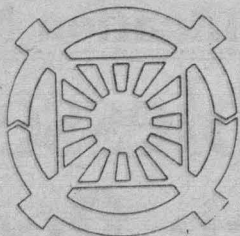
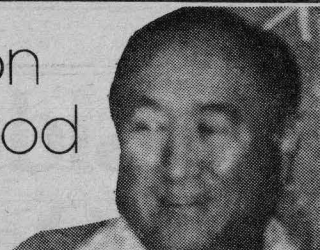




Reverend Choi  
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speaks on "Good  
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# Unification News

Volume 2, No.8

The Newspaper of the Unification Church

August 1983

President Durst blessing the Ocean Church fleet off Gloucester, Mass. signaling the start of Ocean Challenge 1983. This month our special feature is Ocean Church • p.2

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# President Durst blesses the Ocean Church fleet

By Richard Lewis

The rolling Atlantic and a blazing sky were witness to the Blessing of the Fleet. As each boat passed the stern of New Hope, flagship of Ocean Church, President Durst showered them with holy salt, asking a blessing into the brisk ocean breeze.

That morning of July 1 the boats had left their mooring at the Ocean Church facility in Gloucester. Each of the 28-foot vessels were crewed by two church members, some out for their first time on the ocean.

The 25 boats of the fleet gathered in the bay overlooked by the stately Morning Gardens, the old Cardinal Cushing Villa, marked the start of Ocean Challenge, the summer religious education program of Ocean Church.

Before the blessing, President Durst prayed over the assembled fleet.

"We pray that we can love you more by

loving the beautiful sea you created for us to live and work upon."

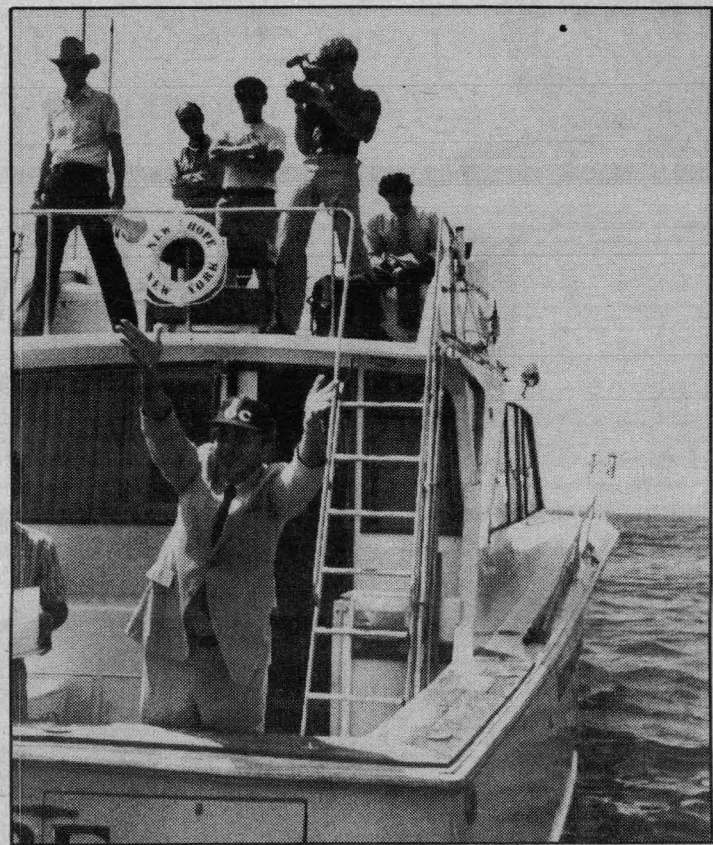
After each boat had been blessed, President Durst led a cheer of "Mansei" — the traditional Korean blessing "May God bless you for 1000 years."

The local press was well represented. A TV crew was aboard New Hope and one boat was reserved for journalists. A well written story appeared next day in the Gloucester Daily Times.

After returning to dry land, President Durst answered questions at a press conference about the local controversy over the movement's activities in the area.

As the local newspaper reported, President Durst said, "As people come to know us they love us. We're hard working, we're diligent, we're pure as the driven snow." "We're good citizens," he concluded.

The day before, Bishop Mulcahy of Lynn had blessed a fleet of boats, including three from Ocean Church, during the celebration of St. Peter's Fiesta.



The local TV station filming President Durst blessing the fleet in Gloucester harbour.



## An open letter to the locals

This letter was published in the local Gloucester newspaper.

As a member of the Unification Church and a student in the Ocean Challenge program in Gloucester I want people to know what we (Unificationists) are doing and why we are doing it.

The ocean has the potential to be the major source of food for people in the future. To find out how to use this potential we must go out and experience ourselves. Before joining the program I had never been on the ocean.

As far as people being in danger from what we are doing ... I believe there is more danger from things said on television, radio, movies, magazines and one the streets. I am fully aware of what I believe in and want to express it to people like any other person of a religious faith.

Before people criticize what we do they should find out first hand what we believe and what we're trying to accomplish by asking us questions and listening to us. Only then can understanding, and our common goal of helping all people come to the knowledge of God physically and spiritually, come about.

There is criticism of the Unification Church and Reverend Moon, but people should also remember the great religion which, while beginning, was also persecuted — Christianity.

Early Christians were persecuted because of the ignorance of the people of that time. Throughout history many persons were persecuted and murdered for what they believed (Martin Luther King,



Before people criticize us (Unificationists) they should ask us first hand what we are trying to accomplish and listen to us. There is more danger from what is said in the movies, radio and television than from us.

Manuel Jones

Above left, Dr. Tyler Hendricks, director of Ocean Church, being interviewed for local TV. Above, part of the Ocean Church fleet of Good-Go boats in Gloucester harbour. Left, first-mate Doug Slougeter and Capt. Stan Heary with 800lb friend.

## Ocean Church Testimony

By Alain Aridj

In October, 1980, in the picturesque coastal environment of Gloucester, Massachusetts, Reverend Moon initiated Ocean Church. I was with 70 other Unification Church members

as he expressed his hope that today's youth return to the sea to explore its tremendous unlimited potential. Never before had I realized how important this is and it has been my experience to work with people who are really serious about fulfilling this goal.

I remember that, many years ago, the words "ocean" and "sea" always meant "beach" or "vacation" to me! I was totally unaware of the other side of this incredible world — the world of the fisherman and of seafaring traditions passed on from generation to generation — a world that will always remain a great enigma.

The training and education I gained these last three years has provided me with deeper insight and understanding about God and life. I discovered aspects of God that I would never have experienced otherwise, and, aspects of the creation that one never gets tired of looking.

Also, when you find yourself in stormy weather, your future is uncertain and sooner or later you have to address the question of God's existence. And, working with other people in such a small environment brings an opening of the heart which reveals one's true character.

Recently, aboard the "Golden Sea," Allan Hokanson (Reverend Moon's captain when tuna fishing), Jonathan Spool and I travelled from San Francisco to Alabama (via the Panama Canal). Along the way, I came face to face with many of the previously mentioned points. (This is but one of the many opportunities the Ocean Church program has given me.)

Since that historic day in 1980, hundreds of other young people have also been inspired by Reverend Moon's vision and example and, with him, are striving to harvest the fruits of their sincere effort.



# OCEAN

By Dr. Tyler Hendricks

The letter quoted Reverend Moon. "You must visit the Coast Guard chief, police chief and mayor, introducing yourself and your goals. Tell them that your sole concern is to revive the fishing industry in America. ...tell them you will do your best to lead young people and to reverse the trend of decadence to constructive creativity. ... We will offer a program to explain our objectives and ideals to any young men who are interested in working at sea. Organize material into lectures, and assemble groups to speak to. ... You are not regular fishermen — you are the fishermen who will educate other fishermen. You have to teach Divine Principle, VOC and Unification Thought."

God works in unexpected ways. These words of Reverend Moon were included in a letter to the Gloucester Daily Times written by an opponent of the Unification Church. When an adversary spreads the word for us, we can only praise God. In the same issue another letter appeared attacking the newspaper itself for its overly positive attitude towards the Moonies. Surely the world is being turned upside down; things are changing. And yet, the picketers still decorate our restaurant frontage, gaining approving honks and high-signs from passing cars. Boycott this Moonie restaurant, say the signs. Why is Gloucester so riled up about the Moonies?

They are riled up because Reverend Moon has revealed and incarnated God's love for the ocean. When his love exceeds that of a town famous three hundred years for its fishing, they must either join him or picket him. Now they picket. These things take time.

Reverend Moon indeed loves the ocean. He has been devoting his summer weeks and months to deep sea fishing for several years now. He has established records for tuna caught off the New England coast. It is so much more exhilarating, he has said, to stand in a boat, with its constantly varying motion, than on the monotonous, motionless land. The ocean's movement manifests the fact that the ocean is a living entity. Reverend Moon loves action, he loves motion, he loves life.

Physical life came from the ocean. The ocean, says Reverend Moon, will sustain the life of the world for the future. Managed wisely and with love, the seas are a limitless resource, given us by God. And only through God's love can we develop properly the ocean's bounty to satiate a starved world. Ocean

## Sisters fishing?

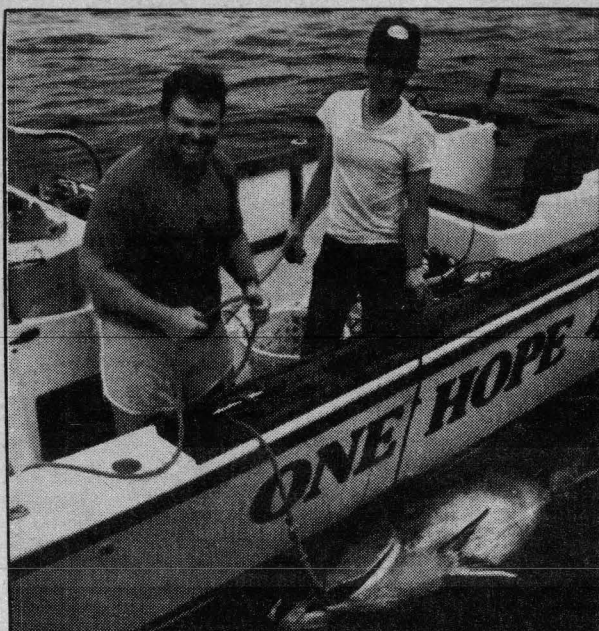
By Constance Gabb

I have always longed for an experience on the ocean. To have a real relationship besides just looking at it. I am thankful to Reverend Moon for creating the unique challenge for members to experience.

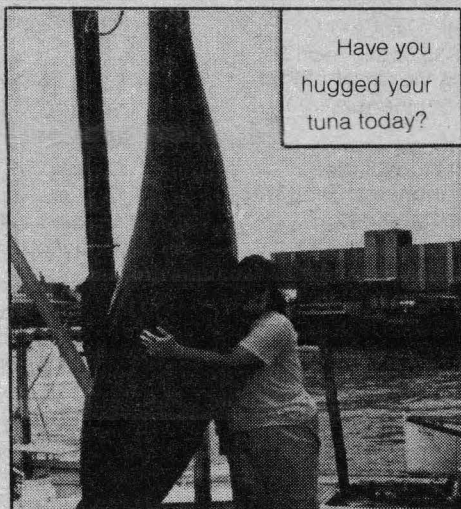
I came from the Great Plains IOWC with Reverend Do Wan Kim. At the end of the summer I will return to IOWC and report the thrill of landing a blue fin tuna. Even though I have never fished before I caught a 918 lb. tuna with three other women in a 28" motor boat named "One Hope 30."

Its hard to express my feelings towards the whole experience. The ocean is so vast and it tells a story itself with the soft blending colors of the sunrise and sunset. What joy to watch the seagulls eat the left over chum (used to feed the tuna). The sun can be so intense that it feels like baking in a desert with a constant cool breeze coming from the ocean.

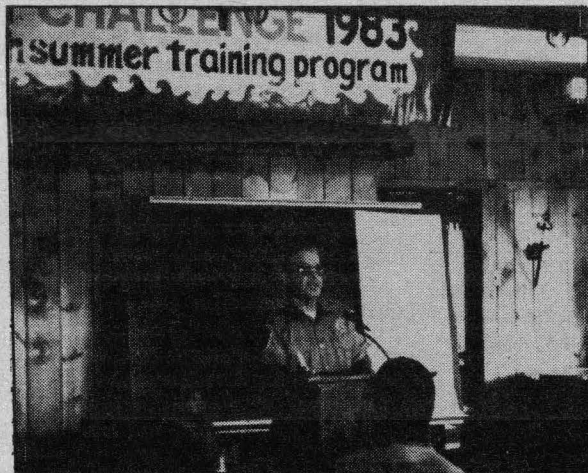
And the tuna, so beautiful. Golden colors shimmer when he is first pulled out of the water. If you ever get a chance



Above, Reverend Moon giving a Sunday sermon to an Ocean Challenge class. Left, Mike Downey and Dr. Tyler Hendricks bring in a tuna. Below, The Ocean Challenge class of '83.



Have you hugged your tuna today?



Left, Gloucester Harbour-master Keith Trefry addresses an Ocean Challenge class, and below, Allan Hokanson, captain of New Hope, lectures on navigation.



# CHURCH

Church exists to convey and practice that love.

Our ministry is to the nation's and world's ocean communities and oceanic enterprises. For hundreds of years in America the churches served this purpose. Read, for example, Father Mapple's sermon in the early pages of *Moby Dick*. As in so many other areas of our society, however, an acidic secularity now pervades coastal communities. Rates of divorce and alcoholism are abnormally high. Many young people reject the sea-going tradition of their ancestors, but find only meaningless in its stead. Respected fishing boats frequently are nabbed by the Coast Guard for drug smuggling.

Reversal of this trend can come only from God through religious revitalization. God must return to our waters. God must be present in our boats. Through Ocean Church, our Unification members want to pioneer this way, connecting the fishing tradition of the ages to the twentieth century and into the future.

## Ocean Challenge

This is the fundamental mission of Ocean Church. Along the way we serve also to provide people spiritual and physical restoration and training. For several years now, for instance, select groups of Unification Theological Seminary graduates have joined Ocean Church for two to three years of active duty. Every summer we run the "Ocean Challenge" in Gloucester, which challenges members from all departments of the Unification movement to overcome the elements — the rough seas, the burning sun, to unite as captains and crew members, and to establish their own personal tradition as men and women who can possess the ocean. In Reverend Moon's eyes, one who possesses the ocean possesses the land and possesses him or herself. Without victory on the water, one's life is not complete. Ocean Challenge is a rigorous seventy-day course, centering around the landing of Giant Atlantic Bluefin Tuna fish which weigh in often at over half a ton.

Ocean Church opens similar opportunities to church members and guests through weekend and week long Ocean Challenges in our Ocean Church centers. As the saying goes, if you give someone a fish, you feed them for a day. If you teach them how to fish, you feed them for their whole life. We would add that if you bring them to God in the process, you provide them food for eternal life.

Dr. Hendricks recently completed his doctorate in Theology and was appointed director of Ocean Church.



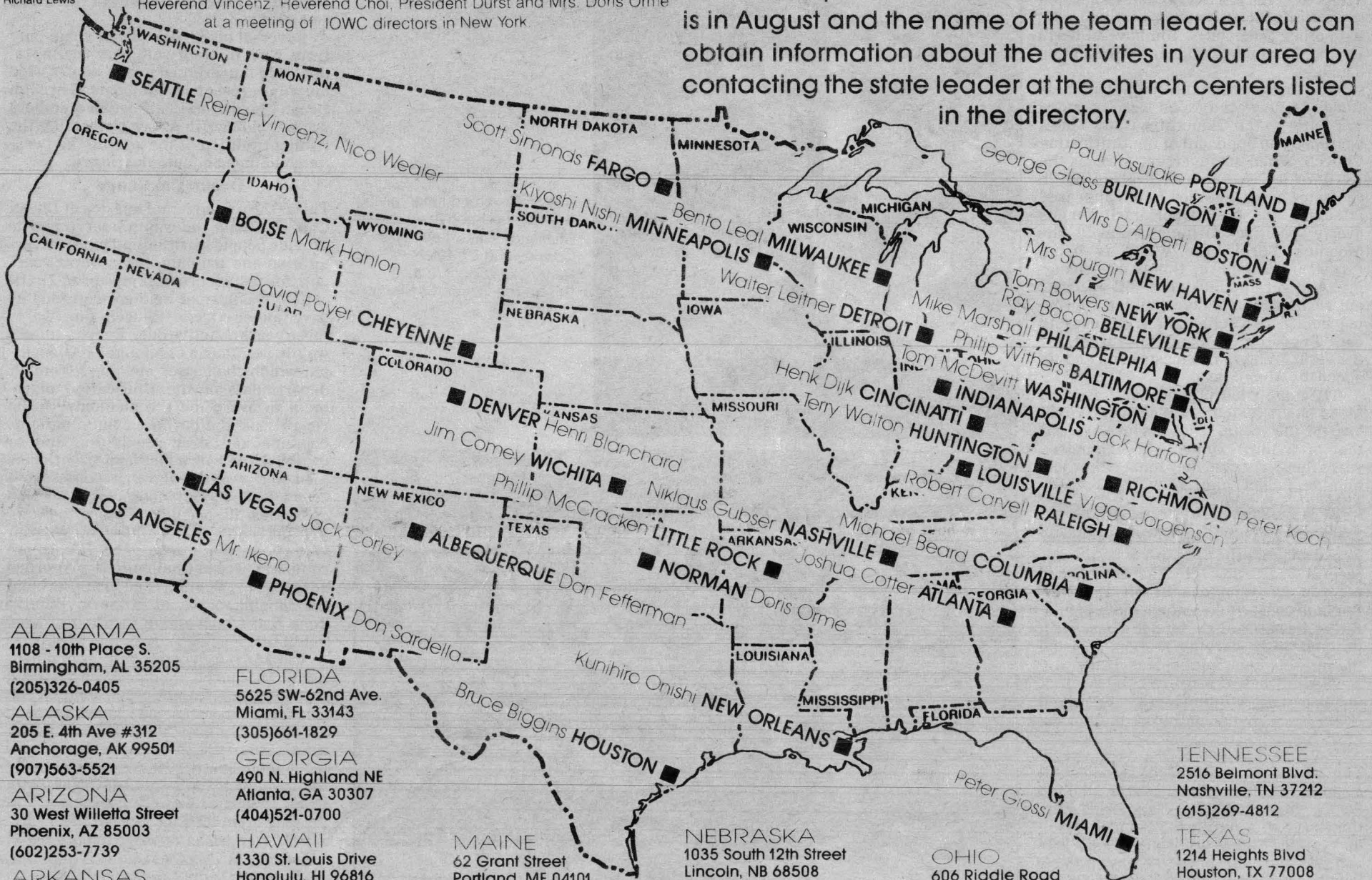


Richard Lewis  
Reverend Vincenz, Reverend Choi, President Durst and Mrs. Doris Orme  
at a meeting of IOWC directors in New York

# IOWC

The number of teams on the International One World Crusade (IOWC) has been steadily increasing since the first ten teams went out in April. There are now thirty-six teams, with the goal being fifty teams. Each team, in its own unique way, is communicating the message of the Unification Church. On the following pages are a selection of reports from the teams.

The map below shows the cities where each team is in August and the name of the team leader. You can obtain information about the activities in your area by contacting the state leader at the church centers listed in the directory.



ALABAMA  
1108 - 10th Place S.  
Birmingham, AL 35205  
(205)326-0405

ALASKA  
205 E. 4th Ave #312  
Anchorage, AK 99501  
(907)563-5521

ARIZONA  
30 West Willetta Street  
Phoenix, AZ 85003  
(602)253-7739

ARKANSAS  
2824 S. Taylor Street  
Little Rock, AR 72204  
(501)664-9528

CALIFORNIA  
411 S. Gramercy Place  
Los Angeles, CA 90020  
(213)480-8075  
1153 Bush Street  
San Francisco, CA 94109  
(415)673-4040

COLORADO  
1430 Race Street  
Denver, CO 80206  
(303)320-0132

CONNECTICUT  
750 Elm Street  
New Haven, CT 06511  
(203)562-8370

DISTRICT OF COLUMBIA  
1611 Upshur Street NW  
Washington, DC 20011  
(202)726-4700

1610 Columbia Rd. NW  
Washington, DC 20009  
(202)462-5700

DELAWARE  
2600 Baynard Blvd.  
Wilmington, DE 19802  
(302)652-9180

FLORIDA  
5625 SW-62nd Ave.  
Miami, FL 33143  
(305)661-1829

GEORGIA  
490 N. Highland NE  
Atlanta, GA 30307  
(404)521-0700

HAWAII  
1330 St. Louis Drive  
Honolulu, HI 96816  
(808)946-0570

IDAHO  
509 Vista Ave.  
Boise, ID 83705  
(208)344-5033

ILLINOIS  
7450 N. Sheridan Road  
Chicago, IL 60626  
(312)274-7441

INDIANA  
404 E. 38th Street  
Indianapolis, IN 46202  
(317)283-1358

IOWA  
1367 E. 9th Street  
Des Moines, IA 50316  
(515)262-6753

KANSAS  
3209 Chatfield Street  
Wichita, KS 67214  
(316)684-3380

KENTUCKY  
1402 Cherokee Road  
Louisville, KY 40404  
(502)452-2577

LOUISIANA  
4411 Canal Street  
New Orleans, LA 70119  
(504)486-5804

MAINE  
62 Grant Street  
Portland, ME 04101  
(207)761-0677

MARYLAND  
3101 N. Calvert  
Baltimore, MD 21218  
(301)235-7050

MASSACHUSETTS  
46 Beacon Street  
Boston, MA 02108  
(617)227-2305

MICHIGAN  
21635 Ryan Road  
Warren, MI 48091  
(313)757-1112

MINNESOTA  
3349 First Avenue South  
Minneapolis, MN 55408  
(612)824-2621

MISSISSIPPI  
818 N. Jefferson Street  
Jackson, MS 39202  
(601)354-3213

MISSOURI  
1435 Bremen  
St. Louis, MO 63107  
(314)231-6875

MONTANA  
420 East Broadway  
Missoula, MT 59801  
(721)6445

NEBRASKA  
1035 South 12th Street  
Lincoln, NE 68508  
(402)435-8608

NEVADA  
4835 South Pearl St.  
Las Vegas, NV 89121  
(702)458-1148

NEW HAMPSHIRE  
69 Brook Street  
Manchester, NH 03104  
(603)669-8577

NEW JERSEY  
413 Courtlandt Street  
Belleville, NJ 17109  
(201)759-3804

NEW MEXICO  
1302 Carlisle Blvd. NE  
Albuquerque, NM 87110  
(505)268-6468

NEW YORK  
4 West 43rd Street  
New York, NY 10036  
(212)997-0050

NORTH CAROLINA  
219 Forrest Rd.  
Raleigh, NC 27507  
(919)821-2246

NORTH DAKOTA  
1211 - 11½ North  
Fargo, ND 58108  
(701)280-0064

OHIO  
606 Riddle Road  
Cincinnati, OH 45220  
(513)281-0428

OKLAHOMA  
304 S University Blvd.  
Norman, OK 73069  
(405)364-8698

OREGON  
2407 SE - 12th Ave  
Portland, OR 97214  
(503)239-5117

PENNSYLVANIA  
3331 Powelton Avenue  
Philadelphia, PA 19104  
(215)382-0616

PUERTO RICO  
PO Box 1627  
Old San Juan, PR 00905  
(809)727-3210

RHODE ISLAND  
220 Rochambeau Ave  
Providence, RI 02906  
(401)521-3132

SOUTH CAROLINA  
2120 Rosewood Drive  
Columbia, SC 29205

SOUTH DAKOTA  
1617 Dana Drive  
Sioux Falls, SD 57105  
(605)332-2404

TENNESSEE  
2516 Belmont Blvd.  
Nashville, TN 37212  
(615)269-4812

TEXAS  
1214 Heights Blvd  
Houston, TX 77008  
(713)864-1204

UTAH  
260 S. Concord  
Salt Lake City, UT 84104  
(801)539-8431

VERMONT  
489 St. Paul Street  
Burlington, VT 05401  
(802)658-9148

VIRGINIA  
2503 Park Ave.  
Richmond, VA 23220  
(804)358-8101

WASHINGTON  
14 W. Comstock Street  
Seattle, WA 98115  
(206)282-8119

WEST VIRGINIA  
918 Ninth St.  
Huntington, WV 25701  
(304)522-9353

WISCONSIN  
5403 W. Center St. #4  
Milwaukee, WI 53210  
(414)445-7676

WYOMING  
822 E. 19th Street  
Cheyenne, WY 82001  
(307)742-3188



# IOWC gives warm welcome to Reagan

By Rhonda Swantek Olsen  
and Rosemary Kay

President Reagan was coming to Albuquerque. The word was out that every nuclear disarmament, gay activist and disgruntled complaint group was to be out in force to protest Reaganism.

Mr. Ikeno's IOWC #7 planned a counter protest. We wanted to show our support for President Reagan and for America.

We feverishly made placards and banners, working day and night. Our slogans were "New Mexico loves Reagan," "Peace thru strength," "USSR out of El Salvador" and "Reagan — God's Hope for America."

The front line was formed at the downtown convention center, where President Reagan was scheduled to address the National PTA convention. Governor Anaya of New Mexico had publicly called the President a hypocrite on his educational policies.

Over seventy IOWC and Church members met at our downtown video center and, carrying our signs and banners and an American flag, we proceeded to meet the President.

Some of the protestors were dressed up as MX missiles to protest Reagan's defense strategy, others had masks made of paper mache depicting rats, and there was even a walking presidential effigy. They shouted "Moonies go home" and "Zombies for Reagan" as we went by.

The Secret Service men who were protecting the President were anxious to know what group we represented. One SS man commented "It's so good to see supporters out here. We usually only see

Right, the IOWC team in Albuquerque marches after greeting President Reagan and below left, IOWC leader Mr. Ikeno (center right) with the Mayor. Below right, President Durst speaking about Unificationism on his national IOWC tour.



the same old faces — always protesting." He took the literature he was offered, smiled and promised to read it later. He knew about our Church and was grateful we support Victory over Communism.

We marched and sang and chanted our support. At one point, as Reagan was about to leave the convention center, a confrontation seemed to be imminent. The protestors pushed their way into our ranks. We were positioned behind the ropes the police had set up. They seemed to be preparing to rush the barricades in front of us.

The mounted police, who were also very helpful and supportive to us, quickly intervened, almost knocking over one demonstrator who was in an MX missile outfit, shouting obscenities at our members. With the help of the police, we were able to hold the line.

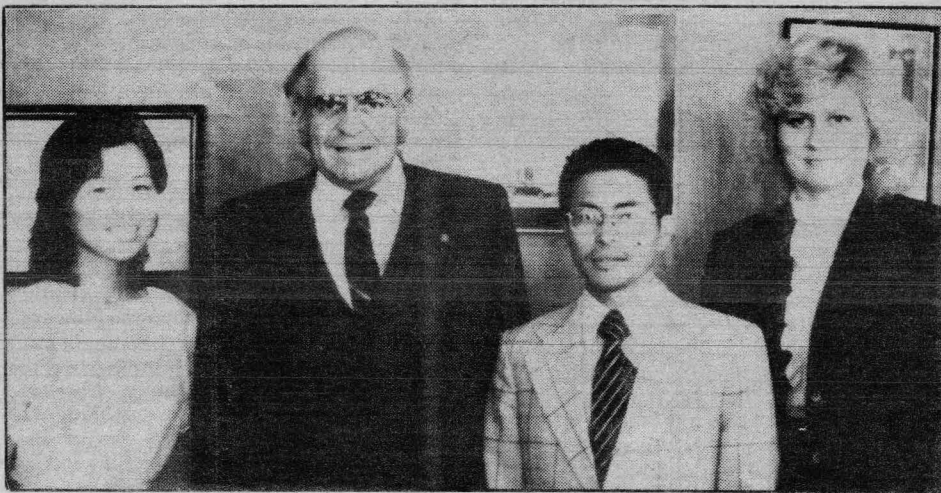
As President Reagan was driving away in his black presidential limousine we were in his direct line of vision. Beaming happily, President Reagan leaned over his bodyguard to wave enthusiastically at us. We felt it was a real victory.

After the President's departure, we paraded around the convention center and all around the downtown area. The participants of the PTA convention and the townspeople of Albuquerque cheered, waved and applauded. Many joined with us to sing God Bless America, some with tears in their eyes. It was a joyful moment!

When we met the mayor of Albuquerque he knew very well that we were the force behind the "pro-movement" at the President's visit. In gratitude for our

support, he presented Mr. Ikeno with a City of Albuquerque lapel pin, which matched the one he wore. This was in keeping with the tradition set before, when Reverend Moon was given a key to the City of Albuquerque, an official proclamation and an Honorary Citizenship award in 1974. The Governor of New Mexico Bruce King, even declared a "Hope and Unification Week" at that time.

We felt our visit to Albuquerque ended with a real victory for God and America. It was a very rewarding experience to be able to testify to Reverend Moon and to show our support for President Reagan in such a substantial way. Our hope is this can be the first of many such victories in our effort in IOWC to bring God back to America.



## IOWC a hit in center of "Country"

By Susan Stavits

The IOWC #14 was born on June 13, 1983 when 60 members of Mrs. Orme's team #4 in Birmingham, Alabama divided into two teams of approximately 30 members each. Mr. Peter Giossi, church leader of Puerto Rico, became the director of the new team, and in 2 days he had the team launched into their first mission in the "Music City" of Nashville, Tennessee.

For the new members on their first IOWC experience, there were many things to get used to on the team.

However, the more experienced members of the team were happy to get back to familiar surroundings because they had all been to Nashville before when Mrs. Orme's team #4 had made its first stop there back in March.

Under the guidance of Mr. Giossi the members have made beautiful unity which bore fruit the very first week of their witnessing. Six guests attended the first 2-day Divine Principle workshop

and two weeks later a total of five guests left for the 21 day program in Atlanta, Georgia.

On June 29 at the church center, Vanderbilt University Divinity School student Tom Walsh spoke to a crowd of 60 on the topic "Marxism vs. Christianity: The CAUSA Worldview." Engineer and former University of Tennessee professor Harvey Howard was the most enthusiastic of the guests attending. Mr. Howard had just returned from a four day CAUSA seminar in Denver, Colorado and was so impressed with it that he signed membership with CAUSA International and intends to "support it in any way I can." Mr. Howard shared with us his inspiring experience and had us all convinced that CAUSA is going to save America.

Highlighted this month was the first anniversary of the 2,075 couples blessed in Madison Square Garden on July 1, 1982. Representing the couples, Michael and Helen Downey shared their experience of one year's married life as a couple matched and wed by Reverend Moon. They were guests on three radio

IOWC leader Peter Giossi and state director Mark Boitano install a new sign for the church center in Nashville.



interview shows, one of which was three hours long! The local newspaper also wrote an article with a love picture of Mike and Helen included.

Life on IOWC #14 has proven to be an exciting and meaningful one. Members are challenged to fulfill many different roles, giving them the opportunity to expand their character and to experience God in many varied ways. The blessing of being on IOWC is becoming a deep

realization in each member's heart and we continue to look forward to a very hopeful and prosperous future.

If you would like to participate and help fund this important work in the southern region please send a check to us at the following address:

Unification Church  
2516 Belmont Blvd.  
Nashville, Tenn. 37212



# The basis of GOOD and EVIL

This is the first of four excerpts from "The Basis of Good and Evil," published in "Twelve Talks," a collection of sermons available from HSA Publications.

By Reverend Moon

Each of us is either on the side of good or on the side of evil. Any individual, any family, tribe, or nation — as well as the world itself — is on the side of evil or on the side of good. There are many countries in the world and each nation thinks that it is on the side of goodness. This is because any nation is a group of individuals. Individuals have the tendency to think of themselves as being good, so the nation also has the tendency to think it is on the side of good. But what is the basis to define good and evil absolutely? We all know that all nations or individuals cannot be on the side of good. There must be a way to discriminate between what is good and what is evil.

Young people are apt to say, "If we are inclined to evil, it is because the society and the people around us are evil." They want to shift the responsibility to the outer world. Whatever we say about the world, or nation, they are the aggregate form of individuals, and in the end everything about them depends on the condition of the individual. It is always a question of whether the individual is on the side of good or evil because society consists of individuals. However good the whole world may be, if you as an individual are evil, then society has a great problem. However evil the surrounding circumstances may be, if you are on the side of good absolutely, you will not be influenced. The conclusion is that only if individuals are on the side of good can the society become good.

Any individual has his own view of value, his own view of life, his own view of everything. Anyone who thinks that he is influenced by his society complains about what the society is. It is the intrinsic nature of human beings to be receptive to things they take delight in and to be repulsed by things they do not like. If you are on the side of good and insist on being good, that is all right. But if you are on the side of evil and insist that you are good, that is bad. Since families, societies, communities, nations and the world consist of individuals, one can discriminate among their characteristics just as one can find differences among individuals. There are endless varieties.

Also, as an individual, you are changing every moment. You are not what you were in the morning this afternoon or evening. Likewise, you are different from what you were in your childhood, and you are going to be still different from what you are now. If so, we cannot definitely all ourselves good or evil at any one point, because we continue to change. If we find ourselves ever varying according to the environment and circumstances, then we must doubt our own selves. We have to be skeptical about the individual's basis to define good and evil.

## Good and Evil

If we as human beings are to define what is good and evil, also since we tend to be self-centered we cannot rely on our own definition.

You have probably never experienced being imprisoned. In prison, every criminal thinks that the society is bad and that he has not done anything to be condemned for. He concludes that he has done such and such a thing in order to make society better — or at least for



Reverend and Mrs. Moon (far left and right) with their children and grandchildren at the 100th day celebration for their granddaughter Shin Jung, the first child of Hyo Jin (their eldest son) and Nan Sook (center).

New Future Films

some honorable purpose. This can happen because we accept no common standard of whether a thing is good or bad. Nevertheless, any human definition cannot hold for long, it cannot be an eternal one. Even though you may think that something you have done is wrong, when other people point out the wrong you have done, you don't like it. You are pleased, on the other hand, when people say you have done a good thing even though you inwardly think that you have done wrong. We cannot give the ultimate definition of good and evil ourselves because of our self-centeredness.

People in general base their definitions of good and evil on human conscience. But, although every person has a conscience, the standard varies from one person to another. If there are one thousand people, there are one thousand varieties of conscience. According to your standard of conscience, you can feel something is good or bad. But can human conscience be the absolute standard of defining good and evil?

Also, you can see law functioning in any nation. By obedience or disobedience to the law, one is thought to be either good or evil. In America there is a constitution. In any unit of community there is some kind of law, including the unwritten law in one's family. But the purpose of setting up laws in Communist nations, for example, and the purpose of setting up laws in the democracies are entirely different from one another. In carrying out national purpose according to Communist ideology, they wouldn't mind using any means at all. But in the democratic world we cannot exercise cruel laws to govern people at their own accord. Since those two powers aim for purposes in opposite directions, we cannot expect either of them to be the final ideology which can include the other. We can finally say that we cannot rely on either of them to provide the final goal which all human beings are headed for.

There are progressive changes taking place in the world. So we can imagine something of higher dimension [than either democracy or Communism] must emerge to express universal purpose. Anything vacillating, fluctuating, or changing cannot be thought of as our ultimate goal. The ultimate standard of good must be set up as the goal for all human beings to attain. However, since we are living apart from such ultimate good, it is difficult to adjust ourselves toward the real and ultimate goal. Any individual must first be able to have a solid foundation of goodness in order for him to go straight forward to the goal of

goodness. Therefore, in order for the individual to progress, the ground of goodness must be set up on the individual level. This is not an easy task.

In this world, any individual, any family, any nation may be in the position of an enemy to the others. We are at constant odds with each other, inwardly and outwardly. So we cannot take any basis previously set up as the ultimate basis for the definition of goodness. It cannot be defined in that way. Suppose there exists what seems to be a definition of goodness. People who are on one side may take delight in that explanation, but the people on the other side may oppose it. We are in need of a standard which both sides can recognize. The basic criteria for the definition of good must not be the kind that can be opposed by anyone. It must be of the nature which neither of two parties can deny, but which both can recognize and agree with. Then we can safely come to the conclusion that any definition of goodness must be able to gain equal or overall recognition by all the people of the world. What is the nature of such a definition, then? Any definition which has been made out of self-centeredness and out of self-interest or that is based on a partisan view can never be accepted as the final one.

## The definition of goodness

Then we can say that it is goodness to pour out your efforts to win something or to do something for the sake of the public, for the sake of something bigger or better than the individual. That is a safe definition. If that is true, then everyone in the world will come to have the same opinion. Even if Japan and America, for example, were in the position of enemies to each other, they could not oppose this definition. In that case, the Japanese people could say that it is for the sake of the United States that they were acting. And the United States could say that they were doing such and such a thing for the sake of Japan. From human ethics we can say that when you do good things for the sake of other people, that is goodness. Finally, we can say that goodness is acting for the benefit of other people and not for oneself.

From this definition we can determine whether we as individuals, families, groups and nations, are either good or evil. We can say that something being done for the sake of other people is always good. If anyone denies that, then there can be no such word as "goodness." When you say that someone is good, then without exception, that person is doing something that benefits other people. On

the other hand, if that person is doing something for his own good at the expense of other people, you can immediately say that that person is evil. The motive of any good individual, good family, or good unit of society is to do things for the sake of others.

Then what is the basis for defining good and evil? Where does it lie? It does not exist in the outside world, but within the individual, in yourself. In case someone is doing something for you, that person stands in the position of good, not you. In order for you to be good, you must be the motivation or origin of carrying out good things.

The basis of the definition of good and evil lies in yourself. Everything starts from you as an individual. If you are doing things for the sake of others, you may be called good. I have used many words, but the definition is very simple, and the people of the world have still not quite realized that. You may freely say things and do things, but if you do those things for yourself, you are not good. However beautiful a song you may sing for someone, if you are doing that out of greed for their praise or out of jealousy of others, you are not good. If you do things out of arrogance, out of pride in yourself, you are not quite doing things right. Arrogance has nothing to do with goodness.

Even when you sleep, if you do that for your own sake and you think, "I have worked more than other people and I deserve to rest," then in that case, you are not good. Everybody may think that freedom is more than life, but if you enjoy freedom out of greed and for our own sake, you are doing wrong. So it is important that we be able to understand what is good and what is evil.

In this world when you want to marry, you look for someone who is going to be good to you. That person is in the position of good because he is going to do something for you. No one wants a self-centered person. You know very well that if you do things for the sake of your spouse, you are a good person. And if he or she serves you and does things for you, you are ready to do good things in return. If you want to serve other people, and if both of you have that attitude, then your family will be receiving. Therefore, when you want to serve your spouse and do things for the sake of your counterpart, you will gain something in return. However, if you are both greedy, then neither will receive the affection of the other. Everything will break apart. So we reach the conclusion that good will prosper and increase while evil will diminish and die.



# 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 3

INnumerable studies of modern culture have been done, but it hardly takes a trained scholar to detect the profound malaise that penetrates much of twentieth century western society. The title of Carl Jung's well-known book, *Modern Man in Search of a Soul* suggests one level of this malaise while Stanley Kubrick's *A Clockwork Orange*, a 1970's film replete with senseless violence, is a cinematic indication of the moral sickness of modern society. Alienation, spiritual emptiness, meaninglessness and powerlessness are words which for many characterize the situation of modern man. The lack of meaning and loss of belonging strike particularly at the spiritual roots of modern city dwellers, especially in teeming, impersonal metropolises like New York, Los Angeles and London.

Divine Principle uses the concept of give and take to express one dimension of what is missing the experience of modern secular man. The Principle explains that for lack of proper give and take, we are missing the core relationships for which we were created. Indeed, since everything exists as part of a pair system, each aspect is created to relate to the other. This occurs through giving and taking, both in human society as well as in the natural world. An atom, for example, exists because of the exchange of energy between positive and negative charges. Give and take between stamen and pistil creates new seeds for plant life. Zoologists speak of a vast web of life in which each part plays both a productive (giving) and receptive (taking) role. Throughout the universe, give and take provides the energy for the existence, development and multiplication of all things. It is the action whereby the polar aspects of all things can be harmonized and unified.

### God's Energy

Beyond the interaction within the natural world, Divine Principle suggests there is a giving and taking of energy within God Himself. When Moses asked God for a name by which He could be called, He replied, rather enigmatically, "I am who I am." (Ex 3:14). Since God is the First Cause and the primal source of all that exists, we may think of His Being in terms of perpetually self-generating energy. This ultimate energy is the outer form of God, as heart is His inner character. The give and take between these polarities within the Godhead form the foundation for the Lord's eternal existence.

The late Paul Tillich is famous for having removed God from His throne in the sky and having identified Him as the "ground of being." Divine Principle would sympathize with this assertion. God's energy is the source and substance of our physical world. Causing the visible creation and operating through it, God is responsible for the infinite patterns which energy forms to make the world we touch, see and know.

If we think directionally, we may say that the source energy from God is in a vertical relationship to the world while the energy produced through give and take between different earthly polarities is horizontal. Since the energy emanating from God operates to stimulate give and take between distinct horizontal ele-

ments, there is no creation in which God's spirit is not at work. This universal law of give and take is an aspect of God's omnipresence; nothing can exist without this connection to the living, ever-active God.

### Flow of Love

In line with the principle of polarity, Divine Principle points out that wherever giving and taking occurs, two positions are established, one we may call the position of "subject" and the other the position of "object." Generally speaking, the subject projects an initiating and creative energy, while the object is to be stimulating and responsive. As the positions complement each other, both are needed for interaction.

Examples of subject and object relationships are many. In human affairs, these positions can be seen, for example, in the relation between director and actors in the theater, or, in a family, between parents and children. Husband and wife may also be thought of in terms of these categories, with the mates playing different roles at different times. In his most famous work the Hasidic scholar Martin Buber termed these two positions *I and thou*.

Since love requires "two" (the lover must have his beloved), the positions of subject and object ultimately exist in order that love might flow. As in the exchange of love two persons change places and alternate roles, we may think of love as occurring in a circular motion.

Love is the power which unites. Therefore, in love the subject and object ultimately unite and become one. This can be true of man and woman, parents and children, or even an individual and God.

### The Four Positions

Polarity. Give and take. Subject and object. God and man. Do all these elements fit together? Yes. They converge in an interconnected whole which the Divine Principle terms "the four position foundation."

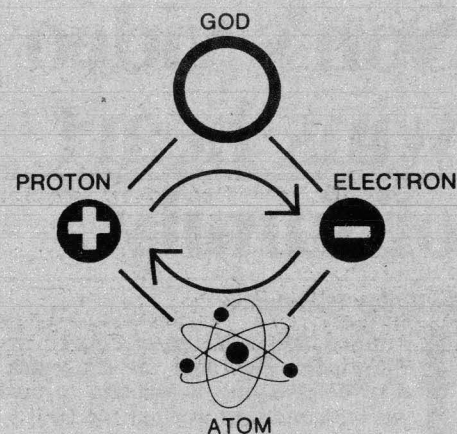
When a man and a woman — or in fact any two entities in the role of subject and object — have a relationship of give and take, they form a unit of four positions. We may think of this unit as the basis for everything which exists; indeed, it is the foundation upon which God carries on his creative work.

In the natural world, give and take between a proton and electron, for example, establishes a four position unit consisting of God as the Source, proton and electron and the resulting atom. Similarly, interaction between two atoms produces a four position foundation among God, the two atoms and the resultant molecule.

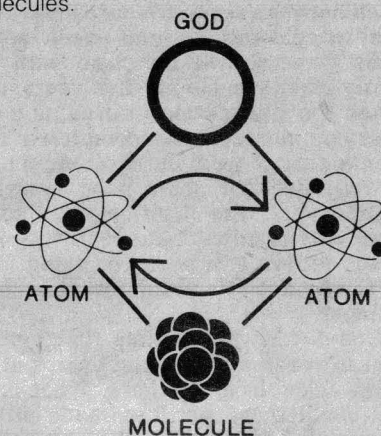
In human society, give and take between mind and body centering on God creates a four position foundation on the individual level. In a family, a four position foundation consisting of God, husband, wife and children is established. When a person enters a God-centered relationship with the things of the universe, he realizes a four position foundation on the universal level.

The ultimate in a series of give and take relationships is the exchange of love between a man and a woman, husband and wife.

For Divine Principle, the four positions on the family level, including parents and children with God at the center, provides the natural foundation for human society. Indeed, this is the pattern for all other bases of four positions. On the community level, the four positions would be God, the leadership, the people



The entire universe is based on interaction within a four position foundation. With God as the source, give and take between protons and electrons produces atoms. Give and take between atoms forms molecules.



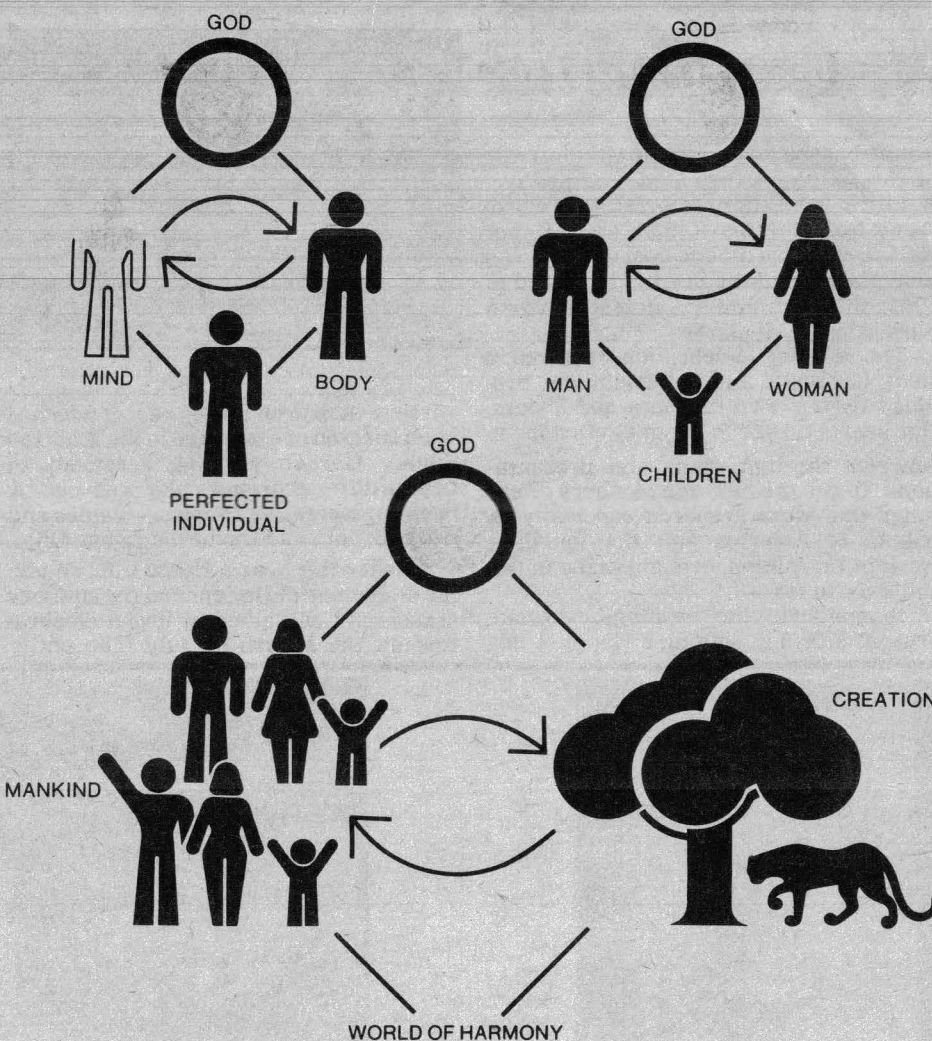
and the community formed among them. Societal, national and international relationships are also based upon this pattern. Indeed, in the view of Divine Principle, the four position foundation provides an operative model for the realization of societal harmony. If social leaders were centered on God, embodying His heart and seeking to bring His love and truth to their people, then an ideal community would begin to be within reach.

As we all know, however, the give and take principle in action in society at large leaves much to be desired. Satisfying four position foundations are not being realized. This is the result of the quality of the relationships as well as the content. Certainly, if the content of our give and take were love, and if it were given with understanding, then a world of harmony and cooperation could result. The reason why Christianity historically has flourished, for example, is that it emphasizes the primacy of love. "So faith, hope, love abide," writes Paul, "but the greatest of these is love." (I Cor 13:13) The New Testament envisions a loving fellowship which through love binds together very disparate kinds of people:

*Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love...and he who abides in love abides in God, and God abides in him. (I Jn 4:7-8)*

Divine Principle stresses that harmony among people can be achieved when such people first love God. We may say they then have access to a warehouse of love and can pass the cargo of God's love to their neighbors. When the Apostle Paul was spreading his new faith throughout the Hellenistic world, he was well aware that in Jesus' eyes, the commandments to love God with all your heart and to love your neighbor as yourself were the most important of the hundreds in the Torah. He knew that harmony on the horizontal level was dependent on the vertical relationship with God, that give and take flows freely between people only when it flows between individuals and God, and finally, that "Where the spirit of the Lord is, there is freedom." (II Cor 3:17)

Part Four will examine Man's Purpose and Man's Destiny. The complete set of six volumes can be obtained for \$21 from HSA Publications, 4 West 43rd Street, New York, N.Y. 10036.



Relationship of give and take produces four position foundations throughout human society and the universe.



## Son's video wins heart of family

By Roddy Portelance

I joined the Unification Church in November 1977 and for six years I've been trying to explain to my parents and family what the Unification Church is and what Divine Principle is saying. And, as you know, that's not an easy task. Why? you might ask. Because the media has done us an injustice and has directed their thinking against us. Our parents love us very much but they're not too sure if we know what we're doing. It seems ironic that we might have grown up close with our family twenty to twenty-five years, then joined the Unification Church, and one news commentator can completely ruin the element of trust in fifteen minutes.

Well, I've got some good news for members of the Unification Church about your families. I was really inspired by the letters I've been receiving from my family and friends so I want to share my story.

One day I was thinking that I really want to reach my parents' heart but it's not so feasible to go there. What other way could there be? I've made all the phone calls, I've sent all the letters. The only thing that was missing was a way to

convey my heart. What better way was there? The way that excited me the most was video tape. Not sending them lectures or movies, etc., but sending them me on video. Yes, myself in full color sharing my heart, singing for them, explaining what we're doing. The response was incredible. I want to share with you some of the quotes from the different letters I received.

For many years, my sister was really upset about what I was doing but now she writes:

"I can't express to you just exactly how I felt. I enjoyed it so much. I can't speak for the rest but I know they did also. For starters you looked so fantastic I think this is what pleased us the most. You looked so healthy and of course happy. Roddy, your message was clear, entertaining and downright good. You said what you had to say, explained yourself well and I'm sure won everyone's heart. I still have a hard time with it. Not doubts about what you are doing. I know it's the right thing, as a matter of fact, I've been practicing something similar. I'm not quite as devoted, or as religious, but I'm really working at being a good person. Roddy, if anything, I love you more for it. You're such a good person. My greatest fear is the misunderstanding. I don't want to hear anyone say you're a holy-roller or a walking robot who needs deprogramming. Mind you, no one has ever said that but I'm sure it is thought of. So I don't discuss you much. Maybe that is wrong but it would only hurt. Roddy, I think you know what I'm saying and I want you to know that the video has helped me. Laurie (wife of my best friend) said she heard a lot of crazy things about those loonie

Moonies but your video destroyed all that garbage. She now respects what you are doing."

Before, my best friend Gerry (Porky) Portelance was quiet and never commented on what I was doing.

Now he writes:

"About your movie. First I must congratulate you. You did an excellent job. Perhaps you were meant for the movies. Aside from coming across very well, your message was very well understood. I always believed in you and it has been my experience that you want to do good to all mankind and that is what you're doing. I used to think Reverend Moon was only looking out for himself, but what you're doing is so good, so nice, so filled with love that I can't do anything but give you all my blessing and support. Another thing I must say is that Reverend Moon must also be very good or so many people would not follow his teaching. Simple as that. Keep up the good work or God work."

My uncle Mac has great love for me and has never commented so much but now he says:

"I have a whole new outlook on what Roddy is doing now."

So the response from my family, friends and relatives has been great. One amazing letter I received was from Gerry's wife (whom I never met since he got married after I left) who wrote:

I guess you find it strange that I want to write you when you and I don't even know each other personally. But that doesn't matter. What is important is that through your movie and your letters I feel I do know you. We went over to your mom's Sunday afternoon and Aunt Connie, Mike, Susie, Gerry and I watched your movie. Your family had seen it three or four times but it was our first. When it was over, Roddy, I just couldn't help it, I started to cry and so did your mom. You just looked and sounded so happy and so content with life it was really something else. Sometimes I feel worried about you when I hear people saying that you were brainwashed or that you couldn't come home even if you wanted to. I guess I require my freedom too much to ever bend to those rules. And often I wonder if that idle talk had any truth to it. I think that is why I cried after seeing you on tape. It was



tears of relief and happiness I was shedding, not sadness. Because now I feel I no longer have to worry about you, I feel you are truly truly happy."

It has always been clear: the family does miss you, your friends are thinking of you, people do care. They just don't know what to say or how to say it.

So my suggestion is this and it is very easy to do. First get yourself a blank video cassette. Each department has access to a video camera. Set up the camera in a nice atmosphere, make yourself comfortable and go ahead. Talk to your family, answer their questions, share your heart and desire for mankind. Talk to them about Reverend Moon and your feelings towards this great man.

You know what I did, I even dubbed in our movie "People of the Quest" and they liked it. In my next production I'll show my family the Blessing at Madison Square Garden. They will love it because my mother was there.

Reverend Moon is always inspiring us to be creative and to take initiative in what we are doing. He always said that video tape will be the way of the future to put God's message across.

Please find a creative way to relate to your family without taking anything away from your mission and I know God's inspiration will come to you.

So go on, don't be shy — your family and friends are waiting to see you on television.

For more information you can write: Roddy Portelance, 3838 9th Street, Long Island City, New York, 11101.



Top right, Roddy and his mom, and left, his wife with mom and Aunt Bern.

## HC picnic in N. California

By Annie Eves

On July 4th, over 250 Home Church friends, contacts, and Church members in Northern California, gathered together at Aetna Springs to celebrate the birthday of America and the first anniversary of the 2,075 couple Blessing. This gala event was honored by the attendance of the Regional Director, Reverend Chung and several of the Korean Prayer Ladies who offered a special 120 day prayer condition for America at Aetna Springs last year.

After a hearty picnic lunch, there were numerous sports to choose from. Events in the afternoon included three nets of volleyball, soccer, basketball, tennis, badminton, croquet, ping pong, and golf. A highlight for many was an enthu-

siastic baseball game on the first fairway of the Aetna Springs Golf Course. Two beautiful, sparkling waterfalls were provided by Heavenly Father and Mother Nature to splash off and cool down in. (As temperatures in the afternoon soared to 100, the swimming holes became increasingly popular!)

The evening celebration featured a steak bar-b-que and entertainment provided by our own brothers and sisters. Our hearts turned to honor God's hope in America through songs and presentations. To see the new age pioneers offers songs that were prepared especially in tribute to America and the founding spirit of this nation, brought many in the audience to tears.

To conclude the evening, everyone present joined in singing a Happy Anni-



Picnic time at Aetna Springs, N. California.

versary wish to all those present who had been Blessed one year ago in the Madison Square Garden wedding ceremony. A beautifully decorated cake was cut by two representative couples — James and Angie Brooks and David and Robyn Dilg.

Earlier this year a Home Church picnic on Memorial Day opened the summer season and continued in joyful celebration on the Fourth of July. The entire

Northern California Church and Home Church Community are looking forward to the "perfection level" picnic at Aetna Springs on Labor Day in September. Everyone is invited to attend. Hope to see you there!

For details of upcoming events in Northern California contact: Alan Seher, Church Director, 1153 Bush Street, San Francisco, CA. 94109.



PHILADELPHIA—Left, the new video center. Right, the IOWC team downtown.





## INTERVIEW WITH Reverend Porter, director of the Canadian church



Rev. Porter speaking  
in Montreal, Quebec  
and his translator  
Denis Dejardins.

**Unification News:** Why did you decide to have a campaign?

**Rev. Porter:** I met with Reverend Moon on the 14 December, 1981 and talked with him about the best way to implant the word in the nation, to express the direction of God's spirit in the time in which we're living. He suggested having a speaking tour. He said that in a sense we're on a course travelling ten years behind him and that we should go on a similar course.

We thought how we could best fulfill that direction and established the first cycle of eight cities.

**Unification News:** You called the campaign 'Canada at the Crossroads'. What are those crossroads?

**Rev. Porter:** I think in many ways we are at a time in history when we have to make certain decisions. Certainly, according to the *Divine Principle*, we are in a time of transition and the question is what direction should we take to form the new world. I think we are at a crossroads not just for the individual, but also for families, the provinces and the nation. It is a choice between isolationism and a self-seeking living, or living for the benefit of the whole. Whether to join the forces of humanism or to go in the direction of God and spirituality. And finally, whether to consider this transformation that we are living through at present as the beginning of the New Age or the New Millennium and the fulfillment of Jesus' prophecy, or simply a renaissance of science and technology.

**Unification News:** What did Canada, as a nation, gain from the tour?

**Rev. Porter:** When I came here, in a sense, there was a mission in Vancouver, there was a mission in Toronto, Ottawa, Montreal, Quebec City but really the movement wasn't nationwide at all. After I had been here quite a short time, I consolidated the movement in the areas where the major population is—Toronto in Ontario and Montreal in Quebec. This was a temporary move to reform the movement and then branch out again. I had previously travelled around the country, praying in the various parts as a condition for the nation.

I think that people gained from it everywhere we went. It was an opportunity for people to know us and to know what we stand for. They have not been informed. There is a very irresponsible media. They could see our sincerity and hear the speech which is basically *Divine Principle* the whole way through as applied to Canadian history. It helped Canadians to think in terms of true values. I think so often when we think about the present time it is from the view of 'bread and butter' issues. These are very pressing issues. How we're going to live. How we're going to pay the rent, and all of these things. But there is something more fundamentally important. And this is what we're trying to draw out.

**Unification News:** What did the members of the Church in Canada gain from the campaign?

**Rev. Porter:** I think many members hadn't travelled very much around the nation. You know, we're always orienting our lives towards

the family, the society, the nation, and the world. But it's very difficult to love a nation you don't know anything about. To visit the major cities and to work in them for God's sake, makes for a very different feeling towards the nation. So I think it was a wonderful experience for the Canadian members. Also there are some members of the International One World Crusade who have been here a while and have never had the opportunity to know the whole nation. This is a wonderful way to do it.

**Unification News:** What was the highlight of the campaign for you?

**Rev. Porter:** I think Toronto. It's a place where we've worked a lot. It's difficult to move the spirit in Toronto. It doesn't have a terrific religious spirit. I think it's a little bit like New York, which is a very difficult city. People are very pragmatic here. To be able to work very intensely and make a very good campaign, and I think it was a very good campaign, was rewarding. The media kept very quiet, for which I was very grateful. In the early stages of the campaign, they were very noisy and we made it clear that if they wanted to be sincere, to be objective, and really find out what we were doing, then, fine, I would give interviews. Otherwise I would give no interviews at all.

In Toronto, I think the posters, the literature, everything really blended very well and it created a sincere and informative program. We had a multi-image presentation beforehand which was built as a tribute to the great spirits of Canadian history which led directly into my speech.

Everything went so well. People were very orderly coming into the speech. One never knows exactly what's going to happen. A lot of distinguished-looking people attended. I felt an enormous freedom to speak. It was difficult to speak in Vancouver. There I felt I couldn't stop for one moment, even to breathe, or else there would be an invasion somewhere. But in Toronto I could make ample pauses in the speech. People responded very, very well. This was evident from the way in which people stayed around afterwards for an hour or more asking questions. This was very encouraging.

**Mrs. Porter:** I think the effort that the team made in financing the professional advertising campaign was a major, the major feature, in bringing the people. We realised that the city was so large that in 21 days we couldn't hope to bring many people together. In that period of time they raised funds instead to advertise in a large way in the newspapers. That really helped. I think the strategy in this campaign has set the pattern we will use in any future campaigns. Also the members made a 360-home condition to drop information packages. We estimate that through this, numerically, we touched about 33% of the city ourselves which we thought was a good cross-section.

**Unification News:** Will there be more campaigns?

**Rev. Porter:** Definitely there will be more campaigns. There must be more campaigns. This is just formation stage. Following Reverend Moon's course there were three cycles of speeches and that's what we want to do.

## A QUESTIONNAIRE

The Unification News has been published for over a year now. And, as Mayor Koch of New York is always asking, we would like to know "How are we doing?"

Some things we already know. Early on we decided there would be no charge for subscriptions. The paper has been funded by tithes from the state church centers and the few donations people have sent in. Financially, we have managed to stay afloat and we are most grateful to all those who have contributed.

Distribution of the paper has increased steadily. This July we mailed 12,000 to individuals in the USA and 400 abroad; we sent 6,000 in bulk to church centers in the USA and 1,000 in other countries; 3,000 went to the IOWC teams around America; and 1,600 were mailed to libraries. So the paper is getting around.

The aspect of the paper that we have very little information about is what you, the reader, think about the paper. That is why we would like you to complete the following questionnaire (or a zerox of it), clip it and mail it to us.

Although the paper is free, your support is most welcome. If you would like to champion this effort to provide a source of information on the Unification Movement, you can send your tax-deductable contribution with the questionnaire. (Please make your check out to: HSA-UWC, Unification News.)

\* \* \* \* \*

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Your interest in the church: \_\_\_\_\_

How long have you been receiving the paper: \_\_\_\_\_

How has the paper changed your views about Reverend Moon and the movement: \_\_\_\_\_

How do you think the paper could improve: \_\_\_\_\_

Comments: \_\_\_\_\_

\* \* \* \* \*

I would like to support the Unification News. I am enclosing:

☐ \$1,000 to Champion ☐ \$500 to Sustain  
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\* \* \* \* \*

Clip and Mail to:

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



## Philosophy of relationship

By Kerry Pobanz

**S**o much of man's suffering, so many of his struggles can be understood as a breakdown of right relationships.

U.S. News and World Report reported that in 1981 there were no less than 26 full-scale wars taking place on the earth at the present time. Man has poisoned his lakes, defiled his atmosphere, and generally upset delicate ecological balances because of a lack of ability to understand a true relationship with the natural world.

The divorce rate in America is about 40% now, the crime rate is rising steadily year by year, and a major tendency of many individual people in this age is to become increasingly self-centered. Why? Because people are not really able to grasp what is the quality of healthy relationship to other people, and on that basis what is real communication. Finally, many people admit the existence of God, yet they are confused about what their relationship to God should be or what it should mean.

Everyone and everything is interrelated, yet few people have been able to understand and live out principles of healthy relationships. Clearly, without a sound philosophy, correct action is difficult, and there can be no hope of rectifying the breakdown of relationships either. In an age where there is so much ideological confusion, Unification Thought represents a refreshing philosophy of relationship.

### Heart of the Matter

True love is the clear center of all of true relationship. This is a vastly important thing to understand, since the only other major philosophy of relationship on earth today is dialectical materialism, which is the basis of Marxism-Leninism, or modern-day Communism. Because Marx's incorrect dialectic, represented

## Unification Thought

by the contradictory interaction between thesis and antithesis, rationalized violent revolution as the way of development, it has predictably enough led to the wholesale murder of millions over the last 60 years. What is needed is a true viewpoint concerning a relationship.

Unification Thought explains that the universe was ordered and carefully structured by God to bring about the realization of the fullness of love. All things possess an inner, subjective aspect of internal character and an outer, objective aspect of external form. In this regard, all things resemble God because God has both aspects, i.e., something like "mind" (source of love) and something like "body" (source of energy). Man directly has a mind and a body, because he is made in the direct image of God whereas everything else in nature is patterned after the direct image of man, and exists only as a symbolic representation of God's nature.

*The universe was ordered and carefully structured by God to bring about the fullness of love.*

All of reality is structured according to subject-object (similar to mind-body) relationships. The purpose of relationship, of all relationship, is to create oneness and harmony. Through a good relationship between mind and body, there exists a person of integrity (wholeness). Mind and body do not naturally relate as contradictory opposites, but rather through complementary and reciprocal interaction, that is, through cooperation. The same is true of relationships between husband and wife, parents and children, brothers and sisters, relationships between families, or between nations, etc. The same is also true of

relationships between employer and employees, teacher and students, etc.

### Internal & External

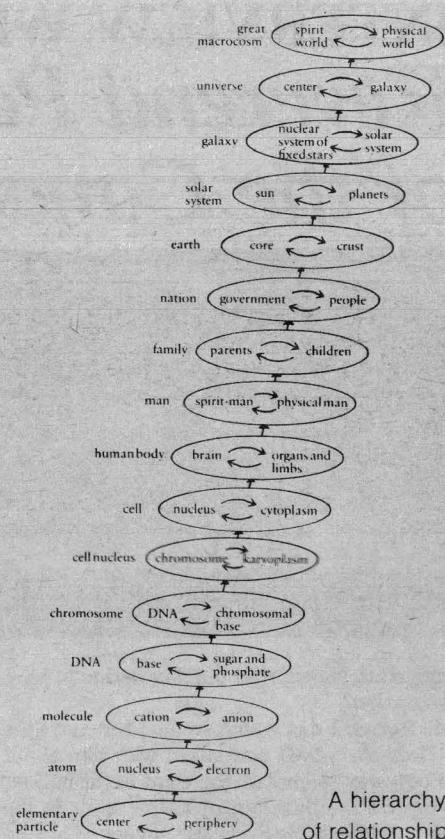
Also, all things not only exist in relationships to things outside of themselves, but also their very existences are maintained by relationships within themselves. For instance, an atom can only exist through an appropriate relationship between protons and electrons; a person can only maintain his physical existence through a good give-and-take relationship between inhalation of oxygen and exhalation of carbon dioxide, and assimilation of food and dissimilation of waste. All things exist, not through just any relationship, but through right relationships.

Because the purpose of all of God's creation was to bring about the existence of love, it was necessary that love be generated through relationship. Thus, God was motivated to create man in His image, capable of inheriting His heart, as a kind of perfect object to God. Through an original heart relationship between God and man (as subject and object) love would come to exist.

Thus, the first idea of creation in God's mind was the particular idea of his own son, "Adam," a man, from which pattern (or Logos), God derived the ideas for all other things in the creation (animals, plants, minerals). Before man was born, God first created minerals, plants, then animals, etc., as the whole physical environment in which man could be born.

### Resemblance

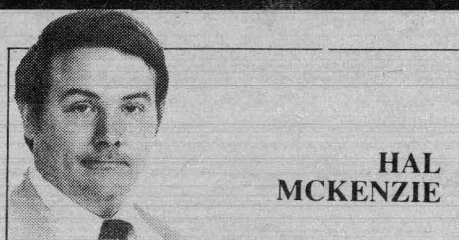
In this way, everything in the natural world was deliberately patterned after the image of man and resembles man, who is then a microcosm of the whole. Consider that animals possess all the same organs found in man, a plant's leaves are like a man's lungs and its xylem and phloem are like the bloodveins and arteries in man, and the vegetation covering the earth is like the hair on man's body, while the earth layers are like his musculature.



Through resemblance, man can feel relationship to the creation. Man would experience joy by finding himself both reflected and complemented by everything in nature.

The ultimate purpose of all things in nature is to be loved by man and then to spontaneously respond to that love by revealing their whole essence of transcendent truth, beauty, and goodness to man. Finally, from the foregoing we can understand that man finds his highest joy in loving relationships with other people and with the things in nature, whereas God would find His highest joy in a complete heart relationship with human beings, His children.

Kerry Pobanz is a graduate of the Unification Theological Seminary. This article is the first of a series originally published in the World Student times.



HAL MCKENZIE

**T**he reviews — mostly raves — have all been printed or aired, the first-week box office records smashed, and the jostling hordes jamming movie theaters have dwindled to more manageable legions. It is time to look at "Return of the Jedi" and the entire Star Wars phenomenon dispassionately with a view to what it all means for us and our future.

Star Wars creator George Lucas is being hailed as the modern myth-maker. "What Walt Disney was to the children of the '30s, '40s and '50s, Lucas is to those of the late '70s and '80s," says Time's adulatory cover story.

When you think about it, that's saying an awful lot. Most of my generation's first view of the world was from nurseries decorated with Bambi and his friends. We dribbled our pabulum on Mickey Mouse bibs, heard our first coherent English from Disney storybooks, cut our teeth on Mickey Mouse rattles, watched the Mickey Mouse Club on television after coming home from schools where we watched Disney educational films, and received our introduction to the silver screen from Cinderella, Bambi, Pinocchio, Fantasia or any other of the myriad Disney movies.

If we were within vacation distance of California, our most vivid childhood

memories are of visiting Disneyland. Even as adults, we all dream about taking the kids to Disney World or visiting EPCOT Center some day if we haven't already. We pass on the Disney legacy to our own children with the same images on their nursery walls and in the books we read to them and in the movies we take them to. Disney is as much a part of our consciousness as spirits, angels and devils were to our medieval ancestors, or cowboys and Indians were to our grandparents when they were children.

### Mind-boggling

To say that George Lucas will have a similar if not greater impact upon American culture, therefore, is to say that the themes and images of Star Wars will be so woven through the fabric of America's mythic underpinnings that it will constitute an unimaginable transformation of American life. Trying to imagine an America where Artoo Detoo is more familiar than Mickey Mouse somewhat boggles the mind.

Personally, I do not believe that Lucas will ever really supplant Disney, any more than Disney films replaced Westerns. Human culture is an evolving continuum where things may change on the surface, but basic principles remain constant and cultural themes that have universal value survive through the generations. Even parents who grew up with Star Wars, I believe, will bring their kids to see a Disney animated film for their first movie experience, and maybe

to Star Wars when they get a little older.

Nevertheless, there are many parallels between Disney and Lucas that support the idea of Lucas as the prime myth-maker of the '80s. Both are typical all-American boys (Disney was born in 1901 in Chicago and died in 1966). Both pioneered new film techniques, Disney in animation and Lucas in special effects, that transformed the medium. Disney founded an industry based on the profits from his films and marketing spinoffs that continues to operate long after his death. Lucasfilm Inc. bids fair to be the nucleus of a similar ongoing industry, although Lucas has not publicized any plans for theme parks.

### Moral order

But most important, Lucas, as did Disney, lives according to the idea that the universe has a moral order and that there are absolute standards of right and wrong. According to Time's account, Lucas lives unpretentiously, loves his family and has an essentially religious outlook, making him a paragon of traditional values even as his work breaks new ground. Disney was quite similar in terms of personal morality.

A major difference between the two is that Disney took most of his themes in the beginning from fairy tales or American folklore — the myths of the past.

It was natural, therefore, for Lucas to launch completely into outer space — the frontier of the future, not the past — because Disney and other myth-makers

such as Tolkien had already plowed the ground of fairy tales and ancient legends. Science fiction was still relatively virgin territory.

### Traditional themes

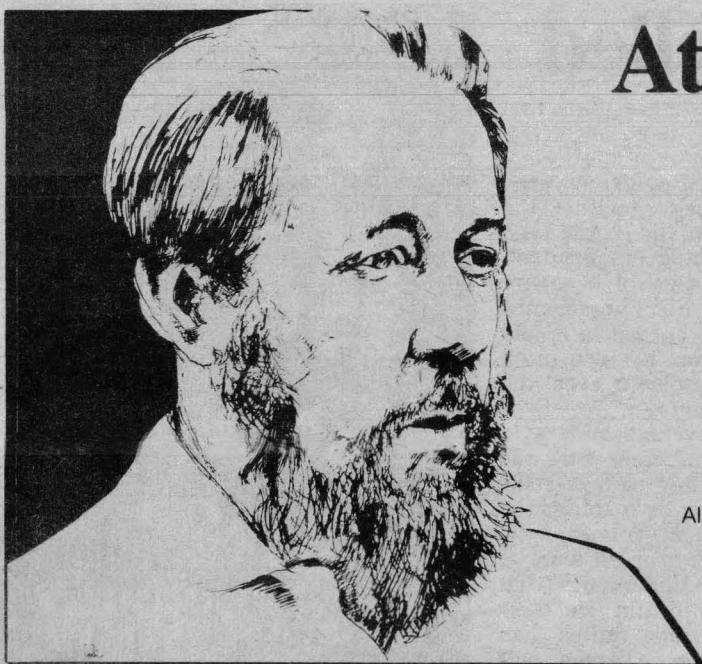
The overwhelming success of Star Wars compared with other science-fiction films, however, is due to Lucas' ability to absorb traditional myths and themes and reconstitute them in a futuristic format. Lucas' universe should be totally weird, full as it is with exotic creatures and high technology, but for some reason it seems familiar — we are comfortable in it. Other science-fiction films like "2001 — A Space Odyssey" and "Alien" had too much strangeness in them — the audience could not get fully involved.

One reason for this feeling of familiarity is Lucas' attention to detail. Throughout the three Star Wars films, the characters play their roles in a "lived-in" universe. The scenes on Luke Skywalker's home planet, Tatooine, for example, have the scruffy, dusty look of a Western set. The scene in the cabaret is a wonderful takeoff on Western saloon scenes we have seen a jillion times in movies and TV.

In "Return of the Jedi," the furry Ewoks are depicted with anthropological precision. They surprise us no more than Amazonian or New Guinean natives. Their language, fabricated from real human tongues, sounds far more true-to-life than the mumbo-jumbo we hear from

## What the Star Wars epic means





Alexander Solzhenitsyn.

Alexander Solzhenitsyn, Nobel Prize winning author, gave this speech on May 10 at Guildhall in London.

Only the loss of that higher intuition which comes from God could have allowed the West to accept calmly, after the First World War, the protracted agony of Russia as she was being torn apart by a band of cannibals, or to accept, after the Second, the similar dismemberment of East Europe. The West did not perceive that this was in fact the beginning of a lengthy process that spells disaster for the whole world. Indeed, the West has done a good deal to help the process along.

Only once in this century did the West gather its strength — for the battle against Hitler — but the fruits of that victory have long since been lost. Faced with cannibalism, our godless age has discovered the perfect anaesthetic — trade! Such is the pathetic pinnacle of contemporary wisdom.

Today's world has reached a stage which, if it had been described to preceding centuries, would have called forth the cry: "This is the Apocalypse!" Yet we

have grown used to this kind of world; we even feel at home in it.

#### Reign of evil

Dostoevsky warned that "great events could come upon us and catch us intellectually unprepared." That is precisely what has happened. And he predicted that "the world will be saved only after it has been possessed by the demon of evil."

Whether it really will be saved, we shall have to wait and see: this will depend on our conscience, on our spiritual lucidity, on our individual and combined efforts in the face of catastrophic circumstances. But it has already come to pass that the demon of evil, like a whirlwind, triumphantly circles all five continents of the earth.

We are witnesses to the devastation of the world, be it imposed or voluntarily undergone. The entire 20th century is being sucked into the vortex of atheism and self-destruction.

This plunge into the abyss has aspects that are unquestionably global, dependent neither on political systems, nor on levels of economic and cultural development, nor yet on national peculiarities. And contemporary Europe, seemingly so

# Atheism: the agony of Russia

unlike the Russia of 1913, is today on the verge of the same collapse. Different parts of the world have followed different paths, but today they are all approaching the threshold of a common truth.

#### Shape of the past

In its past Russia did know a time when the social idea was not fame, or riches, or material success, but a pious way of life. Russia was then steeped in an Orthodox Christianity which remained true to the church of the first centuries.

The Orthodoxy of that time knew how to safeguard its people under the yoke of a foreign occupation which lasted more than two centuries, while at the same time fending off iniquitous blows from the swords of Western crusaders. During those centuries the Orthodox faith in our country became part of our people, the forms of daily life, the work calendar, the priorities in every undertaking, the organization of the week and of the year. Faith was the shaping and unifying force of the nation.

But in the 17th century Russian Orthodoxy was gravely weakened by an ill-fated internal schism. In the 18th, the country was shaken by Peter's forcibly imposed transformations, which favored the economy, the state and the military at the expense of the religious spirit and national life. And along with this lopsided Petrine enlightenment, Russia felt the first whiff of secularism; its subtle poisons permeated the educated classes in the course of the 19th century and opened the path of Marxism. By the time of the revolution, Russian educated circles had virtually lost the faith; and amongst the uneducated its health was threatened.

#### Targeted religion

It was Dostoevsky, once again, who drew from the French Revolution — and its seething hatred for the church — the lesson that "revolution must necessarily begin with atheism." That is absolutely true. But the world had never before known a godlessness as organized, militarized and tenaciously malevolent as that preached by Marxism.

Within the philosophical system of Marx and Lenin and at the heart of their psychology, hatred of God is the principal driving force, more fundamental than all their political and economic pretensions.

Militant atheism is not merely incidental or marginal to communist policy; it is not a side effect, but the central pivot. To achieve its diabolical ends communism needs to control a population devoid of religious and national feeling, and this entails a destruction of faith and nationhood.

Communists proclaim both of these objectives openly, and just as openly put them into practice. The degree to which the atheistic world longs to annihilate religion, the extent to which religion sticks in its throat, was demonstrated by the web of intrigue surrounding the recent attempts on the life of the Pope.

The 1920s in the USSR witnessed an uninterrupted procession of victims and martyrs amongst the Orthodox clergy. Two metropolitans were shot, one of whom, Venyamin of Petrograd, had been elected by the popular vote of his diocese. Patriarch Tikhon himself passed through the hands of the Cheka-GPU and died under suspicious circumstances.

Scores of archbishops and bishops perished. Tens of thousands of priests, monks and nuns, pressured by the Chekists to renounce the word of God, were tortured, shot in cellars, sent to camps, exiled to the desolate tundra of the far north, or turned out into the streets in their old age without food or shelter. All these Christian martyrs went unswervingly to their deaths for the faith; instances of apostasy were few and far between.

For tens of millions of laymen, access to the Church was blocked and they were forbidden to bring up their children in the faith; religious parents were wrenched from their children and thrown into prison, while the children were turned from faith by threats and lies. One could argue that the pointless destruction of Russia's rural economy in the 1930s, the so-called dekulakization and collectivization, which brought death to 15 million peasants while making no economic sense at all, was enforced with such cruelty, first and foremost, for the purpose of destroying our national way of life and of extirpating religion from our peasants.

#### Spread ruin

The same policy of spiritual perversion operated throughout the brutal world of the Gulag Archipelago, where men were encouraged to survive at the cost of the lives of others.

And only atheists bereft of reason could have decided upon the ultimate brutality being planned in the USSR today, to be perpetrated against the Russian land itself, whereby the Russian north is to be flooded, the flow of the northern rivers reversed, the life of the Arctic Ocean disrupted and the water channelled southwards, towards lands already devastated by earlier, equally foolhardy, "feats of communist construction."

## At the heart of their psychology, hatred of God is the principal driving force.

For a short period of time, when he needed to gather strength for the struggle against Hitler, Stalin cynically adopted a friendly posture towards the Church. This deceptive game, continued in later years by Brezhnev with the help of show-case publications and other window dressing, has unfortunately tended to be taken at its face value in the West. Yet the tenacity with which hatred of religion is rooted in communism may be judged by the example of their most liberal leader, Khrushchev: for though he undertook a number of significant steps to extend freedom, Khrushchev simultaneously rekindled the frenzied Leninist obsession with destroying religion.

#### Unyielding faith

But there is something they did not expect: that in a land where churches have been levelled, where a triumphant atheism has rampaged uncontrolled for two-thirds of a century, where the clergy are utterly humiliated and deprived of all independence, where what remains of the Church as an institution is tolerated only for the sake of propaganda directed at the West, where even today people are sent to labor camps for their faith and where, within the camps themselves, those who gather to pray at Easter are clapped in punishment cells — they could not suppose that beneath this communist steamroller the Christian tradition would survive in Russia!

It is true that millions of our countrymen have been corrupted and spiritually devastated by an officially imposed atheism, yet there remain many millions of believers: it is only external pressures that keep them from speaking out, but, as is always the case in times of persecution and suffering, the awareness of God in my country has attained great acuteness and profundity.

It is here that we see the dawn of hope: for no matter how formidably communism bristles with tanks and missiles, no matter what successes it attains in seizing the planet, it is doomed never to vanquish Christianity.

## as a modern myth

natives in Tarzan films.

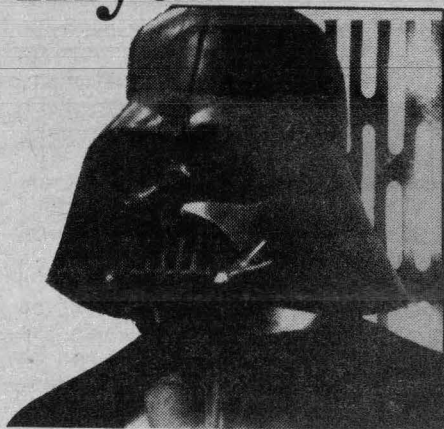
Some modern themes that preoccupy Americans are also picked up in "Return of the Jedi." The forest battle between the imperial forces and the rebels, with their Ewok allies, evokes images of guerilla warfare as fresh as yesterday's newscasts. And we can't help comparing the Empire with the Soviet Union.

#### Moral content

All these details, however, would not mean much if the Star Wars series did not also have an underlying theme and moral content to which Americans can respond. Here Lucas has surpassed even Disney in some ways, especially in the area of religion.

Disney films always supported the traditional pieties but without going into specifics. We see the dwarfs praying at Snow White's bier and Giapetto on his knees at Pinocchio's bedside, but God is not mentioned by name. The only real confrontation between absolute good and evil I can remember in a Disney film is the "Night on Bald Mountain" segment from Fantasia — everything else is just good guys vs. bad guys.

But Lucas has constructed a spiritual universe as detailed and specific as his physical one. The world of Star Wars comes complete with a god of sorts (the Force), a spiritual world where good Jedis go after they die, and a moral order where good is rewarded and evil punished. But again, this spiritual world carries over familiar themes from Christianity and traditional religions.



Christians may object that the Force is too impersonal to substitute for God, but in Star Wars the Force is more real to its believers than is the deity worshipped in most churches today. Spielberg apparently believes in a god who gets involved — as Adm. Akbar said, "May the Force be with us." This reflects a modern yearning for a real experience with the Divine. Lucas' concept of a god who really works is also reflected in a spectacular way in the finale of "Raiders of the Lost Ark."

Christians should have no trouble seeing familiar themes in the climactic confrontation between Luke and Darth Vader: no less than the redeeming power of love, the forgiveness of sins, the resurrection of the body and life everlasting, to quote the Apostles' Creed. That is all I can say without revealing the ending.

Hal McKenzie is the New York Tribune's senior editor.



**The Road Less Travelled: A New Psychology of Love, Traditional Values and Spiritual Growth** M. Scott Peck, M.D. Published by Simon and Schuster, New York, 1978

By Bruce Sutchar

In an age filled with self help books, and easy routes to nirvana, Dr. Peck, offers an alternative filled with responsibility, dedication, insightful soul searching and hard work to achieve one's goals.

In the psychiatric world of which Peck is a part, intuition, spiritual insight, grace and other unscientific aspects are not always smiled upon, but Peck offers a refreshing and exciting understanding of the value of spiritual growth in psychiatry.

During my own collegiate years in the 60's everyone seemed to be reading the Tolkien Trilogy, now, everyone I talk to seems to be reading *The Road Less Travelled*, so I decided that I had better find out why. In all honesty, I must admit that I was pleasantly surprised at what I found within these three hundred odd pages.

The book is divided into four sections: Discipline, Love, Growth and Religion, and Grace. The book itself can be seen and read as either a novel, a book about psychology, an academic text, or a work about spiritual growth. Included within are references to Rollo May, Carlos Castaneda, John Denver, Sigmund Freud, Kahlil Gibran, Paul Tillich, Martin Buber, Abraham Maslow, and T. S. Eliot, to give you a hint of the scope which the author covers.

### The Road

Initially Peck talks about discipline, and the importance of being able to delay gratification and to take personal responsibility. Here he stresses the importance of parental guidance, and especially parental example, noting that these things will have the most profound effect

## A Road Less Travelled

(although not necessarily permanently determinant) upon a person's life. Also important is the art of not avoiding problem areas and patience in problem solving.

He talks about the value of being a good listener, something which as a psychologist I have always felt was the most valuable quality of any good therapist, and the importance of effort and a willingness to challenge oneself. The road to spiritual growth is the less travelled road precisely for these reasons, it is difficult, demands constant self examination, and calls for continuous change and redistribution of one's values.

Peck uses examples from his own childhood, his own parenthood, and his professional career to exemplify his points. This allows the reader to easily identify with the text, and to understand and examine one's own personality and in a non-threatening and understanding way. While the author defines discipline as the means of spiritual evolution, he offers a definition of love, as the will to extend one's self for the purpose of nurturing one's own or another's spiritual growth. He states:

*"I am very conscious of the fact that in attempting to examine love we will be attempting to examine the unexaminable and to know the unknowable. Love is too large, too deep ever to be truly understood or measured or limited within the framework of words. I would not write this if I did not believe that the attempt to have value, but no matter how valuable, I begin with the certain knowledge that the attempt will be in some ways inadequate."*

### Romantic love

From here Peck talks about "falling" in love, sex linked erotic love and the collapse of ego boundaries, the discipline and will of controlling "real love" and the

illusions of romantic love. He states that the attempt to avoid legitimate suffering, which he feels is at the root of all emotional illness. Other topics covered include dependency, self sacrifice, the importance of attention, the risk of loss, and the risk of becoming independent, growing up, the necessity of a secure base in love, and the critical importance of commitment. Here he makes ample use of case studies from his own practice, which should fascinate even the most amateur psychologist.

The author sees psychotherapy as a form of parenting, and feels that the therapist must be willing to take risks and to change every bit as much as the patient. His commitment to one of his patients named Rachel brought tears to my eyes, as I began to understand what therapy really means to him. He talks about loving confrontation rather than avoidance, righteousness versus self righteousness, exercising power with love, and the discipline and energy of love. At one point he defines mental illness as simply the defect or absence of parental love, and the essential importance of being a genuinely loving person.

The second part of the book deals especially with growth, religion and grace. He looks at the concept of the Fall of Man and offers what I found to be a logically sound argument that the original sin consisted of man's laziness. He talks about following the still voice within, which he states usually results in a more difficult path. Life, he says, is a process of realizing one's connectedness to God, and he offers his theory about the importance of taking responsibility for one's mental health by summarizing the ancient Greek myth of Orestes.

So Peck does not offer any simple easy guaranteed or double your money back remedies, but what he does offer is a logical, practical, challenging and excit-



Simon Herbert

ing understanding toward a method for love, growth, and self awareness. The book is exciting, easy to relate to, and quite simple and instructive. It filled me with awe, challenged me, allowed me several deep insights into my own life as well as my profession, and led me along a path filled with emotion every bit as much as intellectual insight. It truly can be read as a novel, an academic text, a psychology book, or a work dealing with spiritual growth. I heartily recommend it, but I offer one warning; it may challenge you, and make your life anything but easier. Personally, I feel that the results and the rewards are worth it.

Bruce Sutchar is a graduate of the Unification Theological Seminary. The *"Road Less Travelled"* is available through your local bookstore or from: Unification Bookstore, 4 West 43rd Street, New York, NY 10036, for \$6.95 + \$1 p & P.

**Dictatorship and Double Standards** By Jeanne J. Kirkpatrick American Enterprise Institute/Simon and Schuster, New York \$14.95.

By Erin Bouma

Jeanne Kirkpatrick's *Dictatorships and Double Standards* brings before the public a number of essays relevant today, although one was written twenty years ago. Kirkpatrick speaks with new authority as the first woman of cabinet rank in the Reagan Administration and a bold, outspoken American ambassador to the U.N.

But it is exactly her thinking on world affairs (the title piece, "Dictatorships and Double Standards" published in *Commentary*, brought her to Reagan's attention) and the democratic process which won her such eminence — and not the other way around.

Kirkpatrick writes about government and international affairs not because she is some sort of expert or authority (which she is), but rather because she personally cares. And that comes through in this analytical but moving book.

She cares if people are tortured, enslaved, frozen, starved, gassed or shot in the name of a political ideal; she cares if American education develops character to support democratic values; she cares if reforms in political parties reduce representation and participation of minorities and special interests.

In the introduction of her most recent piece, Kirkpatrick develops the subtitle for the book, "Rationalism and Reason in Politics." She offers the simple truth that ideas have consequences. The ideas the author promotes through her essays are those she believes will lead to freedom rather than "unfreedom."

For instance, human rights is a very good idea. But Kirkpatrick finds that liberal idealism as a human rights policy (as in the Carter Administration) is not compatible with the defense of freedom and national interest. Also, promoting

## Strong voice demystifies double standards

democratic reforms in Nicaragua and Iran is a good idea. But helping insurgents depose and eliminate Somoza and the Shah has compromised freedom for a long time in both countries. Kirkpatrick points these out so that we can learn from the serious and destructive consequences of poor ideas.

Although professor Ambassador Kirkpatrick is an intellectual, she works to plant her ideas in reality. In "Politics and the New Class" she critiques the historical damage wrought by the intellectual "debris" of philosophical "rationalism."

"Theories cut loose from experience are usually blindly optimistic," she says. They begin not from how things are but how they ought to be, and regularly underestimate the complexities and difficulties concerning how you get there from here.

When we fail to distinguish between rhetoric and politics, Kirkpatrick warns, a utopian ideal comes forth that can lead from "rationalism" to deadly tyranny.

### Totalitarianism

Although her insights and analysis of current world affairs is stimulating, the centerpiece for this book is clearly her 1962 essay "Reflections on Totalitarianism." Since it was first written Kirkpatrick and the world have had many opportunities to examine the fruits of this political "ism" throughout the world.

"Totalitarianism is a concept," she tells us, "that demystifies modern tyranny." Kirkpatrick's piece itself does a lot of "demystifying," particularly in regard to Marxism-Leninism.

Although the founders and leaders of communism claim to be instruments of human liberation, they always end up bringing just the opposite. Why? Marx's utopian, missionary motivation chose to enact moral reforms through political means.

"It is this choice of political means," Kirkpatrick explains, "which distinguishes totalitarianism from other types of utopianism — this choice which ensures that the road to utopia will pass through the Gulag."

Social control is a necessary component, of course, of the moral transformation of humans through politics. "Totalitarians use power to make men." Two requirements of totalitarian idealism are that (1) purposeful social engineering, thought reform, and re-education be utilized to regenerate moral man and that (2) the unreformed be prevented from spreading "moral infection" to the next generation.

"Therefore, youth must be protected from corruption by careful control of the socialization process, from which the bad, old conceptions and habits will be purged, through which the good new ways of thinking and being will be communicated."

### Bad Ideas

This insight into the communist mind and Soviet rationale for re-education labor gulags, psychiatric treatment centers for dissenters, book and press censorship, and even the Berlin Wall is most helpful. In their desire to create a perfect society through politics, the most hideous abridgements of human freedom and dignity have been deliberately instituted. Again, bad ideas have bad consequences.

Another myth she tackles is that the disgruntled Third World masses are ripe for a Marxist revolution. Actually, Kirkpatrick says "alienation from existing authority — not economic role (or class) — is the principal determinant of a group's susceptibility to Communism. The most depressed classes in a society may or may not be the most alienated."

It is the educated elites and their

"rising expectations," combined with their resentment from the colonial period, that produce the most anti-Western (and most Westernized) of the population. Instead of fomenting restless hopes and resentments of the masses, the indigenous communists arouse the native masses through manipulation and exploitation, according to Kirkpatrick.

### 'Progress'

Despite the "persistent notion that Communism is somehow more democratic and more progressive than its undemocratic rival (parties)," she observes, "the means by which communist parties have come to power do not suggest either democracy or progress."

*Dictatorship and Double Standards* is full of strong statements, but Kirkpatrick's tone is never shrill or overemotional. All the critical essays in this book, for instance, begin with a sympathetic rendering of the motivations of those with "some vision of the public good." Whether it is Carter, Marx, Western intellectuals, or Democratic Party reformers, she seeks to be fair, realistically looking at the consequences of what many thought were "good ideas" that turned out badly, in her estimation.

This is a thought-provoking book to read, argue and wrestle with, and study, from one of our more astute spokeswomen. These readable, footnoted essays are a good place to begin examining issues such as human rights and foreign policy, U.S. relations in South America, intellectual influence in shaping government policy, and the idea of "equality" as a political right, to see if, when tested by experience, they are "good ideas" or not.

Reprinted from World Student Times



# To be happy but not gay

The conflict of ideology is a central theme of our time. In our culture we see this conflict in all areas of life. At a time of the proclamation of "sexual liberation" a careful exposition of the opposing viewpoint is of great value. This article is excerpted from Dr. Robert Kronmeyer's recent book "Overcoming Homosexuality." Dr. Kronmeyer holds a doctorate in clinical psychology from Columbia University and is private practice in Manhattan. This excerpt was first published in the New York Tribune.

By Robert Kronmeyer

**T**he millions of homosexuals in America form the most amorphous and isolated — though also the most pervasive — of all the subcultures, and they cut across all socioeconomic, political and racial barriers. "We are," notes a gay spokesman in New York City, "disco babies and Goldwater Republicans."

The last decade has seen the development of a new ecology of gaydom that the straight world has had to reckon with and — far more than it realizes — has assimilated. Many gays are prosperous, have political power, and set taste in the areas of fashion, the performing arts, literature, restaurants and travel.

A large majority of the mental health orthodoxy regards homosexuality as aberrant behavior in contrast with mature sexuality. Healthy sexuality is posited as a personal relationship between two people of the opposite sex who are capable of loving themselves and each other and of surrendering wholly and orgasmically in a loving embrace. Such a relationship is based on mutual caring and respect and on a natural fidelity combining interpersonal satisfaction and devotion.

Dostoevski maintained that hell is "the suffering of being unable to love." This deep insight into the human situation describes all severe neuroses in general — and homosexuality in particular.

## A learned response

With rare exceptions, homosexuality is neither genetic nor the result of some glandular disturbance. Homosexuals are made, not born "that way." From my 25 years' experience as a clinical psychologist, I firmly believe that homosexuality is a learned response to early painful experiences and that it can be unlearned.

The Gay Liberation Movement and its followers would have the world believe that homosexuality is an alternate and freely chosen lifestyle and that "gay is OK." Alternate, yes. OK, hardly. But freely chosen?

Where is the choice, one wonders, if our sexual identity is determined at such an early age — certainly by the fifth or sixth year — that we could not possibly have had any say in the matter? Given a choice, who would choose a way of life that so many gays themselves describe as tense, anxious, unstable, depressing, frustrating and frightening?

Homosexuality is a symptom of neurosis and of a grievous personality disorder. It is manifested, all too often, by compulsive and self-destructive behavior that is the very antithesis of fulfillment and happiness.

During the early, helpless, and formative years, the homosexual suffered a great deal of emotional deprivation and violation, and he has the psychic scars to prove it. "Show me a happy homosexual," says a character in the memorable off-Broadway drama and motion picture "The Boys in the Band," "and I'll show you a gay corpse."

If I insist that homosexuality is symptomatic of a psychic disorientation, I hasten to point out that I do not consider it any different, except possibly in the degree of pathology, from other neurotic manifestations of heterosexuals.

Our society is overpopulated with people who are anxious or guilty or ridden with feelings of revulsion and hostility about sex. How revealing is the use of slang terminology of the sex act and the sexual organs as expletives or expressions of contempt and fury. Our burgeon-

ing porno industry — at least \$4 billion a year — and the sexually charged content of our media reflect how emotionally unhealthy we are. Comparisons with the decadent Rome of antiquity may not be too farfetched.

Because it is disabling neurosis, homosexuality merits an attitude of sympathy and understanding. As with all other disaffections, society should concern itself with increasing its awareness of the cause of homosexuality — and the ways to prevention and "cure."

The very thought of change is anathema to gay activists. To be "cured," they say, is to become one with a society that is radically in need of change itself. They feel they are no "sicker" than the world they live in. "We are 'queer' by the arbitrary standards of others." The proper role of therapy, they contend, is to help homosexual patients explore fully the possibilities of homosexual potential and expand its boundaries. If a therapist calls them masochistic, he is a sadist for trying to impose his will upon them.

Gay metaphysicians are all for turning the tables. Why not study the cause and cure of the obsessive anti-homosexuality of heterosexuals?

No psychotherapist should try to "alter" a homosexual against his will. The patients we see usually come of their own accord. They have had enough anxiety and are profoundly unhappy with their lives. They are strongly motivated to seek a second chance. They are as much as saying, "There must be a better way."

Homosexuality is generally caused by a frustrating and non-nurturing mother-infant relationship. It is an oral, pregenital disturbance that only secondarily utilizes sexual organs. The homosexual (male or female) is stuck in the oral stage of development.

His needs were never satisfied and he was unable to go on to more mature genital development. Because his fear and his hostility — both mostly unconscious — are so great, he has no alternative but to use members of his own sex as a mother substitute.

Healthy sex is personal. The partner is experienced as a person. Self-esteem and respect for the partners are manifest. Tender and loving feelings fuse with passionate desire.

The homosexual act is not truly a "loving embrace" because it is driven by the fear and rigid desperation of a lost infant. It is not ultimately fulfilling because the ability to surrender is blocked by the incapacitating tension of a frightened and angry body. But the homosexual never loses his longing for love.

Unlike the psychotic, he is healthy enough to carry on the struggle. But the compulsion to find love — and relief from painful anxiety — is so intense that it is difficult for him to develop to the point where he himself has love to give.

## Lack of Hope

Many homosexual men and women have not been motivated to seek help because of the general fallacy that they cannot be "cured." They see their disorder as mysteriously one of heredity or biological origin that is ingrained.

They become resigned to their "cross." Or they fall back on the pathetic rationalization that homosexuality is a creditable alternate lifestyle, a matter of sexual preference. Or they say therapy might strip them of sexual feelings, leaving them asexual rather than heterosexual. Or they simply fear the consequence of "coming out of the closet," uncertain how analysts, colleagues and friends will react.

Parents who have provided the least emotional nurturing are the ones most likely to overreact to the news that their children have "gone wrong." The responses can be positively cataclysmic when a child confesses he is gay.

## Inertia of fear

The fear of change — any change — can be a formidable barrier in reaching out for the lifeline. Deeply set patterns of belief and behavior are not easily challenged. Any type of neurosis poses enormous resistance; the essence of neurotic conditioning is the settling-in of patterns and ways that "work," however uncomfortable and self-defeating they may be. "Muddling through" is often found preferable to facing up to the kinds of "growing pains" and anxiety requisite for change and growth.

Another reason for the pervasive pessimism about the treatment of homosexuals, I am sorry to report, is the attitude of many therapists and psychiatrists themselves. Working with inadequate techniques, they have seen the challenge as hopeless. Worse yet, more than a few have been explicitly hostile to homosexuals. Some have even gone so far as to tell them there isn't much, if any, hope for them anyhow.

One Miami psychiatrist of my acquaintance refers gay patients to another doctor who is homosexual himself and who, it follows, "specializes in that sort of thing." Gay doctors, in my observation, are too self-justifying about their own sex orientation to be inclined to — or capable of — helping fellow gays to cross over "to the other side."

The role of therapy should be to guide the troubled person back to and through the beginnings of his despair, fear and rage and to return him to his healthy

original self.

Health can be measured by the four-fold yardstick of the capacity for physical relaxation, loving feelings, rational thinking and a spiritual aliveness and reverence for life. It is in infancy that the essence of human life is nurtured. A foundation must be laid that will enable the human being to grow to mature adulthood, secure enough to be loving and strong enough to meet the responsibilities of mating and procreation.

My Syntonic Therapy evolved as a dynamic road to the treatment of neurosis in general, of which homosexuality is but one manifestation. The syntonic technique — syn for together, tonic for vibration or energy — employs sounds, movements, physical and emotional energy as well as verbal communication. It makes no particular distinction between sexes or sexual identities and among sexual problems. The motivated homosexual can enter treatment with hopes as high as his trouble heterosexual brother's because eight out of ten manage to free themselves in Syntonic Therapy.

To help the homosexual free himself of his conflicts and be able to experience mature love again is to help him feel his real self. Treatment of this disability is not easy and the outcome can never be guaranteed. Much depends upon the patient's deeply felt determination to face and slay his inner demons once and for all.

The "cured" homosexual invariably looks back on his past as a nightmare he once rationalized as "footloose and fancy free" or "full of great variety" or even "glamorous." No longer paralyzed by crippling tensions, fears, compulsive needs or delusions of grandeur, he can return to fulfilling heterosexual experiences — the natural function of his biological and emotional makeup. Homosexuality can be overcome.

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## Debunking deprogramming



JOHN  
BIERMANS

**K**idnapping has always seemed like something far away, barbaric and unimaginable, especially here in America where religious tolerance and the protection of civil rights lies at the very root of our society. This, I am sure, is how most people feel, until it happens to them.

I was strongly reminded of my own experience of being kidnapped when I recently had the opportunity to speak with two Church members who were abducted and held captive during the last few weeks. To put it mildly, this was an extremely traumatic experience for them.

To describe just what takes place, I refer to the author of an important Law Review article on the topic, John E. Le Mout. "(Deprogramming) consists of taking adherents of religious [or other] groups against their wills, confining them and subjecting them to intense mental, emotional and sometimes physical pressures until they renounce their religious affiliation."

The definition in a deprogramming *Manual of Technique* is stated as follows: "Deprogramming is the skilled application of any technique necessary to bring about in a subject the total rejection by him of those attitudes, beliefs, ideals and loyalties which are considered undesirable. In addition, their replacement by those qualities that are considered necessary."

To any fair minded, freedom loving citizen, this is incredible — it is actually beyond comprehension or belief. To a conscientious citizen, concerned with the rights and dignities of others, this is outrageous.

The root of this problem is clearly ignorance, fed by bigotry and irrational hate. The fear and hysteria that is propagated by "professional" deprogrammers is only possible because parents

are pumped full of allegations, twisted tales and outright lies about the various new religions, particularly the Unification Church. Whenever I hear a description of what a "Moonie" is like, according to deprogrammers, I am always astounded by the image of glassy-eyed zombies. Someday I would like to meet one of these strange people. However I doubt that I ever will because they only exist within the twisted minds and fantasies of these self proclaimed deprogrammers, better referred to as "faith-breakers."

I have studied dozens of articles written by theologians and sociologists who have examined in detail the Unification movement and other new religions. These distinguished individuals, themselves not affiliated with any religion newer than Presbyterianism, are outraged because they can see that a great injustice is being perpetrated. Many have spoken out even at the risk of misunderstanding and ridicule from their colleagues.

In recent weeks, I have also had the opportunity to personally speak with many of these theologians and social scientists. During my conversations I made a point of asking them what they thought of the allegations that the Unification Church brainwashes its members. The responses ranged from "it's a bunch of hokey" to "there is no scientific evidence whatever." One theologian who has studied the witnessing activities of evangelical Christians throughout America and of the Unification Church concludes that the allegations of "brainwashing" and "mind-control" are a non-believer's way of describing the traditional Christian concept of "conversion." Thus, in the words of a New York theologian, "brainwashing makes no sense theologically."

While I was a law student I also did extensive legal research on this subject. With very little exception, all of the articles I read condemned deprogramming as a dangerous threat to religious liberty. Furthermore, most courts who have ruled on the issue have rejected the claims of justification asserted by deprogrammers. Thank God for small blessings but unfortunately this has not put a stop to this horrendous violation of our constitutional guarantees to freedom of

## 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.

religion, freedom of speech and freedom of association.

This article has merely touched on this very controversial topic. In the coming months I will be writing a series of articles to further explain the many facets of deprogramming — the reasons why it happens and the serious implications to its continued existence. In particular I will be using excerpts from the many articles and books that have been published on this subject. My purpose is to help create a better understanding among Church members, parents and the public. Furthermore, I would like to create an awareness that it is not just "Moonies and Krishnas" who oppose deprogramming but it is every person who believes in the fundamental rights of human beings.

To conclude this first article, I would like to quote from the opinion of the New

York Supreme Court in a case called *People v. Murphy*:

"Our country is a pluralistic society in religion. The First Amendment of the Constitution of the United States lays the foundation of the full play and interplay of all faiths. The freedom of religion is not to be abridged because it is unconventional in its beliefs and practices, or because it is opposed or disapproved of by the mainstream of society or more conventional religions. Without this proliferation and freedom to follow the dictates of one's own conscience in his search for and approach to God, the freedom of religion will be a meaningless right."

*John Biermans is a member of the legal staff at Unification Church National Headquarters. If you would like information on "deprogramming," you can write to him at 4 West 43rd Street, New York NY 10036.*

*This is the seventh installment of Essi's testimony of his work in Iran. In part six the revolutionary guards had released him from prison and he now returns to his ransacked center.*

By Essi Zahedi

**F**ollowing our release, we had to start anew and reorganize everything, working more seriously and more carefully than before. We did not fear the government, but the leftist groups were still a danger. We translated the VOC book and sold copies throughout the capital and in some other cities. Five times our members were arrested and placed in prison, but miraculously, they were set free.

About a year after our release, our house was invaded by armed men for the third time. It was midnight, during Ramadan, the month during which faithful Muslims fast each day from sunrise to sunset. That evening, I was in the center with my sisters and brother, along with two other brothers and their sister. So we had the appearance of a normal family situation. After checking the entire house for weapons — of which there were none — and seeing us preparing for the fast, the attackers calmed down and left with apologies.

Thinking the danger was over, two nights later, the last day of Ramadan, I asked some other brothers to stay overnight in the center, so we could hold Sunday morning service together. Again, after midnight, eight armed men rushed into the house. When they asked where

## Free, then arrested again

our weapons were hidden, one brother showed them a Divine Principle book, telling him, "This is our weapon." In reply to their suspicions about the number of people in the house, I explained we were holding a special prayer meeting, on the last day of the Ramadan fast. They seemed convinced and left the house. Ten minutes later, however, they returned and took another brother and me to their Committeh center.

Later I found out that the father of that brother had registered a complaint against me for brainwashing his son. Charged with misguiding people and teaching them blasphemy, I was imprisoned in a room with about 20 other men detained for charges varying from political activities to immorality. We were treated quite badly.

However, the member who was taken with me told his father that if I were imprisoned, he wanted to be in jail with me! So his father withdrew his complaint. The Mullah who interviewed me wanted to release me, but the Committeh again sent people to search our house, where they found a guitar, two photo albums of brothers and sisters, and a Divine Principle book. They arrested four members and brought them to jail, charging that the guitar, pictures and book were evidence of our crimes.

After three days we were transferred

to another prison. Along the way, our drivers arrested four couples they found in the park. In the prison, these couples were asked whether they were brother and sister; since they were not they were sentenced to be whipped 60 times. I was able to convince the Committeh that having a guitar or taking pictures with our sisters were not crimes, and they were about to release us. However, at the front desk, we saw the official who had originated so much negativity against us in the Committeh. He sent us back to prison, calling us communists and accusing us of planting bombs and killing people!

Now charged with political crimes, we could only put our faith in God and prepare for whatever might happen. In those days, there were a lot of terrorist activities, and such a charge against us was serious. However, at 10:00 p.m. that same man called us in, gave us a short speech about Islam justifying his actions, apologized — and let us go. That was a miracle.

### A difficult Decision

The political and social situations were becoming more serious; we heard about a new government decision to eliminate all groups by executing their leaders. There was also a fear of the center being attached again, but moving out of the house seemed so difficult. Moreover,

I knew that if I were involved in any further charges, my release would not be easily obtained. Therefore, it seemed wise to change my situation.

Although my passport was valid, I still needed an exit visa from the government, but hardly any were being issued at that time. The only feasible way of leaving the country was to sneak out by land. I decided to try to cross the south-east border.

Two brothers and I traveled by bus, along with two Afghani friends, to a town about two hours from the border traffic, there were revolutionary guards observing everyone who came and went. From the way we were dressed, it was obvious that we were not from that part of Iran, and the guards immediately became suspicious and took us to the local Committeh. When they found my passport, they suspected me of intending to cross the border, so they sent us to the central prison.

Although there were no reasonable charges against us, our situation was quite serious, and they threatened to send us to Tehran to be investigated.

Held in a cell with others who had attempted to leave the country, we learned that people who offered their services as border guides often led unsuspecting people right into the hands of the revolutionary guards. We had been given blankets and prepared to sleep there, but late that night they changed their minds and released us.

**Next month • part eight  
Escape from Iran**





**LILLIAN  
NOTE  
DILG**

**R**ecent conversations with two parents brought to mind a matter of some concern to me, and to the Unification Church as well. As result, at this writing I specifically address church members.

These two parents mentioned certain

areas of neglect on the part of their sons and daughters. One commented that months had elapsed without any letter or phone call. Another said that they had not been informed prior to the Blessing in July of 1982, that their son was being married on that date. The son's reason was that he felt the parents would not be able to travel that distance.

Many times I have advised members to keep in touch with parents "no matter what." In the case of the wedding, perhaps the parents would not have come, but how much better they would have felt had they been able to make that decision.

Another member said she had called or written home every couple of weeks before joining the Church, but after join-

ing had let months elapse because she knew her parents would not be pleased. Well, pleased or not, the parents would have been far better served and less resentful had the daughter continued regular contact.

Above all, a parents wants that contact to be maintained. Without it, worry, imagination, hurt — all are fostered. With regular contact, assurance, love, and well being are nurtured. Parents want to attend their offspring. Members, please attend your parents.

*Mrs Dilg welcomes correspondence from parents of Unification Church members. Write: Mrs Lillian Note-Dilg, c/o 4 West 43rd Street, New York NY 10036.*



**JUAN  
CARLOS  
LIBON**

**S**ucesos muy importantes vienen ocurriendo en estos momentos en Centroamérica y por tal motivo los Presidentes de 4 Países hermanos que representan a México, Venezuela, Colombia y Panamá — también llamados el "Grupo Contadora," la finalidad de esta reunión fue establecer condiciones de paz en el sector Centroamericano; como bien sabemos vienen ocurriendo muchas pérdidas humanas tanto en El Salvador, Nicaragua, así como también en Guatemala y Honduras pero en menor

escala; la razón por la cual esto sucede es porque los tentáculos del comunismo quieren apoderarse a como de lugar de esos países católicos y cristianos y convertirlos en colonias soviéticas, días atrás también un convoy de barcos de guerra norteamericanos vienen bordeando las costas del Pacífico y del Atlántico, con el propósito de resguardar la paz y el orden en dichos países, pero aquí debemos darnos cuenta de lo que está sucediendo, mucha gente inocente cae en las farsas y el engaño de aquellos que persiguen esta ideología atea (comunismo), es muy fácil hacer crecer el odio y el resentimiento hacia este país, deberíamos siempre tomar el punto de vista de Dios en estos casos.

Sabemos de antemano las fallas que existen dentro del sistema democrático, como también sabemos las atrocidades que ocurren a diario en países comunistas; abramos los ojos y observemos cla-

ramente como cientos de miles de personas huyeron de países como: Cuba, Vietnam, Checoslovaquia, Rusia, etc., hermanos que solamente tenían un factor común libertad!! todos ellos arriesgaron sus vidas solamente con el propósito de encontrar la libertad de pensamiento, libertad de palabra, y libertad de acción, cualidades que Dios nos dio a cada uno de nosotros.

El Presidente Reagan dijo una vez que la democracia y el comunismo representaban las fuerzas del bien y del mal... ¿cuál será el destino de este mundo?... ¿cuál es nuestra responsabilidad ante estas circunstancias?... ¿dejaremos que nuestros hijos en el futuro sean tratados sin la libertad que Dios nos entregó? ¿Qué alternativas debemos sacar a relucir?

**Continuará**

*Si tienes algunas ideas por favor escribe a: Juan Carlos Libon, 4 West 43rd Street, New York NY 10036.*



**MARY  
EDINGTON  
RAND**

**T**rying to come up with a general consensus on the roles men and women play in the Unification Church may be as difficult as getting everyone to agree on a favorite flavor of ice cream. It isn't done but I learn a lot in the process of asking.

One day while driving a member of the Church to the airport, I pursued the issue. Both of us were political science students at the time so I asked him what he thought about women gaining the right to vote. "I think women don't need the right to vote," he said, "because women aren't interested in politics anyway."

I wondered what I was doing in school if I wasn't supposed to be interested. I dwelt on our conversation for awhile and then dismissed it thinking the man knew little about a woman's world. But I was too quick to judge the whys and wherefores.

Conversing in the kitchen while supper was being prepared, a dear sister

revealed her own feelings on the subject. She was giving instructions on how to make potato salad. Fingers were being dipped and licked in the search for the perfect blend of seasoning. As if enlightened with the wisdom of the ages, she exclaimed: "The spices in potato salad should not be overpowering, it should be a compliment to the main dish, like a wife to a husband."

I choked on my salad aghast. Men aren't the only people who think women are less than them.

One thing is for certain, we're a Unification Movement of very different individuals with unique ideas, attitudes and lifestyles. Hang in there Margaret Thatcher and Jean Kirkpatrick — I know you're not in it for the money!

## Erratta

In last month's issue we reported on the performance of Handel's "Creation" by the New York Symphony for the celebration of "Day of All Things."

Francesco Santelli, music director of the orchestra was kind enough to write to us and, in a most gentle manner, ask us to put the record straight.

The day was actually celebrated by "Creation" (Die Shopfung) composed by F. J. Haydn and performed by the New York City Symphony.

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And another. In our article on the International Relief Friendship Foundation we said that Dr. Tada was Vietnamese in a caption. The photo actually shows Dr. Tada, who is Japanese, treating a Vietnamese boy.



**Founded 1982**

# Unification News

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## Interdenom. Conference for Clergy

By Lorman E. Lykes

It was as usual a sunny, warm day in Nassau, The Bahamas, on June 27, 1983. But what was not so usual was that this was the day when over 200 ministers, bishops and religious professionals began the Interdenominational Conference for Clergy sponsored by the International Religious Foundation of the Unification Church.

It was most suitable for a conference of this nature to be convened in such pleasant surroundings, away from the cities, providing a pure atmosphere for digesting the material the conference presented.

The topic of the conference was "Unification Theology: With Implications for Ecumenism and Social Action." This was a rare opportunity to come together for one week to study, discuss and critique the theology of the Unification Church.

There were lectures on the fundamental aspects of the Principle: "God, Humanity and Creation," "Man's Fall," "Jesus as Savior," "Resurrection," "Principles of Salvation History," "God's work

in History to the Present," "Eschatology and the Second Coming."

In the evening the presentations gave an overview of the spectrum of activities the Unification Church is involved in. The first night concerned Unification Outreach both ecumenical and social. John T. Maniatis, conference coordinator, spoke on the ecumenical programs. One of these, the "God" conference, assembled theologians and religious leaders from all over the world and from the major world religions to discuss the commonalities of their religions. Dr. Most Durst, president of the Unification Church of America, described some of the social action activities of the Unification Church including "Conference on the Media," Home Church and CARP.

Reverend Kwak closed with "Unification members cannot solve the problems alone, nor can any other group by itself. It takes a unified effort from all of us to bring about God's vision." These words just about encapsulated the message and meaning of the 7 day conference and Reverend Kwak was given a standing ovation.

# Ministers and Unificationism

## Minority Alliance International



By Bruce Williams

On Saturday July 30th 1983, MAI held its 6th Monthly Ministers Conference at the Unification Church in Washington D.C. This meeting of ministers concluded a two-part discussion focusing on "The path of fulfillment." This topic is part of the general series of conferences with the theme of "The Total Realization of True Interracial and Interreligious Unity."

The participants were ministers from different denominations some of whom arrived by bus from New York City. There were both Protestant and Catholic representatives present and members of Far-Eastern, African and other Occidental orthodox faiths in attendance. There were a total of more than 100 participants.

The moderator was Bruce G. Williams, Director of Communications for MAI. He opened the conference explaining the purpose and urging the participants to take strong action and make positive resolutions.

The first of two speakers to address the conference was Rev. Edward R. Culvert Pastor of the First Baptist Church of Harlem New York, whose topic was "What We Need For Christian Fulfillment!"

His speech examined the direction that Christians should be following. "We need to announce the coming alive of God's little flock" He stated that there was a need to get back to basics and, "if we believe and hold on to God's unchanging hand it could make us a potential, potent and powerful force." He spoke of two things needed to fulfill what God expects of us:

We must make ourselves a living sacrifice, holy and acceptable unto God; and we must love God first and love our neighbors as we love God — we must become responsible.

The second speaker was Rev. Thomas P. McDevitt, Pastor of The Unification Church of Washington DC. His topic was, "Unificationism — What it is and what it means?"

He spoke about the world view championed by Reverend Moon. "The goal and purpose of Unificationism," he said, "Is to build a kingdom, a world of unity between the world view of theism and the view of atheism lived by by the Christian believer who practices the words and life of Jesus"

"Unificationism is a movement whose center has the catalyst of the Unification Church — but everybody does not have to be a Moonie, we have to work together because the world depends upon it," ended Rev. McDevitt.

### The Committees

The first committee "Unification of the Individual and the Family," led by Mr. Gilbert Starr, Executive Director of MAI.

His group discussed these major points:

Social problems and the concern for family. What is the love of God and what is the standard of love that all mankind can accept and practice? Before dealing with the world's problems, we must become good examples. To educate parents to educate their children. Religious people must not take second place to politicians, ungodly forces must be challenged. Different traditions stem from different cultures and races, if we are not centered on God resentment is created. We must practice what we preach.

The second committee, led by Rev. Culvert, was "The Unification of the Church and the State." The major points discussed in his group were:

Putting words into action — an ecumenical prayer service on God's Day (Jan 1st.) A group was organized to outline the details. "To support this, one minister put his money where his mouth was and wrote check as seed-money to make our dream a reality," said Rev. Culvert.

Rev Culvert expressed his feelings that the conference, coming from diversified ethnic, racial and religious backgrounds, was a marvel. He closed his remarks by reciting a quote from Frederick Douglas: "We can be as diversified as the fingers on the hand, but we can come together in unity as the fist".

The third group, led by Pastor McDevitt, was "World Unification." The major discussion was "Is world unification possible?" The resolve was that the substance of the Kingdom of Heaven and the goal of building unity in the world was the same thing. The Kingdom of Heaven exist not only in the hereafter, but the keys to the Kingdom of Heaven are here on earth and we have to establish it being responsible people.

Rev McDevitt urged the active support of the proposals from Rev. Culvert's group. He offered his support and the facilities of his church for this new proposal.

### Conclusion

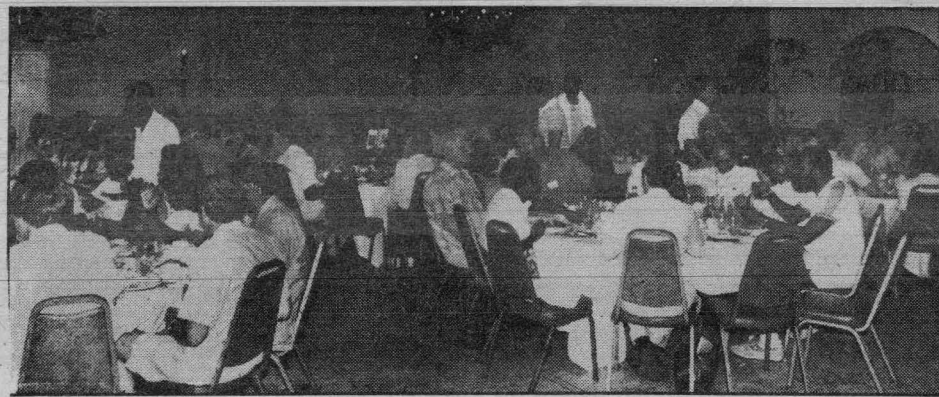
The conference ended with a unanimous decision to implement the ecumenical prayer walk, and to form a steering committee to further the goals of unificationism. Thanks were given to Mrs. Georgia Sherman Lewis, of CAUSA International, for providing musical entertainment throughout the afternoon.

In the evening the Washington MAI group offered an evening of entertainment for the ministers and the opening of the Washington DC office of MAI under the directorship of Mr Wesley Samuel was announced. The ministers from NY travelled back together in a bus in an atmosphere of song and celebration.

The next MAI Minister's conference will be held on Saturday August 27, 1983 and further information can be obtained by contacting the MAI office at (212) 696-4363.



Jonathan Wells giving a lecture on the Divine Principle, and below, the final banquet at the Interdenominational Conference for Clergy seminar in the Bahamas.



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