should never think of himself as the dictator. Instead, the ideal leader should function as a wise, considerate and loving parent to his children's needs. Providing them with intellectual and spiritual food, and inspiring them to grow in the warmth of His affection, the leader serves as a father and mother figure for the center members. Can you imagine what that kind of leadership could do for our movement? Can't you see what value you would be for God if you became that kind of leader?

In Korea we have a proverb: "If you plan for your life for one year, plant grain; if you plan for your life for 10 years, plant fruit trees. But if you plan for 100 years, then plant people."



Unification Theology

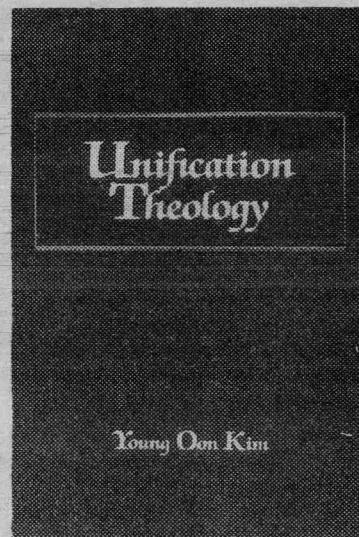
Young Oon Kim

Preceded by a chapter on the Korean religious heritage, Korean Christianity and the life of Rev. Sun Myung Moon, Young Oon Kim once again covers an enormous spectrum of Christian theology, from the omnipotence of God, and the incarnation and resurrection of Jesus Christ, to the authority of the Bible, the proper mission of the Church, the goal of history and the nature of the afterlife.

A balanced appraisal both of Unification theology and the major theologians she engages, such as Augustine, Barth, Brunner, Bultmann, Kung, Niebuhr, Schleiermacher and Tillich.

1980, 294 pages, paperbound \$8.95

The Rose of Sharon Press, Inc.



The Image of Woman

Thomas Boslooper

A brief and beautifully illustrated history of the image of woman through the centuries, from ancient Greece and the Hebrew-Christian tradition, to modern feminist theologians and women athletes. Boslooper focuses on the possibility of a new wholistic approach to the male-female relationship, a new world view which approaches the unity of male and female, East and West, and mind and body — and a new situation in which women can develop.

"... A joy to read, ponder and flip through."

—Joanne Brown, Religion Today
1980, 165 plates and photos (86 in color)

288 pages, hardcover \$19.95

The Rose of Sharon Press Inc.



On the morning of January 30, Reverend Sun Myung Moon delivered the following sermon (excerpted below) to members of the church at the World Mission Center in New York City.

As I look at you, your faces are so beautiful. Many times I look at men and women, the beauty of men and women, and wonder whether there is any way that Heavenly Father could create men and women better than we are. What would make a man more handsome or a woman more beautiful? I was imagining making the two eyes totally round, the nose square, the ears upside down, and wondering whether that would make a man more beautiful. But every time, I come to the conclusion that there is no way God could improve upon the way men and women are today.

God has only four items to start with — eyes, nose, mouth and ears — and furthermore, he has to always put them in the same area. But still, in that limited realm God created such a variety. These four items God is using to create the human face, but no two of them are identical, all are different. So there is an incredible mysterious beauty among the four billion people out there. Each face is different, although it has the same four items. You are talking about a miracle. I cannot think of any better miracle than the one that God uses the same four items to create four billion different faces.

It is a miracle that we are alive today.

Life is mysterious. The mysterious element is beyond man's control; somebody else must be controlling it. Those who possess high goals and high ideals look for some mystic or mysterious element. People want miracles; they look for miracles. But we are witnesses of the greatest miracle of all: the four billion people living on this earth. When you look at one person, look at him or her as the source of wonder, God's creation, a miracle of which you are a witness.

Every one of you has a broadcasting station in your brain. You emit waves all the time, but the color of waves varies from one person to another. But the variety of these waves makes for harmony; they don't repel each other but rather create a universal harmony. The vibrations you impart are not narrow, in other words, there are no white vibrations which look for only white persons. These vibrations are going around the whole world, trying to embrace the world and everything that God created. That vibration will go to the Oriental man and embrace the Orient, go to black people and embrace them. This vibration creates a sense of harmony and unity.

However, in history, man has been blocking this harmonious vibration, cutting it off. This has been the greatest of all human crimes.

Religions are very narrow-minded also. Christianity sees a limited road from which one may not deviate. So Christians accuse each other of being heretics and this and that.

Take nationalism for example. There is a Japanese way of life, a German way of life, a Korean way of life, without flexibility. People are boxing themselves, blocking themselves off from the infinite possibility.

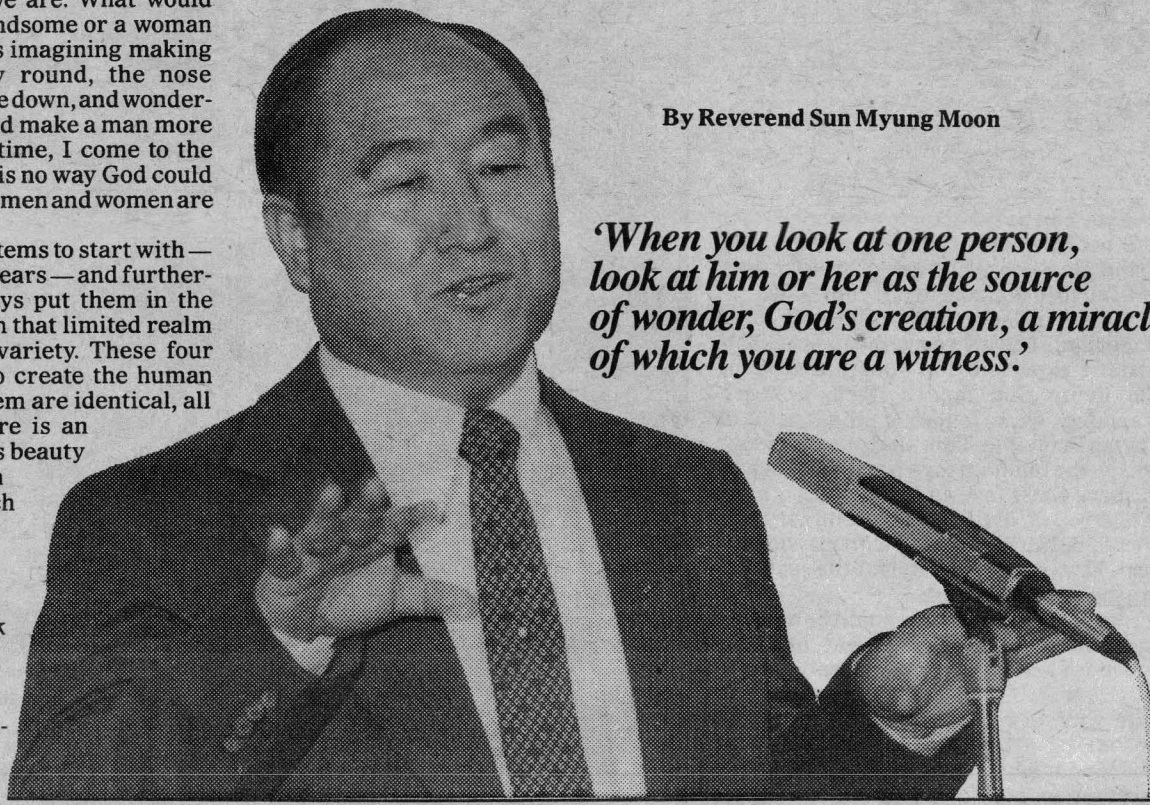
What kind of history does God want? That of limitless possibility, in which all vibrations go out, encircle the world, and embrace everybody. That is the way God created His history, but it is man who has blocked history. Then we must discover where in the world we can find people of true freedom, of true vibrations.

The important thing is what kind of

'Love vibration'

By Reverend Sun Myung Moon

'When you look at one person, look at him or her as the source of wonder, God's creation, a miracle of which you are a witness.'



vibration people impart. Are we talking about a money-gathering vibration? If money were the goal of the vibration, poor people or poor nations would not bother with it. They would think it has nothing to do with them. The capitalistic United States of America might say, "Well that's fine; we need you." But all the underdeveloped nations might respond, "The heck with it; go away; we don't want to have anything to do with you."

What about the power-craving vibration? Is that the vibration we are talking about? That might be good for the ruling class, the powerful people. But for the people who are oppressed, suffering and disregarded, such a vibration of power is not necessary.

Others might say that this vibration must be one of knowledge. Knowledge is the ultimate quest, they believe. Smart People might approve, but there are more people who are not smart than those who are. The dumb people will respond, "The heck with it; go away."

Vibration centering on money, power or knowledge always lead to an imbalance. Once side will be high, but another low. There are all kinds of people in the world:

rich, poor, well educated, ignorant, tall, short, sick people, suffering people, dying people. Every kind of person. God must be the Father to all of these. Every individual, whether joyful or suffering, is trying to find some communication with their common Parent, God. The Parent has to try to answer each individual and to meet the needs of each individual so they can all be satisfied. Does that sound like an easy job?

As I speak you are probably wondering what kind of life I have experienced. Do you think I went through my youth, like you? Picture me at the age of 16 or 17; what do you think I was doing? Even before I was given my life's mission, I always had the heart that I wanted to become the friend to the suffering people in my village. When I was a boy, those who were unfortunate and suffering were always my friends. If I heard that some household had no money to buy groceries, I considered it an emergency and I did everything possible to obtain food for those people. Until I had done it, I could not sleep. I wanted to be more than a friend, someone who could serve and help others.

Between the ages of 20 and 30, the

prime of youth, people normally want to dress well, have pleasant experiences in life. But I lived in exactly the opposite way from that. As you know, Korea was a very poor country then. I never wore a new suit; I always bought surplus clothing at thrift shops, like army jackets with holes in them.

I was always busy, doing my mission. In those days, I spoke very little, even though I knew that I had many valuable things to say. I determined to be silent; I looked very unassuming, even below-average in intelligence.

During this time of my youth, I spent every day experiencing the most desperate, suffering situations there are in human life: labor camps, miners work, begging, dock workers, farmers, coal miners. I acquainted myself with every aspect of human life.

When I was a student in Tokyo, I rode on the railway, looking for the places where the most miserable people were living. Even on rainy days, I would get off the train and go and sit on a bench beside such people and make friends with them. I always thought to myself, "What if this man was my elder brother, or my father? What should I do? If this man were my father and he was suffering on my account, what should I do for him?"

I observed the other college students at my university. They were loudly laughing, talking, and behaving very boisterously. I knew that the silly gaiety of my fellow students would pass away like a puff of smoke, but the sorrow and sadness I was sharing with the miserable people of the society would bring a future of hope for the world.

In a way, I was a miserable person. I was totally alone; no one understood me or what I was trying to accomplish, why I was suffering the way I chose to do. Even my parents and brothers and sisters didn't understand me.

Throughout my life, I was a pioneer, charting a path that never existed before, one which no one had even thought to take. In order to go that way, I had to fight every day a lonely battle in tears and sweat. That path was full of difficulties, by itself, but on top of that there were persecution and discrimination coming to me. In my village, even though I had never committed a crime, people began to wonder about me and I could not move freely or live my life freely.

Ordinarily, a person becomes a folk hero when he excels at all his activities and does deeds of kindness for the poor people; but my scale of thinking was far greater than just my village. I was thinking of the nation and the world. Because of that, I was completely misunderstood.

I was the first Moonie and all of you are contemporary Moonies. When I look at you, I envy you very much. You are so free, and compared to the way I lived in my early days, you are literally living in the Kingdom of Heaven.

My strategy is to teach all of you how to overcome difficulties, and out of those difficulties to learn how to prosper. You may not go the way I have gone, but you must know yourself and face your own challenges and have your own victories.

Today's sermon is about vibrations. The words I am speaking right now are vibrating all over the world.

Your vibrations are also communicated over the entire world. You can communicate with all of creation. What a wonderful way of life! In whatever you do, no matter how difficult, you can know that your love vibrates to the world. Your deeds are your message of love to others. How dramatic that is!

The Unification Church is the church of vibration. What vibration? True love vibration. I want you to become Somebody; become a person of true love vibration. You are starting to vibrate today for the sake of the world; your vibration of love will go out into the world.

Thank You.

Home Church: alternative parish

By Professor Joseph H. Fichter

The following is an essay presented by Joseph H. Fichter, S.J. at the conference on Alternative Religions, in Chicago 1981, and is soon to be published in the book (which he has edited) "Alternatives to Mainline Churches." Professor Fichter who teaches sociology at Loyola University in New Orleans, in this essay addresses the topic of "Home Church" — the theological concept which is the root of every Unificationist's community ministry, and a practical plan of community service. The essay will be presented in three parts over the next issues.

The Holy Spirit Association, now widely known as the Unification Church, has become the main target of so-called anti-cultists, who condemn it as a dangerous alternative to conventional western Christian American churches. I have argued elsewhere that the Unificationists have grown beyond the boundaries of a cult and are now a fully organized church with a scripture and a hierarchy. They comprise the four basic elements that social scientists declare essential ingredients of a religion: a belief system, a code of moral behavior, a pattern of worship and prayer, and a social structure. From this perspective the prediction of Frederick Sontag has already come true when he saw "the movement inevitably evolving into another established church."

Although the Unification Church is a relatively new organized religion, having been founded as recently as 1954 in Korea, it has become an alternative option for the growing number of young Americans who select it in preference to the church or denomination to which they had previously been affiliated. It was formally proclaimed an alternative to Christianity when it was denied membership in the National Council of Churches in Christ. Its "heretical" doctrines were declared faulty, erroneous, inadequate and "incompatible with Christian teaching and belief." Under this protocol, the Holy Spirit Association is said to differ significantly from the mainline American Protestant churches. It is my intention, however, neither to spell out these differences, nor to demonstrate the considerable similarities the church has with traditional Christianity.

In many ways the Holy Spirit Association is structurally similar to other well-established and highly organized religious denominations. It has a chain of command and communication from the newest fledgling member to the top hierarchy. It is divided into regions of the country, like the jurisdictions of other churches, and has urban centers with appointed leaders analogous to ecclesiastical dioceses with their appointed bishops. It is at the lowest level of the structure where the Moonies are building the "home church" in place of the conventional parish or congregation. The focus of this discussion is an examination of this basic social unit as a substitute for the typical "worshipping community" to which Christians generally have become accustomed. What do the Unificationists mean when they talk about their home church?

Congregational Types

People who profess a religious faith and who live up to the mandates of their faith tend to identify themselves as church members by affiliating with a local group of the same religious persuasion. From a theological perspective one may say that the central and identifying social function of the congregation is the



(below) Street sweeping is a regular service project for U.C. member Sheila Bear and her two young friends.

Kate Cahill leads talk and discussion in Woodside, Queens (N.Y.) home church.



collective worship of God. Through song and ceremony, and through the preaching of the sacred scripture, the attention of the faithful is directed to the deity. Christians come together on Sunday morning — perhaps after they have already heard their favorite televangelist — in order to give glory to God, to praise the Lord, to recite prayers of petition and thanksgiving. The traditional rituals of the Jewish temple or synagogue are centered on the Lord. The buildings themselves, and the internal arrangement of furniture, tables and altars and pews, are at least symbolically pointed to God.

While it is commonly said that people do not need a church building in which to worship God, and that God "may be found" in the beauties of nature — in the mountains, at the seaside — there have always been places of worship. The shrines of antiquity, the temples of Eastern religions and the cathedrals of western Christianity, attest to the historical tendency to settle on a specific location where groups of people can gather in common demonstration of their religious beliefs. The place itself may become sacred as a magnet of pilgrims so that it no longer serves the particular local population for whom it was originally established. Similarly, the so-called "chapel of ease" attracts communicants in the downtown business and shopping districts

where few parishioners actually reside. The noon Mass on weekdays, novenas and other religious services, are provided for virtual transients.

These traditional parochial structures endured for centuries wherever Christians gathered in permanent residential areas, and they are still the predominant form of congregational organization. Although their central function is to proclaim the religious relationship with God, there appear to be many instances in which a secondary function, that of "fellowship," takes precedence. The Protestant congregation is described by Gibson Winter as a center of attraction for people of similar social status among whom the preservation of an exclusive community is of some importance. While typical urban Catholic parishes focused on spiritual and sacramental functions for all Catholics who lived in the parochial territory, regardless of their social status, they tended to neglect any deliberate attempt to develop solidarity, or sense of parochial belongingness. They were seen as a kind of spiritual "service station" with a franchise from the bishop that required no effort to build community.

In the recent past, however, with the advent of "new" religions, the influence of charismatic and pentecostal programs, and the "quest" for community among

young people, there have occurred certain modifications in the conventional church groups, both the exclusive Protestant fellowship and the loosely structured Catholic parish. Some impetus was given by the Fathers of the Second Vatican Council for the renewal of both liturgy and community. "Efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass." The study of American communes and utopias shows that in many instances the solidarity of the members was strengthened by their deep commitment to religious values. In other words, the more successful communes, those that endured for the longest periods of time, were generally held together by shared religious beliefs and practices. This is most obvious in centuries of experience in religious orders like the Benedictines, Carmelites and Franciscans.

While the basic organizational scheme tends to be similar in the conventional Christian congregations, some variety is introduced according to size and type of population and location: small rural churches differ from the Catholic parish in the degree of lay participation in decision-making and the sharing of religious functions, but in both instances the central figure is still the minister. Changes are occurring. The so-called "intentional" community and the "covenant" community are offered as a substitute for the traditional parish. This is meant to strengthen solidaristic ties in

small primary groups of the faithful and also to facilitate the fulfillment of religious obligations. The central concept is unity and solidarity, the building of community.

It should be pointed out that the purpose of the Unificationist home church is neither to provide a place of worship nor to build a local spiritual community. In keeping with their ultimate objective of unifying all religions as well as all people, the Moonies have no hesitancy in attending religious services in Christian churches, Jewish synagogues, Islamic mosques or other houses of worship. There is an interesting parallel among the early disciples when Jesus was no longer among them. The Acts of the Apostles frequently recount that they "went up to the temple to pray," even though they participated also in the unique Eucharistic meal, the central act of collective worship, in the privacy of their own homes. Scripture scholars have called to our attention the role of "house churches" among the early Christians. A more recent parallel developed when Chinese Christians were persecuted in the Cultural Revolution of the 1960s and their regular places of worship closed. To substitute for the local church, they gathered in smaller numbers in many thousand "house churches," which soon came under the vigilance of the Peking government.

International Conference on the Unity of Sciences

Global disparities is scientists' theme

"Search for Absolute Values and the Creation of a New World" was the main theme of the tenth annual International Conference on the Unity of the Sciences (ICUS) which was held November 9-13, 1981 in Seoul, Korea. More than 850 scientists, diplomats, scholars, theologians and many observers and guests from 109 nations of the world attended, including three Nobel laureates and other high-ranking officials.

The conference began with an opening session attended by some 4,000 participants, observers and guests at Seoul's Sejong Cultural Center.

Following the opening session of the 10th ICUS, committee chairmen and conference officials discussed the value of the conference and the role of the Unification Church in society.

"The greatest attraction of this conference is in the people who attend," said Dr. Morton Kaplan ICUS chairman and professor of international relations at the University of Chicago.

"It is their ecumenical quality. It's an exciting opportunity to meet interesting and different people," he said, "to learn about the problems from different points of view."

Dr. Richard Rubenstein, distinguished professor of religion at Florida State University and an ICUS committee chairman, said it was "extraordinary" that the Unification Church was able to maintain an outreach program of such a high caliber as this science conference.

"In the West, many religious communities have programs of outreach that go beyond their normal membership," he said. "What is extraordinary about the Unification Church is that, instead of its program having the lowest common denominator to it, its outreach attempts to reach people of the highest level education and training."

He continues: "I know of no other worldwide religious group that on a continuous basis has the outreach that the Unification Church does. I would only wish that other religious denominations would have a comparable level of outreach instead of simply complaining about the programs...of the Unification Church."



(above) Reverend and Mrs. Moon greet ICUS participants at opening reception.
(below) Scholars meet in committee for in-depth discussion of papers submitted to the conference.

Rev. Moon urged in the Founder's Address that a solution be found to the confrontation and struggle derived from the disparity of wealth around the world. Only religion, Rev. Moon added, has the potential to solve this problem.

Rev. Moon proposed that an international highway be built linking mainland China, Japan and Korea. He called for an "economic alliance" to connect those three Asian nations with the West. He said such an international highway would help develop a network of high speed transportation "which will bind the peoples of the world into one."

"With the integration of the world's economies, tremendous economic progress will become possible," he said. People will then have time to "understand nature and learn from it, to give thanks to God for its beauty and to live for and love

each other, transcending nationality," Rev. Moon added.

Neil Salonen, president of the International Cultural Freedom Foundation, which sponsors the ICUS, explained that Rev. Moon personally selects the theme of each year's conference—"including the concept of absolute values."

"He realizes the conference is controversial and not well accepted," Salonen said. "But he believes there will be a convergence of religion and scientific truth so that the conference will act as a catalyst to help people in the academic world come to a greater understanding of absolute value, which to him is simply God."

"But Rev. Moon in no way influences the discussions," Salonen said. "He just hopes that eventually there will come an increased awareness of the existence of God."

Scholar praises religious vision

By Richard Rubenstein

Richard Rubenstein, Distinguished Professor of Religion at Florida State University, gave an introductory speech to the convening conference. Here is an excerpt from that speech.

I am by vocation a theologian and an historian of religion. As you will understand, my vocation gives me a very special reason for a keen interest in the Reverend Sun Myung Moon and his church.

Moreover, the Unification Church is a new religion, something that can both surprise and disturb most Western-trained scholars and scientists. There is in the West a certain duality of consciousness that can give honor to religiously inspired figures only as long as they are safely separated from us by long stretches of time.

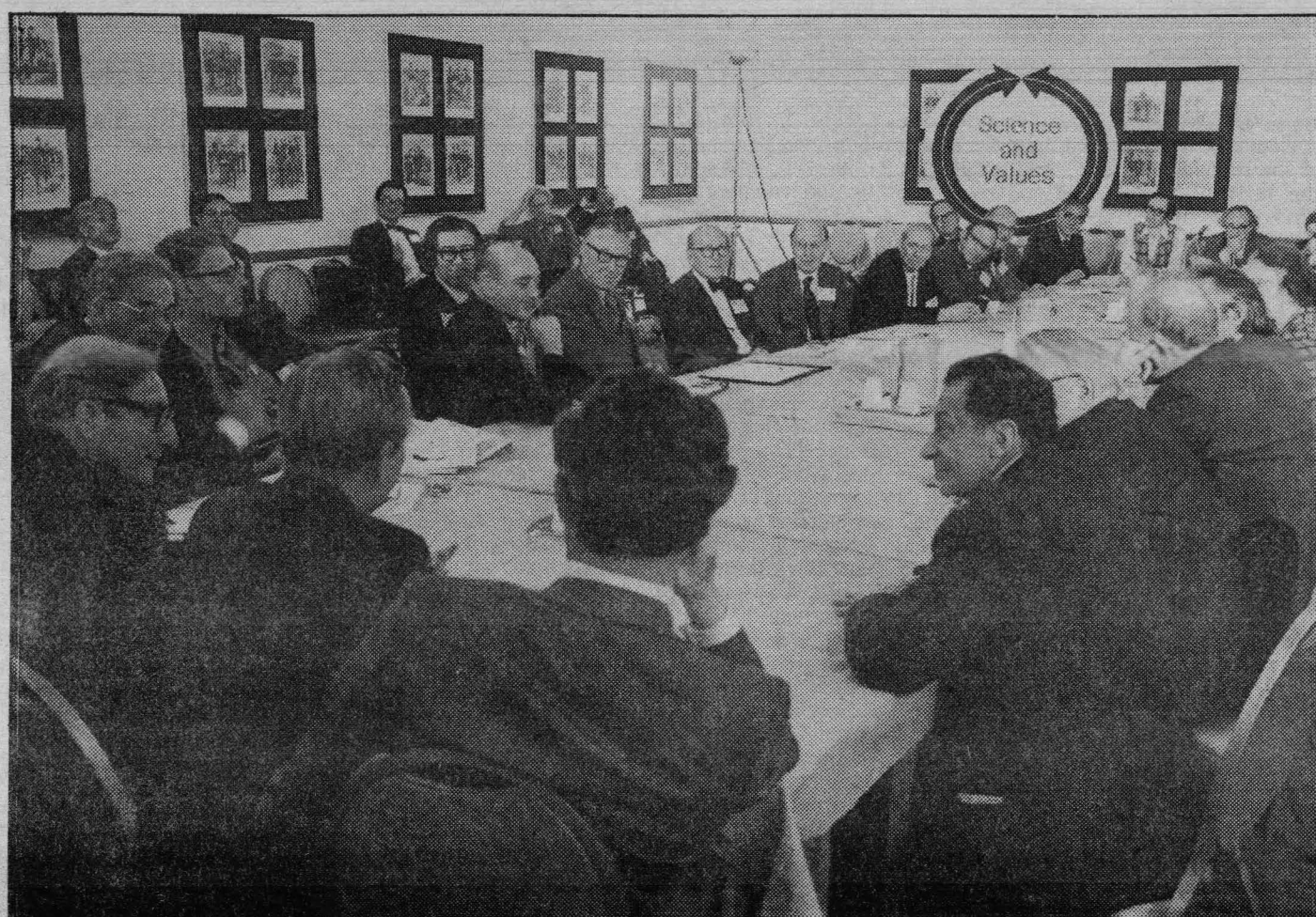
When, however, we are confronted with persons of intense and authentic religious inspiration in the present, we tend to use psychological and even ethical categories to reduce the significance of or negate their inspiration altogether. We have a rage for order and predictability, at least in matters religious. We are fearful when confronted with anyone whose spirit would disturb the order we crave.

Nevertheless, our rage for order is destined to prove illusory if we do not take seriously and heed the inspired religious leaders of our time, for, as we have noted, we do not live any longer in an ordered and a secure world, but in a time of permanent discontinuity and revolution.

Furthermore, it is interesting to note that the two Asian countries that have been most affected by the technological revolution, Japan and Korea, have witnessed an extraordinary proliferation of new religions in response to the crisis of modernization and technology. Fortunately, the spirit of radical secularization has not corroded the wellsprings of religious inspiration in Asia as it has in the West.

It is of crucial importance that we understand our founder, the Reverend Sun Myung Moon, as coming from a land in which the wellsprings of religious inspiration have not dried up. Yet, religious inspiration by itself is insufficient. What our age requires are men and women of genuine religious vision and even daring, who are capable of inspiring and energizing others, and who, at the same time, are capable of confronting constructively the long-range, worldwide significance of our permanent revolution.

It is in this perspective that I see the Reverend Moon as a religious leader of preeminent significance. I must confess that many in my generation who were, for example, students of the last great Western theologians, Karl Barth and Paul Johannes Tillich, aspired to be the kind of religious leaders that technological civilization required, but, as scholars trained in the methods of Western rationalism, the best that we could accomplish was to become interpreters of other men's inspiration. We could never become what the Reverend Moon is, a man of genuine inspiration capable of infusing others with his inspiration.



World Media Conference

Experts debate the role of media

The World Media Conference, dedicated to exploring the moral responsibility of the media, broke new ground last October by broadening its discussions to include such controversial topics as communication ideology and the role of the media in propaganda struggles.

The conference, founded by Reverend Sun Myung Moon four years ago, was focused almost exclusively on efforts being made at the United Nations to arrive at a "New World Information Order" that would somehow redress the "imbalance" in reporting between the developed and developing nations.

But after consultation with past conference participants and in light of the increasing controversy surrounding the media's role in international conflicts, sponsors of the conference expanded the program to include such subjects as semantic infiltration, disinformation and the role of ideology in communication.

"We are living in a world where one man's 'terrorist' is another man's 'freedom fighter.' Where even the word 'democracy' has one meaning in the free world and another, completely opposite meaning, in the Soviet Union," said News World Communications President Bo Hi Pak at the opening of the conference. "And yet again, we are asking you to address the impossible problems of semantic infiltration and so-called 'disinformation.'" In his opening remarks, conference Chairman John C. Merrill, director of the school of journalism at Louisiana State University, expressed the hope that the new agenda of the conference would distance it from the "rather boring exercises in stale polemics" that he said marked many such communications conferences.

New terrain

"I am sure that at this conference old terrain will be re-cultivated," Merrill said. "But I think that the theme of this conference—its basic concern—breaks new ground and gets us into the fascinating fields where journalism, politics, ideology and propaganda coalesce."

The title of the last conference, which was attended by 94 media professionals and scholars from 36 nations, reflected the change of focus: "Information Crisis: The Challenge to Freedom." Some of the new panel discussions included "Media Roles from an Ideological Perspective," "Barriers to a Western Ideology" and "Semantics, Disinformation and the Propaganda War."

Conference coordinator Larry Moffitt said that there was a recognition during the forming of the conference that such areas were somewhat controversial, but echoed Merrill's hope that the gathering could break new ground and hopefully explore "real solutions to real problems."

"These topics are controversial," Moffitt said. "But the reason these problems aren't solved is because people avoid controversy. Unless you encourage the sting of controversy, there is no real growth."

The first World Media Conference was held in 1978 and chaired by Sir Charles Moses, the former secretary general of the Asian Broadcasting Union and head of the Australian delegation to UNESCO. The conference, entitled "The Future of the Free Press," was the last major international meeting held before UNESCO's 20th general conference, which was dedicated to debate on the "New World Information Order."

Heated debate

Based on the developments at that UNESCO conference toward completion of a declaration on the mass media, the second annual World Media Conference focused on "Prospects for Press Freedom



Dr. Robert Lindsay, professor of Mass Communication at the University of Minnesota, addresses the conference on the role of media in Latin America.

in a New World Information Order." The conference, chaired by Sig Mickelson, former president of CBS News and Radio Free Europe/Radio Liberty, was marked by the heated debate that accompanied discussion throughout the world on the controversial UNESCO developments.

Conference participants even toyed with the idea of drafting a joint declaration expressing concern over the threat UNESCO developments might pose to press freedom, but dismissed the idea as inappropriate to the conference, which encouraged free discussion and differing viewpoints.

"There must be a host of steps that can be taken to aid the Third World in playing a game of catch-up," Mickelson said. "But I hope we will be exceedingly cautious to avoid recommendations which would in any way tamper with the principle of the free flow of information."

The third World Media Conference, entitled "The Character and Responsibility of the Media," reflected the increasing concern among media professionals and scholars with the UNESCO efforts. Chaired by University of Minnesota mass communications professor Robert Lindsay, the meeting repeatedly heard fears that the UNESCO effort was being abused by "anti-Western, anti-capitalist forces," in the words of Merrill, also a participant last year.

'Struggle for power'

"The issue we are really talking about, whatever side of the fence we are on, is about power. We are talking about the struggle for power to shape the future through communications," said conference participant Jeffrey St. John, a syndicated columnist and broadcaster, last year. It was those fears, and a desire to pursue such issues further, that led to the development of the 1981 program.

"Ideological clashes on the international level, when tied in with national mass media systems and the journalistic aspects of mass communication, get us into the often-neglected areas of linguistic analysis, semantic prestidigitation, propaganda and the whole field of 'disinformation,'" said Merrill. "These are the areas which the conference is supposed to address."

Press inflates negative image

By Herbert Richardson

Professor Herbert Richardson, formerly of Harvard Divinity School, has spent a number of years familiarizing himself with the Unification Church and its teachings.

The following is a part of Dr. Richardson's introduction to a collection of scholarly articles in "New Religions and Mental Health."

The special interest of the media is to sell newspapers and to attract viewers. The "cult story" has all the drama needed: religion, money, sex, family, exotic races, strange cultures, supposed conspiracies, white-hatted vigilantes, and resonances with America's Asian wars.

The press plays the "cult story" for all the papers it can sell. The press has always done this and always will. For example, in the 19th century, Harper Brothers (now New York's Harper and Row) set up a dummy publishing company to sell and promote Maria Monk's "Awful Disclosures of the Hotel Dieu Nunnery of Montreal."

According to Maria Monk, who was an ex-member of the group she was then exposing, Catholic nuns in her convent were "executed for refusing to obey the lustful will of priests and the strangling of two small babies." Maria claimed that she had become pregnant by one of the priests whose lust she was obligated to serve, and fled the nunnery because she would have been required to strangle her own infant at birth.

Maria's story, loudly vented in the public press, appealed to the increasing anti-Catholic feeling in the America of the 1840s. Journals sought to outdo themselves in reporting Catholic atrocities. The public was enraged and, in certain cases, broke into religious houses in order to liberate the young novices who were held captive there. A perverse power to enslave the young was attributed to the Catholic clergy—especially Jesuits—who were accused of playing on the superstitions and credulity of the young.

Why is it the argument and rhetoric directed against the new religions so resembles the rhetoric of earlier anti-

Catholicism and anti-Semitism. Compare for example, the earlier claims of anti-Catholicism and anti-Semitism with today's anti-cultism.

When I hear the Catholic Father LeBar vilifying "cultists," I am always reminded that I, when young, heard a Protestant fundamentalist describe Catholics in the same way. There was even a "converted Catholic priest" who, coming on a regular lecture circuit, would describe how horribly the Catholic Church had held him by the mental chains of "superstition" until he escaped.

Anti-cultism is the anti-Semitism of the Jews; anti-cultism is the anti-Catholicism of the Catholics. Anti-cultism exploits these two older forms of anti-religious rhetoric and makes possible an ecumenical chorus of primitive Protestant-Catholic-Jewish hate. In reply, Rev. Moon once laughingly remarked, "I have managed to achieve my greatest goal, I have united all religions."

For example, according to Marcia Rudin—an intemperate opponent of the "cults"—Moon's Unification Church has "7,000 hardcore members." (Ms. Rudin believes that the Unification Church is a great danger and therefore her estimate of its membership is surely not understated.) If, now, we accept her figure, we might ask how a group which has only as many members as, say, a small college has students, can manage to be under constant discussion in the press? Hardly a day goes by without some press coverage on Moon. Are the cults really an event of this magnitude? Or is their magnitude really the creation of the press?

Anti-cultism sells papers. But by creating stories about "cults" out of all proportion to their actual magnitude, the American press has promoted anti-cultism just as German papers once promoted the anti-Semitic frame of mind. Once these anti-religious feelings have been created, there can be a public pressure to pass laws against cultists and laws against Jews. The press here—as once in Germany—makes everyone feel that there is a conspiracy afoot and that dangerous members of alien religious groups are everywhere.

Unificationist profiles...

Documentary:

Where have all the sixties gone?

By Kathleen Tyman

[Camera holds on wide establishing shot]

(Boulder, Colorado, 1969) A dark room pulsates to a local band's version of "Marakesh Express." The strobe light is more or less on the downbeat and 50 or so members of the "be here now" generation dance without touching. The youth of America at their best. Endor is the most recent and revolutionary of the psychedelic hang-outs in Boulder, conceived and executed by a group of young musicians calling themselves "The Pure Sound."

[Pan left and zoom] Tall, long-haired Denny Townsend pours his soul and sweat into the skin and metal of his drums. He watches the throbbing scene through intense blue eyes. Slightly stoned, slightly shipwrecked, his vision seems to penetrate beyond the immediate scene to higher, vaster, immense dimensions of reality...somewhere.

(Flash forward: a newspaper office, New York City, 1982) The same tall young man, sandy hair curling a little over his ears, the same penetrating blue eyes, is dressed in casual beige slacks and blue shirt. He speaks thoughtfully.

"I was rather deeply involved in the hippie era, the ideals of hippiedom, world brotherhood and the awareness of man's spirituality. I longed to find a people who instead of crumbling into oblivion could apply their ideals towards something useful in society."

(Flashback: Berkeley campus, 1967) A group of blue-jeaned students and non-students sit in a circle, a little apart from a crowd of marching youth wielding huge placards and shouting anti-war slogans. One of them strums a guitar as accompaniment to the ceremonial passing of a joint round the circle. Our blue-eyed hero takes a long drag and passes it on.

"I was not a very politically-oriented person," he says of that time. "I took part in the peace marches because they were chic, in vogue. I never realized the consequences of my actions for hundreds of thousands of people in Indochina. I didn't have to worry about the draft; I was classified 4-F for health reasons."

Born in Colorado Springs in December, 1947, James Denny Townsend is the son of a professional pianist. His father chose that town because it was quiet, pretty, peaceful. Townsend inherited his father's love of music, but not his classical tastes or tranquil lifestyle. After two years of college at Western State College in Gunnison, Colorado, he dropped out to travel with a rock band as a drummer.

His travels took him to San Francisco in 1972, where through a professor friend he met a vivacious young Korean woman, a member of the Unification Church of Oakland. Through her he was introduced to the Unification Principles and the church family.

"I was very hesitant to join the Unification Church at first. But the principles and the people were overwhelmingly right. I couldn't deny that this was something I should do with my life. My perspective changed; instead of being anti-organization I saw that an organization could be the way to self-fulfillment."



Denny Townsend as manager of International Seafoods in Gloucester, with two new-found friends. Insert: ten years before.

(Cut to a fishing dock in Gloucester, Massachusetts, summer 1980) A demonstration is taking place, a small circle of middle-aged, placard-carrying matrons and a handful of weathered men are marching near the dock in protest of the "Moonie invasion" signalled by the arrival of International Seafoods, a fishing and processing company of which Townsend is now manager.

Towering above a small gang of antagonistic reporters, Townsend responds in a firm but gentle voice to their questions. No, the Moonies do not intend to kidnap or brainwash the children of Gloucester. Yes, they intend to compete fairly in the fishing industry of the community, and what's more, they hope to stimulate the town's economy.

"The purpose of business is to serve the community by providing employment, paying taxes, upgrading the community, and taking an active part in community affairs." His tone is quiet, convincing, sincere. An odd line for an anti-materialist hippie and an advocate of spiritualism?

"Through the fishing business I have gained an appreciation and a working knowledge of business, which was completely lacking in my previous years as an anti-Establishment, anti-business hippie. I realize I had fallen too easily into a condemnation of the corporate world, labelling it a major evil along with the trend of popular liberal thought."

"I realize now where money comes from. It's not something held by a few that should be redistributed to those who don't have it. It's generated by work, by sweat. It is a difficult and noble endeavor, the backbone of American society. Business generates work so people can feed their families. I guess 50% of our church members came out of that kind of biased view of business, but by working in business

that view has really changed."

What about spiritual life in the day-to-day work of a business manager? "Long working hours tend to make it difficult to follow a so-called 'spiritual' lifestyle. The prevalent idea in the Unification Church is that every action becomes an offering to God, this way long working hours become a pleasure rather than a burden. You make your work an offering to God."

Then why all this opposition? (Cut to anti-Moonie placards and marching matrons.) "Gloucester is very small, typically provincial in its attitude. Before us came several waves of unwanted settlers — the Irish, the Portuguese, the Italians. They came as minorities, one wave at a time, and each met with tremendous resistance and a lot of bigoted response. We are just the new kid on the block. And in spite of all this rejection there are people here who quietly support us and have become our lasting friends."

(Cut to the New York City newspaper office, February 1982.) Our adventurer sits astride an office chair. He listens thoughtfully to a reporter's question.

Reporter: "Mr. Townsend, I understand you have recently been offered a job with *The Washington Times*, the new newspaper to begin in Washington, D.C. next month. How do you see the role of *The Washington Times*?"

Townsend: "I see it as an essential. For us it's an emergency mission and a moral obligation. In any city, especially the nation's capitol, there should not be only one voice. *The Washington Post* is a liberal newspaper with an editorial policy that runs counter to America's soul. As evidenced by the Reagan landslide in 1980, the nation is crying out for conservative reform."

Reporter: "You described yourself as not a politically-oriented person."

Do you consider yourself more politically-oriented now?"

Townsend: "Very definitely. I feel now more than ever a responsibility to the world and others around me, and I realize that America has some of the best things to offer."

Reporter: "You seem to find no contradiction between the pursuit of religious ideas and the practice of business or politics."

Townsend: "I believe in the separation of church and state in the same way that our forefathers conceived of it — the non-establishment of a state religion. However, I feel they never intended for there to be an absence of religion in politics. On the contrary, politics without moral guidance and a sense of the absolute can be devastating."

Reporter: "How would you compare the 1960s with the '80s?"

Townsend: "I feel that the 1980s are going to be the most vital test that has faced America. It's somewhat similar to the '60s. America has a great responsibility as the last bastion of freedom in the world, to take an active part in world affairs and not to be isolationist. In the '60s our world view was very much one-sided. In the '80s it has got to be more complete, more focused on the real evils of communism and totalitarianism. *The Washington Times* will help to portray this world view. The Unification movement encourages a worldwide awareness and involvement."

[Close-up] Intent expression, breaks into friendly smile.

[Dolly back to full shot of Townsend]

Townsend: (Glancing at his watch) "Hey I'm late! Got to catch the next train to Washington." (He unfolds his long legs from the chair, grabs jacket and briefcase.) "Catch you later!"

[Freeze frame and fade.]

Church life an adventure

By Larry Witham

Jim thought long and hard. How was he going to teach his one blind student the same physics lesson as the rest of the class? The pendulum and scales for the experiments in kinetic motion were all judged by vision.

There was no good reason why this student couldn't learn just as well as the rest, he thought, and so he set an idea in motion. First of all, a line of small pin heads protruding along the length of the meter stick. And then, a photo cell switch that beeped as the pendulum swung — and labels in Braille. It was an easy enough invention, but one which could engage the student in the lessons, and even advance the use of similar teaching aids throughout the schools in Kansas.

In retrospect, he found that although teaching the blind was a challenge, it was easy compared to what was to come.

Jim Baughman, born in 1951, is the oldest of a 12-member Catholic family from Kansas. Perhaps it was his experience as the eldest brother and what it took to look after the others that gave him the drive to lead a very productive life. Typical of his enthusiasm was an informal career in music as a solo performer, and directing choirs such as the Continental Men's Singers and director of the St. Vincent de Paul Society's music program.

Even these activities, in his kid brothers' eyes, seemed a little sedate next to his deeds as an accomplished Eagle Scout, and leader for the adventurous Explorers group. His study of physics in college and the completion of a masters degree in science at Kansas State University gave him the first tools to build a career. And, being a devout Catholic, he had a great desire to help others.

Jim has been a member of the Unification Church for over seven years. When asked if he regrets giving up what he had built to join the church, he replied, "The Kansas church at that time was very small. When I joined, I realized that I would be giving up a lot. In retrospect, I'd say it took me almost six months to get

used to that. At that time joining the church meant giving up so many things, like my teaching career, my work with the liturgy of the Catholic Church, adventurous things like canoeing and camping, and even a substantial loss of a lot of my friends; they somewhat disowned me. Although I left the Catholic Church, I don't feel I left it in heart, but my parents being very devout Catholics came just short of disowning me."

His reference was to seven years ago, 1975. The church was just beginning to attract national attention as a fast-growing new religion. Especially in mid-America, it met with hostility and even the scrutiny of the Kansas Legislature. Baughman explains, "So much of the media was bad about Reverend Moon, which made it difficult for me to give any clear impression to my parents and friends about what my new interests were."

Today Jim is a graduate student at Drew University in New Jersey, one of 40 church members who are currently receiving scholarships from the Unification Church to attend divinity and graduate schools nationwide. To Jim that past seems far away now as both he, the church, and the atmosphere in the country have changed.

"A lot of opportunities have opened for the core members of the Unification Church," he said. "Not just an elite, but for every member who has helped to build the church from the ground up, new doors are opening up. Now I am once again teaching physics, doing even more with religious ministry in word and music, am happily married to a nice Korean girl, and have won the respect of my parents. I've gained more friends than ever, and we share a deeper friendship. "And adventure! I was never on a jet airplane before, but through working for the church I have travelled to almost every continent. I never thought of working towards a PhD, but now in the service of the church that is what I am doing. When I gave up many things in my life, I was just hanging on to my belief with hope



Jim Baughman and his wife, Mija

and faith. Looking back now, I'm glad that I hung on. I have no regrets, because I have gained so much. Not only external things. I have gained confidence to go beyond many limitations, better relations with my family than before, and a great hope for a wonderful family of my own."

When asked how his academic life now gets with his religious beliefs, Baughman responded: "It's not easy for any religion to face the scrutiny and rationalism of empirical and analytical criticism. Being academic means to constantly consider what is true and false; yet in the process

there becomes no such thing as true and false, everything is relative.

"Even academic religion becomes this way. I've had to hang on with the element of faith, careful not to become religiously arrogant, and then search to know the academic world and its purposes, which to me are the discovery of truth, values and ethics.

"The Unification teachings have helped to keep me on a good track while delving deeply into the stuff of academic relativism.

Drew Theological School Dean Thomas Olgree said, "This is part of what it means to be an open and free university," when asked about the presence of Unificationists in the theology department."

As to his overall reception at the university, Jim said, "I haven't received any really blatant rejection, although there is some subtle distancing. When people find out that I am normal — that I don't have three eyes — they become more accepting and interested."

Jim is now a candidate for a masters degree in political science and a doctorate in religion and society. As one Drew official put it, "He's got a phenomenal background — and that counts to Drew."

When asked about his future, Jim mentioned his three most cherished hopes: his church, his family and his profession. "Reverend Moon always inspires us to use every talent we have, and to use them for the sake of the whole and others, of course not to neglect the individual. My wife Mija was a medical doctor in Korea and is now studying here in the States. She and I have both decided that whatever credentials we may obtain, we will always use them for God's purpose. Mija has already talked to Reverend Moon about working in a hospital he would like to start in the United States, similar to one run by the church in Japan. She is working with that idea in mind. As for me, the future is wide open, but wherever it leads I will always be involved with the Unification Church."

Church members' parents share their concerns

By Joy Irvine

Three recent parents' conferences brought together parents, members, and professionals to consider and discuss the beliefs, practices and implications of the Unification Church and Rev. Sun Myung Moon. Held in late October through November, over 250 parents convened in New York City, San Francisco and Chicago, some with their adult children to hear Dr. Mose Durst, president of the Unification Church of America give an overview of the Unification Principle and

answer their questions regarding any topic of their choice.

Other key elements of the conferences were parents' panels featuring the testimonies of parents and how they dealt with their range of questions and feelings upon learning that their child was involved in a new religious movement. Perhaps the most illuminating presentation of the gatherings was the new film "The New Brainwashers", which traces the reality and impact of illegal acts of faith-breaking. Accompanying the film, profes-

sionals in the fields of mental health, diplomacy and religion rendered their opinions of new religious movements and their effects on the lives of members and the greater society.

Ambassador Jose Chaves, the former past president of the Committee on the Conference against Racism of the United Nations, reminded the participants of the New York Conference of past incidents of persecution in which thousands of members of one religion were killed by another religion.

Dr. Osborne Scott, a CCNY professor, eloquently praised the idealism and commitment of youth involved in the Unification Movement.

Dr. Lee Coleman exposed some of the myths mental health professionals misused to attempt to hinder religious liberties of adults. In a recent treatise on new religions and deprogramming, Coleman, a Berkeley psychiatrist, stated that terms like brainwashing can be used to invalidate any unpopular idea or activity.

Lutheran minister and professor Dr. Alan Hauck and Dr. Mel Prosen, a Chicago psychiatrist, articulated the concerns to the midwestern conference.

Unificationist Betsy Halpert reported to the parents in Chicago that after realizing the deep soul searching journey that had led her to the Unification Church, her father responded to the professional deprogrammer by saying, "If you want to deprogram my daughter, you will have to pay me."

Honest discussion and deep questioning with thoughtful answers character-

ized all three conferences with attendees varying from parents who had attempted to deprogram their offspring to parents who were church members themselves. Concerns ranged from the nature of the theology to "When is my child coming home?" Dr. Durst emphasized that the Unificationists wanted to learn from all that the parents had to offer. Dr. Hauck observed that rarely had he seen a church so willing to invite in people to give their suggestions, which it knew in some cases might be extremely critical.

Concluding the conferences, Dr. Durst stated, "Our hope is to communicate in an ongoing way with every parent in the country." He encouraged Unification Church leaders to establish parents' conferences in every region of the country and to encourage every member to maintain good communications with their parents and families. "Because our Church is new and controversial, one individual member's irresponsibility can cause great difficulty for our Church."

Both parents and members expressed a sense of deep satisfaction regarding the conferences. Mrs. Lillian Dilg, the national parents' coordinator, expressed the overall sense that parents, like everybody else, are often not negative but simply need a place and channel to get their gripes off their chest.

As a result of the conference several parents have committed themselves to establishing ongoing parents' groups to support one another and understand what their children are doing and support their rights to do it.

Mrs. Lillian Dilg moderates a parents' panel discussion during the New York conference.



'Ticket to Heaven' is junk food

By Larry Moffitt

To the handful of people in the world who might miss the connection, the movie "Ticket to Heaven" is about the Unification Church. It is entirely, and without the slightest deviation, aimed at the jugulars of Rev. Moon and the members of a minority religion.

There is a disclaimer at the end of the film which insists that everything you just saw was fictitious and that any connection with any real people, places or events is just your own paranoia, thank you. One tends to forgive the disclaimer because it is the only bit of humor in the whole unrelieved smear job.

Typical of message movies, "Ticket to Heaven" lives only for the message, and in doing so, comes off with a ham-handedness that is every bit as fanatic as the Moonies they portray. The movie sins grandly, but never so much as when it subverts reality in order to make its points ring true. And not just garden variety true, but high-contrast black and white true. Like all fanatics, message filmmakers have no time for subtlety.

Moonies are never, never shown smiling a normal smile (which we do quite well all the time). It's always, always a strained demonic smile with constricted eyes. The girl playing one of the main Moonies wears bright green contact lenses in the film to give her that devil dog look. Nothing is without distortion, but the filmmakers felt they could get away with just about anything because the things said about the Unification Church have been so wild as to make anything seem possible.

A primary setting for the film is a two-day workshop at the cult's Camp Liberty in Northern California. This is where our hero is transformed by a weekend of sports, singing and joke-filled lectures, from a fairly together young man into a gibbering idiot. How this happened, the uppermost question of the entire film, is dealt with on only the shallowest of levels. The filmmakers have in this slick Hollywood production, with international distribution and promotion, the perfect opportunity to reveal why so many people are joining the Unification Church — and they blow it. According to the film, Rev. Moon is taking over the world because his followers hold hands and play a superior game of dodgeball.



The devil made us do it. After getting possessed while watching the tasteless "Ticket to Heaven," a group of Unification Church film and food critics pause for a tasty meal of nature's most perfect food.

But the fact is, people join religions (and more importantly, stay with religions) because they have conversion experiences that are deeply personal. These occurrences center around an invisible relationship between someone and God. The invisibility of the conversion experience and the fact that the producers either don't understand or can't handle the idea that it is possible for a sane person to relate to a real and living God, prevents the film from dealing honestly with what happens to make a person suddenly decide to quit his job and join a religious community. Nobody joins the Masons because they love the secret handshake and no one joins the Moonies for the singing, except in this film.

As propaganda, it's good to excellent in parts. For lies to be effective, they must be based on at least half-truths. For example, the film shows a scene in which the young convert, seduced by the siren call of a cheeseburger, slouches into a diner and orders up a satanic feast with vanilla malted and a side of fries. Midway through the meal he is seized by the realization that

the devil made him pig out. In one of the grossest scenes this side of The Exorcist, our hero yanks a morsel of chewed-but-not-yet-swallowed food from his mouth and runs to the bathroom to purge the rest. The triumph of good over evil isn't always pretty. Ah, but then which of us has never fallen prey to the tempting burger and fries. The fiery pits of hell must be filled with weak-willed souls who curse the day man invented "ground round."

The part of this scene which is true is that the Unification Church teaches that the highest purpose a person can attain is to live his life in the service of others. Thus, one should always think of the needs of others before thinking of one's own desires for things like food and sleep. This self-denial is called overcoming your body with your spirit and is a "universal" taught by every religion in the world.

On the other hand, the relationship between McDonalds and the Moonies is the stuff of legends. There probably isn't a night shift manager in the country who, a half hour before closing, hasn't been chagrined to see a vanload of Unification

Church members come in with an order for twenty Big Macs (each one with different specs.), a round of large fries, pies and cokes. In the consumption of cheeseburgers, Moonies bow to no one.

"Ticket to Heaven" might have been a boxoffice success if it had been able to unclench its teeth long enough to deal with minority religions as they really are rather than taking the route of cheapshot stereotyping. The theater at the evening show I attended only had 50 watching, and the film has been condemned by Middle America's own Hackensack Record as being one of the year's 10 worst.

The movie does a disservice to all religions by presuming that dramatic conversion experiences and revelations from God are nothing more than blue smoke and mirrors manipulated by charlatan preachers. Under the guidelines of the professional "faithbreakers" who encouraged, possibly even financially, the production of the film, few people in history would have been believable as having heard the voice of God. Not Moses, not Paul of Tarsus, not little old you and me.

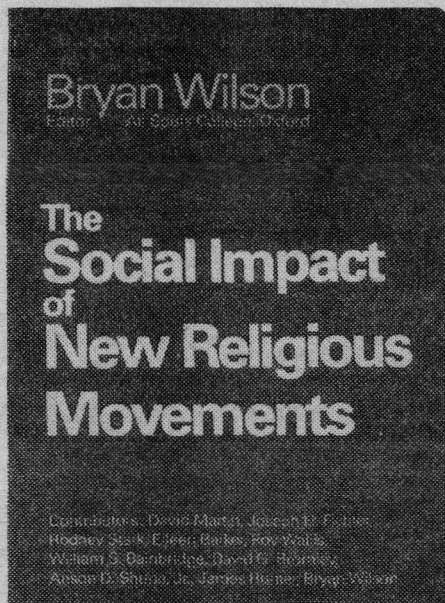
Book review

"The Social Impact of New Religious Movements," Ed. by Bryan Wilson. New York: Distributed by the Rose of Sharon Press, 1981.

This volume, of exceptionally high calibre, contains essays on new religious movements by 11 sociologists of religion from the U.S. and the U.K.

The essays fall into four groups. James Hunter, Joseph Fichter and David Martin discuss the broad social processes which have given rise to the new religious movements. Hunter finds the source of NRMs in a "de-modernizing impulse" — an anthropological protest against the meaninglessness and anomie latent in modernity. Fichter notes how sociologists have deceived themselves in thinking that their own discipline would replace the "search for the sacred." Noting the "disorientation" within mainline religion — a thinning of the doctrine, a weakening of the ritual — Martin sees the NRMs providing clear forms of "reorientation" for dissatisfied young adults.

Another group of essays are case studies. Eileen Barker reports her findings on the familial, religious, educational, medical and economic backgrounds of those who join the Unification Church in England. This is one of the most thorough studies of its kind done on a NRM. Applying a complex model of the interrelations



between church, denomination, sect and cult, Roy Wallis traces the evolution of doctrine and authority in Moses Berg's Children of God and shows parallels/contrasts among the Jehovah's Witnesses and the Cooneyites. William Bainbridge and Daniel Jackson, applying the Stark-Bainbridge model of relative deprivation,

argue that a drop in recruitment plus disappointment in material rewards generated a move toward magical and supranaturalistic compensators in the TM (Transcendental Meditation) movement.

In a category by itself is David Bromley's and Anson Shupe's study of apostates and atrocity stories. Noting the similarity of the current apostate genre with earlier accounts by ex-Catholics, Jehovah's Witnesses and Mormons, they discuss these stories, widely disseminated by the media, as a method of blocking legitimization of NRMs seeking social acceptance.

More theoretical are the essays by Rodney Stark and Bryan Wilson. In a theory sure to provoke much discussion, Stark argues that "naturalistic" religions (promising limited rewards) are logical contradictions. Maintaining that a supernatural component belongs to the primary function of religion, Stark says that "the truly priceless compensators can come only from gods."

In a concluding essay, Wilson contrasts the "timeless truth" of churches with the "timely truth" of the sects and predicts a shift in time orientation when the primary mission is altered from carrying the "message" to indoctrination the second generation.

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The Rise and Decline of Transcendental Meditation

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—Bryan Wilson

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About God: a Socratic dialogue

By Hal McKenzie

I guess you might say I am the proverbial lover-not-fighter, because I hate arguments and am slow to warm to a battle. Consequently, I often find myself getting into arguments and being frustrated when I come up with the most telling points I *could* have used to win the argument after the discussion is over.

This has happened to me several times when I have gotten into philosophical arguments with secularists on the existence of God, in Whom I am a firm believer, and the necessity of religious faith. To compensate, I have many times relived that battle in my mind, sort of as a Socratic dialogue with myself.

Reproduced below is a condensed version of that mental dialogue in the hopes that, through the dialectical method, we may arrive at some greater insights. Let's start with the antithesis:

Why is it necessary to believe in God? Can't we develop a moral and ethical system without God?

Of course you can. However, because God exists, it would be a mistake to leave Him out of the equation. It would be like trying to develop a theory of celestial mechanics without the law of gravity. You can develop your godless system of morality and ethics, but it would be leaving out a key reality which would make adherents of this system like the blind leading the blind.

But you're assuming God exists — an assumption based on blind faith, not on reason or scientific evidence. Modern scientific theories about the origin of the universe, evolution, and so on are a sounder basis for understanding mankind and his place in the universe. At least they don't depend on faith in superstitions and obsolete writings created thousands of years ago.

Your assumption that God doesn't exist is the real "blind faith." May I remind you that science is forever tentative — a scientist worth his salt would never make an absolute assertion such as "God doesn't exist." The same goes for theories of evolution and the origin of the universe.

A scientist must be willing to change his theories in the light of the data. The fact is that data *does* exist pointing to the existence of a Creator, or at least rendering untenable the theory that the universe and life came about through blind chance. And who knows — perhaps new data, say in parapsychological research, may in the future provide even more evidence of the existence of God.

One doesn't have to rely on what you call "obsolete religious scriptures" to come to the conclusion that God exists. And as for those religious scriptures, they are no more obsolete than ancient astronomers' calculations of eclipses and so on. The writings of ancient observers of moral and spiritual realities, which are recorded in the Bible, are no less true for being ancient, and it is therefore a disservice to science to dismiss them out of hand.

Yeah, I know all about your "evidence" for the existence of God. People have been saying for years that the beauty, order, complexity and so on of the universe shows the hand of some intelligent creator. But there are other explanations for that which don't require some anthropomorphic deity.

Have you ever looked under a microscope at the complex, beautiful and symmetrical structure of crystals? Or look at the beauty and symmetry of a snowflake. Little children might enjoy thinking that snowflakes and frost patterns on windows were created by Jack Frost, but as adults, we know these come about through natural means. The same thing for your believing that some God created the order that we see around us.



Ah, but the real proof of the existence of a Creator lies not so much in the existence of order and symmetry in nature, but in your very ability to perceive it and be moved by it. The fact that you speak in such glowing terms of snowflakes and crystals shows there is a common element between you and nature, enabling your mind to perceive beauty. A child is not far from wrong, and in a way much more honest and direct, therefore, in seeing snowflakes as works of art rather than as random arrangements of ice crystals. We respond in the same way to the beauty of flowers, mountains, trees, animals and much more complex things.

The point is, because nature manifests qualities that are loved and appreciated by humans, it is logical to assume that nature and man share a common origin — an origin that, because it is the source of what we know of as love and beauty, must possess those qualities also.

Again, you haven't proved a thing. As a product of evolution, I contain in my genetic makeup the sum total of all the inputs that went into that evolutionary process. We share with the animals, snowflakes, trees, rocks and hills a common evolutionary heritage, not a common "origin" in some God. As the apex of that evolutionary process, man can perceive and appreciate things more than dumb animals, that's all. You're back on square one.

Not quite. Let's examine for a minute what you refer to as our "evolutionary heritage." Now, I remember in my high school biology class reading about Oparin's hypothesis of how life began. If I remember correctly, Oparin, who was a Soviet Russian biologist, theorized that organic molecules collected into little globules contained in a membrane that concentrated the organic materials, and through natural selection somehow

evolved into single-celled organisms.

As evidence to support this hypothesis, the teacher made us put some gum agar in a petri dish with water and observe it under the microscope. Sure enough, these little globules appeared which looked for all the world like cells, although of course they weren't.

The point is, evolutionary theories are based on the assumption that things created in the laboratory which resemble life, no matter how tenuously, became life itself in nature. Now, can we not just as logically and justifiably say that the *appearance* of mind in the universe points to the existence of mind itself? If nature manifests qualities which are mind-like, can we not justifiably posit that mind itself is a transcendent quality of nature, not confined only to the human brain?

Sure, you could say that, but it still wouldn't prove the existence of a God. You're just dealing with concepts, pattern-recognition, that sort of thing. I could just as easily, using your argument, believe in pantheism, the belief that every unit of creation, from atoms to man to galaxies, contains an element of the Divine, or what Buddhists call the Buddha nature. And Buddhists don't believe in a God.

As far as I'm concerned, I agree with most philosophers that you can't really prove the existence of a God rationally or scientifically — you still have to make that leap of faith. You can believe in a God if you want — just don't try to convince me that "God exists" as you say, and that I have to believe it in order to know the truth.

I think you've put your finger on our point of disagreement here. Proving the existence of an invisible reality to another person is quite an epistemological quagmire. But I think we can arrive at some resolution. As the first step, let me ask you, how do you know that I exist?

Well, you take up space, you impinge on my senses, whatever. I mean, I can see you and talk with you, obviously.

Ah, but *what* are you seeing, and with whom are you talking? What, in other words, am I?

OK, I'll go along. You tell me.

On one level, what you see is light impulses reflected off a collection of molecules, and what you hear is sound waves. But that is not "me." What makes me what I am is my mind that manipulates those molecules and sound waves. And that you *can't* see or hear — it's invisible. You'll never be able to put my mind on a dissecting table or under a microscope and examine it.

Granted. But your mind has nothing to do with the existence of a God, as I've been saying all along.

Now, hold your horses. Remember, what we're trying to establish here is that physical realities are the external manifestations of an invisible character. Going back to the snowflake, the character of the atoms making up water droplets makes them "want" to form into snowflakes under the proper conditions. What is true for all the myriad units and systems of units in the universe is also true of the universe as a whole. Now, if the universe as a whole exhibits qualities that we associate with intelligence, creativity, will, and so forth, then these qualities must also be the external manifestation of an invisible character or mind — namely God — which possesses those qualities.

In short, all we have to do to prove the existence of God is to establish that the universe is a unit exhibiting the characteristics of mind or spirit. That done, we also establish as a corollary that any philosophy that doesn't include God is incomplete and inadequate, not to mention absurd.

Quod erat demonstrandum. No?

NEW DAY

From page 1

the steering committee of MAI held their first meeting to discuss ways of creating the plans and staff for a variety of community-based social programs. The result was the establishment of seven subcommittees to the Alliance:

Committee on Community Services — developing community centers, health care facilities and other direct service projects.

Committee on Equal Rights for All — addresses itself to the problems of racism and other forms of bigotry by providing legal assistance and other support services.

Committee on Education — to develop educational programs to prepare people for professional, blue collar and service professions.

Committee on Religious Liberty — to promote and defend religious freedom.

Committee on Economic Development and Equal Employment Opportunities — to work toward the creation of economic opportunities.

Committee on Fairness in Media — promoting fairness toward minorities and minority participation in the media

Committee on Cultural Development — developing and promoting programs



for the arts in minority communities

For further information on the Minority Alliance International, call (212) 696-4363.

Church leaders attending MAI banquet

included Rev. Won Pil Kim, Mr. Bo Hi Pak, and Dr. Mose Durs.

COURT

From page 1

In a turnabout last August 10 the 4th U.S. District Court of Appeals agreed with the validity of Ward's suit. The three-judge appeals court, meeting in Richmond, noted that a number of other federal courts have said that the law also protects members of religious groups.

The January 18, 1982 Supreme Court ruling, made in favor of Ward's assertion, came after the defendants sought from the Supreme Court a dismissal of the suit. The Supreme Court Justices, without comment, let stand a ruling which now makes way for a full trial of Thomas Ward's claims for damages.

This recent court ruling on Ward's case sets the precedence that civil rights laws now apply in cases of religious discrimination. The earlier Appeals Court, who agreed with Ward, said "We think it reasonable to conclude that religious discrimination, being akin to invidious racial bias, falls within the ambit of (the 1871 law) and that (Ward) and other members of the Unification Church constitute a class which is entitled to invoke the statutory remedy."

This allowance for members of religious sects to use federal courts to sue abductors and deprogrammers may bring new dimension to any future court cases. Allowing federal suits under the Civil Rights Act greatly eases the job of attorneys who represent sect members, says Gene Harley, an attorney who has represented several of the Unification Church's members. Most deprogramming cases involve large numbers of alleged co-conspirators who can more easily be reached through the federal court process, Mr. Harley said.

New York attorney Paul Traub, who has defended several deprogrammers against suits, argues that the deprogrammers' motion to have such a case dismissed has never been their best tactic, especially now with the new court ruling. Instead, he says, he has asked courts to dismiss complaints on the grounds that cults are not truly religious groups. This approach has only been proven to work in one case in New York State appeals court, and so far the principle has not been accepted in federal courts.

Barrow Blackwell of Norfolk, the attorney who was lead counsel among the defense attorneys in the Ward suit, agreed that the case was significant. "I think it is the first time the issue has been so neatly framed," he said. In a statement following the January 18 decision, Jeremiah Gutman, president of the New York Civil Liberties Union said, "The case of Tom Ward is important in light of the growing recognition of the need for increased vigilance for the protection of religious freedom."

The organizations and individuals who will be most troubled by this recent ruling will be those who are professionally anti-religious and who walk a very fine line at present between the law and their promotion of religious suspicion and hatred, and the profit they gain from encouraging the violation of religious rights.

Gutman says of the Supreme Court ruling that it holds that "membership in the Unification Church qualifies an individual for protection against actions that are taken as a result of hatred and bigotry against the church."

The attorneys representing the deprogrammers and the church members both admit that although this ruling provides clarity on the procedural questions between the state and federal courts, that it may not yet significantly affect the deprogrammers' work. Mr. Gutman, also recognizing this fact, nevertheless states that this "legal principle upheld by the Supreme Court, coupled with the recent affirmation of the conviction of Ted Patrick gives us all hope that the protection of the rights of the new religions and other disfavored minorities will be protected by the courts."

New Religions and Mental Health: Understanding the Issues

edited by Herbert Richardson

This book presents a range of issues relevant to the legislative proposals which seek to involve the government in evaluating and regulating religious practices. In Part I, proposed legislation in New York state, Pennsylvania and Ontario is reproduced along with essays on basic problems defining mental health and reality. The debate about healthy and unhealthy religion would not have moved into legislative chambers were it not for the fact that there are self-interested constituencies who are seeking to have legislation created which will either prevent certain religious conversions from taking place or, if they do take place, have them reversed. Part II assesses these special interest groups and their motives. Finally, in Part IV, conversion is considered from a theological point of view. The introductory essay by the editor provides the context for each of the contributions and highlights the urgency of the issues involved.

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Rose of Sharon Press, Inc.

A clean bill of health

Jeremy Gaylard

Members of so called 'new religions' show no more signs of 'mental damage' than the average student and, in fact, are psychologically 'healthier' in many cases, according to a West German sociologist in a recent issue of 'Psychology Today' (German Edition).

Using what is known as the Minnesota Multiphasic Personality Inventory, sociologist Wolfgang Kuner tested 392 members of new religions and 125 students to compare their psychic make-up.

Of the new religions, 303 belonged to the Unification Church, 42 belonged to the Children of God and 47 were members of Ananda Marga.

The test was described as 'multi-dimensional, objective and standardized' and it measured 'different personality traits...through a method which is independent of the subjective assessment of the adjudicator.'

Participants were required to answer 566 questions about their physical and mental well-being, behavior, views, attitudes, interests, habits and experiences with 'yes or no' answers.

It is empirically known through psychological experience which answers reveal a mental defect, and the number of such answers shows the extent of the respective mental deficiency.

Critics who have blamed the 'sects' and 'cults' for brainwashing, causing mental damage and changing personalities will find that Kuner's new book *The New Religious Movements from the Social Science Research Perspective* may shatter many of their preconceived ideas.

In the 'Psychology Today' article, Kuner reviews the most important

aspects of the test results:

- The public has been informed one-sidedly and inadequately about the new religious movements.

- This information is mainly the result of a lobby of sect opponents (churches, parents' initiatives and psychiatrists).

- The contents of this published information, in terms of scientific results, mainly consists of theses that are easily negated.

- Members of three new religious groups took part in a test that showed that their mental profile, viewed as a whole, can be described as 'normal'.

- The number of 'psychopathic cases' in the groups is comparable to that of a group of students tested and, in one case, was even lower.

- A direct connection between mental profile and the length of time someone has been a member of a new religion was not established.

- A comparison of profile values tends to show that long-time membership has a 'resocializing' and 'therapeutic' effect.

- A uniform personality-type of 'sect member' was not to be found. There were, however, differing strengths of narcissistic tendencies.

- A narcissistic tendency can be assumed in one of the parents of such a member, which would explain the fervor with which some parents fight to extract their children from new religious groups.

- The main cause of 'mental damage' found in people involved with new religions can be found in the extraction or expulsion of such a member from the group, in other words a forced separation from the psycho-social connection to the group.

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