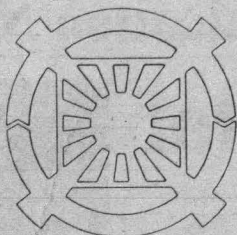




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# Unification News

Volume 2, No.7

The New

of the Unification Church

July 1983

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FOCUS ON THE  
Church in  
Washington D.C.

The Unification Church at 1610 Columbia Road NW in Washington D.C.



# The heart of the Capital is melted by a Song

By Robin Parker

**T**he power of an arrow is only as strong as its point. Who is at the point of the Blue Ridge Mountain Region? Who is responsible for the awakening of the region? Reverend Song!

He arrived last January and we were introduced to him through the first of many famous "melting seminars." At Mt. Stewart in northern Virginia, all the members from the region met under his direction and "melted" together.

Reverend Song met Reverend Moon for the first time in 1951 when he was 12 years old in South Korea. At first what impressed him about Reverend Moon was how far he could throw rocks, but after he began to comprehend the depth of the revelation from God expressed in the Divine Principle he cried for days and days. With some of his friends Reverend Song helped Reverend Moon build his first rough-hut church in 1951.

In November of 1975 he came to America and Reverend Moon sent him to Africa. In January 1976 he travelled to the different countries in Africa, stimulating the missionaries giving guidance, and bring such rarities as refrigerated Coke to the missionaries in even the remotest areas. He prayed with our brothers and sisters, cried with them

for the native peoples' situation, and taught the standard of sacrificial love that is the foremost truth that we aspire to in the Unification Church.

In September 1976 Reverend Song came to America to assist with the Washington Monument rally. Then back in Korea he became the executive director of a chemical company. He seriously studied the style of business Reverend Moon practiced and was very successful. He was also very successful in Home Church in Korea.

This year Reverend Moon asked Reverend Song to become the director of our region and from the time he came in January a completely new, powerful spirit and tradition arrived.

We first met Reverend Song at Mt. Stewart. Before we knew it we were eating Bulgogi by the platesful and then found ourselves involved in a seven hour Yute (a Korean game) tournament — and the cash prizes were great.

At the seminar Reverend Song asked us to: "Look at me and learn. I learned from Reverend Moon. To inherit the desire to give and love is most important. Love others as I love you. True love is the most powerful force. If you want to give true love there must be sacrifice."

Because of the warmth of love coming through this one man our region is really



Kevin Brown

Reverend Song.

laughing and playing together, crying "melting" together. When we have a seminar there are old members, new members, Japanese, Americans, Europeans, black, white, yellow, from all cultures and religions. Singing together and dancing together for at least five to six hours,

and planning and praying together. Only the power of God's true love could embrace so many different people into the spirit of one family. Reverend Song is the channel of this love to us. We are becoming the channel of this healing, melting love to others, in this region, to this nation .... to the world.

## A new kind of seminar



Kimberly Slevin

Tom McDevitt

By Gary Barker

**I**n an ongoing effort to foster good rapport and open dialogue between the Unification Church and the community-at-large, the Washington DC church recently began a series of Introductory Seminars on the Unification movement. These have come to be known as "professional seminars." Hoping to accommodate the professional end of the community, members make an effort to bring those friends and home church contacts whose work normally prevents them from attending a two day weekend workshop, but who have an interest about the Unification movement.

The four part seminar, held in the comfortable atmosphere of prominent hotels in Washington, have included a brief overview of the Principle, a look at the lifestyle of members (including a showing of the Blessing 1982 film), a personal look at the life of Reverend and Mrs. Moon and a review of the many activities and projects of the Church worldwide. The latter is coupled with a showing of the film, *People of the Quest*.

The main speakers, Pastor Tom McDevitt and Mr. Bruce Brown, both long time Church members, have teamed together during these seminars with Bob Sullivan, Sarah Wheeler, Alice Boute and

others in presenting lectures and panel discussions which allow the participants an open forum for questions generated by the spirited presentations.

Many frank questions are asked by the intrigued participants as they begin to get a glimpse of what life is like within the Unification movement — both its differences and similarities with our secular society. The role of the woman in the Church and a look into the character of Mrs. Moon is always a favorite topic with the female guests. Bruce Brown gives a very warm, humorous and insightful look at Reverend Moon. Mr. Brown was one of the first American members to have an opportunity to spend time with Reverend Moon in Korea, and he shares many of his anecdotes and stories of an American living in the Korean culture.

Originally conceived as a way to offer individuals not associated with the Church but who work closely with many members an opportunity to discover more of the nature of the Unification movement, the seminars have expanded to include local D.C. businessmen, local government officials, as well as a variety of media related professionals. Results have been encouraging as guests have often remarked that the reality of Reverend Moon and the Church is far different and much more inspiring than what they had previously heard or read.

The introductory Seminary is designed so that its format can easily be organized and produced by local Church centers around the country. As the Unification movement grows, it is important that the misconceptions and false assumptions regarding Reverend Moon and the Church be made clear.

The true purpose of the seminar, that of brotherhood and working towards a harmonious country and world, can never be stressed enough. Future plans include a continuing monthly seminar as well as follow up activities such as breakfast discussions, picnics and cultural events.

Information on the seminars can be obtained by writing: Pastor Tom McDevitt, 1610 Columbia Road, NW, Washington, D.C. 20011.

The Unification News is proud to present this Washington DC focus on pages 2 through 5.

The members of the church there are organizing themselves as IOWC team #11 and there is much to be done. The series of committees shown below have been formed — now what is needed is people to be on the committees! This is an opportunity to participate in a pioneer model for metropolitan areas. If you live in the Washington DC area and you feel you have something to contribute to one of these committees, please write to: Tom McDevitt, Unification Church, 1611 Upshur Street NW, Washington, DC 20011.

<b>EDUCATION</b> Tom McDevitt	<b>ADMINISTRATION</b> Keith Cooperrider
<b>WITNESSING PROGRAMS</b> Yasuko Takehashi	<b>INFORMATION MANAGEMENT</b> Bob Sullivan
<b>LEARNING CENTER</b> Kazui Witham	<b>FINANCIAL PLANNING</b> Doug Alexander
<b>11th IOWC</b> Denny Duggan/Ted Agres	<b>BUILDINGS</b> Tom Hennessy
<b>MT. STEWART</b> Michael Beard/Tim Murphy	<b>PUBLICATIONS</b> Bill McCarthy
<b>MEMBERSHIP</b> Sara Cooperrider	<b>ACTIVISM</b> Marc Lee
<b>COMMUNICATIONS</b> Judy Wilson	<b>SUNDAY SERVICE</b> Marc Lee/Larry Witham
<b>COUNSELING</b> Judy Wilson	<b>SUNDAY SCHOOL</b> Sandra Lang
<b>ADVANCED EDUCATION</b> Genie Burn	<b>CHOIR &amp; MUSIC</b> Kevin Pickard
<b>SPECIAL EVENTS</b> Paula Gray	<b>ISSUE-ORIENTED PROGRAMS</b> Charlie Wheeler, Jonathan Slevin, Josette Sherran
<b>BLESSED FAMILIES</b> Pamela Stein	<b>CULTURAL PROGRAMS</b> Jim Gavin
<b>CHILDREN'S EDUCATION</b> Dan Holdgrieve	<b>PROFESSIONAL SEMINARS</b> Bruce Brown
<b>NEWSLETTER</b> Paula Gray/Kevin Brown	<b>PUBLIC AFFAIRS</b> Sarah Wheeler



# DC mobilizes as 11th IOWC

By Paula Grey

The timing couldn't have been better. Five sisters were meeting about how the Washington community could be mobilized and motivated toward spiritual work when we heard the news about IOWC. Although everyone in that room wanted to go, most were working on The Washington Times or other missions that would not allow them to leave. Thus began a creative and pioneering search for a lifestyle that would allow full internal mobilization of people that had to remain stationary.

As the women's IOWC was being mobilized the Washington sisters held a prayer vigil in the church chapel. After encouraging each other with words and testimonies, the prayer for all of the nearly 100 sisters there was a pledge of commitment for the three years ahead.

Working with Washington, D.C. pastor Tom McDevitt and regional leader Reverend Song, the sisters also formally signed up to join the IOWC from that meeting and a regional meeting with Reverend Choi the following week more than 150 people pledged to offer whatever time they had available for mobilization work.

When Colonel Pak came back to town from a South American tour and spoke to us he was able to bring Reverend Moon's blessing and our official name: The "11th IOWC." Membership was later expanded to everyone and in the area.

We all felt so fortunate to be in Washington where we had the resources of many members, the leadership of so many older members and couples and the most beautiful church building in the entire country. Through a series of meetings with Tom McDevitt and about twenty leaders representing all the various missions in the area, a structure for the 11th IOWC was created.

The theme of the mobilization effort was "Volunteerism" and we wanted to be able to inspire as many of our brothers and sisters to get involved in the community's spiritual efforts as possible.

Four major committees were organized: Administration and Finance, which included Building Renovation to fix up the church as well as church centers; Finance, which handles budgeting, fundraising and dispersing community funds; Keith Cooperrider headed the Administration and Finance committee; Sara Cooperrider the Membership committee; Marc Lee the Activism Committee and Tom McDevitt the Outreach Committee.

In mid-May a "Sign-up Fair" was held in the church after the usual Sunday service. A letter went out to everyone in the community that urged everyone to come to church and stay for the fair. The room was set up like a carnival — including a rented cotton candy maker and an old fashioned popcorn maker. About 60 people had volunteered to bring different dishes to create a pot-luck feast that ended up feeding the more than two hundred people that attended.

Both the turnout and the sign up were inspiring signs that people were ready to respond to the call. If people felt that they weren't ready to witness directly they still signed up to physically restore the church or to help by working in the newly created Video Center. People signed up for choir, others volunteered the skills that they used in their business missions for the sake of the community — such as helping to bring the church records into the computer age or using public relations skills to improve the image of the church.

In the five weeks since the fair we have seen the 11th IOWC grow in terms of numbers of members involved as well as in the scope of our work in the community. Keith's finance group, working together with all the committee leaders, created a community budget. Based on



Alice Boutte, IOWC leader, displays one of her region's new posters to Reverend Moon at the state leaders conference on June 1.

the needed budget figures they've initiated a pledge drive so that the spirit of volunteerism can continue by financing the programs. Members are therefore giving beyond their usual weekly tithings so that we can support other outreach activities, such as speakers programs and having a weekly radio program that broadcasts our Sunday sermons.

Under the leadership of Sandra Lang, Sunday School was re-initiated in Washington and the first session two weeks ago hosted more than twenty children — all anxious for spiritual food.

Tom Hennessy and Bob Randolph head the Building Renovation Committee under Keith's direction. They have already begun work to repair water damaged walls and repainting in the church. And responding to the successful campaign for spiritual children, they've begun work on restoring Upshur Street center to house the new members.

Knowing that communication (or the lack thereof) has been a serious problem in our church (with the only news being the rumors that are spread through the infamous grapevine) a focus of Sara's membership group was on initiating a weekly newsletter. Written in a readable style, the newsletter has reliably come out for five weeks, informing members of new births in the community (suddenly this is a very important and busy item), of upcoming meetings and events, of the various groups of the sermon schedules so that guests may be invited in advance, and of activities sponsored by various groups that everyone is both informed and also hopefully inspired to do more.

The various subcommittees under Marc Lee embrace everything from Sunday Service (which he now regularly moderates) choir and Sunday School to Charlie Wheeler's "Issues" committee

which next month will sponsor a debate on "El Salvador - the New Vietnam" with important representatives on both sides of the issue.

As part of this mobilization effort a professional seminar was also created to educate various sophisticated contacts about the church, Divine Principle and about Father. Bruce Brown is heading the committee that sponsors the now monthly program and in the four months since the seminars began more than forty people have attended - all with very positive results.

Minority Alliance International has established a chapter here under the leadership of long time member Wesley Samuels. They recently held their first program where more than a hundred people came to honor eight community leaders who received awards from MAI for their local work.

But by far the most exciting — and visible — testimony to the success of the volunteer IOWC is the many guests and spiritual children that are responding.

The beautiful new learning center off Dupont Circle was decorated by members of the 11th IOWC, furnished by contacts of the 11th IOWC, is largely staffed by members of the 11th IOWC and every evening and on weekends Dupont Circle is jammed with 11th IOWC members who are witnessing — many successfully to future members of the 11th IOWC.

"I've been working here in Washington, D.C. for more than seven years," said Jim Gavin, former head of the Washington PR team who now works on The Washington Times, "and I have never seen the community here more involved, more active and more spiritually healthy in my life."



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# Colonial spirit fills new seminar facility for DC

By Tim Murphy

**T**oward the end of 1983 it became very clear to the members in the east coast regions centering on Washington and Baltimore that we needed a much larger and attractive workshop center. We had been working out of a small country house in Peachbottom, Pennsylvania, but this was totally inadequate.

A company which we had not contacted called us and suggested we look at an estate in southern Virginia called Mt. Stuart. The real estate agent had suggested our Church to the landlord, and at first he was sceptical, but we had a meeting with him in his home and his feelings became much more positive. He expressed the desire to see his beautiful colonial property used for some idealistic purpose and when we explained our aims and goals he seemed very pleased that we were teaching people about God's ideals. His wife also expressed the fact that she had seen reports of the mass wedding in New York, and she was very

moved by this vision of world unity.

Tom McDevitt, myself, and a few DC staff members travelled to King George, Virginia, to see the estate and we were very impressed by its grandeur in the colonial Virginia style, as well as the nice, inner feeling of a family style house. It didn't take long to decide that this was indeed the place which would afford us the ample space for much expanded workshop activity in the near future.

Our occupancy began in November and we spent the first several months primarily in preparation. Our new regional director, Reverend Song, established a powerful new momentum for the region through what he termed "the melting seminar." All members of the region came together under the roof of Mt. Stuart for several days of "melting" together into a strong unity.

Steadily the workshops have increased over the past months and we have had to increase the staff, and the level of the training accordingly. At this



Picnic time at the Mt. Stuart seminar facility.

time we are offering a consistent 2, 7, and 21 day lecture program, which has been sustained for the past two and a half months, with a total graduation of over twenty students, most of whom have gone on to do work as full time missionaries with the church. There has been a consistent attendance of between thirty to fifty members and guests during the week for 7 and 21 day workshops, and an even larger number on the weekends for the weekend workshop.

Mt. Stuart is also blessed with many interesting diversions for guests and members to enjoy. On the property is a swimming pool which is getting a lot of

use now that the hot weather has appeared, as well as a full sized tennis court and two volley ball courts. Also, everyone enjoys hikes along our nature trail, which leads through a state wildlife refuge, thirty minutes down to the sandy beach of the Potomac River, just below the Chesapeake Bay.

We look forward to an even greater expansion of activities now that new IOWCs are forming and a witnessing energy is being multiplied everywhere. It seems that even Mt. Stuart's twenty five acres will not be sufficient in the near future, and we will set out to find an even better place yet.

## The Actionizers

By Joy Hipschen Morrow

**W**ashington D.C. is in the process of adding a new dimension to the education programs that are available. Now, after successful completion of the 2 day, 7 day, and 21 day workshops, church trainees enter a 40 day lifestyle training course called "Actionizers." The name refers to the idea of putting Divine Principle into action.

The program includes training in witnessing, fundraising, and practice lecturing; as well as a series of internal guidance lectures including: Development of a personal prayer life, foundation of personal faith, group living skills, church history and traditions and much more. This aspect of the program marks the first two weeks of actionizing. The trainee will then return for three weeks to live and work with the members in the center where they were first met. The final week of the 40 day program will consist of indepth Divine Principle lectures at Mt. Stewart and a concluding graduation ceremony. At this time each trainee will be given a mission marking their entrance into core membership.

The first Actionizing class was treated to several special excursions by Reverend Song. Several Actionizers went to New York to hear Reverend Moon for the first time and to join in the festivities of Day of All Things. The following week Reverend Song spontaneously decided to invite the entire team of nine Actionizers plus several education staff for a two day deep sea expedition to Norfolk, Virginia with members of Ocean Church.

They returned with sunburned noses and tales of adventure on the seas (and a few woes of seasickness). Most of all each of them came back more enamored by Reverend Song's fatherly heart than they they'd left. Indeed, Reverend Song has been a real source of inspiration and fatherly love through the new trainees entire education course.

Presently the Actionizer Program is being conducted out of Washington, D.C.'s main center, Upshur House. But they are presently in search of a new home where an Actionizing center can be established.

Mr. Tom McDevitt, director of DC church is overseeing the Actionizing program with Dennis and Joy Hipschen Morrow, Denis Manor, and Franscoise Godat as staff.



The DC "Actionizers" on a fishing trip.

## Video center opens to teach Principle in nation's capital

By Ted Agres

**D**uPont Circle is known in Washington, D.C. as a place to meet people from all walks of life. It is a place where college students, young people, old folks, businessmen and women, often congregate. It is also the place of increased spiritual attention now that the Unification Learning Center has opened up.

Just a short minute's walk from the main hub of activity, and a stone's throw from a Metro subway stop, the Learning Center is a large, well-lit, and peaceful facility equipped with four video machines and booths where the Divine Principle, introductory lectures and other video tapes can be viewed.

The Center also serves as a coffee house where members and their guests can sit back on comfortable couches or at small tables to discuss the Principle, the movement and spiritual values. In addition to the video machines, the Center has a relatively large lecture space partitioned off from the main area. Here live lectures can be given to groups of up to 30 people using a large blackboard.

Since the Learning Center opened just a couple of months ago, guests have been coming on a regular basis. Some 12 to 14 guests typically show up at the Center on any given day to hear the video taped

lectures or read literature. The Center is staffed from 10 a.m. to 10 p.m. Monday through Saturday and from 2 p.m. to 10 p.m. on Sunday.

Pastor McDevitt and Reverend Song early on were convinced that having a video center in Washington would be one of the most powerful ways to witness to Reverend Moon and our movement. Reverend Song's insight into having such a center close to the main subway line quickly proved to be a stroke of genius.

The Learning Center is proving its effectiveness more quickly than anyone anticipated. "We really didn't expect it would catch on this fast," says Mr. McDevitt. The evening programs at Upshur House (the main center in Wash-

ington) now are serving as continuing discussions sessions for those guests who have heard the introductory lectures at the Learning Center.

At Upshur, guests can enjoy a nice dinner, see a slide show presentation and discuss Unification theology in a family atmosphere. Kevin Pickard, of Go-World Brass Band fame, is heading up this aspect of Washington witnessing.

During the evening hours and on weekends, when the Upshur family is busy with different programs, the Learning Center is staffed with volunteers from the 11th IOWC, who also witness when they are not working at other full time missions.

These 11th IOWC members, in addition, help to finance the Learning Center. Four television monitors, in fact, were purchased with donations from Washington Times members.

"My greatest concern is the content of the video tapes," Mr. McDevitt says. "I can see tremendous potential by developing other tapes as are necessary."

"At first there was some scepticism in America to using the video method," he continues. "But I have studied the Japanese tapes and found they are really superior. The simpler the better. I'm really excited about it."

"We are finding that people are genuinely curious and seriously concerned about the state of the nation and the world. Many people are just getting hooked on the video taped lectures," he adds. "They come often, sit down in the booth, put on the headphones and plug in a tape. Then, it's just between the lecturer and the guest. There is no distraction and if the guest misses something, it is easy to stop the tape, back up, and play it again."

The Unification Learning Center is located at 2010 P Street, N.W. Washington, D.C. The telephone number is 202 463-7412.



The new video learning center in downtown Washington D.C.



# Posters: Getting the message out

By Jonathan Halsey

**W**hen in Rome, do as the Romans do. This old Italian adage has application here in Washington too. If you want people to find out about you, you have to advertise. This is the age of advertising and nowhere is the marketplace for ideas more competitive than here in the nation's capitol.

If you want to get someone's attention, you must be creative and get right to the point. If you don't, there are plenty of people down the road who will.

The poster committee was formed recently to answer an urgent need for new and better witnessing tools. Members of the IOWC, the Washington Times, and the Upshur Street center, met under the leadership of Tom McDevitt and Alice Boute. We decided that three themes were important: For people to know Reverend Moon and his words; women and the family; and the evils of communism.

Our goal was to produce some posters with a more upbeat professional flair that could impact quickly yet provocatively on people. How do you bring the ideals of a new truth down to earth in a form that is unique and appealing to everyone? It was indeed a challenge. People here are more cosmopolitan, better educated, and perhaps in a greater hurry than elsewhere. A recent national marketing survey showed that people in Washington DC consumed, among other things, more aperitifs and hors d'oeuvres than the national average. Perhaps our



posters could provide them with a little appetizer of God's truth. We were catering to a consumer society who responded to attractive well-wrapped packages. If "The medium is the message," to meet the

competition, our posters not only had to say it right but be packaged right.

But why posters? Besides being easy to carry, inexpensive, and large enough to see, we found that the Divine Principle

works well as an advertising aid. Advertising is basically the communication of an idea. A successful ad should generate attention, interest, desire, and action from its audience. Few ads make it to that last stage. That's why we felt our posters had to be really good — to produce that action. We all know that give and take action between the mind and body centered on an object of truth produces unity and, hence, joy. A poster is that object of truth, it is a very principled device.

The layout of the poster represents the hyung sang or form and consists of such things as illustrations and designs. Its purpose is to move the emotions by stimulating the eye. The copy of the poster is the sung sang or content and consists of the printed words. The words are the most important because they intrigue the mind and move the conscience. The perfect balance of form and content have produced great works like the "Pieta" and the "Mona Lisa" that have endured for so long. We were hoping that the better the balance between the words and pictures of our posters, the easier it would be for people to harmonize their own minds and hearts when looking at them.

It sounded good in theory but are they working? People are stopping longer and noticing more and some of the comments of passersby are interesting. One bearded gentleman down at Dupont Circle stopped to inquire "Are these things for sale?" And another young lady remarked, "I wish you could the same thing with my picture." But a tool is only as good as the person using it. If we stand behind our posters with confidence and conviction of heart, then people will stop. Victor Hugo once said "There is one thing stronger than all the armies in the world; and that is an idea whose time has come." What he didn't realize was that that idea must be the word of God and if you print it on a board of acetate and send it out with a few "Moonies," it could revolutionize the world.

## An important breath of fresh air

By Reed Irvine

**O**n April 6, President Reagan journeyed to Pittsburgh, Pennsylvania, where he visited a retraining center for the unemployed and addressed a conference on the problems of dislocated workers. The President had some upbeat words of encouragement for the jobless and some good advice. He emphasized the importance of retraining to adjust to the technological changes that have permanently eliminated a lot of the old jobs in the smokestack industries. While promising not to let the steel industry go down the tubes, he pointed to the help-wanted ads in one of the Pittsburgh newspapers as a sign of the times.

The help that is most wanted, he noted, are systems analysts, computer experts and others with similar high-tech skills. The President lauded programs such as those run by Control Data Corporation in Pittsburgh which were refitting dislocated workers with skills that are in greater demand. Noting that half of the unemployment problem is caused by structural factors, President Reagan warned against "quick-fix" solutions, saying that they would only set off another round of destructive inflation.

The Washington Post, which until a year ago this month was the only daily in the nation's capital, carried a story about the President's visit to Pittsburgh under the headline, "Protesters Jeer Reagan's Message of Hope." Only three of the 17 paragraphs in the story were about Reagan's "message of hope." To the Washington Post the news from Pittsburgh was not what the President of the United States had done and said. It was that a few thousand organized demonstrators had gathered in front of the hotel where he

spoke, bearing signs and chanting slogans denouncing the Presidents. The story carried an inaccurate headline and was illustrated with a negative photo. The headline was wrong because the demonstrators didn't even see Reagan, much less hear or jeer his message of hope. The photo selected by the Post was of a burly cop grabbing a female demonstrator who was arrested for throwing something at the police.

The Washington Times proved how important it is to have a competing paper in the nation's capital in its treatment of this trip. It made the President's speech its lead story of the day. Its headline read: "Quick Fix No Help for Jobless: Reagan." Thirteen of the 19 paragraphs in its story were about what the President said and did in Pittsburgh. The demonstration was mentioned, but it was not treated as the biggest thing that happened. The Times' photo showed a smiling Reagan with his hands on the shoulders of a black unemployed worker being trained in computer skills at the Control Data facility.

That is why the Washington Times is a breath of fresh air in a city that has been afflicted with putrid journalism. The Times obviously can't compete with the Post in the completeness of its coverage, and it comes out only five days a week. Nevertheless, it has reached an audited circulation of over 125,000 in just a year's time, overcoming some tremendous obstacles. Not the least of those has been the suspicion that the paper would be a vehicle for spreading the theology of the Reverend Sun Myung Moon, the head of the Unification Church, since the paper's funding comes from companies owned by the church. One thing that is very clear is that the editors have leaned over backward to avoid giving any appearance

of being a mouthpiece of Reverend Moon or his church.

The paper's editorial policy has been unabashedly conservative. It has provided a Washington outlet for some of the country's finest conservative columnists, including Pat Buchanan, Joe Sobran, Allan Brownfeld, Stan Evans and the unrelenting John Lofton.

All of this adds up to two hearty cheers for the new kid on the block.

Why not three?

The Washington Times does leave a few things to be desired. It could use a liberal columnist or two, at least a John Roche or a Richard Reeves, to provide a wider range of opinion. If nothing else, a columnist who aroused the indignation of the conservative readers of the Times would probably inspire more interesting letters to the editor.

A more serious flaw is the uneven quality of the news coverage. I consider the Soviet-Bulgarian plot to kill the Pope to be one of the most important stories of the past year. The Times has muffed it, failing to give it the attention that it deserves. When the Italians arrested the key Bulgarian agent, Sergei Antonov, the Times failed even to carry a story. Coverage of the continuing crisis in Central America has been weak and undistinguished despite the fact that James Whelan, the editor and publisher, is a Latin American expert. The tragedy of Nicaragua's Miskito Indians who have been driven from their ancestral homes by the Sandinistas has not been handled well by the Times, for example. A recent Miami trial that exposed Fidel Castro's role in the flooding of this country with drugs went unreported despite the sensational nature of the testimony.

On the domestic scene, the Times has failed in what I think ought to be one of



its most important missions — the exposure of the sins of its powerful competitor, the Post. Several times since last December, the Post has printed inaccurate stories that have generated temporary scandals. A great deal of damage was done before the Post itself got around to acknowledging that its facts were wrong in such cases as the flap over the Canadian propaganda films and the fees paid to the members of the Legal Services Corporation Board. The smearing of Interior Secretary James Watt over the decision to drop rock music from the Fourth of July program on the Mall was itself a scandal. Washington needs a newspaper that will act quickly to puncture these phony stories by countering them with the truth before they get out of hand.

When the Washington Times starts to do that effectively, I will add a third cheer.

Reed Irvine is Chairman of the Board of Accuracy in Media, a news-monitoring organization. This article is reprinted from "capitol hill," the magazine of the National Republican Club.



# There's a rumbling upstairs in the attic

By Eugene Curtin

Everybody has an attic. Although a place where those who live below rarely venture, it is the one corner where all the interesting, cherished, time-honoured heirlooms of a family's history are kept. Now, America is no exception. It too has an attic. We who live there call it Canada.

But it seems that we have been moving around a little loudly of late. Our American neighbours, manifested specifically in the form of the *Unification News*, are banging on the ceiling asking what's going on. The answer is, to be sure, "an awful lot". In fact, we've been having quite a party.

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In 1977, Reverend Martin Porter was called away from his leadership of the Italian Unification Church to the colder climate of Canada, this land of snow, elk, and 24 million people, the great bulk of whom refuse to live further north of the American border than 500 miles.

Of these 24 million border-loving Canadians, by far the majority reside in two provinces: Ontario and Québec. The church in Canada then, has been largely concentrated in these two provinces, with very active churches maintained in Toronto, Ottawa, and Montreal. But Canada has ten provinces, not just two. A parable comes to mind.

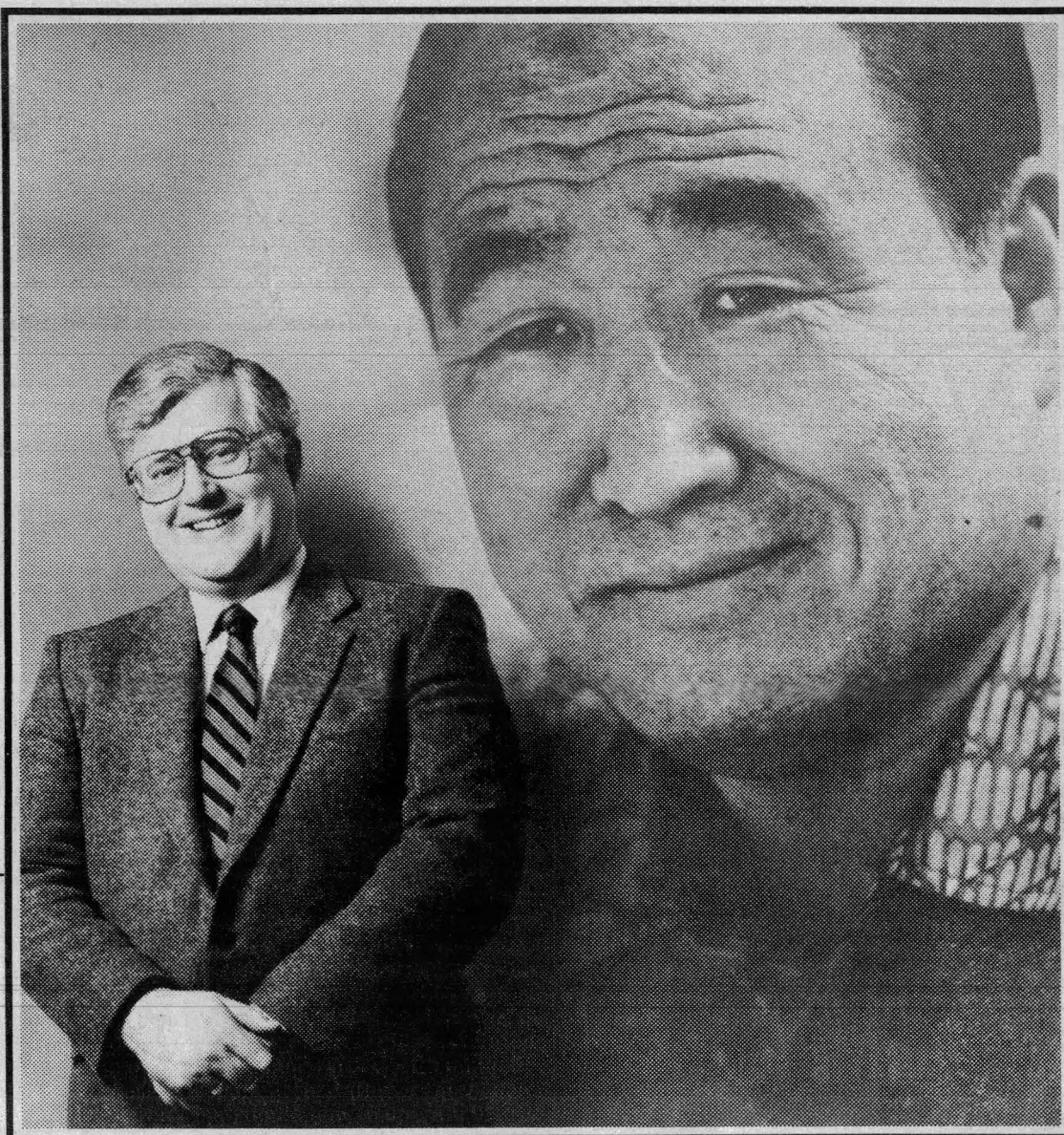
Jesus once remarked that there is more rejoicing in Heaven over the return of even one sinner than over the throngs who already believe. Here is one vote cast to support the contention that Reverend Porter believes in that parable. Active though we were in Ontario and Québec, he had made it clear that one day we must have a vibrant presence in every province. Heaven, I think it was assumed, would be happier over even one missionary in one of Canada's remoter provinces such as Manitoba or Nova Scotia, than over even a thousand in Ontario or Québec. So it was then, that in February of last year, about 20 missionaries in two vans left the snowy wilderness of Clearstone Lodge, Eastern Canada's main training centre, and headed for the more temperate climate of Vancouver, British Columbia, three thousand miles away and as far to the West as Canadians can go without getting wet. Mission: to prepare the way for the first of a series of nationwide speaking engagements by Reverend Martin Porter.

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Now Vancouver needs a little introduction. It is a city of non-conformity, where anybody seeking a break from the towering financial institutions of Ontario, the traditional fishing of the Maritime provinces, or the omnipresent oil wells of Western Canada, tends to gravitate. The last refuge of the flower children, Vancouver has provided a home for American draft dodgers, vegetarians, and just about anyone in search of an Ashram. Onto this stage of spirituality, after 48 hours of non-stop driving, shared by just four drivers, burst our intrepid twenty.

David Brindle spent quite some time before meeting the Church selling subscriptions to magazines he really didn't like to people who really didn't want them. Despite this harrowing activity, he maintains a sunny disposition, especially evident in the mirth with which he relates his time on the Vancouver campaign. Such as the time he was witnessing and distributing flyers on a street corner. As David relates it, on any one day he could expect to compete with a mighty band of drum-banging, bell-jingling Hare Krishna devotees on one corner, a couple of Jehovah's Witnesses standing, as is their resolute fashion, stock still, *Awake* or *Watchtower* in hand, on another corner, and, on the last

The Canadian tour featured this picture of Reverend Porter and the slogan "Moon's Man in Canada."



UC Canada

available corner, an ever-present Roman Catholic gentleman, clutching a rosary in his right hand, an image of Mother Mary in the other, and a printed injunction to "Pray the Rosary". Such is Vancouver.

This active street presence then, combined with house-to-house activity along the lines of Home Church, comprised the bulk of the three-week campaign. Media attention was overwhelming, and almost universally unfriendly. Reverend Porter gave numerous interviews to the media, both print and electronic. So hostile were they, it was determined that no future interviews would be given unless some good faith had first been shown by the interviewer. Alternatively, of course, a single set of parents who are unhappy with their son's involvement in the American church, offered themselves for interviews and were treated with all the reverence a child has for a rose, the supposedly "critical" media believing every word, exhibiting not a whit of doubt.

But this was the first campaign and no one said it was going to be easy.

Indeed, at 6.00 a.m. on the morning of the talk, the Canadian immigration authorities launched a raid on the townhouse where our members were gathering for prayer. Despite Reverend Porter's oft-stated insistence that he harboured no illegals in Canada, they were obviously unconvinced. After this Soviet-style invasion of privacy, they found the number of illegal immigrants to total exactly zero.

Things were moving well on the public relations front. David Decker and Caren Folk, longtime members of the Canadian church would work together on PR for almost the entire duration of the national campaign and a couple of victories were snatched even from this morass of opposition. They were able to arrange for Reverend Porter to speak with Vancouver's Police Commissioner, Gordon Dalton. Subsequently, a film, *The New Brainwashers*, a vivid commentary on the emotional damage caused by "deprogramming" was shown to the Police Academy.

The evening of the talk saw over three hundred people attend. They heard both Reverend Porter's speech and a most spectacular, multi-projector, sound co-ordinated,

slide show detailing the history of Canada. The theme was that of the entire nationwide tour, *Canada at the Crossroads*.

Impressive though both the speech and the slide show were to those who came with eyes to see and ears to hear, there were some who came simply to disrupt. There was a great deal of heckling, and a concerted effort to shout down the speaker. But with God and the microphone on his side, Reverend Porter persevered and delivered, successfully and audibly, the entire speech. Lessons were learned from that Vancouver campaign, lessons that would be put to good use in the next city, Edmonton, in the oil-rich province of Alberta.

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It was early April before the team arrived in Edmonton. Unlike the spring-like weather of Vancouver, it was cold and wintry. Witnessing took much the same form as in Vancouver, with stress placed on street presence and house-to-house visits in suburbia.

On the PR front, there were more victories. There was an opportunity to show *The New Brainwashers* to Edmonton's Chief of Police, and to the head of Community Relations, Sergeant Shermack. It was arranged too for Reverend Porter to speak to the Rotary Club. About 25 assembled businessmen hosted him at a luncheon, where again the film was shown.

On the night of the speech, the Vancouver experience was not forgotten. This time, people known to be protestors were kept outside. Incredibly, the brother of John Abelseth, one of our members who has twice been the victim of unsuccessful but extended "deprogramming" attempts, was most upset when he was barred. There was no intention of allowing him a third attempt that night. About 100 people were in attendance, silence reigned throughout the speech and slide presentation, and the reaction at the end was very largely favourable.

There was a hopeful feeling at the end of this campaign. The media had behaved rationally, with even the occasional sympathetic report seeing print. Furious parents, foaming at the mouth with blind anger, were less in evidence, and the Reverend's speech had been

well received. The next stop, on the eastern extremity of Canada, would be Halifax, in the province of Nova Scotia. But before they could fill the tanks with gas, get in a fresh supply of cookies, or even check the road maps, a gentle, lilting, irresistible sound came wafting on the winds from New York.

It was the sound of wedding bells.

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Reverend Moon had announced that July 1 would be the big day, the day in which almost 2,100 couples would be blessed in holy matrimony in a simultaneous ceremony at the world-famous arena, Madison Square Gardens. There is no need in this newspaper to go into the details of the July 1, 1982 Blessing. Suffice to say that the campaign team, most of whom were long ago engaged in our unique matching ceremonies, immediately headed back to Toronto and spent about two months preparing, financially and spiritually, for this major highlight of their lives.

Although the Wedding took place on July 1, by July 10, this team of newlyweds was already at its new destination: Halifax, in the province of Nova Scotia.

The middle of July in Canada is as lovely as anywhere else in the world, and Halifax, this beautiful coastal city, resting on the edge of the Atlantic Ocean, is the epitome of that beauty. Brilliant sunshine accompanied the team throughout its campaign there. Unfortunately, the sunshine was not all that decided to tag along. Controversy came too.

The first problem popped up when it was decided to *sell* tickets for the speech instead of simply giving them away. The Better Business Bureau (BBB), that self-appointed guardian of consumer interests, decided that since we didn't have a licence to sell, we were acting illegally. A press release to that effect was quickly assembled and distributed to all media organs, which organs of course, just loved it. As it turned out though, for the BBB, this was as prime a tale of leaping without looking as any lemming has ever lived to tell.

continued top of next page



## ATTIC

from page 6

The day before, Caren Folk, in the pursuit of her PR responsibilities, had met with Mr. Ken Paul, President of the Knights of Columbus in Halifax. Mr. Paul had spent fourteen years as an undercover Police Officer, trying to break the drug trade. He had suffered two attempts on his life, in one of which he was so badly beaten as to be unrecognisable. As well as his responsibilities with the Knights of Columbus, Mr. Paul happened to be actively involved with the Licensing Division of the local police. Caren had felt to mention that the Church was selling tickets and was assured that since we were a charity, there was no need of a license.

With this knowledge, the other half of our PR team, David Decker, went to see the mandarins at the BBB. Now David has never developed a reputation for pulling punches when he knows he is right, and it is not known exactly what was said. It is known though that the BBB promptly issued a public apology to our Church in the newspapers, on the radio, and on the television.

Through this much-publicised controversy, we met two sympathetic university professors. One, Tom Sinclair Faulkner, an Historian of Religion in Canada at Nova Scotia's Dalhousie University, and Dr. Gordon McDermid of the Atlantic School of Theology who has since invited us to speak to his class and is credited with the highly quotable observation, that "The biggest mistake today is that people forget to remember."

Happily, our campaign coincided with the celebration of Halifax's birthday. Many civic celebrations had been arranged, one of which was a music festival on Citadel Hill, the picturesque site of Fort Citadel. Much to the delight of the crowd, and indeed to the MC,

who announced our presence from the stage, we distributed many hundreds of "God Loves Halifax" buttons.

The turnout for the talk was somewhat less than that at Washington Monument, around 100 or so, but there was genuine interest expressed by those who did come. And that, of course, is what it's all about.

Onwards and upwards. It came time to say goodbye to the Atlantic charms of Halifax and fill the gas tanks again. This time for a trip back to Central Canada, to Winnipeg, the capital city of the province of Manitoba.

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After the relatively quiet time the team had experienced in Halifax, Winnipeg was like entering the eye of a storm. The day after the team arrived, the *Winnipeg Sun*, devoted its entire front page to a hostile story entitled, in a screaming World War III headline, THE MOONIES ARE COMING!

On top of this, the living accommodations secured for the team were, uh, imperfect. A "house" had been hired. Now he who had arranged the accommodation is a much-loved member who is in receipt of a great deal of respect from the Canadian members. Therefore, in deference to his many other achievements, in this matter, (a disaster of really rather small proportions) he shall remain nameless and blameless.

That said, Nick Farrow probably summed it up best when he said that when he first saw the house, "I thought we had the wrong address. Everything was so run down." A major problem was the sewage system. Every time two washrooms were flushed within a short time space, the sewage pipes in the basement would erupt in a geyser-like spray reminiscent in sight, if not in odour, of the Geneva Fountain. Believe it. Canadian Moonies are tough. Plastic sheets in the windows kept out the wind and newspaper kept out the light. Of a house of horrors quite like this, has no



The Canadian touring team leaving Clearstone Lodge for Vancouver, British Columbia.

fairground ever boasted.

Street witnessing in Winnipeg was difficult, with the people often reflecting the hostility of the media. Michel Blier is from Quebec and has a lot of experience of what is commonly termed "street life." A Black Belt in Karate, Michel is more than capable of defending himself. But so negative was the reaction on the streets, he was afraid he might have to use that self-defence. And people can be hurt by a Black Belt. He preferred to concentrate his efforts house-to-house in the calmer atmosphere of Winnipeg's French-speaking St. Boniface area.

For Michel, the opposition the team encountered acted as a catalyst to bring them all closer together, "We had to count on God alone on so many occasions that we could not fail to develop a spirit of love within a true family. The hardships brought great unity and great spiritual victories," he said.

In the meantime, another victory was gained. An attempt by an "anti-cult" group to get the Hotel Westin, the location of our speech, to cancel out on us, fell flat. And therein lies a story.

Shortly before the team arrived, another member of many years standing, Jim Buchanan, had tried to put a downpayment on a room for Reverend Porter's speech. Oh, he was cheerfully informed, there's no need for a deposit. The room is yours. But with inspired persistence, Jim insisted, until the clerk took his \$200 and issued a receipt.

Enter Gary Beale. Mr. Beale is Winnipeg's local bigot who has made it his life's goal to repeat the historical error that says persecution of new religions will eradicate them. To this end, he went to the Hotel Westin and threatened to get hundreds of demonstrators, with the accompanying media hype, marching up and down outside the hotel. The manager panicked and informed the Church that he had let the room out to another organization. All our handbills and posters had been printed. Cancellation would be a disaster.

David Decker smelled blood. He stormed around to the hotel. The manager was waiting....with his lawyer. There was much talk of no confirmation having been made. Until, of course, David pulled out the receipt for the \$200 downpayment Jim Buchanan had been assured he really didn't need to make. The room was ours.

The talk attracted more than 200 people. Gary Beale managed to get only a tiny 50 people out to demonstrate, and the media, which had been expecting a dramatic demonstration against us, had, in the words of one CBC (Canadian Broadcasting Corporation) reporter, "to give the day to the Moonies. We were left with egg on our faces."

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The next two campaigns were held in Montreal, and Ottawa, the nation's capital. Compared to the Vancouver, Winnipeg, and Halifax campaigns, both were quiet. In the case of Ottawa, this was entirely expected. With due respect to the nation's capital, it is the seat of government and has deservedly gained a reputation for bureaucratic conformity. Rip Van Winkle City. About 100 people attended the talk although Professor Dagum, a member of the Professor's World Peace Academy and a regular at the ICUS, said it was a pretty good turnout "for Ottawa." The Montreal campaign consisted of street signs, posters and a blitz of about 50,000 handbills. The 100 or so people that came was a disappointment to many since Montreal is a much

more vibrant city than Ottawa and more had been expected of it. Still, many of those who did come were parents of members and it is always a great encouragement to see parents shunning the scare tactics of our opponents and checking things out for themselves.

The big one, the biggest, was still to come. The Toronto campaign would mark the end of the nationwide tour. Here, it was felt, we must have a big victory. In many ways, Toronto is the informational and financial centre of the country. And so, for one last time, they filled the tanks, packed their bags, and headed south. To the capital of the province of Ontario.

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The approach to the campaign in Toronto was very different. A professional agency was hired and they produced a beautiful poster entitled "Moon's Man in Canada". Reverend Porter was featured in the foreground, with a large fade-out shot of Reverend Moon dominating the background. The poster consisted of various shades of a very executive looking, steel-grey. A mass mail-out was conducted, large newspaper ads taken out, and a lot of house-to-house witnessing conducted. An attempt to place our posters on the popular subway trains of the Toronto Transit Commission (TTC) fell through when that organization backed off on its previous verbal commitments.

In the middle of the campaign we suffered a severe blow when CAUSA International came and took David Decker away from us. David, by general agreement, had been a lynchpin of the campaign, upon whom many had come to rely for tactical direction. CAUSA will not find forgiveness forthcoming unless it agrees to stage at least one, and possibly several seminars, in Toronto.

David's place was taken by Barbara Christie who performed very competently for the duration of the campaign. The media has long been used to us in Toronto and did not get too excited. That seems to have helped since the evening of the talk saw over 400 people pack a large hall. There were some demonstrators outside, mainly members of Socialist International.

The speech was heard in silence, in its entirety. The slide show once more performed at its dramatic best and an aura of total victory pervaded the air. An anti-cult group, COMA (Council on Mind Abuse) sent along its leader, and we strongly suspect, its only member, Ian Haworth. He too didn't make it in.

At the end of the talk, there was no more crowded area than the book table at the back of the room, where hundreds of people were snapping up anything free and buying up a substantial amount of literature. It was a fitting end, almost one year to the day, from that first, dramatic meeting in Vancouver.

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*There are many members whose contribution I have been unable to mention by name in the short space available to me. To them I apologise and offer my belief that one day a book will be written that will include them all.*

*Copies of Reverend Porter's campaign speech, 'Canada at the Crossroads', are available from: The Unification Church, Publications Department, 87 Bellevue Avenue, Toronto, Ontario, Canada. M5T 2N8*

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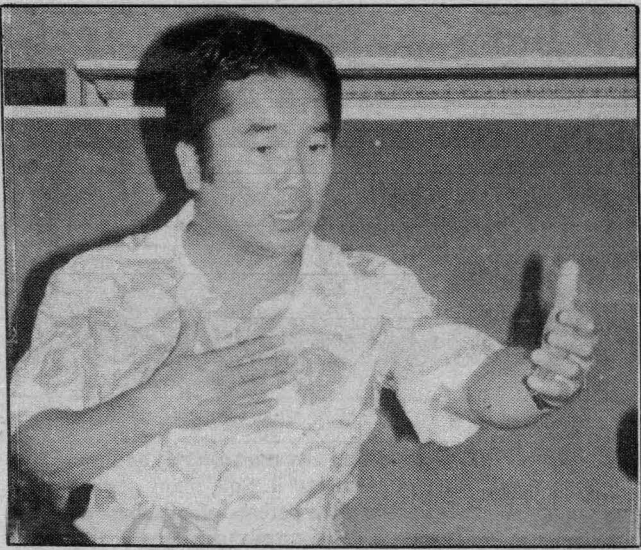
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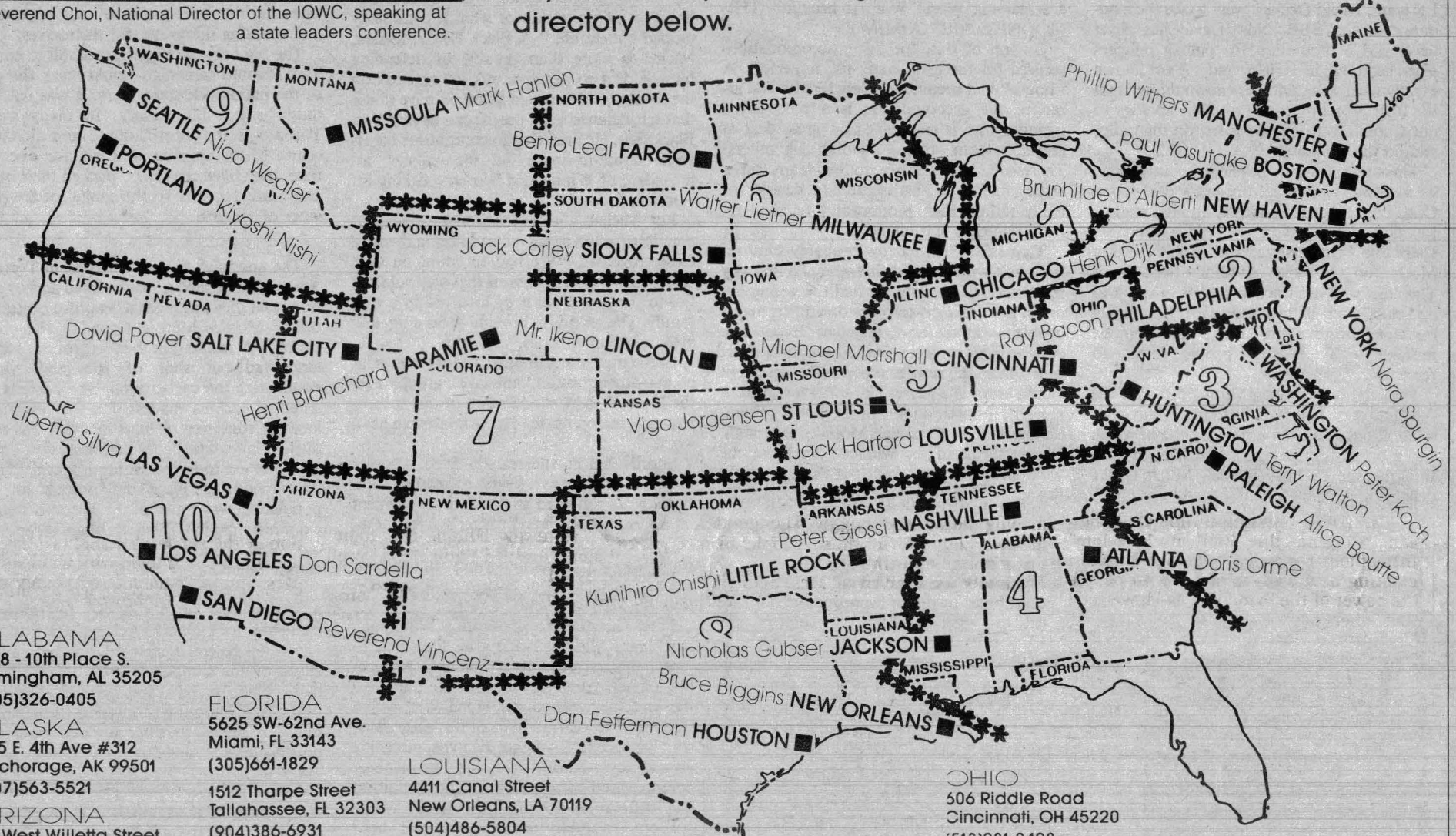




Reverend Choi, National Director of the IOWC, speaking at a state leaders conference.

On April the first ten mobile teams of the International One World Crusade (IOWC) swung into action in each of the ten regions. These original teams have now multiplied into thirty, with the goal being fifty teams. Each team, in its own unique way is communicating the message of the Unification Church across America. On the following pages are a selection of reports from the teams.

The map shows where the IOWC teams are in July and the name of the team leaders. You can obtain information about the activities in your area by contacting the state leader at the centers listed in the directory below.



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The Mid-Atlantic region's IOWC team led by Nora Spurgin in Philadelphia with their new mobile video center in the background.

## IOWC team hits home

By Mellanie Moore and Leslie Ebata

To begin our work in Philadelphia we toured some of the historical sites of this famous city. We stood in awe in front of the Liberty Bell and read the inscription, "Proclaim Liberty throughout all the Land unto all the Inhabitants thereof." Truly our forefathers were courageous men, guided by the inspiration of God.

But who will carry on the tradition of our forefathers? Who has the courage to take up this challenge as we enter our third century?

The IOWC is rising to this challenge and "Ringing the Bell of Freedom" throughout America. We are finding exciting new ways to share with people the power of the Principle, and have seen that when people explore the scope of Unification teachings they are revitalized with hope, energy, and new life.

In Philadelphia we acquired a Mobile Video Center and added a new dimension to our teaching possibilities. It's a Winnebago-style vehicle equipped with three televisions and headphone sets. People are invited to come inside and listen to their choice of video tapes which cover the many aspects of our movement and the Divine Principle itself. Our MVC is very convenient because it goes wherever we go. Not limited by location, we can offer quality education to people in any part of the town or countryside.

Our daily activities included lectures with lunch in the park downtown and public talks in two colleges. Mrs. Nora Spurgin spoke on the topic of "How Will We End the Twentieth Century?", a thought provoking presentation of how, through history, God has been guiding humanity to realize the true purpose of our existence and what this means for us today.

The next evening Richard Cohen gave a talk at Pennsylvania College of Art. He invited audience participation in his discussion of "Life as an Art Form", explaining ways to tap into the spiritual creative force to improve the quality of one's life experience.

### A reporter visits

Shortly before coming to Philadelphia, Mrs. Spurgin was contacted by a reporter from the Lancaster Intelligence Journal. Having read an article about her in a previous edition of Unification News, he called her on a hunch. The article had revealed that Mrs. Spurgin was raised as a Mennonite, and many readers of the Lancaster paper are themselves Mennonites.

The reporter came to spend a day with our team in Philadelphia to experience our activities and meet Mrs. Spurgin. Indeed, it turned out that she was born

and raised in Lancaster County with a very similar background to the reporter! In fact, they had mutual acquaintances and had even attended the same college.

The reporter's visit sparked the interest of our team members to know more about Mrs. Spurgin's upbringing. So she took us on a trip to Lancaster County, home of many Amish and Mennonite families. We travelled through rolling green hills and valleys, cleansed by the fresh country air. The atmosphere of the entire area is filled with a wholesome, peaceful spirit. One can see in the well-tended fields and farms an obvious love of the land. We saw many people dressed in the traditional simple garb, the Amish driving horse and buggy. The gentle, hardworking life of these people is a testament to their faith.

Finally we arrived at Mrs. Spurgin's childhood home, a farmhouse filled with the love and warmth of a close family. Her parents welcomed the many of us, with all our varying nationalities, to have our picnic lunch on their porch, and spend the afternoon with them.



Mrs. Doris Orme, IOWC leader in the Southeastern region.

## A Message to members of the IOWC

There is great value in sharing. That is why we would like to hear from YOU. Write us about your adventures on this three-year crusade to resurrect America. Or write about the adventures of someone on your team.

It should not be long or theoretical. Simple is best. Type it (or write neatly) double spaced and single-sided. Send in a photo or drawing to illustrate your tale — enclose a self-addressed envelope if you would like it returned.

Mail to:

**Unification News**  
**4 West 43rd Street**  
**New York, NY 10036**

## Dr. Durst in New Jersey

By Lorman E. Lykes

On May 20 the President of the Unification Church of America, Dr. Mose Durst, spoke in the Mammoth Room in the Gateway Hilton. His topic: "New Visions for the Future" was well received by all.

The eloquent delivery of Dr. Durst captivated everyone as they were transported through the periods of history where mankind has had vision for the future only to have it fail when ignorance became too great. Now however, we are living at another time of hope with great vision.

As Dr. Durst said, "America's future is tied to how well it can recapture the original spirit that founded this country."

As a prelude to Dr. Durst's speech,

entertainment was provided by Calvin Johnston, whose lively songs were a combination of gospel and folk; and, Miss Meloney Moore who sang beautifully of God.

Dr. Durst's speech was the culmination of the successful stay of Mrs. Nora Spurgin's IOWC team with us in Newark. Mrs. Spurgin's team of 45 young women spent 3 weeks in Newark giving rallies, talks and teaching Divine Principle. The theme of this crusade was, "The hope for America depends on the God centered family."

As the crusade travels to other cities in the region they are sure to spread God's message, as they did for us in Newark.

*Lorman Lykes is the state leader in New Jersey.*

## IOWC Testimony

By Nadine Audre

It was a beautiful morning in Nashville when we went to the international fair to give out tickets for the IOWC banquet. We were three sisters — one from Australia, one from Venezuela, and myself, from the Bronx, New York. We were quite an international crew ourselves! At the fair there were tents representing many nations. When we arrived we went to the Egyptian tent where this story begins.

Alexander, a bright eyed brother from Egypt said about that moment when we met, that he saw us giving out tickets with the word GOD on them and had to come over to see what was going on.

Alexander has been living in the United States for nine years and is now an American citizen. In Egypt, he came from a very prominent religious family who were orthodox coptic Christians. As a young boy he had a burning desire to know God more deeply. After college he became involved in Egyptian television, yet still he felt unfulfilled, so against his family's wishes, he decided to go to America.

The south eastern part of the United States is known as the "bible belt" as there is practically a church building on every

corner. It is said that there are approximately 800 different denominations of Christianity and they all appear to have churches in the south.

Throughout his stay in America, Mr. Alexander visited many of these churches looking for fulfilment, looking for that place wherein God could be found.

When we met him at the international fair, he was so excited just to see the words written on the banquet ticket, "One World - One God." He said that it was something he had been thinking about for such a long time. When we invited Fakry to our center there was no hesitation. That evening he was inspired by an introductory lecture given by Carol Ohara. At dinner that evening, he could not believe the way we lived as brothers and sisters from all nations united by the true love of God. It was something he had been looking for all of his life, but this was only the beginning.

It just so happened that Alexander was off from work that week, the IOWC's last week in Nashville. He came over every day, arriving in the early morning and staying late into the evening, studying principle, helping around the center, and sharing with brothers and sisters.

Heavenly Father is giving Alexander many inspirations about how he can work with our church. He hopes to be able one day to bring Divine Principle, full force, to his native homeland, Egypt.





This is the third excerpt from "Faith and Reality," published in Twelve Talks, a collection of sermons available from HSA Publications.

#### By Reverend Moon

**S**o God will lead you to the point where He can do something for you. He called Noah long ago, but in the middle of his course, Noah failed. Abraham, Moses and John the Baptist all failed to fulfill God's entire hope for them. So He wants people on earth today, including yourselves, to be superior to those men of the past. God's desire is for you children to quickly pass the test.

Therefore, He must let you have intense suffering in a short period of time. It took Abraham many years just to establish faith in God. God must ask you quickly to pass the test of suffering and hardship to the same degree. He wants to have your time shortened. For the unchanging God to find the unchanging children, He must test you in a changing situation. God sometimes appears Himself as a capricious God, but this is from your point of view only. Sometimes you are led in contradictory ways to what you had been taught before. It may look like God is changing, but He has a purpose behind this. In order to find unchanging children He must test you in a changing situation.

So when the eternally living God comes to you, He will look like He is leading you into death. It is a test. So the

## Faith and Reality

God of life seems like a God of death, in order to restore His children. In the early ages of Christian history, we see this method: God appears to inspire only martyrdom. Through this paradoxical way, He has been restoring people. So we can easily imagine that all the 2000 years of Christianity will be tested; all mankind will be tested in the Last Days.

#### A central point

God begins His work of creation or recreation always at one central point and expands from there. Centered around the Lord of the Second Advent, the number of God's children will gradually multiply to save the whole world. When Satan discovers the person on the earth who is centered on God, he is afraid of him. There is no way for Satan to accuse or defeat this kind of person.

Christianity appears to be fading in the world today. The world itself seems to be sinking. Even the United States, this gigantic nation, has lost its direction. What is God looking for in this age? He cannot work through the people who accept the world and adapt to it as it is. He looks for the people who never deviate from His standard in this deviated world. He is looking for the people whose faith is so strong that they believe, "Even if the world perishes, we will not." That is the kind of person God is looking for. They will create a new world. This is what God expects from His sons and daughters on earth.

If someone says, "Even without God's help we are going to complete our mission," then what will happen? When people with that attitude appear, then of course God must call these people to His side. There are two kinds of people in this respect — those who do the right things without God's direction, and those who always need God to say, "Do this, do that." Bold people will automatically come out to awaken existing churches of this world to the new reality.

If there is a philosophy through which we can embrace all things of faith and reality, naturally this philosophy will cover the earth. Then the time will come.

Now the life of faith looks intangible and unreal, but it is, in fact, the eternal and substantial life. While the reality of this world is vivid and can be sensed, it cannot be trusted; it is ephemeral and inconstant. The life of faith in God has the quality of constancy, the life of faith and reality of the world are opposite.

There are several aspects in which this is concretely true. For one thing, in the life of faith you have to be recognized first by God. Secondly, you must always surpass the spiritual standards of past saints and sages. Thirdly, even though saints in the historical dispensation courses may have failed in their missions, you must succeed in your course. Finally, in the past, God gave man help and direction; in this age He expects us to do things by ourselves.

#### Good sons and daughters

Good sons and daughters will recover everything and return it to God without asking His help. Restoration will be complete when these sons and daughters restore their Heavenly Father's sorrow and bring Him joy. Then He will feel that genuine, pure love is possible again, like that which existed before the fall of man. He will be happy to receive his true sons and daughters. God will automatically welcome you to come to His bosom.

When you have trouble, don't ask Him to help you. Instead you should say, "Father, help the whole world." This kind of attitude of heart is similar to that where there are many brothers, and one brother says to their parents, "Instead of helping me, please take care of my brothers and sisters." That kind of attitude is so precious to the parents. It is quite proper in the ordinary family that such a son might get up early and talk to his parents while the other children are still in bed. That's also the way God's children make a good relationship with Him. The parents will take this child into their confidence. The same thing applies to God and His children. This son naturally will become the center, the heir, the object to his parents. They can speak with him even about secret things. This is the standard of intimacy we are striving for with God. When you face suffering you have to overcome it. You have to look at the overall situation and determine how to deal with it.

#### Through God's eyes

When you walk along the street, why don't you take God's point of view? You

have to notice the evil things you would want to change, and then the good things you will multiply for your nation and for mankind. When you look at things this way, through God's eyes, you will be always growing. When you look at the weakness of the political situation, when you look at the changing elements from God's position, you should think, "I am going to reform this and that." If nobody else does it, think in your own mind, "I will do it." When you maintain this kind of disposition, automatically angels and saints will come to you and help you even if you never ask for help from God. Wherever you go, you do not have to worry. You are perfectly alright even in the most dangerous of situations. With this confidence you can overcome any difficulties. Then God will reveal to you in many ways that is going to take place in the world, through dreams or visions or inspiration. His will be very comforting to you in this world of change.

We are all at the end of the world. Because we know this, we should be different from the rest of mankind. We are at the frontier of the world of reality, so we must be prepared to suffer the most.

In the past life in faith, a person came to believe in something. At this time your life in faith will come to have actual reality. Far beyond the world and far beyond the standard of past faith, anything is possible at this stage. Historical men of faith worked hard, but all the accumulated good did not belong to them; they gave everything to us. When we believe and bring their hope into reality by our work, their merit becomes ours. Now your spiritual accomplishments are your own. Therefore, a life of faith can be a life of reality. Very soon, the age of the four-dimensional world will appear. Many spiritual phenomena will take place on earth, and the whole world will be influenced by spiritual experience. The realm of faith and the world of reality will unite.

Up to now Satan and his following have been the dominating forces on earth. Now we must establish the sovereignty of good. New generations, a new age, a new civilization will be created, and very soon we will have the kingdom of God on earth. In the past, ideological systems ended up with only ideals. But now our belief system will bear fruit in actual reality. We have to have pride in that, because we have something tangible in our faith — a reality far above past conceptions and the previous life of faith.

## DAY OF ALL THINGS



On June 11, Unification Church members all around the world joined in the annual 'Day of All Things' to celebrate the purpose that God had in making Creation. In New York, after Reverend Moon had given his morning sermon, he presented commendations to Mr. Kim (above) of Brazil and others of the overseas missionaries. In the evening, Reverend and Mrs. Moon and the church members were treated to the NY Symphony performing Handel's 'Creation.'

Photos: New Future Films. Artwork: Brian Goldstein



# THE DIVINE PRINCIPLE

## The Principle of Creation

The Unification Church is founded on the "Divine Principle," the revelation taught by Reverend Moon. The "Divine Principle Home Study Course" was prepared as an introduction to this teaching. Each month we will be publishing an excerpt from this six-volume study course. The first volume in the series is "The Nature of God and Man, and the Purpose of Life," and this first section deals with the basic nature of God.

You are invited to send your comments and questions about the Divine Principle to: The Editor, Unification News, 4 West 43rd Street, New York NY 10036.

### Volume 1 • Part 2

**T**he eye is the lamp of the soul, the poet says, and thereby implies a fundamental truth about all humanity. Looking at ourselves we discover we are polar beings. We are both mind and body, internal character and its external form. The outer expresses the inner and the inner directs the outer. The quality of the soul is expressed in the clarity of the eye. Though our inward selves are invisible, our thought, emotion and will are reflected outwardly in our facial expressions and indeed in the whole body. To a considerable degree, each of us is what he does, because he embodies what he thinks. The outer man we see mirrors the inner man we don't.

As a man embodies an inner spirit, so does the rest of creation. Animals, for example, have internal instincts that direct their bodies. Squirrels provide for themselves in burying their nuts; spiders instinctually survive by building perfect spiderwebs; birds migrate across thousands of miles, seeming to know when to fly and where to go. Extraordinary new experiments reveal that even plants have emotions and memories. As everything visible is the expression of an invisible aim, we come to recognize that two dimensions, internal and external, character and form, characterize all things.

While it may seem obvious, Divine Principle reminds us of the importance of the internal dimension. A person's inward aspect gives him his value. No matter how handsome one may be, qualities of dishonesty or selfishness will severely compromise his stature in the eyes of God and his fellow man. On the other hand, even though a person's body may be crippled, noble internal qualities will gain him the admiration and love of all. Helen Keller, for example, despite being both deaf and blind, came to be both respected and loved throughout the world.

While Divine Principle recognizes that the polarity of internal character/external form permeates all the created universe, it nevertheless affirms that the ultimate inner/outer relationship is that existing between the Creator and His creation. The heart of all creation is God. He is reflected in all that we can see or hear or touch. He makes His presence known in the totality of creation which serves as His body, exemplifying His beauty and providing the outer form of His being. As St. Augustine wrote of his own experience:

And what is this God? I asked the earth and it answered "I am not He" ... I asked the heavens, the sun, the moon, the stars and they answered: "Neither are we God whom you seek." And I said to all the things that throng about the gateways of the senses: "Tell me of my God, since you are not He. Tell me something of Him." And they cried out in a great voice: "He made us." My question was my gazing upon them, and their answer was their beauty."

### Male and Female

Beyond the polarity of inner and outer, there is another fundamental polarity that is "perceived in the things that have been made." This is the polar relationship of masculinity and femininity. When God created man, he also created woman; they are a complementary pair. Also, within each man there are feminine qualities and within each woman there are masculine qualities. Carl Jung, the fam-

**MIND**  
**INTERNAL**  
**INVISIBLE**  
**SPIRITUAL**



ous Swiss psychologist, thought of these qualities as the anima and animus. In the view of Father John Sanford, an Episcopalian priest and Jungian therapist, masculine qualities of personality (the animus) include active creativity, controlled aggressiveness and psychological firmness, while the feminine aspect of personality (the anima) comprises such qualities as understanding the capacity for relationship, patience and compassion. Each person contains both masculine and feminine potentials and, according to Sanford, "no one can approach wholeness without some development in both areas."

Of course the complementarity of masculinity and femininity is not limited to the species homo sapiens. Within the larger animal kingdom there are also male and female creatures — stallion and mare, buck and doe, rooster and hen. Also, plants generally reproduce through staminate and pistillate parts. The world is made so that almost everything exists and comes to completion through the reciprocal relationship of masculinity and femininity.

In the inanimate world these complementary elements are often expressed in terms of positive and negative. For example, atoms are formed from protons and electrons and each atom itself assumes a positive or negative valence. Electricity flows between positive and negative charges.

*If we try to symbolize God in this way, an accompanying grey-haired matron would also be necessary. God, an infinite spirit, is not just Heavenly Father, but Heavenly Mother also.*

The masculine/feminine polarity is also recognized in Oriental philosophy, which understands the relations of all things in terms of yin and yang. Yang includes such masculine elements as man, mountains, daytime and sun. Yin includes such feminine elements as woman, valleys, nighttime and moon.

### In the Image of God

Divine Principle teaches of an intimate relationship between cause and effect. Since people and all things are composed of two sets of dual characteristics, character and form, and masculinity and femininity, Divine Principle argues

**BODY**  
**EXTERNAL**  
**VISIBLE**  
**MATERIAL**



that God Himself, the Source of all things, must also possess both internal and external dimensions and the qualities of masculinity and femininity. Since God as the First Cause necessarily possesses internal character as well as external form, we can understand Him as a personal being who feels, thinks and wills. He is not merely the "Unmoved Mover" of Aristotle, but the God of Love of Jesus. Indeed, while for the author of the twenty-third Psalm the Lord is a "shepherd" whose "goodness and mercy shall follow me all the days of my life," for a modern Christian He is an Other who has brought

... relief from tension and misery, ... (and) guidance that rescued me from intolerable situations. At rarer moments this Other gave a joy and fulfillment that made the whole business of life worthwhile. (Morton Kelsey)

Such is the personal, caring nature of the Creator.

Since beyond the polarity of inner and outer God also must possess both masculine and feminine characteristics, the metaphorical image of God as an old man with a long white beard can be only half the picture. If we try to symbolize God in this way, an accompanying grey-haired matron would also be necessary. God, an infinite spirit, is not just Heavenly Father, but Heavenly Mother also.

In terms of the Biblical record, then, Adam alone does not provide a complete

image of God; Adam and Eve together are God's image. Man and woman stand on a ladder of polarity which is connected to every level of creation — from humankind to animals, to plants, to the protons and electrons at the base of the realm of matter.

While it has recently become fashionable in some circles to interpret the differences between men and women purely in terms of cultural conditioning, Divine Principle would see such an interpretation as questionable. In a famous work by Switzerland's Professor Emil Bruner, *Man in Revolt*, for example, this scholar describes a biological difference between the sexes that is basic and deep-seated. Spiritually, he tells us, man expresses the productive principle while the woman exemplifies the principle of bearing and nourishing. Man tends to turn more to the outside world while the woman concentrates more on the inner realm. The male often seeks the new and the female longs to preserve the old. While the man often likes to roam about, the woman prefers to make a home. For Divine Principle, such distinctive orientations exist by divine design. Physically and psychologically man and woman are to complete each other's inner nature and outer structure.

While the male-female polarity is evident in human society, it has been less recognized in the divine realm. The feminine aspect of God particularly has not been emphasized in Western Civilization. Although other faiths have assumed the feminine aspect of the Godhead (Hinduism, for example, in worshipping the goddess Shakti has long affirmed a feminine dimension of divinity; also the Greeks recognized Zeus and his wife Hera), traditional Judeo-Christian theology has seen God as masculine.

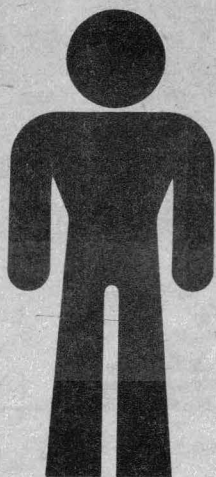
Significantly, in the view of some scholars, there are deficiencies in a society based on the worship of an exclusively male deity. The well-known psychotherapist Eric Fromm, for example, has argued that fatherly love characteristically sets up principles of appropriate behavior and establishes laws of correct action. If the child cannot live up to such demands, he may feel a lack of love and by self-accusation cut himself off from the father's love. The result is frustration and depression.

According to Fromm, maternal love is by contrast unconditional and all-enveloping. It does not need to be acquired, but comes as a natural gift of physical birth. The mother loves her children simply because they are hers — not because they obey her commands and fulfill her wishes.

For Fromm, an understanding of God as both a guiding Father and Mother would lead to a more rounded and stable personality in its adherents. While Fromm's distinctions might be slightly too neat, it is clear that considering God as both Father and Mother broadens and clarifies what we need and seek in God. Each aspect by itself is incomplete and one-sided.

Part Three will examine give and take and the energy of relationship. The complete set of volumes are available for \$21 from HSA Publications, 4 West 43rd Street, New York, N.Y. 10036.

**MAN**



**WOMAN**





# Dr. Seuk starts rush to CARP on Ohio campus

By Jim Garland

**D**r. Seuk decided to make the last Wonhwa-do campaign of the school year a great success, so he arranged for as many members as possible to gather in Columbus, Ohio to witness for the demonstration at Ohio State University on May 26. Ohio State has an enrollment of 60,000, making it one of the top five universities in the nation. So even with a large number of members witnessing daily, it was a big task to reach the students and the community.

A vigorous campaign of witnessing, advertising and PR work with community and university organizations was planned. About 17,000 tickets were distributed to students, families, sororities, fraternities, martial arts clubs, high schools and to individuals who called in response to media ads. Through this effort, the attendance at the performance was 1,400!

The night of the demonstration a reception was held at the CARP center and guests attended to meet Dr. Seuk. Two special events were held prior to the main event: Mini-demonstrations on the State House Lawn and University Oval; and the band J. C. Chen playing the State House Lawn and Student Union cafeteria during the lunch hour.

Witnessing to the church was emphasized. Members were encouraged to get names and addresses of people they gave tickets to. The highest number of tickets given out in one day was 304 by Louis Munoz.

The black belt team, headed by Kensaku Takahashi, practiced every day to perfect their form. Also, brothers and sisters on the IOWC and from other centers were able to take lessons before morning service and before starting their day of witnessing. Many students

came to our center to take free lessons in Wonhwa-do each day and would stay for dinner. Most are continuing to attend lessons and lectures.

A poster team headed by Brian Roman was busy placing, stapling and gluing posters around campus and in neighborhoods.

The Wonhwa-do demonstration was held at the Merston Auditorium on the edge of the Ohio State University campus. It was a good location in that students living on campus and surrounding off-campus housing were just a few minutes walk to the auditorium.

The performance was scheduled to begin at 7:30, Thursday evening. However, by 7:25 only several hundred people had been seated. It appeared that apathy was going to strike a blow at the attendance. Yet people were still coming steadily, some arrived in huge groups of up to fifty at a time. The performance began at 7:45 and by 8:00 the lower level of the auditorium, which seated 1500 people, was filled.

As the demonstration progressed gasps and sounds of excitement were heard from the audience. Increasingly difficult feats of jumping and board breaking were loudly applauded.

When Dr. Seuk spoke at mid-show the audience listened attentively and applauded respectfully when he finished.

The show was even more exciting in the second half of the demonstration, when fantastic feats were performed, such as black belt Eijiro Kusakan jumping over a record number of 12 people to break boards.

Immediately after the show a reception was held in the lobby of the auditorium with refreshments. At this time the drawing was held for the door prizes. Also, Wonhwa-do T-shirts were sold for \$5 apiece. More importantly, tables were



Dr. Seuk

available for people who were interested in signing up for Unificationism two and seven day workshops. Wonhwa-do mini-lessons were also offered.

People who were impressed with the demonstration and Dr. Seuk's speech were able to talk with him briefly at that time. Then, those who were very interested and moved by the evening's events were invited to come over to the center only two blocks away for a more intimate reception.

The next evening nearly fifty people participated in a "CARP Rush" at the center on Indianola Avenue. There Wonhwa-do mini-lessons were given that afternoon. Then a delicious dinner was served, followed by even more delicious entertainment performed by J. C. Chen. Afterwards there was an introductory lecture and video tapes on the Unification movement.

## CARP Testimony

By Brian Roman

**W**hen I was appointed to be captain of the poster team I wondered how I could experience God. However, one night we received a phone call, requesting that I take down the 25 posters that I had just stapled to a boarded-up store front. The owner had made this request. So I went back downtown and proceeded to pull the posters off.

As I was taking them down, I heard a voice from behind me yell, "Hey you, what are you doing?" I turned around and saw a policeman in a patrol car.

I figured that he thought I was putting the posters up so I quickly told him that I was taking the posters down. To my surprise he said, "No you're not, you leave those posters up there. Those people have as much a right as you to put posters up, so I don't want to see you touch another poster!"

I tried to explain that I was with the Church, but he just said, "Sure, buddy, now I can run you in for destroying other people's property. I suggest that you leave now."

Again I attempted to explain who I was and what I was doing, and this time he listened to my story. After I was finished, he said, "Do you think I believe that? Now let me see some ID, I'm going to take you in." I showed him my Unification Church ID.

He apologized and said that he hoped I wasn't offended. He explained that he had seen people taking our posters down, but, because he was in the patrol car, he couldn't stop fast enough to catch them. But when he saw me, he figured that he could make up for the rest with me.

Finally, he told me that he and his friends had been trying to get tickets but couldn't find them, so he got four tickets from me and made promise to introduce him to Dr. Seuk! So, now I know that God wants to give us experiences of His heart, no matter what our circumstances might be!

By Lorman E. Lykes

**I**n America a new revolution is sweeping the country. A not so quiet revolution of electron guns and cathode rays. It's the video revolution and as of May 1st, 1983, the Unification Church of New Jersey has entered the battle.

With the advent of the video age the gathering and dispensing of information eg. pen and paper, has made a quantum leap. Today, with the flick of the VCR (Video Cassette Recorder) switch a person can be plugged into the wealth of mankind's accumulated knowledge.

From learning acupuncture to seeing Zanadu, a person can be educated, enter-

## The U-VEC arrives in NJ

tained and informed all at the same time on video tape. Consequently, it is a natural that this product of our high tech world be used for the highest purpose in the world — raising man's spirit!

Enter the Unification Video Education Center. Located at 106 Halsey Street in Newark, New Jersey, the Unification Video Education Center (or U-VEC for short) shows a variety of video tapes including the teachings of Reverend Sun Myung Moon and the world's largest marriage ceremony of 5,000 couples.

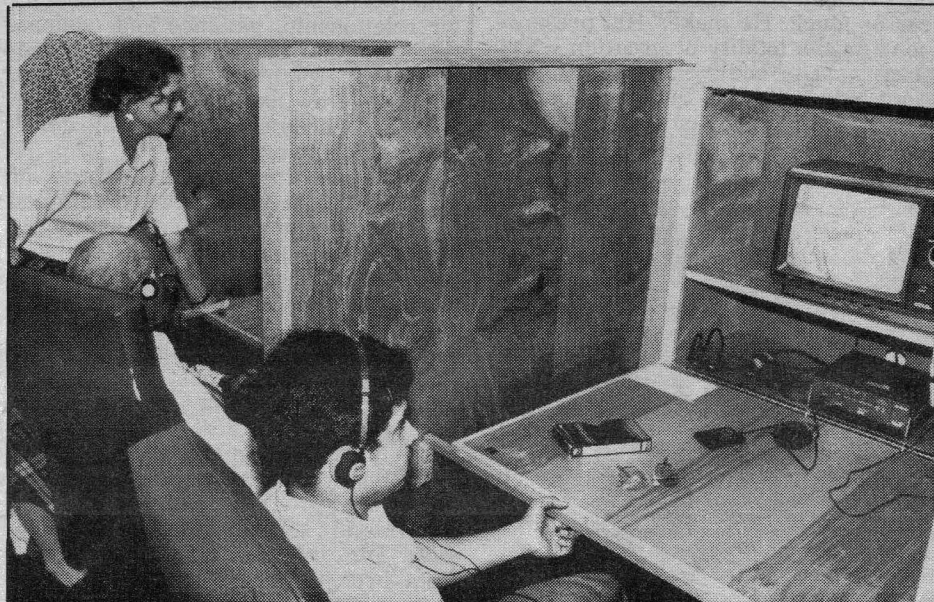
Since its opening, the International

One World Crusade has come to Newark and found success in the use of UVEC for introducing guests to the Divine Principle.

From its second floor perch in Down Town Newark, UVEC caters to a wide crosssection of people; from students from the three neighboring colleges to the busy business person who can stop in for a cup of coffee and a Divine Principle lecture. The atmosphere at UVEC is cordial and relaxed, making it very conducive for discussing the wide range of issues that the tapes present.

Mr. Kizashi Takamura, the director at UVEC says, "This video center is the spiritual center of the city. Like an oasis in the middle of the desert, it gives living water. We are confident of this and look forward to opening another one very soon."

After a visit to UVEC most people agree that this kind of application of science and religion is a step in the right direction for fulfilling the individual's need for understanding God, the world and himself. With the creation of the Unification Video Education Center, the hope of reaching the most people in the shortest amount of time can be realized.



The Unification Video Education Center in New Jersey.



# Founder's Address

*This is the Seventh Annual Commencement Address at the Unification Theological Seminary given by the founder Reverend Sun Myung Moon on June 25, 1983*

By Reverend Moon

**L**adies and Gentlemen: I am truly grateful to you, the parents and families of the graduating students, friends, professors, and distinguished guests, for your attendance at this seventh graduation ceremony of the Unification Theological Seminary.

The Unification Church has recently emerged as a unique group, without precedent in history. Parents of our members, the larger society, nations, and the world recognize our uniqueness but they generally fail to understand the nature of it.

People in the world tend to see things primarily from a self-centered perspective. However, members of the Unification Church learn to view everything from a higher and larger dimension. For example: money, power, knowledge — even salvation — are regarded from a worldly viewpoint as benefiting the individual, or at most the family. How rare it is to find a person who puts even the welfare of the nation above that of the family! But for us the entire cosmos, both spiritual and physical, takes priority over the individual, the family, and even the nation.

## Life goals

Goals such as liberation, freedom, and happiness are generally sought for the sake of a few people rather than the human family as a whole. But unlike the rest of the world, we strive toward liberation, freedom and happiness not only for all of mankind, but even for God. Anyone who overlooks this difference fails to understand our true nature.



Kevin McCormack

Reverend and Mrs. Moon, the faculty and new graduates of the Unification Theological Seminary. Below, Dr. Mose Durst hands the diplomas to UTS president David Kim who, below, greets the graduates, parents and friends at the celebration after the presentation.

Because our perspective is different and our goal is different, the direction and contents of our lives are different. This difference is analogous to that between a sprinter and a marathon runner. Like the marathon runner, we need not only long-range thinking, but also more training. Our task demands more perseverance, longer periods of self-sacrifice, and more pain.

Coming from a narrower perspective, many parents, families, and even nations have failed to understand this, and have opposed us. In spite of this opposition, we have tried to embrace everyone; and fortunately, more and more people are now reflecting on their previous attitude and beginning to understand us.

## Holy sons and daughters

From the point of view of the family, sons and daughters who love and serve their parents for the benefit of the entire

family are called children of filial piety. From the point of view of a nation, citizens who love and serve their country are called loyal patriots. From a global point of view, people who love and serve all of mankind are called saints. And from a cosmic point of view, those who love and serve heaven as well as mankind are called holy sons and daughters of God. In the Unification Church, our goal is to become holy sons and daughters of God.

What does history need most? Does it need people with a narrow, worldly perspective, or does it need the Unification Church? If the conscientious people of the world really understood the Unification Church, they would agree that history needs us more than anything else. And if we were to ask God, the answer would be the same.

As sons and daughter of God, we can be proud of our historical mission. When our generation passes away, we must leave behind a worthy history, a secure mankind, and a satisfied God. Such a

mission enjoys the protection of history, mankind, and God. For this, we can be grateful in our daily work.

Those of you who are graduating from the Seminary today are part of this historical mission. Reverend Moon and the members of the Unification church have devoted considerable effort to your education, and have high hopes that in your future careers you will become true leaders of tomorrow. We are praying that you establish a royal pattern which will liberate mankind and god, and will defeat Satan and communism. We are also praying that you will establish a new and higher tradition for future history, mankind, and God.

I would like to close by congratulating the graduates on their achievement; and by thanking once again the parents of these historically important young people, the professors who have instructed these people whom history needs, and the distinguished guests who will watch over them with new hope.

# Seventh UTS graduation

By Erin Bouma

**C**ommencement Day at the Unification Theological Seminary arrived Saturday, June 25, after intense preparations. Capped and gowned, and more than a little excited, 45 graduates beamed as they were surrounded by admiring and well-wishing family, friends and spouses.

Hosted by Seminary President David S. C. Kim and officiated by Chairman of the Board of Trustees, Dr. Mose Durst, the Seventh Annual Commencement exercises began at 11 a.m. in the stone and stained glass Chapel of the upstate New York campus. Afternoon activities for the visiting dignitaries, administration and faculty, graduates and their guests included a banquet, an informal reception and special entertainment.

Founder Rev. Sun Myung Moon addressed the receptive audience during the ceremonies, calling on those students awarded their diplomas to become "true

leaders of tomorrow." He spoke of the training to become true sons and daughters of God as analogous to that of the curse of a marathon runner: In addition to long range thinking, he said, the two tasks call for perseverance, long periods of self-sacrifice, and even pain.

Among the new graduates were seven married couples and students from 17 different nations. The three year Divinity diploma was awarded to 16 graduates; graduating from the Religious Education Program were another 29 students. These Seminarians will now join the more than three hundred graduates of UTS now serving in the field throughout the Unification Church.

In the coming month, the graduates will attend a post-seminary workshop in New York under Rev. David Hose and then join different missions in the church.

## Summer Plans

The present Divinity students will participate in field education programs this summer, including the Youth Seminar on World Religions world tour; a Ministers' Conference; and helping to organize the summer activities of the National Council for Church and Social Action.

The candidate workshop for incoming students will begin in New York on July 4 and then relocate to the Barrytown Campus July 10. Orientation Week for all students is scheduled for August 22 - 28 and fall term classes will begin the following day.



HSA-UWC Publications

**NEW HOPE**

**Twelve Talks**

By

**Sun Myung Moon**



# PROFESSORS WORLD PEACE ACADEMY

## Latest Conference

A conference on the "Role of Spirit in Science" (Colloque International Pluridisciplinaire sur le Role de l'Esprit en Science) was held in Fez, Morocco on May 11-15. Sponsored jointly by PWPA-France and PWPA-USA, the meeting was led by Professor Jean E. Charon, president of the French academy.

The Symposium gathered an impressive array of more than thirty specialists from various disciplines and nationalities who are interested in the relationship between mind, brain, and spirit.

Discussion focused on themes drawn from the areas of physics, biology, psychology, and spirituality.

Underlying the conference was the growing recognition that the split between the objective methodology of

science and the subjective perceptions of the spirit may not be irreconcilable. Developments in the field of physics, notably changes in the basic concepts of space and time produced by Einstein's relativity theory, and the introduction of probability theory, associated with observations of phenomena at the microscopic level through quantum mechanics, have caused physicists to begin to doubt the "objectivity" of the world on which they focus their research.

In the words of the conference organizers, "Today, there is no logical way to escape the conclusion that the spirit 'participates' directly in the observed phenomena or that, conversely, the study of the observed phenomena tells us indirectly about the deeper mechanism of the spirit. The spirit is, as a whole, a subject of scientific investigation not only in the conceptual fields of philosophy or psychology, but in biology and physics as well. Science has therefore, had an impact on what we call spirituality."

The proceedings of this stimulating symposium are to be published. Those interested should write to M. Didier Rias, 11, rue Tournefort, 75005 Paris, France.

## PWPA chapters worldwide

### Korea

The Professors World Peace Academy was founded in Korea on May 6, 1973, the first chapter in what has grown to a worldwide organization. According to Professor Hang Nyong Lee, president of PWPA-Korea for the past ten years and professor emeritus of Law at Hongik University, the Korean Academy was founded by professors who had attended a Korean-Japanese goodwill seminar and who felt keenly the role of intellectuals in the establishment of world peace.

The Korean Academy has four underlying goals: research for peace and absolute values; support and research for academic development; the establishment of ideal educational models, including an international, interdisciplinary, peace-oriented university; and strengthening international relationships between world scholars.

PWPA-Korea has sponsored two seminars on the science of peace, as well as many research studies. Other research on Korean values and culture, the historical identity of Korea, foreign influence, and Korea in the 21st century has also been supported. In 1981 the Korean Academy initiated breakfast seminars, as well as evening lectures for general audiences. PWPA has invited several foreign scholars to Korea to give lectures and meet with professors and public officials.

An ongoing project has been the International Conference on World Peace, begun in 1974 and held annually in Korea, Japan, or the Republic of China. The 12th ICWP was held in July, 1982 in Seoul, Korea on the topic "Vision for Asian Peace in the Eighties." The Korean Academy has published several books, proceedings, and the "Forum," a monthly journal.

In the future, says Professor Lee, the Korean Academy wants to develop projects discussing the meetings of Eastern and Western cultures and cooperation between developed and underdeveloped countries.

### United States

In November 1982, Dr. Karl H. Pribram, Professor of Neuroscience at Stanford University, became the President of PWPA in the United States.

Travelling widely, Dr. Pribram has initiated for the first time various local and regional chapters in the U.S.A. Since March, regional planning meetings have been held in six cities (Berkeley, Los Angeles, Tallahassee, New York City, Washington, and Detroit). Each meeting was chaired by a regional coordinator and consists of a committee of professors from a diversity of interests, backgrounds, and localities.

### Africa

During the past year PWPA has sponsored several regional seminars in Africa on the topic of "Peace and Development in Africa:" one in April, 1982 in Zaire with eighteen academics from four nations participating; one in July in Togo with sixteen participants from four countries; one in August in Nigeria with fourteen professors from three nations; and one in March, 1983 in Zambia with twenty-five professors from six nations. A fifth conference was held in September in Paris, France for seventeen participants from four countries in North Africa.

Proceedings of each of these conferences are being published and will be available by this July.

At the PWPA-sponsored meeting in Lusaka, Zambia in March several participants, including the moderator Professor Edward Njock of the University of Yaounde, Cameroon, urged African politicians to more fully utilize their intellectuals in the search for solutions to social issues and to bring about peace. The two day interdisciplinary regional seminar was devoted to the topic "The Role of Academics in African Development." Thirty professors from Zambia, Cameroon, Kenya, Botswana, Swaziland, and South Africa attended.

Professor Njock said in his paper that the academic community in Africa had a role in the education of political leaders on such burning contemporary issues as disarmament, detente, human rights, and the utilization of scientific and technological discoveries. Citing the present crisis of the Organization for African Unity as an example, Njock declared that he had reservations about politicians alone trying to solve the world's problems. To Africa's academics he issued the warning not to isolate themselves from their communities. According to Njock,

Since the Professors World Peace Academy is a growing organization receiving increasing notice and visibility, it seems appropriate to ask what is the background of this organization, and what does it do?

The Professors World Peace Academy (PWPA) is an association of scholars who — because they perceive the crisis of modern civilization — are willing to commit themselves to the utilization of their disciplinary competence for the purpose of the study and amelioration of the problems that beset the contemporary world.

PWPA began in 1972 as an effort on the part of Reverend Moon to promote peaceful interaction between Korea and Japan. In 1972, Reverend Moon initiated a series of friendship meetings among university professors in these two previously hostile nations. Out of these encounters emerged the idea of a broad-based association of scholars seeking to advance the cause of peace and prosperity. Chapters of PWPA were inaugurated in Korea in May, 1973 and in Japan in September, 1974. From those two nations, PWPA has now spread to more than forty countries.

Q. What is the scope of the Academy?

A. Because of its interdisciplinary approach, PWPA is able to take advantage of both the cross-fertilization resulting from experts in many fields working together and of the scholarly precision of the specialist. Hence, the approach of PWPA is not only political. Programs are sponsored in education, the natural sciences, literature and the arts, and social

## Purpose

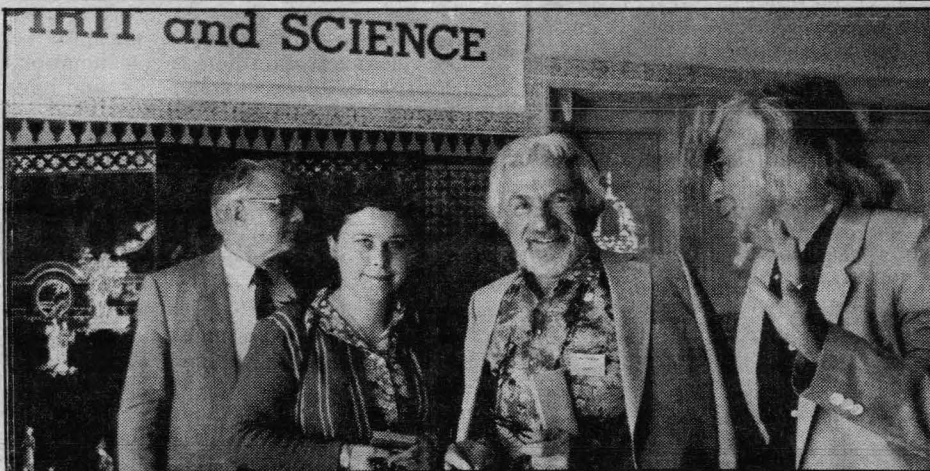
sciences. The scope is very broad; PWPA members are interested in nearly every field of human endeavour.

Q. What kinds of activities does PWPA engage in?

A. PWPA sponsors a wide range of study, research, and publishing activities. In the United States, those activities include study groups, seminars, task forces, and conferences on issues of relevance to the formation of public policy. The Academy seeks to provide a forum through which a diversity of positions can be presented. The major project of PWPA-USA in 1982 was the establishment of the Washington Institute for Values in Public Policy. No longer a project of PWPA, the Washington Institute has been incorporated and serves as a sister organization to PWPA-USA.

In America, the Academy also sponsors an annual conference. The theme of last year's conference was "The Worldwide Impact of Religion on Contemporary Politics;" Dr. Richard Rubenstein, a vice-president of PWPA-USA is editing the proceedings. Dr. Morton Kaplan, also vice-president of the American Academy, has edited papers from the 1981 conference on "Foreign Policy Options in the 1980's."

Elsewhere, PWPA holds meetings and conferences in many nations on varying topics of interest and concern to participating scholars.



Participants at the latest PWPA conference, "Spirit and Science," in Morocco.

"African academics should not bury themselves within the university walls with no interaction with their fellow countrymen ... They should look into our societies for ways to create the future society."

### Japan

PWPA was formed in September, 1974 in Japan, with one hundred and thirty-four founding members. The former president of Rikkyo University, Masatoshi Matsushita, was elected President. Through energetic activities in fourteen major cities, membership has since expanded to over two thousand academics.

In 1976, a three-year research project, "Japan's National Goals: A Decade Hence," headed by Nobuyuki Fukuda, President of the University of Tsukuba, was begun, culminating in the publication of 1980 of Japan in the Age of Internationalization. The book has been published in English and Korean, as well as Japanese. Since 1980, research projects have been commissioned on such issues as mutual security, the bias in Japanese textbooks, the mass media and its problems, and a project entitled "Encounter between Cultures."

Overall, the goal and focus of PWPA-Japan has been to create new academic learning, to commission public policy studies, and to lay the foundation for a new world order of civilization. Research results are presented and discussed at the annual Interdisciplinary Research

Conference, which convenes the nationwide membership.

Upon completion of the "National Goals" project in 1980, the government of Japan, faced with increased tension between conservatives and progressives, commissioned the Academy to draw up a blueprint for public policy. This request paved the way for regular meetings between politicians, bureaucrats, and scholars; sessions which have since become known as the "Forum for a Vision for the 1980's." Proposals by academics associated with PWPA have been highly valued by the nation's leaders, especially in such diverse areas as trends in international communism, education, foreign policy, and the role of the mass media.

In the future the direction of PWPA-Japan will be oriented towards education through seminars and conferences, publications, and a think-tank style approach to influencing public policy. Specifically, this includes enhancing its influence through improvement of the "Forum on a Vision for the 1980's" and through its publishing program. With its "Forum on a New Civilization" the Academy hopes to increase the dialogue between academics and businessmen. By cooperating with other chapters of PWPA throughout the world to develop a strategy toward communism. PWPA-Japan will continue to strengthen its international ties. Finally, the Academy in Japan will continue to promote studies in search of various strategies for peace and development of an ideology of peace through multidisciplinary efforts.





Dr. Tada, a Vietnamese on the IRFF medical team, treats over 400 people a day at the Sikiu Vietnamese Refugee Camp in Thailand.



IRFF representatives Kem Mylar and Yolanda Delgado present donations of rice and other foodstuffs to a Catholic school for orphans which had been hard hit by floods in the Puerto Almacen region of Bolivia.

## INTERNATIONAL RELIEF and FRIENDSHIP FOUNDATION

By Patty McNeal

**T**he International Relief and Friendship Foundation (IRFF) was founded in June 1976 by people inspired by the ideals of Reverend Sun Myung Moon. They felt that the problem of poverty was no longer insurmountable given modern technology and the desire for world peace.

Incorporated in the State of Maryland, since that beginning and through the efforts of many overseas church members, numerous countries have received assistance: Thailand, Philippines, Bolivia, Peru, Guyana, Jamaica, Dominican Republic, Zambia, Cambodia and Honduras.

IRFF was also established in Japan and France. This was congruent with the founders' concept that no single developed nation should bear the full burden of responsibility for the plight of underdeveloped nations.

In 1979 IRFF in New York City, received its first substantial grant of money with which it was able to begin emergency projects to assist, for example, victims of Hurricane David in the

Caribbean countries, victims of starvation in Bangladesh and aiding Cabidin refugees who escaped the communist takeover of Angola.

There are two basic types of IRFF relief work:

- \* Immediate or short-term overseas assistance. This is emergency relief whereby persons who are in serious need or who have experienced a catastrophe, whether natural or by war, need a limited amount of aid until they can once again be self-reliant. The assistance takes the form of medical donations, clothing, and food stuffs.

- \* Long-term developmental projects. These projects address the origin of indigence and disease. Projects in this category take precedence over emergency assistance. The purpose is to eliminate the gross disparity in economic lifestyle between people in developed nations and underdeveloped nations. Widespread poverty could not exist without ignorance. Because IRFF seeks to alleviate the cause of poverty, basic educational centers are an essential part of IRFF activity. These activities will manifest in the establishment and expansion of educational centers from elementary levels

to vocational or technical institutions.

The spread of disease in Third World countries is often the unnecessary result of an unclean environment and lack of hygiene. At this time IRFF medical teams volunteer months or years of their lives working in countries where their skills and experience are relatively unknown by the populace. Furthermore, IRFF has medical specialists working side by side with qualified representatives of those countries enabling an exchange of ideas that will insure lasting change.

In countries such as in Central African regions, a lot of disease is indirectly related to malnutrition, which brings us to another aspect of IRFF work. Famine isn't the only cause of malnutrition — people can be well fed and have protein deficiencies and numerous physical ailments that are related to improper diets. To offset this situation, IRFF is supporting projects that emphasize agricultural resource management, fish farming, and the techniques of irrigation. In this manner, students in developing nations have first-hand experience in applied technology and will be able to utilize local available resources to continue to expand the

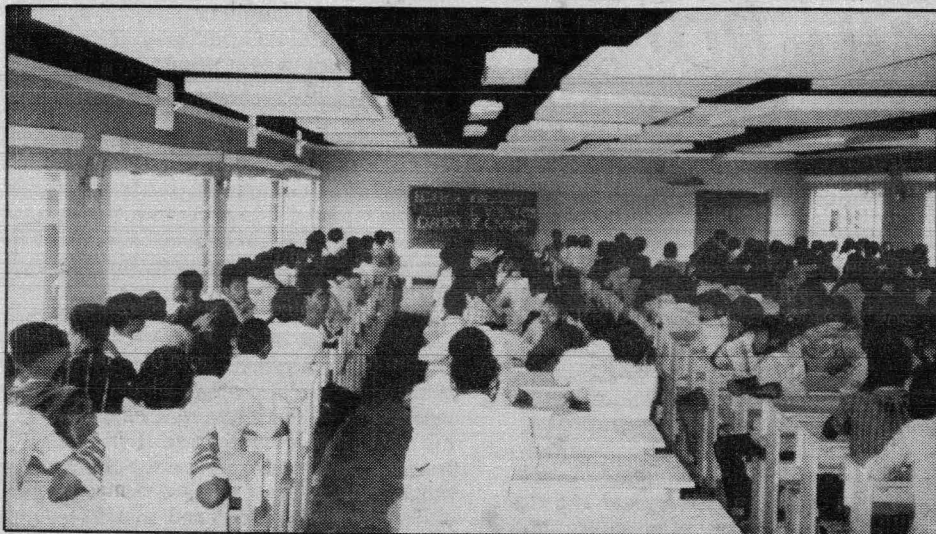
projects requiring minimal, if any, outside assistance.

Although IRFF will work initially to help in the formation of such projects, the ultimate responsibility for establishing the long-term solutions rests with the people of the country. This approach eliminates the difficulty encountered by other agencies: Materials were designated and supplied to situations without a complete overview of the factors involved. Therefore the aid given was, at times, inappropriate. Sophisticated machinery was forwarded with no facilities to repair it and the local people weren't instructed how to operate it.

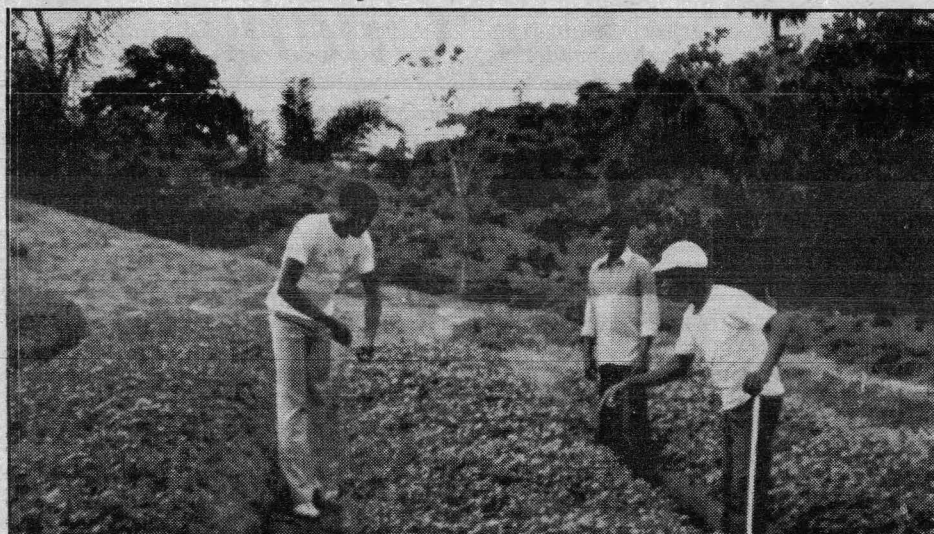
IRFF representatives have worked many years overseas with inhabitants of countries and a networking capability was established whereby goods and materials are assured of reaching their proper destination.

Through the continued work in long term development projects and with immediate aid to emergency situations IRFF is actively promoting change, progress and a real hope for world peace.

**For more information write to: IRFF, 2 Penn Plaza, #1500, New York, N.Y. 10001.**



The educational facilities of the ECOPROF school in Zaire.



Students seeding the fields, part of the agricultural management program at the ECOPROF school in Zaire.

## Over Mauna Loa, approaching Oahu

Stewardesses stroll the aisles  
Flowing in brightly flowered  
island dresses  
Guava? Pineapple? Papaya juice?  
Escapees from the mainland  
Working world refugees  
Anticipating the fragrant leis  
The coconut breeze  
The anaesthetizing sun  
They'll come & they'll go  
& not even know it wasn't paradise

Their stay ever so brief  
However, for the moment  
we sit quietly together  
Suspended in mid-air  
They dream of surf & bikinis  
Cameras cocked ready to immortalize  
a week or two of freedom  
Slowly we descend  
into the spell of Aloha  
all is forgotten, left behind  
My silence assuring,

seeming not to contradict  
their tranquility  
But  
inside me  
is an ache, a pain  
Questions, emotions,  
bubbling, brewing  
Slowly rising to the surface  
How can they splash, laugh & swim  
in the ocean of my Father's tears?  
Oblivious to their depth & breadth?

How can they ignore?  
& how can they pretend  
a world that isn't so?  
Why are they on vacation  
instead of restoration?  
Inside me a pressure builds  
The untold story of God's broken heart  
Waiting  
Waiting to erupt!

Lloyd Howell  
Church director in Hawaii





**JUAN  
CARLOS  
LIBON**

**M**uchas experiencias ocurrieron durante estas últimas semanas, pero ahora me gustaría compartir la experiencia que tiene más valor para mí; espero que ella tenga mucho significado y — que sirva de inspiración para mis hermanos de todo el Mundo y muy en especial para mis hermanos hispanos, como también obtenemos un claro entendimiento del Valor de cada ser humano.

Uno de los aspectos más notorios de nuestra Iglesia es la variedad de miembros de diferentes razas, culturas y antepasados históricos, en la actualidad el Mundo entero se encuentra — sin ninguna dirección universal que brinde lazos de hermandad en todos los aspectos humanos. A través del Principio comprendí y sigo aprendiendo que todas las barreras que existen solamente pueden ser superadas si comprendo profundamente la Naturaleza del Amor.

Platicando con hermanos latinoamericanos y americanos acerca de este valioso asunto, pude comprobar una vez más que existen grandes deseos de superar todo tipo de barreras que históricamente se formaron en el pasado y que afectan en forma individual en el presente a muchos de nosotros. Muchas veces se pensó, escribió y publicó el

mensaje del Amor en Periódicos, revistas, en canciones de los años 60 etc, pero nunca se llegó a observar un cambio fundamental en el Mundo; lamentablemente el Valor Real de cada persona fue mal interpretada en muchos niveles, ahora bien, este es el punto que yo quiero compartir con Uds: Los Valores Humanos en la Sociedad Actual." Todo ser humano sin excepción posee el potencial de desarrollar y perfeccionar el Valor genuino que existe dentro de nuestros corazones, esta bella cualidad la podemos sacar a relucir cuando aprendamos a comprender a todas las razas, culturas y costumbres que existen en el Mundo, como también aprendamos a desarrollar nuestra capacidad de Amar, de perdonar y de llegar a ser una persona Universal, no pensemos nunca más que los Valores se obtienen a través de posiciones externas o por acumulación de

posesiones materiales.

Gracias al Principio puedo comprender mis limitaciones dentro de mi corazón, asimismo el Principio es un estímulo que me ayuda a superar mis valores internos y de esa manera poder alcanzar mi realización como ser humano. Una hermana me dijo algo muy interesante un día "Estamos en una competencia de Amor Juan Carlos" y realmente creo que toda la humanidad algún día participará en esta noble competencia y los ganadores seremos absolutamente todos, al cruzar la meta el trofeo será entregado por Dios, en ese momento encontraremos el verdadero Valor de nuestras vidas.

Si tienes algunas ideas para esta columna, por favor escribir a: Juan Carlos Libon, 4 West 43rd Street, New York, N.Y. 10036.

## Europeans study new religious movements

By David Frazer-Harris

**T**here have been two recent studies of new religious movements in Europe — one in Germany, the other in Holland.

In Germany, the research by Dr. Berger and Dr. Hexel took two years to complete and involved questionnaires, group discussions and interviews of three to twelve hours duration with a roughly equal number of current and past members of new religious movements and a random selection of parents of current members, plus some friends of members.

The main focus of the research was directed towards the Unification Church, Ananda Marga, Divine Light Mission and the Church of Scientology. Three central themes underlie the study:

1. Why do young people join new religious movements?
2. How is life viewed in the new religious movements from a young person's point of view?
3. What is the relationship of the new religious movements to their environment (parents, church, state) and how can these relationships be improved?

### Exaggerated Reaction

After their extensive in-depth research, the conclusion of the researchers is that the reaction of society towards new religious movements is exaggerated and largely influenced by lack of information. They could not find evidence of brainwashing, and all except one of those who had left the groups considered that their experiences within the groups had given them something positive which they were able to use afterwards in the lives outside the groups. Also, many former members of the Unification Church shared the view of current members regarding misrepresentation and falsification by the media.

In Holland, the report for the Dutch Reformed Church deals with the relationship between members of new religions and their families, and with the attitude of society and the established churches to new religions.

It warns parents of people belonging to the church to speak about their Christian faith from their own personal experience so as to show that Christianity is

not just a theory.

Parents, say the report, should be aware of their offsprings' need for "an inward interest area" and should be able to find enrichment by discussing their offsprings' new religion with them "despite all the conflicts it may trigger off." The researchers believe they need to recognize that other religions are proving to be attractive to young people and they should question themselves about what their own religion means to them and be able to give their reasons in discussions with members of new religions.

The report lists the various accusations that are commonly made against new religions and then states that to consider the movements objectively, it is necessary to look into the other side of the story. It says that criticisms made by disappointed ex-members are likely to be exaggerated and partial. "It should be considered whether the criticisms made by anxious and worried parents are linked to their own disappointments about their child's decision to follow a different course in life from what they, the parents, were dreaming of. A change of values may have taken place which may not necessarily be bad."

### Rumor and hearsay

How should society as a whole react to the new religions? The report states that much of the criticism of new religions is based on rumor and hearsay. The researchers believe that respect should be given to people who have chosen different beliefs based on their different experiences and backgrounds. "Care should be taken not to go too far in criticisms without enough information to be able to express a fair opinion. The way we judge these movements often reveals more about ourselves than about them."

The report concluded by stating that dialogue with the new religions in order to understand them is more intelligent than just fighting them. The researchers also see that there is a need for more objective and reliable data regarding the numbers of people involved, their social background, psychic state, effects of membership, etc. and have suggested other aspects of the new religions which they feel have not been adequately considered and which would help in coming to a thorough and fair assessment of them.

David Fraser-Harris is the Public Affairs Director for the church in Britain.

This is the sixth installment of Essi's testimony about his experience in Iran. In part five we left him imprisoned by the revolutionary guard.

### Part 6

By Essi Zahedi

**D**uring all this time, our center was under their "occupation." We had no idea what had happened to our house since our arrest; we had been taken away that night without even our shoes. As we were given more freedom, we began to see the guards using our glasses and dishes, our Ginseng tea and sugar. Then I noticed my shoes and shirt on a guard! We slowly realized that our house had been completely robbed. When my sisters and the other brothers were finally released after 12 days, they returned to a bare house. My mother couldn't even find a tea pot to make tea. All our clothes, all our personal belongings, and kitchen items had been taken. Only what had been "officially" confiscated the night of our arrest was returned to us.

Now only one Jewish brother, an older member, and I were still being detained. We had time to talk and discuss with the Mullah (an Islamic clergyman) and some others who were interested in our ideas. We were gradually given considerable freedom to move around, and some of the guards took us out to lunch, saying, "You are not prisoners, you are our brothers."

By now, our cell was no longer locked, and in effect, we were no longer prisoners. One night two drunks were arrested and put in our room. When told the

## Change of heart brings release from Iranian jail

guards that we couldn't sleep because of the smell of alcohol, they moved us upstairs to another room...right next to the room where their guns were stored; they didn't lock the door or post a guard.

Long ago, the revered Ali, son-in-law of the Prophet Mohammad, had written this advice: "Treat your enemy in such a way that if you ever become friends, you will not be ashamed to look him in the eyes." These guards had not applied this rule, even though they believed so much in Ali; so we had to demonstrate that we could forgive those who had stripped our house, called us Satan's group, fabricated many terrible stories about us, and even still wore our clothes. By forgiving them, being humble to them, and showing them our love, we could touch their hearts. Finally, they told us we were their guests and not their prisoners.

### We Too Had Our Pharaoh

Actually, continuing to keep the Jewish brother and I in prison was meaningless and everyone knew it. But it seemed that like Moses in Egypt, we, too, had a Pharaoh whose heart was hardened against all pleas on our behalf. The boss finally succeeded in having us transferred to the central Committe headquarters, in the hope that they would condemn us as spies; he was worried that he might lose his position because of his

involvement in our arrest — which later actually happened.

The day of our transfer, the boss noticed a key-chain with the English inscription, "God Bless Iran." This finally gave me an opportunity to witness to him. I explained that loving the country, loving the world, and loving other people was our ideology. He kept silent, but I felt that he was very uncomfortable.

After about a week, I was called for questioning. The questioner was a Mullah, and he seemed logical and righteous. I tried to be very polite and I responded warmly to him and answered his questions honestly. Although he tried not to show any sign of positive reaction, I felt victorious, because I made a very good relationship with him.

### Couldn't You Work for Islam?

Three days later, I was called again. After asking some different questions, the questioner asked me, "What would be your answer if we asked you to stop preaching unless you register your movement and activities had no connection with the American CIA." He mentioned that he had read our books and admired me for being a good writer. "Couldn't you work for Islam and not for Reverend Moon?" he asked. I explained that there was no contradiction between Reverend Moon's teaching and that of Islam.

Then he started preaching about Islam and the importance of praying in the traditional Islamic way. He told me that our case was a result of misunderstanding, and although he didn't directly apologize, he was kind and sympathetic to me. Finally he asked me what my idea was about exporting the Islamic revolution to other countries!

The answers I gave him must have been inspired from heaven. In the end he smiled, shook my hand and left, without another word.

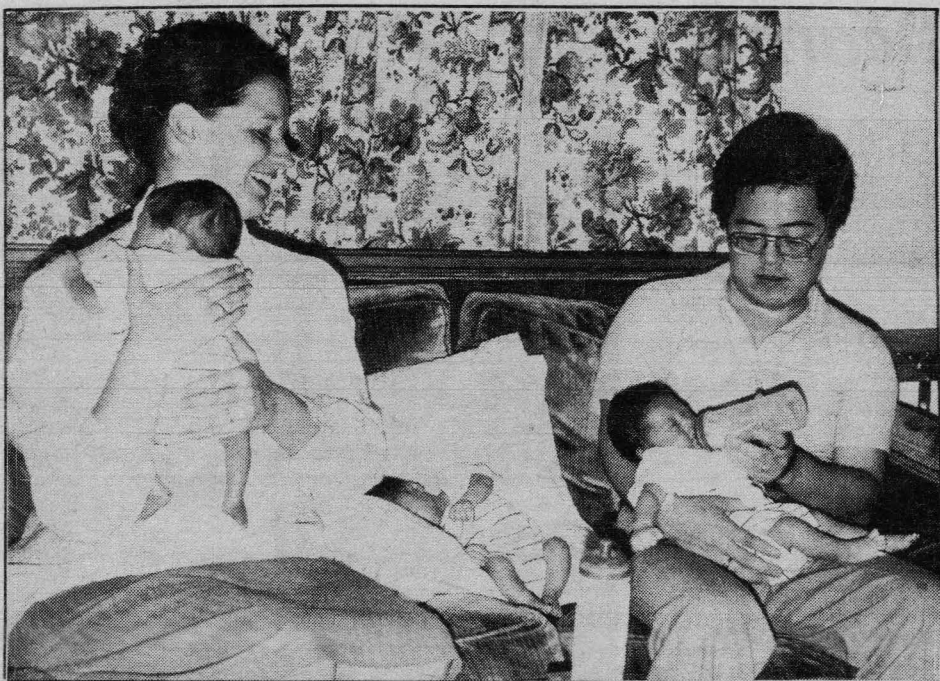
The next evening, the Jewish brother was called for questioning. I prayed that God could support him in his answers. When he returned after half an hour, he was smiling. They had told him to collect his things in preparation for release. I was so happy. But Heavenly Father had more good news in store for me: they called my name, too, and instructed me to collect my things to go home!

The man who signed our release told us, "To tell the truth, we investigated and checked everything, but found nothing to charge you with; so we have to let you go."

During our stay in prison, the members became stronger in faith and worked harder. One interesting story stems from the fear the guards had of our prayer room. That mysterious and holy room frightened them so much that they wouldn't dare enter it. Feeling that someone, maybe some spirits, were there in the room, they were afraid to sleep in the house — even though they were responsible to guard it. So they put a heavy wardrobe against the door to prevent any spirit from leaving the room!

Next month • Part Seven  
Starting Afresh





Mr. and Mrs. Goto with their three sons Shinan 3lb 7oz, Neinan 5lb 3oz, and Jinnan 3lb 15oz, born May 26th within three minutes of each other.

Colleen Wood

## BABIES BABIES BABIES

A year has passed since the Blessing. And there are a lot of babies coming. The church will probably see a 25% increase in membership this year just through the new-born. We will be recording this historic transformation of the church in the pages of the Unification News. Each month we will have a page (or two if necessary) of baby pictures. If you would like to appear here so we can celebrate with you, please send a photo of you and your baby, with the parent's and baby's name on a slip of paper, to:

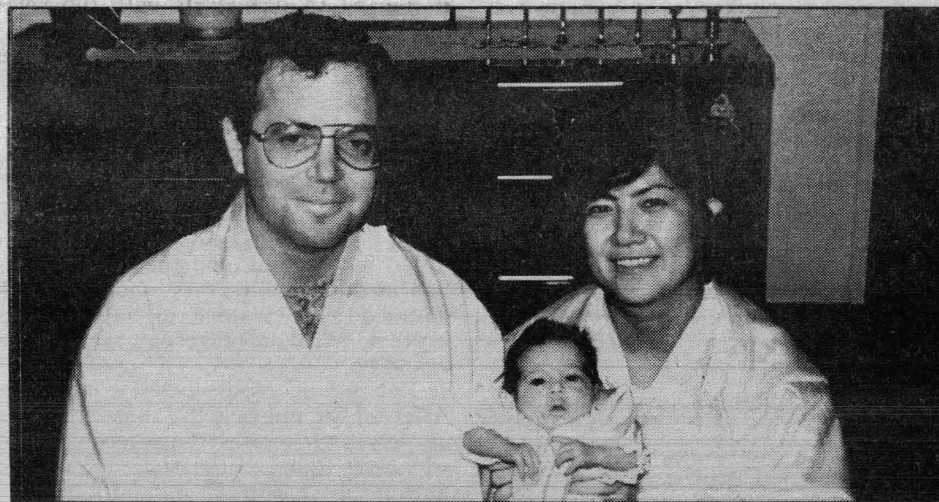
**Linda McKenzie, Family Dept.  
Unification Church  
4 West 43rd Street  
New York, NY 10036**

## Happy Anniversary

July 1 is the first anniversary of the Holy Wedding of 2075 couples at Madison Square Garden, New York. The staff of the Unification News congratulates the couples and wishes them all God's blessing in the years to come.



Nicholas & Hae Young Buscovich, above, and daughter Kibos Nicola, born 6/9/83, 7lbs 1oz. Below, Lowell & Rumiko Mitchem and daughter Jin'ae Sun, born 5/12/83, 6lbs 11oz.



**LILLIAN  
NOTE  
DILG**

## Letters to Lillian

**M**any parents have expressed concern over the diet of Unification Church members. Also, this is one of the accusations often used against the Church by its opponents.

Mrs. A. G. of Wisconsin wrote recently:

"I am very concerned about the possible lack of nutrition in the Church. Although my son assures me his diet is good, I have heard and read many reports of food denial, fasting, and improper nutrition. Naturally this is upsetting to a parent. Can you provide any information on this matter?"

Dear Mrs. A. G.:

All of us parents are, I am sure, concerned about the nutrition of our sons and daughters. It was one of the things I wondered about after my sons had been

members for a time, since I too heard rumors and reports of poor nutrition. What I can tell you is the result of my own observations and experiences over the past eight years. My first prolonged experience was during a workshop at a camp. Three meals a day were served. Usually breakfast was cooked cereal, milk and fruit; occasionally it was granola, or eggs. Lunch was usually sandwiches - peanut butter and jelly, egg salad, cheese - often soup as well. Dinner was usually vegetables, salad, perhaps soy bean burgers, spaghetti with meat sauce, fruit; sometimes chicken or fish; on occasion, ice cream and cake.

Food in the centers where I have stayed has been similar. I have spent a lot of time in the various kitchens, sometimes helping, sometimes observing, or just getting coffee. Breakfast often tends to be light, but something is always available if not served - cereal and milk, juice, muffins or bagels. Eggs are served occasionally. Lunches and dinners could be stews, pizza, chicken, fish, tuna,

cheese and tomato sandwiches - a variety. Usually there is soup - homemade - and almost always there is a salad at dinner. Tofu comes into the picture, as do sprouts, soy beans and other popular nutritional adjuncts. Much depends on the ingenuity of the cook in charge. One center experimented with making bread - varieties of wheat, rye, cornbread, etc. Birthdays bring forth cakes - usually excellent.

A Church leader once told me menus had been made by staff members and posted a month ahead, but since the cooks are individuals, they chose to deviate widely from the planned menus, substituting their own choices and concoctions.

Fasting is practiced by Church members, in varying degrees from my observation. Although I am not too well informed on this subject, I have heard members instructed to take precautions and to use good sense in fasting, in that they should take in liquid during the fasting period, and come off the fast

carefully. For instance, a light meal is usually prepared for those ending a fast, consisting of foods such as cottage cheese, apple sauce, cantelope, etc., and heavy foods such as meat, potatoes, etc., are avoided. Fundraising teams are often not close to the center. If they are, food is specially prepared for them and set aside to be picked up. Often, however, they must obtain their own, and in my experience I have seen quite a few burgers and fries consumed. This practice, of course, is one with which we are all familiar.

To sum up, I have not seen a lack of nutrition. Some members do not eat correctly (I have a son who does not) but not because the food is unavailable. Their eating habits are faulty, and probably always have been. Also, many of us skip meals when we are preoccupied with other things, although we should not. Once a parent, always a parent - and we cannot help being concerned about nutrition, as well as any matter which effects the well-being of our offspring.

Parents of church members are invited to write in with their questions to: Lillian Note-Dilg, National Parents Association, 4 West 43rd Street, New York, N.Y. 10036.



## From two cultures: A tale of caring

By Reverend Thomas Azar

**M**y experience of being cared for begins as a non-crisis situation. I went to visit my fiancée, Soo Youn, in her native country of Korea. I was a stranger among new people, their land and culture. The difference in the East and West became very obvious in the first few days I was there. In order to avoid a lengthy travelogue description, let me underscore three hurdles I came up against. First, there were an abundant number of family members and relatives who I had to meet or visit. Secondly, there were a barrage of historical sites to come up against — ancient temples, palaces and the thirty-eighth parallel. Thirdly, there were several important religious sites central to the Unification Church's early birth and missionary activity.

I drew up a plan to travel and visit as many persons and places as possible. It was a cold December. Often travel required long walks on mountainous dirt roads that were impassable by public transportation. There were not any convenient stores every few blocks, or greyhound buses that touched every city. There were no vending machines neatly placed along the roadside. This and other cultural differences tickled me. Fortunately, my fiancée had experienced the material over-abundance of the American way of life. She was sensitive to the differences in lifestyles; therefore, she became the natural source of care.

### Extra Care

For long trips she prepared sandwiches and fruits. She sang songs and shared her religious testimony and her love of family and nation on our long walks. She secretly stole my laundry in the night and stayed up washing it by

hand (no all-night coin operated laundromats). She rose early to prepare breakfast — both Korean and the hard to find American specials — cereal, pancakes and grits. Her care stretched in many directions, I often needed translations for language, behavior and religious rituals. With foresight she explained what was to come. This gave me a more wholesome experience and led to greater involvement. When there was a bungling situation I created, she cheerfully clarified everything.

However, the extensive travel and long talks into the night wore me out. On my back I lay. I felt bad that I was now prevented from meeting many relatives. But once again my fiancée intervened and showed her deep caring heart. Almost every hour she entered my room with some herbal soup, fresh fruit or drink. She even ordered some expensive oriental medicine from a naturalist. Her care intensified in both method and content. She was a mother, nurse, and sister to me. Soon she became my wife.

### Marriage

Our engagement period was over. Her parents agreed to our marriage. Traditionally this sacrament is monumental in everyone's life. It became even more so in light of the overwhelming care and love of Soo Youn and her family. I would venture to say that God centered marriages develop through each person's vertical love relationship with God and horizontal unity with his or her spouse. If love is the core of marriage, then care is a premium ingredient within one's relationship. Individual care relationships should reach greater fulfillment in marriage. Honest concern, sacrificial giving and unending love bear greater fruits when two individuals, made in the image of God, unite in truth, virtue and heart. Care becomes devotional.



Reverend and Mrs. Azar during their visit to Korea.

God is the origin of care. Men and women are made in the image and heart of God; therefore together they can embody, express and project His caring heart and love to others. Care becomes intensified, multiplied and religiously more precious, because each individual feels and experiences God's care as the source and model for his or her life relationships.

It is only a matter of time and travel, space and sensitivity that individuals realize the value of caring relationships. Soon the other takes on importance. One

henceforth seeks ways to serve, support, endure, sacrifice and love one's neighbor, family or community. God and His son Jesus are the highest expression of a caring relationship. It is the religious heart that longs for unity with them and thus one becomes more deeply committed to caring for others for the sake of the good.

Reverend Azar, former director of the SE Region of the church, is now completing his doctoral studies. Mrs. Azar recently gave birth to a son, their first child.

## Alive, and well, and singing



HENRY THOMPSON

**S**ome years ago I saw a play, "Jacque Brel is Alive and Well and Living in Paris." I recall it as alive with humor and song. The title has been a kind of touchstone for my optimistic moments ever since. Whenever I'm feeling "up" I can say I'm alive and well and living in ... if not Paris, then Philadelphia, the good old USA or wherever!

Well, Jacque Brel is no longer alive and well and living in Paris. A few years ago, the 49 year old songster exchanged this earthly tent for a tabernacle not made with hands, to use the words of a funeral service I attended recently. One can image him stirring up the spirit world with new and lively songs.

Now someone might well say that I'm attracted to brother Brel because he was born in Brussels, Belgium, fabled land of the Belgic tribes and ancestral home of my mother's people. But no, it is rather that sense of being alive and at least one of his songs that keeps Brel ringing in my ears. This one song alone will have him living on among us long after his material body is no longer. You may have heard it. It starts out: "If We Only Have Love, and tomorrow will dawn and the days of our years will rise on that morn if we only have love."

Back in the dawn of time, the sun rose on Cain and Abel according to the Biblical tradition. Cain was unhappy and

took it out on Abel. If you've forgotten the story, I'm sorry to remind you that Cain killed his brother, and the human race has been in trouble every since. Oh, if he only had love instead of hate for his brother. What a different world this would be.

But is it all really lost? Perhaps not. After all, we might apply these words to ourselves. "If we only have love ...." And why not? Rabbi Hillel said "Do not do unto others that which is hateful to yourself. That's the whole of the Law. The rest is commentary. Now go and study it."

Rabbi Jesus said, "Do unto others as you would have others do unto you." We can find the Golden Rule in some form or another in many of the religions and philosophies of the world. And the same goes for the Jewish teachings Jesus pulled out of the Hebrew Scriptures when someone asked him what is the greatest law. He answered twice by saying love God and your neighbor as yourself.

But that's impossible someone said. That's a commandment to perfection. Well, sometimes some neighbors are a bit difficult to love but he didn't say love the ones who are easy to love. We are to love them all. Still it seems a bit much. Can we really overcome the hate in the world? With God's help, I believe we can. There's that optimism again, alive and well and living in the world. An illustrative case might give us courage or insight into a possible judgment.

A few short years ago, we were passing anti-immigration laws that kept out southern and eastern Europeans, many of whom were Roman Catholic. Anti-Catholicism was the spirit behind numbers of our laws a hundred years ago. That is in one sense understandable.

Many of the people coming to these shores between 1620 and 1850, were central and northern Europeans, many of whom came from a non-Catholic background where the Reformation wars were still a live memory. Catholics have been in America from the beginning (Columbus if not Leif Ericson!) of course, and these laws and the spirit behind them were most un-American. But there they stand as part of our history, a part now in large part corrected by newer and more democratic laws.

It would be a whitewash of course to pretend that the Catholic side of the Protestant - Catholic friction, was all pure innocence. And I do not bring all this up to whitewash or to tar anyone. If fact, my concern is just the opposite. What we see around us today is Protestant - Catholic detente!

We have ecumenical worship services and share sacraments and live side by side and work together and even vote the same political parties. Can you imagine a time machine picking up people from those old wars, and putting them down into our midst today? They wouldn't believe it that the forces who were then

killing each other right and left, could now share prayer.

If we can change from that old pattern of hatred, Cain slaughtering his brother, than anything is possible. If we only have love, is a real live option for us today. A word of caution however, before we see the dawn and rise on the morn.

In the middle of their wars, Catholic and Protestant armies stopped fighting each other, joined forces and butchered the Anabaptists. Then the two forces separated, marched back to the battle field and went on killing each other. "If we only have love" is not an invitation to detente long enough to label someone else heretic and use our united force to annihilate the "heretics." Jesus didn't say love only those who agree with you or those who match your brand of orthodoxy. No, he was reaching for something more far reaching. Jacque Brel catches a bit of the flavor in his last words: "Then with nothing at all but the little we are, we have conquered all time, all space, the sun and the start." If we only have love....

Henry Thomson is Professor of Biblical Studies at the Unification Theological Seminary.

## VIDEO CENTER — ERRATA

In our last issue we announced the opening of the new video center on Lexington Avenue in Manhattan. Of all the worst mistakes to make, we made it. We gave the wrong telephone number! We apologise to all those who contacted the irate lawyer's office.

The correct number is:

**832-2360**



# Evolution and Unification Thought

By Jonathan Wells

## Part 3 of 3

The first article in this series (*Unification News*, May 1983) pointed out that "scientific creationism" is religion rather than science, because it is based on belief in the Bible rather than on scientific evidence. Genesis is religiously significant as scripture; but as such, its primary concern is a relationship between God and the world which transcends the limits of natural science. Even if it were a scientific theory it would be inadequate, because neither of its two different creation stories is compatible with the fossil evidence.

The second article in the series (*Unification News*, June 1983) explained that "evolution" has several different meanings. Both the order in which living things have appeared (the pattern shown by the fossil record), and the modifications within species which can be produced by mutation and natural selection, have been extensively corroborated by scientific evidence. In these two senses, "evolution" may well be called (as it is in some science textbooks) a scientific fact. However, neither the pattern of evolution nor the process of modification within species solves the problem of the origin of species. Darwin's theory that new species arise through random variation and natural selection has never been adequately corroborated by scientific evidence. In fact, evolutionists believe that it would take thousands of years for such a process to produce a new species; so it seems that direct corroboration of Darwin's theory is virtually impossible. In this sense, "evolution" may well be called an untestable hypothesis.

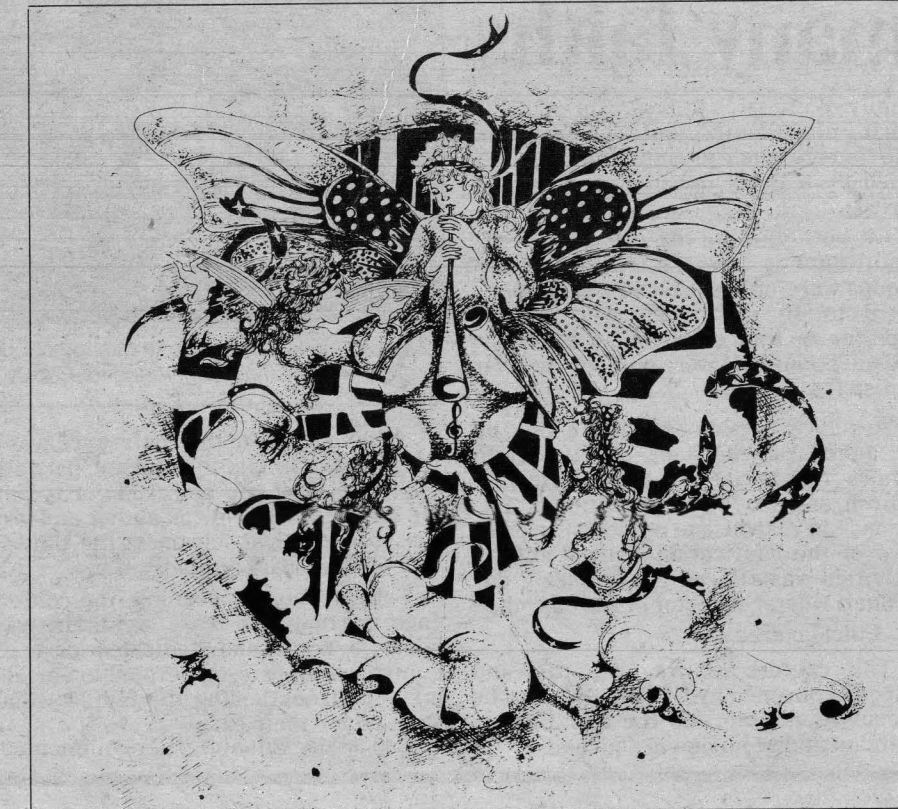
This distinction between the factual and hypothetical aspects of evolutionism is important, because Darwin's theory has implications which conflict with two fundamental principles of Unificationism. One concerns the purpose of creation, and the other concerns our first human ancestors.

On the first point, Unificationism asserts (like many other religions) that God's creative activity is directed toward a goal. There is no conflict between Unificationism and the idea that living things evolved gradually over many millions of years; but Unificationism does claim that the evolutionary process was purposeful, and that its goal was the creation of human beings in God's image.

However, Darwinism (in both its modern and its original form) is incompatible with this notion of purpose. If accidental genetic mutations are the source of variations, the development of species cannot be called purposeful without self-contradiction; and natural selection has no "goal" except to eliminate variations which are unfit to survive. In other words, if variations are purposefully caused by God, then they are not really accidents; but if they are accidents, then even if natural selection were guided by God, the outcome could not have been predetermined from the beginning.

Darwin himself was convinced that the evolutionary process could not be described as purposeful. When some of his contemporaries agreed with him that individual organs could not be called purposeful, but claimed that a "wider" or "providential" purpose could be seen in evolution as a whole, Darwin disagreed. According to Darwin, random variation and natural selection could not reasonably be described as moving evolution toward a specific goal. The outcome of the process would be radically undetermined, except in the very general sense that whatever happened to survive would function according to natural laws.

In this respect, Darwinism is quite different from most science. For example, the development of an embryo can be studied scientifically (without referring to purpose) by analyzing the chemical



Sarah Davati

and physical processes involved. At the same time, it is reasonable (though not usually considered part of the scientific method) to see those processes as moving toward a predetermined goal — an adult organism of a particular species. The scientific explanation and the explanation in terms of purpose are complementary, not contradictory. Although the scientific method requires scientists to search for explanations which refer only to processes and not to purpose, Darwin's theory goes one step further by proposing an explanation which excludes purpose. Unlike other scientific theories, Darwinism is not merely silent or neutral with respect to purpose, but radically incompatible with it.

If Darwinism were a scientific fact, then evolution could not be called purposeful, and this aspect of Unificationism would be false. But as we have seen, Darwin's theory of the origin of species is an untestable hypothesis. Therefore, the idea that evolution is purposeful does not conflict with scientific fact, but only with an untestable hypothesis.

The other Unification principle which conflicts with Darwin's theory concerns our first human ancestors. According to Unificationism, the human species began with one male and one female. This claim is called "monogenism." Monogenism is essential to the Unification account of the origin of evil (the fall of Adam and Eve). It is also the basis for the Unification assertion that the entire human species is one family (because it is descended from the same original parents).

On the other hand, Darwinism claims that a new species arises when an entire population undergoes a gradual transition over many generations. Such a pro-

cess would involve far more than two individuals ("polygenism"). The polygenist implication of Darwin's theory has led to the popular notion that monogenism is incompatible with modern science.

However, the scientific evidence is inconclusive. Fossils of extinct pre-human animals merely show that some orderly process prepared the way for the emergence of the human species; but the fossils neither prove nor disprove monogenism. Once again, it is not scientific evidence, but Darwin's untestable hypothesis about the origin of species, which conflicts with Unificationism.

Science, based on experimental evidence, provides us with our most reliable knowledge about the natural world; but natural science does not have a monopoly on truth. Even many scientists would acknowledge that there are dimensions of reality which are not accessible to scientific experimentation — dimensions which include purpose, love, free will, and God. It is important to recognize that our awareness of these dimensions is not scientific knowledge but it is also important to realize that natural science does not embrace the whole of reality.

Science knows that living things have evolved; but Darwin's theory about how they evolved goes far beyond the limits of scientific knowledge. Therefore, it is not unreasonable to challenge Darwin's claim, and to contend (as Unificationism does) that the evolutionary process was purposefully guided toward the creation of one man and one woman in the image of God.

Jonathan Wells has an A.B. in geology and is currently a Ph.D. student in theology at Yale University.



MARY  
EDINGTON  
RAND

Helen Bell Feddema, Graduate student of Theology at Harvard Divinity School, is sensitive to the use of language when referring to concepts of men and women. She is very interested in how women can best contribute to serving God, while at the same time being loving wives and mothers. So it is significant to her that people may not be fully appreciated due to misleading language. An example of this would be to say a woman is a complement to a man while not mentioning a man should be a complement to a woman.

Through her theological studies, Helen has become aware of the mistakes some early Church fathers made in assigning attributes to men and women. They ignored the clear statement of Genesis that says men and women were alike created in God's image, to instead claim that men were created in God's image and women in men's image.

Feminist theology has arisen as an attempt to equalize the concepts of men and women imposed by the language of some traditional theologies. One feminist theologian, Mary Daly, has uncovered the inadequacy of claiming (as Christianity has traditionally done) that God "really" transcends sexuality. Using exclusively masculine pronouns, symbols and metaphors for divinity, we've excluded women from the image of divinity, and thus provided a readymade justification for oppressive treatment of women in the Church.

There are problems in feminist theology when stereotypes of women are overglorified. But there are positive contributions as well. Helen believes that what is needed is a theology which rejects masculine and feminine stereotypes alike and becomes a prototype for the reconstruction of human society based on balanced lines. So feminist theology can help to correct the male bias in traditional theologies.

As for defining men and women, Helen says, "Women who exclude relation to men from their self-definition, or men who exclude relation to women from their's, are cutting themselves off from half of the human image and thereby also from half of the divine image." She believes a more wholesome approach, based on a sound feminist theology, would be to portray divinity as essentially both male and female, symbolizing men and women in a common humanity.

Rubbing my calluses from mowing three acres of lawn makes me feel like today is a good day to talk about equality. If you have concerns pertinent to the issue, write me at 14 West Comstock, Seattle, Washington, 98119.





## Church and family topic for clergy of many faiths

By Collette Caprara

**N**ow, when America is faced with one of its most critical moments regarding family cohesion, stability, and communication, the "Christian Perspectives on the Family" conference offered by the Interdenominational Conference for Clergy and the Interfaith Affairs Committee of the Unification Church was both timely and much needed.

On June 7, over 60 clergymen and women from more than 14 denominations gathered together at the Pheasant Run Resort just west of Chicago and began what was to be two days of stimulating talks and discussion groups, centered around the issue of the Christian Family. The plenary speakers gave insight into a spectrum of Christian perspectives on the family and represented seven different denominations.

Their topics included, "The Christian Family as a Community of Faith", "The

Family: Witnessing to Jesus Christ", "The Spirit-Filled Family", and "The Family in Life Today". Each presentation was followed by a lively question and answer period.

On both days of the conference, six simultaneous workshop/discussion groups were offered. Each was attended by 8 to 10 clergymen who worked together to find solutions to problems and questions that were common to their ministries.

Tuesday's agenda featured a talk by Dr. John Sonneborn of the Interfaith Affairs Committee of the Unification Church, entitled "The Unification of Traditions." In response to requests, an overview of the Unification Church and its activities was offered the following day by Sheri Rueter, director of the church in the Chicago area.

The conference was adroitly and warmly convened by Dr. John Holden the executive director of the Institute of Religion and Medicine in Chicago.



Bishop Nichols of the African Methodist Episcopal Church addresses the Interdenominational Conference for Clergy in Chicago.

Adding spark to the conference was a lively and stimulating debate between Cal Thomas of the Moral Majority and Dr. Robert Booth Fowler, author and professor of political science at the University of Wisconsin at Madison.

Late Wednesday evening, the conference participants were on their way home; a noble and dedicated core of ministers and priests, devoted to enriching and strengthening the families that were under their care.

Especially valuable, they commented,

was the experience of sharing with clergies from such a wide variety of Christian tradition.

The attitude of many of those who attended the conference might be expressed in the statement given by one of the ministers:

"The conference was a most rewarding and intellectually stimulating experience. I was grateful for the opportunity to gain new insights and to join together in a common quest for unification in our efforts to build the Kingdom of God."

## MAI ministers meet: Ready for action

By Bruce Williams

**O**n Saturday, June 25, 1983, Minority Alliance International held its 5th Monthly Ministers Conference under the overall theme of, "The Total Realization of True Interreligious and Interracial Unity." The central topic of discussion for this 5th conference was focused on the title, "The Path of Fulfillment."

The conference was opened by moderator, Bruce G. Williams, Director of Communications for MAI, who urged the participants to understand the importance of their involvement — "to ignite the inner mind of your conscience, your original mind, to awaken and savor the rich taste of the truest vitality in God."

The participants watched "Reverend Moon - Sixty Years For God And Man." This presentation illustrated the seriousness of Reverend Moon in his fight to further the advancement of God's Providence, and his strong efforts to expose and challenge atheistic communism. After the conference, many expressed how this film effected the discussions in the committees.

The first of two groups was chaired by Judith Schraemli, Director of Programs for MAI, who expressed the deep and sincere seriousness of all the participants: "It is time we take our fervent talk and put it into concrete action." She and her group proposed that further conferences should end with a program of

concrete action.

Mrs. Schraemli chaired the committee on "The Path of World Unification." This group continued the discussion that had been going on in previous sessions which dealt with the topic of elimination of atheistic communism.

The group meeting began by asking response to two questions, "What do you feel needs to be done to eliminate communism?" and "What would you be willing to do personally and individually to help augment this?"

Some of the responses were that Christians and people of religious persuasion should: Become more aggressive in expression of their ideals. Understand what it going on in communist countries and educating people about its inhumane practices. Be aware of atheistic influence on our legislators and how they are influenced by propaganda. Love God and serve each other — the key point in every faith. Support our nation in Central America and other areas by writing a letter to President Reagan. Witness — sensitizing and re-enthusing people as to their religious value and ideals.

### Church and Secular Responsibility

Reverend Edward R. Culvert, pastor of First Baptist Church in Harlem and Chairman of the New York State Labor Relations Board as well as professor at City College, chaired the second group entitled: "The Path of Church and Secular Responsibility."

Reverend Culvert described the think-

ing of the committee he chaired as: "It's time to put talk into action!"

Reverend Culvert proposed an ecumenical prayer service and a resolution to let people know that there are Godly people who are not afraid to let their names and voices be heard. He wanted ideas from people in the group to determine the direction of the meetings.

His group discussed the power and strength an interreligious group has. The consensus was that the first amendment separation of church and state was not meant to be a deterrent to religion, but an asset to religion.

The session ended in prayer and Reverend Culvert expressed hopes to reconvene in the same atmosphere of optimism. The conference ended with dinner and entertainment by Mayah Kuma.

MAI is sponsoring the next conference in Washington, D.C. on July 30th. All ministers wishing to attend the conferences can contact the MAI office at (212) 696-4363.



Mayah Kuma of Liberia sings at the MAI conference in New York.

## Reverend Moon's Tax Appeal

**T**he United States Court of Appeals for the Second Circuit is still considering the appeal filed on behalf of Reverend Moon and Takeru Kamiyama. This appeal, argued on March 23rd, 1983, was supported by amicus curiae briefs from the National Council of Churches, and numerous other major religious organizations, as well as the American Civil Liberties Union and other groups.

**T**here are no rules or regulations which require the Court of Appeals to make its decisions within any particular period of time. Therefore, it is not possible to say when the Court of Appeals might issue its opinion. Please continue your sincere prayers that Judges Oakes, Winter, and Cardemone will rightly and justly decide this historic appeal.

**M**ore information and copies of the briefs and transcript of the oral argument before the Court are available at no cost from the: Legal Affairs Office, 4 West 43rd Street, New York NY 10036.

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