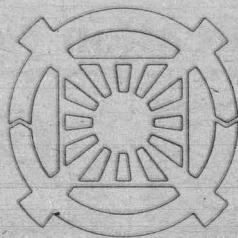




IOWC Testimony:
Rev. Vincenz, his
life of faith • p.13



Ron Smithwick:
NY loves Home
Church • p.16



Unification News

Volume 2, No. 10

The Newspaper of the Unification Church

October 1983

The Sixth World Media Conference

Responsibility of the Media in Advancing Democratic Institutions

By Robert Morton

CARTAGENA, Colombia, Sept. 6— The immense power of the modern mass media raises the issue of how that power is exercised, said speakers at the opening plenary session of the Sixth World Media Conference.

"We observe that the means of mass communications have become extremely powerful and play the role of artillery in a psychological war," said conference co-chairman Jacques Soustelle, a member of the French Academy, a former vice prime minister of France and an authority on pre-Colombian culture.

"The press can take advantage of gigantic powers to significantly alter the course of events of a nation," said Soustelle, who referred to the Watergate drama without mentioning it or former President Richard Nixon by name.

Soustelle called for a more balanced flow of communications between North and South America. Latin American coverage of the United States is excellent, he said, but there needs to be more South-North stories, not just North-South.

"The media is not merely a passive recorder of events, but the press influ-

continued on p. 2



Hans Jordan

Reverend Moon, Bo Hi Pak and Ambassador José M. Chaves at the opening session of the World Media Conference in Cartagena.

Tax case: Appeal fails with major dissent

Key issues unresolved, basis of higher appeal



Richard Lewis

Reverend Moon's lawyer Laurence Tribe declares: "Groups throughout the nation will join the appeal of this unjust judgment." From left: Charles Sims, ACLU; Dr. Mose Durst, President of the American church; Professor Tribe and Dr. Osborne Scott of the International Coalition Against Racial and Religious Intolerance.

By Hal McKenzie

Some press reports said the appeals court decision upholding the conviction of Reverend Sun Myung Moon on tax fraud and conspiracy charges brings the Korean-born spiritual leader "a step closer to jail." At a press conference, however, Reverend Moon's attorney, Professor Laurence Tribe, cited presiding Justice James L. Oakes' "powerful" dissent in Tuesday's 2-1 split decision as reason to be optimistic that Reverend Moon would be vindicated by a higher court.

Justices Richard Cardamone and Ralph Winter agreed with government prosecutors that Reverend Moon is just a businessman fraudulently trying to evade paying taxes on personal income.

"On the contrary," Judge Oakes argued, "the taxpayer here was the founder and leader of a worldwide movement which, regardless of what the observer may think of its views or even its motives, is nevertheless on its face a religious one, the members of which regard the taxpayer as the embodiment of their faith... The issue whether he or the church beneficially owned funds in his name was not as crystal-clear as might seem at first glance to be the case."

"It appears that the assets in question came to Moon largely from members of

his faith, and there was some evidence that the donors intended their contributions to be used by him for religious purposes," Oakes wrote.

Oakes further said that District Judge Gerard Goettel had given insufficient instructions to the jury, failing to explain that in a case where funds are passed between a donor and beneficiary, especially in a religious context, the trust relationship does not have to be spelled out "clearly and unequivocally" to be legally considered a trust.

Oakes concluded, "In a case where the crucial issue, and indeed the only real factual question, was whether property unquestionably held in Reverend Moon's own name was beneficially owned by him personally or was held by him on behalf of his international church movement, the charge fell short in several respects... When a critical issue separating criminal conduct from civil is involved, in my view it must be accurate in all respects. This charge, I believe, was not."

'Troubling issues'

Tribe said Oakes' dissent is encouraging because it gives impetus to further appeals. The defense will first petition the case to be heard *en banc* (before the entire 11-judge U.S. Court of Appeals for the Second Circuit), and, failing that, before the Supreme Court.

continued on p. 4



Reverend and Mrs. Moon and Mr. Bo Hi Pak at the reception for the participants in the Sixth World Media Conference.

MEDIA from p.1

ences governments," said Bo Hi Pak, chairman of the conference committee and the chairman and president of Times-Tribune Corp., sponsor of the conference. More than 500 participants from 92 nations were gathered at the Colombian coastal city of Cartagena.

"The media were all present to record the Buddhist monk in Saigon who set

himself on fire to protest against the government," Pak said. "But where is the same compassionate and caring media when today, millions of Vietnamese and Cambodians are dying at the hands of their own governments?"

"It is fitting that we have this media conference in Latin America," Pak said. "I assure you that the future of Latin America will profoundly affect your own future. The winner of the ideological war in Latin America will eventually find its way to your doorstep."

The significance of the conference

site in Latin America was recognized by all speakers, including the founder of the World Media Conference, the Rev. Sun Myung Moon.

Rev. Moon said in his address: "It was due to the providence of God that in the 15th century European settlers and native American peoples came in contact with one another. It was certainly God's desire that unity and friendship would blossom, and the new world of America should have been a model of the harmony of all people under God."

"However, because selfish people came to the Americas, this harmony did

not come," he said. "Natives were abused and stripped of their wealth. Today, the ideology of communism has sharpened that resentment and given it a channel to express itself through violent revolution. True peace can only be obtained when the viewpoint of each nation is raised to a global level. Men and women must come to realize that selfishness is mankind's worst enemy, for it is when we live to benefit and enrich others that we ourselves benefit the most".

Reprinted with the permission of the New York Tribune.

Cartagena Communiqué

The following communiqué was signed by 250 participants at the Sixth World Media Conference.

On Wednesday, Aug. 31, 1983, jet fighters of the Soviet Union shot down an unarmed, defenseless civilian airliner with a loss of 269 innocent lives. The pilots of those Soviet fighter planes acted upon orders emanating from the very highest levels of the Soviet Union. Thus, in shooting down Korean Airlines Flight 007, the Soviets committed cold-blooded murder wantonly and willfully. They would subsequently attempt to hide their crime under a barrage of lies, half-truths and obfuscations.

We journalists, academics, government officials and opinion leaders assembled here in Cartagena, Colombia, for the Sixth World Media Conference, join together in condemning this brutal crime against humanity.

We further:

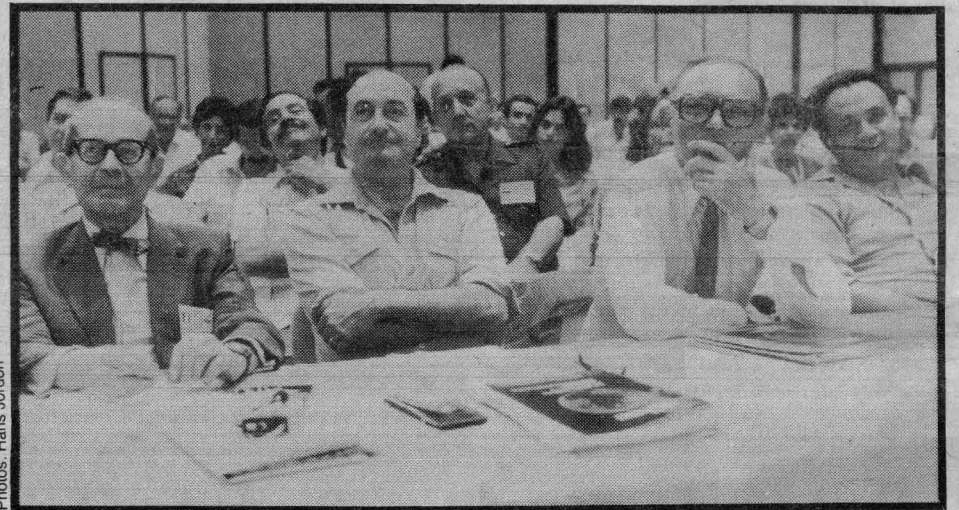
1) Express our firm conviction that the Soviet Union is and ought to remain an outlaw nation in the eyes of civilized men and women everywhere until and unless the U.S.S.R. provides a full and frank accounting of this incident, punishes severely all those responsible for this wanton murder, and offers a full and clear apology to the world and in particular to the families of the innocent victims, compensating adequately those families affected.

2) Call upon the news media of the world to exercise utmost caution so that the horrible essence of this event — the wanton shooting down of an unarmed civilian airliner — does not become buried in a dung heap of propagandistic deceptions and fraudulent diversions.

3) Express our feelings of deepest sympathy for the aggrieved families of this atrocity and our sorrow as part of the larger family of humankind that such barbarism yet exists in our world.



The opening session of the Media Conference.



Participants in the Media Conference.

Watching the development of a world family



JOY
GARRATT

We are in a tropical coastal city in Colombia, South America. An elegant banquet is coming to an end. Well-dressed people casually chat with one another over French fruit pastries and coffee, waiting for the final speaker.

The speaker arrives at the dais. He has been fishing earlier in the day, and is bronzed to a deep, rich coffee color. With a solid, sturdy torso, he is nevertheless relaxed and confident — he blends the earthiness of a peasant with the proud and dignified posture of perhaps an ancient Mayan. A smile slowly creases his eyes and finally moves to his mouth. He speaks in halting, heavily accented

English, a Colombian gentleman at his elbow softly translating. The speaker's final words need no translation, "Muchas gracias, hasta luego ... many thanks, until next time."

The speaker? Reverend Moon. The occasion? The World Media Conference in Cartagena, Colombia. The audience? 500 journalists, authors, academics and officials from every continent, every race. Why the big deal, my filmstrip treatment? Well, the whole event deeply moved me. It's not just that I am partial to Reverend Moon, either.

What moved me was seeing a family sitting down to dinner together. As Rev. Moon stood speaking, the races and ethnic strains of the audience blurred together. Ethnographic studies reveal that a common people parented both Asians and the Indians of the Americas. Latin Americans also have roots in Europe and Africa as well as in the indigenous tribes.

The founder of the World Media Conference was a man born in a developing nation. He knows what it means to have

people view a person only in terms of their prejudices and concepts about his race, nationality and religion. Just as so many Latin Americans have been viewed through the periscope of false and yet commonly held popular images and stereotypes by North Americans and Europeans, Rev. Moon has often been interpreted by those ignorant of Asian, and in particular, Korean culture, history and religion.

In Latin America today, as in other developing nations throughout the world, different political and social factions vie for the allegiance of the people. Reverend Moon views the violence and forced atheism of one particular pathway, communism, as an anathema to the human spirit. At the same time he recognizes that being against communism does not guarantee equality and morality. Instead, he calls on those who would lead to serve the most, to be willing to sacrifice the most and love others the most, looking at all men and women as the unique children of a loving creator, God.

The challenge of Reverend Moon is to

seek a middle path, to seek a human-hearted approach that combines passion with moderation, that elevates the worth of the individual yet encourages the individual to contribute for the sake of the greater society, especially as his or her needs are fulfilled.

Reverend Moon, his theology and world view have held my interest for the last twelve years because I believe he wants to see the world work — not one nation, not one religion, not one race — but the whole world function in harmony, cooperation and peace. His bottom line, the common denominator he sees behind all things, is God, a universal loving parent that embraces all of us and believes in us all.

The president of the Unification Church of America, Dr. Mose Durst, once described the Unification Church as "a Third World movement to counterpenetrate the West" adding that "we love to send missionaries to the heathen West." As I listened to Rev. Moon speak in Latin America, I felt he was providing some essential ingredients for helping the peoples of the world to connect to one another.

FOUNDER'S ADDRESS

World conflict is one of ideas, not just might

America is the front line of the global struggle between the Free World and communism

By Reverend Sun Myung Moon

Reverend Sun Myung Moon is the founder of the World Media Conference. Following is the text of his address to the Sixth World Media Conference, delivered in Cartagena, Colombia, Sept. 5th.

Honorable Chairmen and Vice-Chairmen, distinguished representatives of the communications media, ladies and gentlemen. I am very pleased to welcome all of you to the Sixth World Media Conference. I would also like to thank you for your participation.

We are holding this year's conference in the beautiful city of Cartagena, Colombia. It is very significant that the conference is convening here for several reasons. For one, the world press today is extremely interested in Latin America. Here the Free World centered on the United States, and the communist world centered on the Soviet Union are locked in a grave conflict. The communist world has advanced its front line to Central America, the backyard of the United States and the land bridge between North and South America. Central America has become a hot spot in world affairs.

Colombia is the nation located where Central and South America are linked together. The nation of Colombia has always been a leader of Latin America and a defender of freedom in the world. Colombia is a nation known throughout the world for her great democratic tradition.

Korean War sacrifice

In 1950, when communist North Korea attacked South Korea, Colombia was among the sixteen nations which sent troops to stop that aggression. Many gallant men were wounded and many gave their lives in that war, thousands of miles from their homeland. On behalf of all the Korean people and freedom-loving people everywhere, I would like to express my heartfelt thanks and appreciation to the armed forces and people of Colombia for their courageous action in that hour of great need. The United Nations forces who participated in that war were fighting not only for Korea, but for the freedom of all the people and nations of the world.

The government and people of Colombia have also been fighting a long communist guerrilla war right here on Colombian soil and yet they have built Colombia into one of the most advanced and prosperous countries of this hemisphere. Colombia is a symbol of Latin American success, and we are indeed happy to be holding our World Media Conference here.

For many years, I have had a deep interest in Latin America. I first visited the South American continent eighteen years ago. At that time, I was concerned about the future of this part of the world, particularly the spiritual destiny of its people. As I come here this time, I recognize that the situation has intensified and come to the point of grave danger. For that reason, kindly permit me to share with you some of my own reflections on Latin America.

Providential expansion

I do not believe that it was by mere chance that the American continents were unknown to the Western world until the fifteenth century. I believe this was part of a special providence of God. God prepared this part of the world for the sake of the development and expansion of His providence. Many of the first people to cross the Atlantic Ocean to

settle in these continents were religious people seeking a land where they could freely worship God and seeking to bring the message of Christ to the natives of the New World. It was certainly God's desire that unity and friendship blossom between the native people and the European settlers. The New World of America should have been a model of the harmony of all people under God.

However, this harmonization did not occur as God would have hoped. Along with people seeking religious freedom, many selfish people came to America. They often abused the natives and took their wealth. As a result, the foundation of this new culture could not always be blessed by God. In some cases, nations were established on a basis other than Christian love.

Today the ideology of communism has sharpened that resentment and given it a channel to express itself through violent revolution. Communism promises people the solution to their problems, but delivers them over to tyranny and poverty. Communism has advanced until today the whole of Central America is confronted by the impending threat of a communist takeover. America herself has become the front line of the global struggle between the Free World and communism.

Ideological battle

This global conflict is not merely a conflict of military and economic strength. It is a conflict of ideas — a conflict of ideology. The free world is the world which believes in God, and the communist world is the world which denies God. These two worlds are based on fundamentally opposing views of life. The conflict which is now occurring in Central America is the result of the clash of these two opposing views. Belief in God will bring mankind to freedom; denial of God can only bring mankind to tyranny.

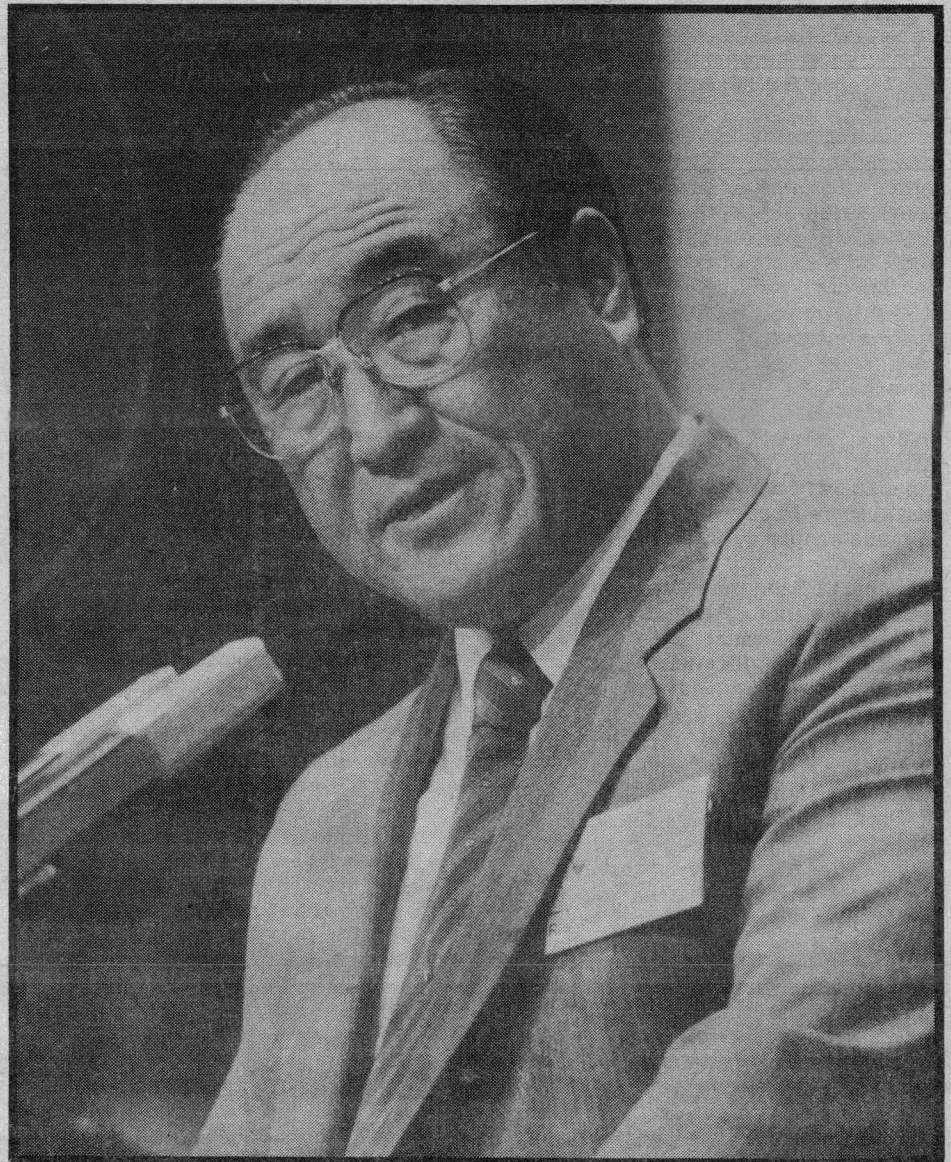
I know from my own experience that atheistic communism is the enemy of God and of humankind. I was held prisoner in a communist concentration camp. Most prisoners died within a few months, but I endured that camp for almost three years. Since my release, I have worked constantly to teach the truth about communism. I am absolutely dedicated to stopping communism and liberating those men and women who are now suffering under communist rule.

I want you to understand that the communist world knows what I represent and to what I am dedicated. In their newspapers, the Soviet Union and Communist China have identified me as their foremost enemy. In the official newspaper of Cuba, the CAUSA movement, which I initiated, was attacked for its activities in Central America. In addition to this, those media of the Free World which are sympathetic to leftist causes have joined in repeating the same accusations.

Victim of the media

Because of this, I am truly a man who has been a victim of the media. This is an extremely painful position precisely because it places in danger the work which I have dedicated my life to do, that is, the work of fighting communism and teaching the truth of God.

I wish to say, however, that I forgive all of those who have misunderstood me and published inaccurate information about my movement. They did so only because they do not know me and they do not understand the real situation of the world. If they did, they would recognize the importance of my work.



Certainly through my own life experiences I have come to know the awesome power which the media have to create or to destroy. Still, I have hope and faith that the media can uphold the tradition of responsible reporting of the truth. It is for that reason that I want to call upon the media of the world to unite for the sake of freedom and play the pivotal role in exposing the communist lie. The media must be the guardian of truth and the champion of freedom. I know that there are journalists in the world who are willing to dedicate themselves to this task, even at the risk of their lives. I believe that such men and women will play a major role in guiding human history through the present crisis and toward prosperity. There can be no compromise in this.

A moral revolution

I have begun the Unification movement to serve humankind in this crucial hour of history. The Unification movement does not seek to preserve the status quo. Sometimes we are just classified as anti-communist, but that category is far too narrow to encompass the goals of this movement. We see that fundamentally, God is a reality. The challenge we face today is to make God real in the lives of men and women. The violent class struggle which communism proposes will never bring about human progress, because there is nothing really new or revolutionary about violence. A moral revolution which makes God real in the hearts of men is the genuine revolution needed today.

The Unification movement has been established to bring that revolution. We do not go to Central and South America just to condemn communism. There exists another equally vicious evil — selfishness. This selfishness is manifested in individual, social and political corruption. I am bringing a philosophy —

a worldview — which is like a two-edged sword. It can cut through the falseness of communism, and it can cut through spiritual and social corruption. Together with the love of God, this worldview is renewing the human spirit.

It is very clear that today the United States and other developed nations are too narrow in their thinking. In seeking their own benefit and national interests, they fail to achieve the highest perspective of value. Of course, the Soviet Union also seeks only its own benefit through the expansion of communism. As long as individual nations can see and pursue only their own national interests, there will be war and struggle on the earth.

Formula for peace

True peace can only be obtained when the viewpoint of each nation is raised to a global level, the highest perspective of value. The world must be viewed as a whole, and nations must work together toward a common destiny of well-being and prosperity. Men and women must come to realize that selfishness is mankind's worst enemy, for it is when we live to benefit and enrich others that we ourselves benefit the most. This simple yet profound truth may be called the formula for peace. In achieving this goal, the part played by the media is vital.

Here in this World Media Conference, you will have time to reflect on the role of the media in these affairs. Some say that one good media person is more powerful than any congressman, senator or even president. I believe this is true. The power of the media is like the power of love. It is the greatest power. It can be used for tremendous good or tremendous destruction. When it is employed properly, there is understanding, harmony, beauty and happiness. When it is misused, there is great confusion and human suffering. That great power must be wielded with wisdom.

TRIAL from p.1

If the case goes to the top court, since it selects only about 200 out of thousands of petitions it gets every year, the case must have implications of national importance far beyond the issue of tax evasion.

Such implications are on the minds of several religious and civil rights groups which filed *amicus curiae* (friend of the court) briefs supporting Reverend Moon.

Dean Kelley, director for Religious and Civil Liberty of the National Council of Churches, said of Tuesday's decision that "the government is determined to make a martyr of Mr. Moon and to ride roughshod over constitutional rights in the process."

John Baker, general counsel for the Baptist Joint Committee on Public Affairs, said "The constitution distinguishes between religious and secular institutions. I believe the court has failed to make proper application of those distinctions."

Osborne Scott, founder of the International Coalition Against Racial and Religious Intolerance, said "The case has far-reaching implications" for all religious groups.

Charles Sims, executive director of the American Civil Liberties Union, called the court's ruling "a really outrageous decision."

Part of what bothers these religious and civil liberties groups is the government's alleged "selective prosecution" of Reverend Moon — that he was singled out for prosecution because of his unpopularity as a major religious leader.

Defense lawyers cite the fact that U.S. Senator Robert Dole, R-Kan., who held a series of highly publicized "hearings" aimed at "cults," had urged the Internal Revenue Service to investigate Reverend Moon because of his alleged use of "mind

control" and the church's alleged political purposes.

The defense also presented four affidavits from ministers who said they held church funds in their own names upon which they did not pay taxes, just as Reverend Moon did.

The *amicus* briefs also expressed concern over the government's reasoning for insisting on a jury trial despite defense objections that widespread prejudice against Reverend Moon made it impossible to find an unbiased jury, and that therefore he should be tried by a judge alone.

Reverend Moon's appeal also charged the government tried his case "by religious innuendo," reinforcing myths about "brainwashing" his followers, and that there was evidence of bias and misconduct on the part of the jury that the judge failed to properly investigate.

Cardamone and Winter rejected most of these allegations on the grounds that there was not sufficient evidence or that they didn't matter. Speaking for the majority, Cardamone admitted the case "raises troubling issues of religious persecution and abridgment of free speech" and that there were "errors, as inevitably crept in" during the lengthy trial, but that "defendants are only entitled to 'a fair trial but not a perfect one.'"

As to the government's denial of the bench trial, Cardamone said "the defendant presented no facts" to convince them the government sought to punish Reverend Moon for exercising his right of free speech. As to the charge of selective prosecution, Cardamone expressed the majority's belief that "the government's decision to institute criminal rather than civil charges was a wholly separate decision" from the IRS' decision to audit Reverend Moon's tax returns, which they acknowledge probably occurred because of his status as a highly visible and controversial figure.

New York Tribune. Reprinted with permission.

A Message from President Durst

The failure of the appeal is disappointing. However, there is much hope. As you may remember, six cases involving our Church in the last 18 months were decided unfavorably towards us in lower courts and later overturned in our favor in higher courts.

On September 27, a motion for re-hearing was filed on behalf of Reverend Moon and Mr. Kamiyama. It requests that the full bench of 11 judges rehear the case — only three judges of the Second Circuit of Appeals sat on the panel the first time. The court will probably decide within a few weeks what to do. If they decide favorably, a re-hearing will take place. If they reject this idea, a petition will be filed before the Supreme Court asking it to review the case. If four Supreme Court judges agree, the case will be accepted. Once they accept the case, five judges are the majority needed to reverse the appeal. Please pray for the Sept. 27 motion, and please especially pray for the Supreme Court judges.

What is happening must be understood in classical, historical terms. It is not an isolated instance, but is the same thing that happened to many great individuals who challenged the status quo of great civilizations: Socrates in ancient Greece, Jesus in imperial Rome, and Martin Luther King, Jr., in modern America. We can have great faith in the goodness that Reverend Moon constantly represents to us as he conveys the core of God's heart.

Bless you as you pursue your daily work. Just as Reverend Moon does not cease to go forth at this time and continues to travel and create for Heaven's sake, may you also continue to be encouraged and inspired.

Supreme Court Justices

Chief Justice Warren E. Burger
Justice William J. Brennan
Justice Thurgood Marshall
Justice Byron R. White
Justice Lewis Powell
Justice William Rehnquist
Justice John Paul Stevens
Justice Harry A. Blackmun
Justice Sandra Day O'Connor

A failure to deal with the "troubling issues of religious

The response to the Court of Appeals ruling on Reverend Moon's tax appeal has been overwhelming. Religious leaders throughout the country are extremely alarmed at several key aspects of the decision that jeopardize important constitutional principles and they intend to support Reverend Moon's renewed appeal.

Typical responses included Reverend Dean Kelley of the National Council of Churches who stated publicly that the theory advanced by the government and accepted by the Second Circuit in this case "runs roughshod over constitutional rights." Earl Trent, counsel for the American Baptist Churches, stated that "this decision strikes a blow at principles of religious liberty which we cherish." And of course, Dr. Most Durst, President of the Unification Church of America was emphatic when he said "Our cause is just and our belief absolute that our founder, the Reverend Sun Myung Moon remains innocent and will ultimately be vindicated."

As Judge James L. Oakes, the presiding judge on the three-judge panel of the Court of Appeals stated in his powerful 12-page dissent from the court's ruling "...this case did not involve a claim that an ordinary, lay taxpayer held certain assets in a private trust for the benefit of another. On the contrary, the taxpayer here was the founder and leader of a worldwide movement which ... is ... on its face a religious one, the members of which regard the taxpayer as the embodiment of their faith." Judge Oakes wrote "...the issue of beneficial ownership was one 'central to the determination of guilt or innocence' in the case ... thus, any defects in respect to the charge on this central issue would constitute plain error and require reversal." He also

wrote "In my view those instructions contained errors which because they were on the crucial issue of the case, must be considered prejudicial."

Professor Laurence H. Tribe of Harvard Law School, one of the nation's foremost constitutional experts and Reverend Moon's attorney, said, "This ruling is so hard to reconcile with important constitutional principles that it must certainly be reviewed by a higher court. In addition this case will give higher courts an opportunity to decide whether the religion clauses of the first amendment permit the government to disregard the beliefs and intentions of those believers who entrust their property to their spiritual leader, intending that he hold it for their religion."

Reverend Moon's attorneys have now filed a petition for rehearing of the case by the entire United States Court of Appeals for the Second Circuit. This petition is a powerful statement of Reverend Moon's case. Although there are many issues in the case, the following are some excerpts from the two most significant constitutional arguments in the petition:

Even the majority of the split panel that affirmed Reverend Moon's conviction recognized that the defense has raised "troubling issues of religious persecution and abridgment of free speech." Those issues prompted the filing in this Court of *amicus* briefs on behalf of the New York and American Civil Liberties Unions, the Christian Legal Society, and a group of churches with an aggregate membership of over forty million. Because the panel's resolution of these issues is no less troubling, plenary reconsideration is required.

1. THE MAJORITY GRAVELY MISREADS CONTROLLING STATE LAW ON

WHO OWNS, FOR FEDERAL TAX PURPOSES, PROPERTY ENTRUSTED TO A RELIGIOUS LEADER BY HIS FOLLOWERS.

The majority rejects defendant's challenge to the trust law instructions, reasoning that the trial court erred in deeming the evidence sufficient to require it to charge on the trust issues at all, and that the instructions give were correct. Judge Oakes' dissenting opinion cogently refutes the majority on both points, and is a compelling argument in itself for rehearing this important case en banc. Only the following need be stated here.

First, the majority concedes that there was indeed evidence that several donors "gave money to Moon, intending it as a donation to their church." But, under New York law, evidence that funds were given to a religious leader as a gift for his church is in itself evidence that the funds were given in trust for that church. For, if no trust restrictions were implied in such a gift, the leader would be free to use the funds for non-church purposes, defeating the intent of the donors. Accordingly, the presence of any evidence of such a gift sufficed to require that trust instructions be given — especially since, as the majority also concedes, the burden of proof on beneficial ownership rests on the government.

Second, the need to give such instructions in the form recognized in Judge Oakes' dissent, likewise follows from the basic proposition that, regardless of formalities, New York law seeks to prevent the intent of charitable donors from being defeated by faithless recipients. No one who has ever made a charitable donation would have it otherwise.

Third, the panel's very division on the principles of New York trust law that all concede lie at the heart of this case

underscores the compelling need for rehearing en banc. As Justice Frankfurter observed long ago, "no matter how seasoned the judgment of [a federal judge] may be [on state law], it cannot escape being a forecast rather than a determination." The defendant who is sued civilly in federal court at least has the choice of seeking absention under Pullman on state-law questions. But since the state-law question here is wrapped in a federal criminal prosecution, the defendant here has no such choice — unless the Second Circuit should conclude that, despite the absence of a statutory certification procedure expressly open to federal courts, the views of New York's highest state court may be sought by the circuit court in aid of its jurisdiction. Given that absence of choice, the accused should at least be entitled to more than a mere forecast by a closely divided federal panel on a state-law matter that could mean his imprisonment. Fairness to the defendant, and fair respect for values of federalism, require that the panel's decision be reconsidered *en banc*, especially since disagreement over the issue of beneficial ownership — the issue of who owns church property, a religious leader or his flock — inevitably impinges in this case on the exercise of religious liberty. Neither religious donors nor religious leaders should have to hazard a guess, on pain of criminal prosecution, as to the ownership and taxability of religious contributions.

II. MISCONCEIVING DEFENDANT'S FIRST AMENDMENT ARGUMENTS, THE PANEL'S DECISION PLACES FEDERAL TAX PROSECUTIONS IN THIS CIRCUIT ABOVE THE RELIGION CLAUSES.

The panel repeatedly concedes that "the critical issue" in this case is an issue

When faith and family go different ways



**JOHN
BIERMANS**

I am sure every person who has been kidnapped by deprogrammers has an exciting story to tell. After the trauma wears off, the memory begins to seem more like the script of a bizarre movie. In fact, whenever I tell my story, people are usually on the edge of their seats, waiting anxiously to hear "what happened next."

I would like to describe some typical ways our members have been kidnapped in the past and why this has happened. My hope is that through clarification, such drastic action can be avoided in the future.

The scenarios that I have encountered over the past 6-7 years vary but the basic theme has largely been deception — coming home to visit sick or "dying" relatives, just going out for a cup of coffee (as happened to me), or going out for lunch or a walk or sightseeing — only to be met by several thugs, stuffed inside a waiting car or van and driven to an unknown destination and locked up indefinitely until the victim recants his or her faith.

Natural Inclination

Our natural inclination and desire is to trust our parents. This is a basic ethic of our society going back as early as the time of Moses when he taught "Honor thy father and thy mother." However, Unification Church members and members of many other new religious movements, and even some political and social

groups, have encountered a very serious dilemma. We encounter a situation where our parents are often solicited by professional faithbreakers who fill their minds and hearts with tales of terror about their precious child who has just joined a so-called "cult."

These parents are encouraged to hire their services and to somehow lure their child into a position where he or she can be kidnapped. Again the basic theme is deception, rationalized by "the end justifies the means." This is not to say, by any

Debunking deprogramming

means, that the motivation of these parents is anything but sincere and genuine. Nevertheless, the fear instilled in them by our irresponsible media and fanned by faithbreakers causes them to cross a very significant boundary — the fundamental right of an adult to believe as he or she chooses. Countless people have sacrificed their lives to uphold this freedom. As Reverend Dean Kelley, the Executive Director of the National Council of Churches, writes:

"The meaning of true liberty, especially religious liberty, is that persons must be free to subject their reason to the demands of faith if they want to do so, however bizarre and unreasonable that faith may seem to others. People must be free to live out other understandings of the good life than those accepted by conventional society if they want to do so."

The Dilemma

So who are we to trust? Should we trust our parents who receive their infor-

mation about our movement from very questionable sources? Or should we trust our own intelligence and our own experience of a deep and profound spiritual conversion?

This is our dilemma, and this is what often leads members of our movement and other groups to be somewhat cautious in responding to such appeals as "Please come home right away, your father is dying" or "Please come out with us for just a little while. We will bring you

right back ..."

In his article "Deprogramming and Religious Liberty" in the Civil Liberties Review, Reverend Kelley confronts this. He makes reference to a passage of the New Testament that is not easy to swallow, let alone understand. Nevertheless, I will follow Reverend Kelley's lead and quote this passage from Matthew 10:34-38, because it may shed some light on the difficulties that arise in responding to the messianic message.

"Do not think that I have come to bring peace on earth; I have come not to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take up his cross and follow me is not worthy of me."

As Reverend Kelley points out:

"These words, attributed to Jesus, do not fall graciously upon the ear. People seem to have difficulty remembering them. Yet, there is no truer description of the perils of conversion Giovanni Bernadone lived in the twelfth century, son of a successful businessman. When he sold some cloth from his father's warehouse to rebuild a ruined church, the elder Bernadone took him to the local bishop to disinherit him. At that moment, he removed all of his clothes, returned them to his father and went on his way in a monk's cloak to pursue his religious convictions. History now remembers him as St. Francis of Assisi — instead of the prosperous textile merchant he could have become."

To keep things in perspective, the scenario I am describing does not apply to the relationship between the vast majority of our members and their parents. In fact most members have developed a much deeper level of care and love for their families because of living this Divine Principle way of life.

Furthermore, this confrontation and tension that sometimes arises between parents and their "reborn" child is not sought by our movement. The teaching of Reverend Moon stresses the absolute importance of the strong God-centered family unit as the basis of a healthy society. Therefore, it is essential to understand that the root cause of the hysteria that has led to the entire deprogramming phenomenon does not lie with the new movement itself. Instead, it lies squarely with what some would call "the dark side of the force."

John Biermans is on the legal staff at National Headquarters.

'persecution and abridgment of free speech'

of property — whether the assets in question were owned by Reverend Moon or by the Unification Church movement. But there is no special law of property for federal tax purposes. As both the majority and dissenting opinions recognize, "federal income tax liability follows ownership ... [and] [i]n the determination of ownership, state law controls." And, of course, whenever state property law determines who owns what in a religious community, it must do so within established Religion Clause constraints — constraints that limit the jury charge in criminal cases, no less than in civil. At least three such constraints were flouted here.

First, intra-church property disputes must be decided in accord with "neutral principles" calculated to "ensure that [the] dispute ... will be resolved in accord with the desires of the members." Yet the panel concedes that, under the instructions here, the donors' intent was one of many factors that the jury was left free to consider or not, as the jury saw fit. Thus, the jury was invited to ignore what even the majority recognized as the "testimony of three witnesses establishing that charitable gifts had been made to the Church."

Second, legal decisions turning on which uses of property advance the purposes of a religious body must be made on the basis of the religion's own criteria. Yet the panel implicitly acknowledges that the jury was left free to decide that a particular use of the property was not religious — and thus that the property was not church-owned — simply on the basis that the jury regarded the use as serving merely "business ... or personal ends." The instructions thus permitted the jury wholly to disregard evidence that, from the religion's point of view, the

uses in question were calculated to advance its cause.

The panel radically misstates defendant's argument when it says that "[u]nder the definition now advanced as the Church's, any use of these funds by Reverend Moon was for religious purposes." Reverend Moon has never claimed or suggested that any use of funds by him was *ipso facto* a religious use; his objection to the instructions is not that they permitted the jury to distinguish between religious and personal uses, but that they permitted the jury to do so on whatever basis it wished — without an regard whatever to the tenets or purposes of the Unification faith.

"The government is determined to make a martyr of Mr. Moon and to ride roughshod over constitutional rights in the process. I have every reason to believe the National Council of Churches will continue in its amicus support of Reverend Moon's position in all further appeals."

Reverend Dean Kelley, Director Religious and Civil Liberty National Council of Churches

Third, because a religion's choices of organizational structures and practices are themselves religious matters, a religion cannot be penalized for those choices. Yet the trial court listed as the very first factors the jury "should consider" in determining who owns the assets (a) "whether the Movement had a specific organizational structure . . ." and (b) whether "other Unification

Church corporate entities" existed. This instruction clearly authorized inferences adverse to Reverend Moon based on the organizational choices of his religion.

Nor, contrary to the majority's view, was this instruction cured by the later instruction that a movement may beneficially own property even if not incorporated. For an instruction permitting the jury to penalize the accused because of his religion surely cannot be cured by another instruction adding the qualification that the jury may also acquit the accused despite his religious affiliation.

It follows from these three errors that the jury was unconstitutionally charged and the conviction must be reversed, unless the Religion Clauses are actually held to be inapplicable in this case. Astonishingly enough, that is precisely what the panel held, saying that the Religion Clause precedents do not apply "in a federal criminal tax prosecution."

It is difficult to fathom a basis for this extraordinary *ipse dixit*. Perhaps it is the product of an unstated — and plainly erroneous — premise that, in federal income tax prosecutions, the Religion Clauses can be relevant, if at all, only by creating all-or-nothing immunity from tax liability. Why else would the panel ignore Reverend Moon's claim that the Religion Clauses were breached by the criteria the jury was allowed to apply, and, instead, incorrectly attribute Reverend Moon the claim that, "[s]ince the Unification Church movement can owe no taxes on income derived from church-related activities. . . neither can Reverend Moon?" No such claim has ever been made in this case. In fact, as the trial court instructed the jury, with the defendant's approval, nothing depends here upon whether the Church movement would itself owe income tax on the assets. Reverend Moon's position has

always been that his lack of tax liability flows solely from the fact that he did not beneficially own the assets; the movement did.

It bears emphasis that Reverend Moon's arguments under the Religion Clauses spring not from any claim of exemption from tax liability because of religion but rather from the simple propositions (a) that property ownership is a constant, and (b) that federal tax prosecutions turning on who owns what are as subject to constitutional limits on resolution of property issues as are all other governmental proceedings. In its mistaken concern that Reverend Moon's instruction arguments would allow religious leader to put themselves above federal tax law, the panel ends up adopting a rule that puts federal tax prosecutions in the Second Circuit outside the law of property and above the First Amendment. Surely the Second Circuit cannot permit so extraordinary a holding to stand unreviewed.

In summary, it is not in the courts of this nation that Reverend Moon's vindication ultimately lies. It is in awakening and educating the American people to the true reality of Reverend Moon's motives and purpose in coming to America. Our IOWC movement across this nation is so significant at this time. Lawyers and prosecutors can make impressive and complex arguments but it is the person with a pure and loving heart who can give the true testimony about who Reverend Moon really is. This is our mission and now is the time.

This article is from the HSA Legal Department. If you would like copies of the petition, please write to 4 West 43rd Street, New York, New York, 10036.

MISSIONARIES IN THAILAND

Claire Bowles

By Claire Bowles

Claire Bowles was one of the original foreign missionaries of 1975 and associate editor of Today's World in summer and fall 1982 before joining her husband in Thailand.

I had been trying for months to get a "camp pass" from the government, which would enable me to visit the Vietnamese refugee camp of Sikieu where International Relief Friendship Foundation (IRFF) of Japan has a medical team working. Finally, it was arranged and I went to see the camp. I had already been to several refugee camps with my journalist husband, so I was prepared for what I would see there. We had gone to both Laos and Cambodia border camps. We even went inside Cambodia and visited camps in the "liberated zone."

That is the kilometers of land that the resistance army liberated from the communists. There is a constant tugging back and forth for those few miles; the resistance takes it and the communists take it back again (aided by the Soviets, of course) and so on. We had met Laotian, hill tribe, and Cambodian refugees, talked with them, interviewed them, laughed with them, felt for them. But I had never met Vietnamese refugees or been to a Vietnamese camp.

Waiting for the future

I arrived at the Sikieu camp in the morning and the IRFF workers were already busy. The hospital was crowded with patients waiting to see the doctors and pick up the prescriptions. I made a big splash, being the only blonde among thousands; all the IRFF workers are Japanese, so many of the children had never seen light hair before. There were many big, dark eyes on me as I made my greetings to the team. I had met them all in Bangkok so no introductions were necessary, except for the Vietnamese medical workers who had backgrounds in medicine back at home and, after escaping the communist regime of Vietnam, volunteered to help at the hospital in the camp. These were very strong, capable people who wanted to help their people while waiting for their future to be decided by governments such as America, France or Canada.

All refugees were waiting for resettlement in a third country, and those governments can accept and reject whom they wish. Everyone we met told proudly of his brother in Canada, his sister in Oregon or Ohio, or his niece in France. These will be accepted by any country, most likely.

As my tour of the camp began, I quickly acquired several volunteers to guide me around. These young men were from the seminary run in the camp by a Catholic mission. They all looked much younger than their age. All of them had been in Communist "re-education" camps back in Viet-



Members of the IRFF team with, second from left, Claire Bowles, Unification Church missionary and, fifth from left, Jack Hart, president of IRFF in Thailand, at the "minor's center" at the Sikieu refugee camp for Vietnamese.

nam for more than five years. They laughed when they called them "re-education" camps because, my guides told me, they are really prisons and there is no education involved except hard work. Most of the people in these prisons were connected with the American army in some way and posed a threat to the communist government. I learned that all three of my guides had been to America during the Vietnam War to train in the military. Two had been helicopter pilots and one was an explosives expert. They told of their escape from Vietnam after being released from prison. One man had set sail at night in a small boat with 38 people. They were attacked by pirates who wanted their boat. The pirates threw everybody overboard and took the boat... 25 people died. The strong ones swam. "I swam 5 hours. I was surprised that I made it." He laughed.

Minors' Center

They took them to the "Minors' Center" which is an orphanage for the children whose parents are either dead or still in Vietnam. Many families pay large sums of money to have their child accompany a group of boat people, even though they are often strangers and the future of their child is extremely questionable. Somehow, they find this better than life in Vietnam. The child is given over to the "Unaccompanied Minors" official upon arrival at their camp. Sikieu has over 200 of these kids, some of them only three years old. They have a large, bamboo building, lots of bamboo beds (no mattresses or pillows) and blankets, because it is sometimes very cold in Thailand. Fifteen Vietnamese volunteers help out at the minors' center, taking care of the children, cooking, counseling, trying to arrange American sponsors by helping with all the paperwork.

Back at the hospital I toured all of its seven rooms. Each room is double-purposed. One is office/pharmacy,

another is laboratory/pediatrics, another is minor surgery/obstetrics, etc. I spent several hours watching in the various rooms as patients came in with wounds to be cleaned, illnesses to be diagnosed, new-born babies to be washed and checked over. There was a constant stream of people, old and young, until evening. Our brothers and sisters worked constantly, with only one short break at noon to visit the camp "cafe," where we ate boiling rice soup under a plastic and bamboo canopy.

The Japanese sisters were amazing to watch. They seemed so quiet and gentle when talking to them, delicate and sensitive. But when there was an infection to lance or a deep wound to wash, they went at it with a strong concentration that seemed totally unruffled by the tears or groans of the patient.

I spent a lot of time watching a young woman (again, probably older than she looked) volunteer from Vietnam as she washed babies who were between 2 and 15 months old. The fathers usually brought the babies to the hospital while the mothers rested or worked at home. I held each baby and spoke to each father, even if he spoke no English, although most of them did speak at least a little. Besides fathers, lab workers, the "baby-washer" and myself, there was a stream of curious children and adults who peeked in.

When the last baby was washed and wrapped and given back to the nervous father, who would hold it like it was a big soap bubble, I had a chance to speak to this attractive young woman and hear her story. She had brought her 11-year-old daughter with her on the boat from Vietnam. Her husband was in prison there, and she seemed to have some hope that he would be released soon and would try to escape by boat himself. Her boat had been attacked by Thai pirates, as most boats are, and she had been raped along with all the women on her boat. Fortunately

they let the boat continue on its way, after robbing them of anything they had. She had tears in her eyes as she told this, but she never said anything to win my sympathy or my pity. It was her story and the story had played an important part in her life, so she told it. She smiled even as she told it, in her broken English, and I felt again how brave and strong these people are.

I saw several women being treated for syphilis which they had contracted from rapists on the boat from Vietnam. A long, slow, painful series of injections will cure them of this disease, but what can cure their spirit now? Though they don't seem bitter or angry, they can't help but be scared by the terror and misery of their life.

I was very weary at the end of the day and happily climbed in the van with the Japanese brothers and sisters to go to their home in a nearby town to spend the night. These Unification Church members seemed tired but happy on the way home. Some dozed, some talked, some sat together quietly.

Feeling God's heart

I didn't cry till I got home to Bangkok the next evening, and not until I was safely in my own bed. Suddenly everything poured in on me. All the children's faces; all the women, so many of them violated sexually and humiliated; all the young men who were strong and brave but helpless now to do anything for their country; all the young mothers looking at the future of their children wonderingly. I wept then as all their eyes and faces came back to me. I could understand God's heart and what He must feel as He looks at our world. I could understand Rev. Moon's decisions to take up this mission offered to him so many years ago. I was grateful that there are many people, like this medical team, in many countries who are giving their lives to do something about the pitiful situation humanity has found itself in.

Reprinted from Today's World

By Thomas Mackin

Recently my wife and I spent a day at the Sikiu Vietnamese refugee camp in central Thailand, as International Relief Friendship Foundation representatives. IRFF, a charitable organization inspired by the vision of Reverend Moon, sponsors a medical program at the camp and is able to treat about 400 patients daily.

The camp is about the size of a football field and has about 8,000 residents. Many of those at the camp are Vietnamese "boat people" although I met quite a few "Lao people" who escaped through neighboring Laos into Thailand.

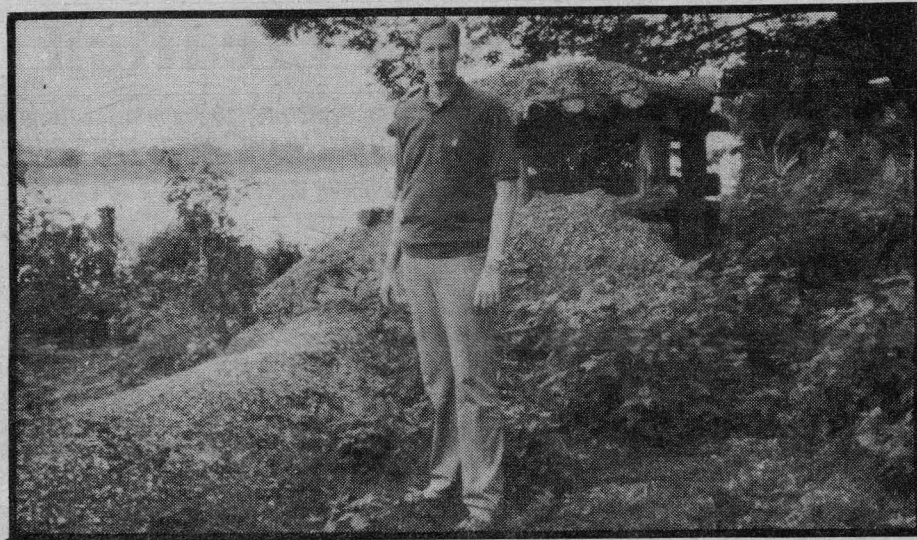
The camp also has a school, where we were greeted enthusiastically as in the rest of the camp. Everywhere we went in the camp we were followed by as many as 200 children. Sometimes they made it impossible for us to walk. [Thomas is over 6½ ft tall, this might have had something to do with it — ED.]

The medical team consists of Japanese, Vietnamese and Thai staff, but it was rare for any Americans or Europeans to visit the camp. Some of the camp residents were studying English and they were anxious to practice it in a conversation with me. Often I found myself trying to answer several questions at once.

The men who had been soldiers in the South Vietnamese army had to spend six years in communist "re-education" camps. During those years many of them were deserted by or lost track of their families.

MISSIONARIES IN THAILAND

Thomas Mackin



Thomas Mackin at the Thai-Lao border on the Mekong River.

One former engineer from the South Vietnamese military kept asking me if I knew certain American military men who had once been associated with him during the Vietnam war.

Many of them asked me if I would soon return to America or my wife to her native West Germany. They are anxious to find sponsors in other countries that will accept them. The Thai government is upset because many other countries

urge Thailand to accept and care for these refugees, but are not anxious to take these refugees into their own land as immigrants.

The Thai government as well as the "United Nations High Commissioner for Refugees" is also putting pressure on countries to ease restrictions on immigration for those refugees. In recent years the Cambodian refugees have been given a great deal more attention

because of the continuing struggle inside Cambodia (Kampuchea) and the constant tension on the Thai-Cambodian border.

The refugees from Laos, Vietnam and Cambodia who have been in Thailand for less than three years are now called "displaced persons" and are expected to return to their native countries or find settlement. Many of the camps for Lao-tian hill tribes have been closed and the inhabitants sent back to Laos.

Vietnam is unwilling to accept its people back into Vietnam, and the refugees I spoke with expressed no desire to do so. The majority of the Vietnamese refugees are of Chinese ancestry and are thus persecuted and were forced to leave Vietnam because of its conflict with China, its nearest neighbor to the north.

But the undying spirit of the Vietnamese people was very inspiring to me. They all have hope that soon they will resettle in another country or be able to remain and work in Thailand.

The children seem to be able to adapt to any surroundings. I saw toys made from cans with bottle-caps for wheels. Many of the young girls had hand-made dolls made from only rags. Yet they seemed to be happy and hopeful. Despite the cramped living quarters, the birth rate in the Sikiu camp is very high. There were two births on the day we visited the camp.

Thanks to the tireless work of the IRFF the refugees are receiving the valuable medical attention they need.

Thomas Mackin is a Unification Church missionary in Thailand.



SUPPORT NICARAGUAN REFUGEES!

HOMELESS IN HONDURAS:

Innocent people have become victims of communism in Nicaragua. Over 5000 men, women and children have left their country, fleeing into Honduras to escape injustice and fear. They have risked everything for a last hope of freedom. They need your help.

Food, medicine and clothing are needed for people who have left everything behind.

Your contribution will send needed supplies to the refugee camps and to affected villages in Honduras.



INTERNATIONAL RELIEF FRIENDSHIP FOUNDATION
2 Penn. Plaza, Suite 1500- New York, N.Y. 10001

Yes, I would like to make a contribution

Here is my gift of _____

Request more information _____

Name _____

Address _____

City _____ State _____ Zip _____

Gifts are Tax Deductible

THE DIVINE PRINCIPLE

Volume 1 • Part 5

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."

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.

The Third Blessing, "Have dominion," is fulfilled when spiritually mature men and women understand and appreciate the creation as God does. The creation, then, would respond with beauty, abundance and a festive glow.

Divine Principle suggests that before He created the first person, God made all things in man's image. Therefore we share various qualities with the things of nature. The beauty of a rose is precious because it corresponds to the quality of beauty in ourselves. The majesty and nobility of a mountain are striking because they reflect something deep in the human spirit. Because things in the universe reflect the many aspects of man, we feel joy through the stimulation given by them.

God feels joy when his children are living joyfully. Therefore the Lord created the things of the universe to bring man joy. When a perfect individual has a productive relationship with the created world centered on God, a four-position foundation is established among God, man and the universe. The result is joy.

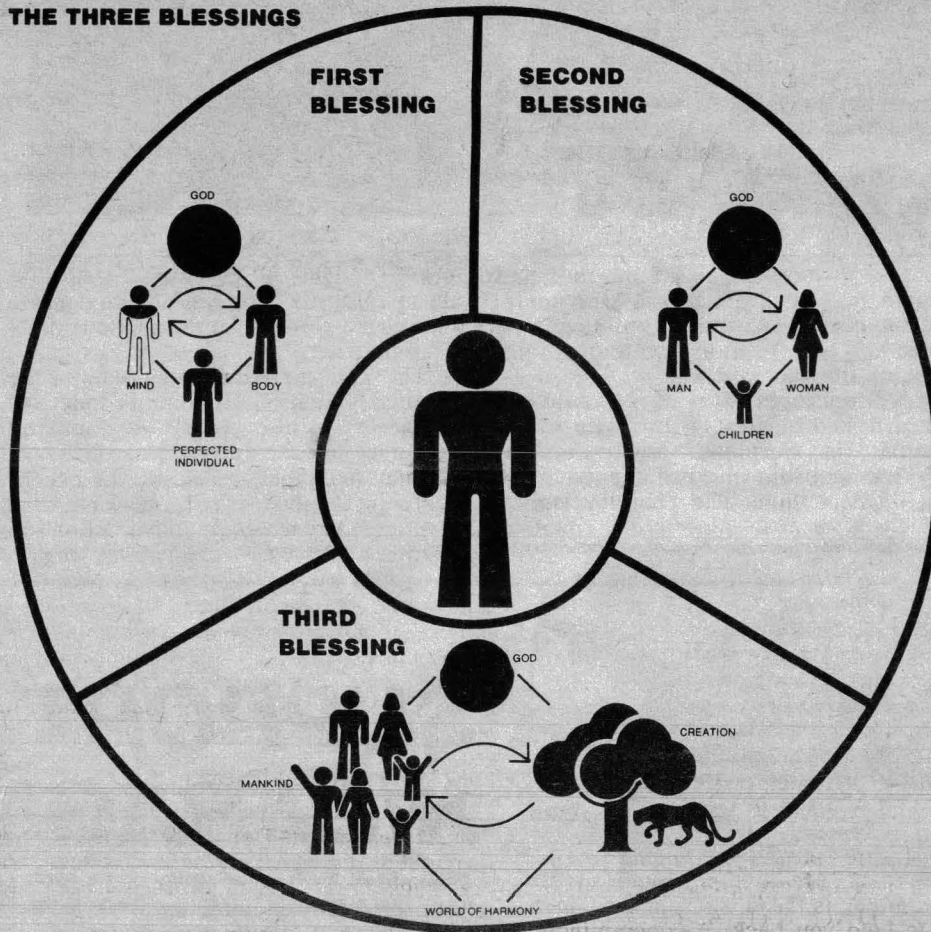
According to the Bible, the creation eagerly awaits the revealing of the sons of God (Rom 8:19). Although we may sometimes glimpse a vision of eternal beauty in and behind creation, mankind as a whole has never realized the earth's true value, nor presided over it in a true dominion. Though man was to be the lord of creation, he has often shamefully exploited his physical resources, particularly in the modern age.

Co-creators with God

Instead of a dominion of care and love, our rule over the earth has been one of indifference and waste. In return, we have suffered from a harvest of polluted air and water, ravaged landscapes and filthy cities. Again, we have abused the environment because God's image within us has not matured. Divine Principle anticipates that as we fulfill the first blessing by uniting with God in heart, we will come to have a proper dominion over the universe. Then we will be able to co-create with God a joyful and harmonious world — the Kingdom of Heaven on earth.

Although the coming of the Kingdom of God on earth was a central conviction of the Hebrew prophets, the hope has largely faded in the centuries since then. One reason for this is that after the crucifixion of Jesus, the developing Christian Church tended to focus its faith on the cross rather than on the Kingdom

THE THREE BLESSINGS



of which Jesus so frequently spoke. In addition, of course, the record of human history in the past 2,000 years has not given us much reason to hope for a promised world of justice and peace.

Regardless of the present situation, Divine Principle reminds us that the Heavenly Kingdom is still the central purpose of God. Indeed, for God to be God He must one day achieve His ideal. When people throughout the world fulfill their purpose of becoming united with Him, forming God-centered families and taking a dominion of love over the creation, we may have hope for the Kingdom of Heaven on earth.

Peace and well-being

Divine Principle, in other words, reminds us of the original purpose of God — a purpose which finds clear expression in the Scriptures. The Old Testament is replete with visions of a coming age of peace and well-being. Isaiah, for example, is the author of one famous passage:

...they will beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war anymore.

(Is 2:4)

Likewise in the New Testament Jesus stresses repeatedly the promise of the Kingdom, ultimately encouraging his disciples to pray "Thy Kingdom come, Thy will be done on earth, as it is in heaven" (Mt 6:10). The Apostle Paul anticipated a time when God would unite all creation, "things in heaven and things on earth" in Christ (Eph. 1:10). The writer of the book of Revelation, envisioning the ultimate triumph of goodness over evil, foresaw the day of "a new

aged by the sufferings of the real world cannot easily imagine such a Kingdom.

One Heart

Nevertheless, based on our understanding of God's original ideal, some educated guesses are possible. First of all, the Kingdom of God is a kingdom of one heart. In the words of one of the original innovators of the social gospel, Water Raushenbusch, the Kingdom of God implies the "reign of love in human affairs." Divine Principle would agree. In the Kingdom of God, each person would be one with God, triumphant in love. The citizen of the Kingdom would love as Christ loved. He would be a person of absolute value, living not just for himself, but for the whole world. He would be indeed a citizen of the world.

For Divine Principle, the redeemed world is to be rooted in the family as the heart of life. The relationship between a mature man and woman would serve as the wellspring of love for their children and the larger society. Parents would be in the position of communicating God's love to their children, and children would find in their parents' love examples by which they could live. From such a family would come the society, nation and ultimately the world centered on a true way of life.

Also in the Kingdom contrasting elements would find their point of harmony in God. Black and white, occidental and Oriental, believers of different faiths and saints and scholars would all, through higher truth and love, find reconciliation and harmony. To paraphrase Rauschenbusch, the reign of love would tend toward the progressive unity of mankind, while preserving individual liberty and national distinctiveness.

Since the standard of living for all members of a family is the same, Divine Principle teaches that in the global family of God, the all-too-familiar disparities between industrialized and Third World nations will be eliminated. God's children are all to know health and well-being, both spiritually and materially.

For Divine Principle then, the Kingdom is no idle dream. The Principle perceives that throughout history God has sent such men as Moses and the prophets, Muhammad, Buddha, Confucius and Krishna, all as teachers of the way. In His greatest effort God sent Jesus Christ.

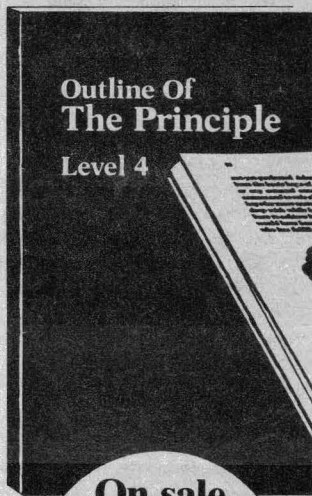
Will the Lord let these efforts go unfulfilled? Can He allow His children to continue to suffer without end? Definitely not. As later volumes of the Divine Principle will explain, with the advent of the new Messiah God will initiate a further effort to overcome the suffering of the world and to establish His Kingdom on earth.

Painted Sky

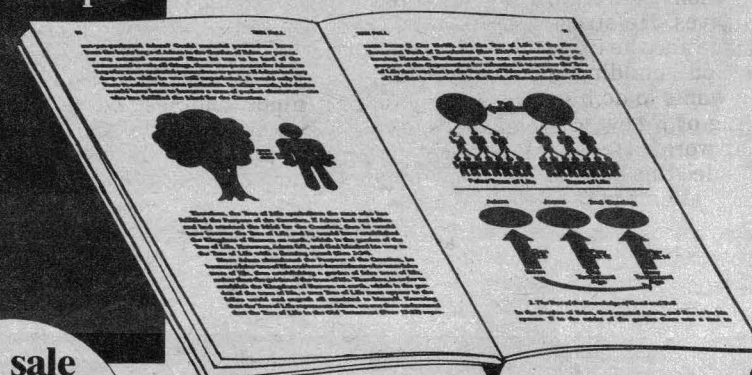
The spring branch
bristles out over my shoulder,
shaking against the gray sky
that's full of rain
like a skin of wine
bulging at me like a tin pitcher filled
with the milk of the earth plants' fertility
poised to be spilled.
The black, jagged bough, blossom-frilled,
slaps the polmetal sky,
etching its plain pewter bottom
with a black branching pattern,
a lense jet lightning
licking easily over the clayey clouds.

by Robert Selle

New... a pocketbook version of The Principle!



You've wanted an easy to read, easy to carry, paperback version of The Principle - Now you have it!



On sale now!
only \$1.00
Please include postage

order your copies right away from:
HSA - UWC Publications
4 West 43rd St. N.Y., N.Y.
10036

Immorality, lack of unity, and global communism

By Reverend Kwak

The participants and staff of the Youth Seminar on World Religions 1983 gathered at the Unification Theological Seminary before leaving on the tour. This speech was given by Reverend Chung Hwan Kwak, Chairman of the Board and President of the International Religious Foundation.

I am sure all of you are looking forward to a stimulating and enlightening experience on this world tour, but I think that many of you must be concerned about Reverend Moon's motivation in spending so much money on this kind of project.

I have known Reverend Moon for over 25 years, and I can say without reservation that despite the many things he does the most important aspect of his life is his deep spiritual connection to God. In my experience, his thinking and activities are always 100% focussed on how to fulfill God's will. This is his first and only priority.

Reverend Moon is unique, and even as the founder of a religion he is set apart. Throughout history, religious founders in their own lifetime have usually taught only within their own country. But in Reverend Moon's lifetime his message and missionaries have already spread to over 120 nations of all different races and creeds. Reverend Moon emphasizes that in the sight of God there are no such things as denominations or religious differences.

Rather, all of us, no matter what our religious persuasion, should work together in creating harmony and establishing the Kingdom of God on this earth. In breaking down the barriers and divisions of all sorts that exist, Reverend Moon has recognized three major obstacles to be immorality, a lack of unity among religions and, lastly, communism.

Vulnerable to corruption

Reverend Moon is very concerned about young people and their vulnerability to the moral corruption of the world. Immorality, promiscuity and a lack of clear ethics lead to attitudes of non-commitment and disrespect for other people and things. Free sex, drug abuse, child abuse, murder, vandalism and terrorism, to name a few, are products of this attitude of disrespect and non-commitment.

The numbers of divorces and unstable marriages are increasing as each generation fails to understand the value of long-lasting commitments and self-sacrifice for the sake of others. There is a breakdown of the family unit and a corresponding breakdown in society. Reverend Moon upholds a heavenly vision and educates the members of the Unification Church to live exemplary moral lives. He stresses the sanctity of marriage and the importance of the family as God's building block of society.

He wants to do his utmost toward the building of a new order for society and for our world. This is one of the reasons he founded this Seminar. Reverend Moon knows that unless the problem of immorality is abated the prospects are dismal for high quality leaders and members of society to emerge in the future. Historically immorality has been the major force contributing to the decline of great empires. It will also contribute to the demise of the Free World if it is not solved now.

Religious wars

The second obstacle I mentioned was the problem of the lack of unity, both within Christianity with its various denominations, and among religions as a whole. Throughout history, religions that

have professed the same God and even, at times, the same teachings, have found themselves persecuting and warring with each other. These religious wars continue today, and the divisions and animosities exist in many other forms as well.

Although there has been a great attempt on the part of some churches to develop the ecumenical movement, intolerance, bigotry and religious arrogance are still the basic attitudes of many people. We must realize that God is beyond denominationalism and doctrinalism. His purpose is, and always has been, to save the entire world and not merely a certain race, nation or religious group.

The mistakes and tragedies throughout history have often occurred when a certain religious or racial group has considered itself to be the only candidate to receive God's favor. As religious people, we cannot help God in the task of salvation when there is fighting and animosity among ourselves.

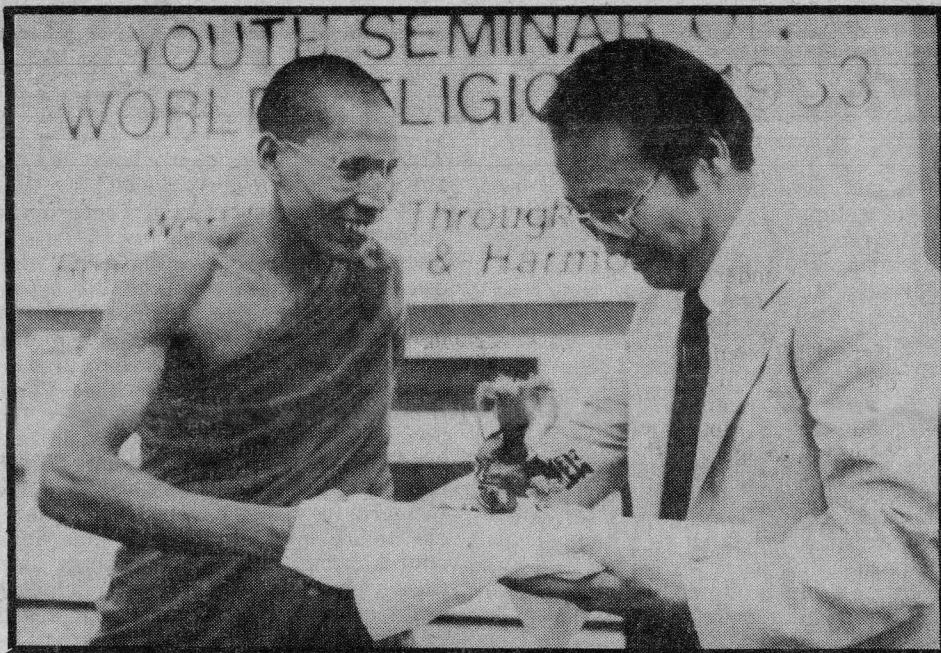
Many Christians and religious leaders who have been exposed to him agree with the ideas that Reverend Moon is propounding, but for many reasons it is sometimes difficult for them to completely support him.

Resistance to change

Sometimes they are afraid to invest too much because of the incredible standard of sacrifice that is called for in order to realize these ideals to the fullest extent. But basically, as we get older, there is an inertia or resistance to change that builds up and gets increasingly more difficult to overcome. But for younger people it is much easier to accept new ideas and respond to them with enthusiasm.

Generally speaking, as young people your outlook is fresh, and there is much less to hold you back. As open-minded people able to take initiative, you can do much to follow and advance God's Will, once you make the determination to do so. Reverend Moon does not hide the fact that for these reasons he is expecting a lot from the younger generation, such as yourselves, in order to alleviate the self-defeating divisions among religions.

The third and perhaps greatest obstacle is the forceful imposition and persuasive influence of atheistic com-



Reverend Kwak receiving a presentation from the participants at the end of the tour.

munism. The denial of God and God's goodness in the world has partially come about because of the failure of the religious community to demonstrate that they have a superior ideal which can abolish prejudice and greed and lead to true international peace.

The key in showing that it is God and not Karl Marx who is in control over human affairs is for the Free World and the religious community to be united and morally strong. The problem of atheistic communism, then, can be solved for the most part by solving the first two problems I already mentioned. One cannot merely speak out against communism without also offering an alternative point of view and demonstrating that this alternative will offer more than what atheistic communism promises.

Global impact

Over the last several years, Pope John Paul II has traveled to many countries throughout the world trying to convince the people that God and not Marxism is the master of the human soul. He has received a lot of publicity and has had a great impact. Regardless of whether you agree with his methods and exact content of his message, we still cannot deny how much impact one dedicated man can have on the global community. Imagine what kind of influence thousands of people such as yourselves could have on the world if you went out with the same fervor to solve the three problems I have just mentioned.

EVALUATIONS

At the end of the World Tour the participants spoke about their experience. These excerpts are taken from some of their evaluations.

Vered Zadok

One of the most important questions is: How can we understand somebody else's belief, if it is possible at all? By visiting mosques, we learned something about Islam, and when we visited the Hindu temples we learned about the Hindu way of life. The lectures were very important and the books were also full of knowledge. But personally I felt that the only way to touch the things is through experience. Just let yourself feel.

When we were in Italy, we walked through the streets and came to a church. I suddenly felt I wanted to pray there, so I sat down on one of the wood benches in front of Jesus' cross and prayed. I don't know if you can understand, but for me, being Jewish, the Christian Church has always been something very frightening, dark and mysterious. I liked to go to churches because they were very beautiful, but I always had some kind of strange, uncomfortable feeling. There I sat and prayed, and I saw the picture of

Jesus in front of me. I felt his heart. It was a very loving heart and I was filled with a very good feeling.

The same thing happened in Istanbul when I saw the Sufi's dance. I felt I am dancing with them. It was not physically, but something happened to me, I was inside of them. I didn't know so much about them but I felt that for a moment I was dancing with them. This also happened in some other places.

Maybe what is important is that many doors were opened and we just looked through the hole in the door and saw some small lights. Now each one of us, in his own way, can go and search and learn.

Along the way I felt almost every morning: Why me? In each country there was so much. I really want to thank all the people of the Unification Church for this big opportunity.

Jean Francois Mayor

I must confess I had a fear when applying for this seminar — and surely I was not the only one. I feared that this seminar could promote some kind of religious syncretism. Fortunately that has not been the case. I have deeply appreciated meeting strong and wonder-

The members of the Unification Church, inspired by Reverend Moon, have dedicated their lives to solving these three major obstacles in building God's Kingdom. They strive to have deep faith and to work hard for the sake of God and all people of the world. Nonetheless, Unification Church members cannot do it alone, nor can any other group by itself. It takes a unified effort from all of us to bring about God's vision.

This journey which you are about to undertake is truly an historical event. Never before have young people from so many different religious groups gathered together to travel around the world on such a quest. Please take full advantage of every opportunity offered you on this tour to study the many dimensions of the world's historical religions, their traditions and culture.

Culture and tradition are very important keys to an understanding of religion. So now you have the chance, even though brief, to discover the main sources of human history and culture in the activities of your daily schedule. It is not only by books but by actually experiencing that you most truly learn. Reverend Moon is sponsoring your journey with historical vision so that after you receive this education you can make a significant contribution to future history, to your society, your country and, furthermore, to the world.

So with God's blessing and help, study hard. I look forward to meeting you again at the end of the tour.

ful believers and at the same time open-minded people who don't think they have to sacrifice their own faith for the sake of unity. And I think this strong attachment to one's own faith is not incompatible at all with unity. Surprisingly, visiting many places of worship of various religions, we didn't experience as much division as we could have expected. We discovered the fact that we can feel more or less at home in the places of worship of other religions than our own.

And now there is a man without whom this event would not have occurred. A man who was inspired to sponsor this seminar. We all feel deeply indebted to Reverend Sun Myung Moon for giving us this unique opportunity. Listening two days ago to Reverend Kwak's speech we were impressed to know the number of projects which Reverend Moon and the Unification Church sponsor. I am sure we all have the feeling that Reverend Moon dares to do things nobody other would dare to do today.

We don't only express our gratitude to Reverend Moon, but also our admiration for his tremendous work. Before concluding, I have still someone to thank. But first let me share a personal moving experience with you:

During our orientation week in Barrytown we had a day trip to New York.

continued on p.10

By Dr. Huston Smith, Dr. Kendra Smith and John Maniatis.

YOUTH SEMINAR ON WORLD

One hundred and fifty participants from 39 countries arrived in Barrytown, New York to kick off the second annual Youth Seminar on World Religions. Such a diversity of religious traditions and cultures assembled under one roof! Some of the countries represented include Austria, Australia, Canada, Chile, Ethiopia, India, Iran, Israel, Japan, Nepal, Pakistan, Turkey, the United States, and Upper Volta. All of us, in a sense, serve as ambassadors from our native lands, eager to share our respective cultures with others. Friendships have sprung up quickly.

Professor Huston Smith, author of *The Religions of Man*, gave a series of five lectures, in which he provided an overview of the major world religions. As might be expected, some interesting discussions emerged from Prof. Smith's talks.

There were special day trips to New York City, which included a tour of the United Nations, a Tibetan Buddhist monastery in upstate New York, and a historic Shaker community, an outgrowth of Quakerism and Christian revivalism started in the late 18th century in the Berkshire hills of Massachusetts.

In a special presentation, nine Onondaga, Seneca and Mohawk men and women explained their tradition and way of life. Because of their reverence for Mother Earth, it was appropriate that their talk was held outdoors under the white pines. That evening, while gathered around a bonfire, we all took part in Native American music and dancing.

JERUSALEM

Arriving in Jerusalem, the City of Peace, one could sense eager anticipation among the participants as we entered the spiritual home for Jews, Christians, Muslims, and Baha'is.

Our first day began with a guided tour through the narrow winding streets of Old Jerusalem, passing through the distinctive Jewish, Christian, Arab and Armenian quarters. A visit to the Wailing Wall, where we observed the faithful deep in prayer and bar mitzvahs joyfully celebrated, was a moving sight. Some participants joined in worship and, as is the custom, wrote prayers and wishes on slips of paper and tucked them into the many crevices of the ancient wall.

Later that day there was an informative lecture at the Jerusalem Center for Biblical Studies by Professor Zwi Werblowsky from Hebrew University of Jerusalem that provided a focus for Jewish religion and culture. As evening fell,

some participants returned to the old city to take part in the beginning of the Muslims' Id-al-fitr feast which followed the month-long Ramadan Fast.

A trip to Jericho, situated deep in the Jordan Valley, reminded us of Israel's ancient history. Excavations show that Jericho is the oldest continually inhabited city in the world. On the shores of the nearby Jordan River we saw a number of chapels commemorating the baptism of Jesus by John the Baptist. From there we stopped at Capernaum, on the Sea of Gallilee, which was the main center of Jesus' work and teaching. Traveling on the western shore of Lake Kinneret we visited Tiberias, one of Israel's holiest cities and site of numerous churches and synagogues. At an agricultural kibbutz near Tiberias, participants got a chance to learn about an Israeli collective community, which espouses common ownership of property and means of production.

There was eager anticipation by many members of our group as our bus headed towards Bethlehem and the Church of the Nativity. Below the floor of the Basilica, participants viewed the shrine of the manger, joining other pilgrims in spontaneous spiritual song.

For Jews and Gentiles alike, a visit to Yad Vashem, a memorial to Holocaust victims, put our faith to the question. Professor Franklin Littell of Temple University and Hebrew University of Jerusalem, who is also a presidential appointee to the U.S. Holocaust Memorial Council, provided an introduction to this memorial that pays homage to the six million Jews who perished under Nazi persecution.

Our last day in Israel closed with a public program which featured Dr. Marcia Littell, Executive Director of the National Institute on the Holocaust in the U.S., Moshe Kohn, Editor of the Jerusalem Post, and Dr. Stephen Langfur, one of our tour guides, as guest speakers.

ISTANBUL

The evening of July 18 we arrived in Istanbul, the only city in the world situated on two continents, Europe and Asia.

Turkey is unique because it is the only Muslim country that is secular. We welcome religious plurality, explained Dr. Kasim Gulek, former Deputy Prime Minister of Turkey and former United Nations representative. A distinguished scholar, Dr. Gulek provided us with an informative introduction to Islamic religion and its role in world history. An

excellent slide-illustrated talk on the country's religious and cultural sites by art historian Ugar Ayyildiz gave us an appreciation of the richness and beauty of Turkey.

On July 22, seminar members were inspired by prayers for world peace and religious harmony by his All Holiness the Ecumenical Patriarch Dimitrius I, spiritual leader of the world's Greek Orthodox. In appreciation of his kind generosity, tour coordinator Joseph Bettis presented his All Holiness with a lovely book and hand-painted greeting card designed by David Alexander, an artist and group leader which was signed by all the participants.

On the eve of our departure, participants were treated to a spectacular dance performance by whirling dervishes from the Sufi or mystic branch of Islam. It was an enriching experience for all of us to see such spirituality beautifully expressed in the dancer's vivid movements.

ROME

After settling into the hotel we were ready to get to work. Dr. Francis Clark, Professor of Religious Studies at the Open University in London, presented an excellent introductory lecture, "The Coming of Christianity to Rome." He then described the significance of places we were to explore in Rome.

On Tuesday, we journeyed to Assisi, birthplace of the Catholic monk, Saint Francis. Chastity, obedience, and poverty are the three vows to which every Franciscan must adhere. We were touched by the simplicity and goodness of this famous gentle man.

On Wednesday, participants attended the Papal audience in Saint Peter's Square to see and hear Pope John Paul II. Two participants presented a bouquet of flowers to His Holiness on behalf of the Youth Seminar. A beautifully painted card signed by participants was presented to the Papal Office. Overcoming heat and the crush of crowds, many participants were impressed by the numbers of faithful gathered from countries all over the world to pay homage to the Pope.

The public program on Friday featured a panel discussion with Dr. Clark, Father Shih, Vatican representative for Chinese-speaking people, and Father Thomas Novak, communications secretary of the Curia General in Rome, on "Catholic perspectives on peace." Dr. Ray L. Hart, professor of religious studies at the University of Montana and

president of the American Academy of Religion, presented a look at major Protestant points of difference with Roman Catholicism and the Eastern Orthodox branches of Christianity.

NEW DELHI

Our first morning began with a lovely devotional Hindu prayer by Indian participant Rita Mehrotra, then introduced to the kaleidoscopic religious variety of India by Professor Cromwell Crawford of the University of Hawaii, one of the YSWR's group leaders. In addition to the indigenous religions of Hinduism, Jainism, Sikhism, and Buddhism, India is also home to millions of Muslims, Christians, Zoroastrians and Jews. Turning to Hinduism, we learned of such key ideas the periodic incarnations of Godheads, the notion of Dharma or Moral Law, and the doctrines of Karma and Reincarnation. Mr. K. K. Kuhlar of Delhi University gave an informative, slide-illustrated talk about some of Delhi's 1,376 monuments which we would soon be visiting.

The next day started with a tour of the famous Jama Masjid, the third largest mosque in the world. We watched as devout Muslims offered prayers, and some of the more adventurous of our group climbed the Mosque's imposing minaret for a spectacular view of the city. It was then a short walk to the Lal Mandir Jaina Temple. We saw Jainas performing Juja (worship) before statues of Mahavira, one which stresses the holy teaching of Ahimsa, or non-harmfulness.

We were inspired by the intoxicating chanting from the Adi Granth, the sacred text of the Sikh religion. Drawing its inspiration from both Hinduism and Islam, Sikhism was begun by the 15th-century Saint Buru Nanak.

We had a long trip ahead the next day as we set out early for the ancient city of Agra, 150 miles from Delhi, our destination: the Taj Mahal. It is not surprising that the Taj is one of the Seven Wonders of the World. We then drove to the ancient city of Mathura, important to Hindus because it is the birthplace of Lord Krishna, the eighth reincarnation of Vishnu. From there we visited the nearby city of Vrindaban, another spiritual center for Krishna devotees.

Our last day in Delhi closed with a public program attended by 150 invited guests from the local academic and religious communities. Guest speakers addressed the gathering on India's religious heritage. Mr. Khushwant Singh, a member of parliament and a distin-

EVALUATIONS

continued from p.9

In the streets of New York, there were many people in a hurry. But at the end of the day while coming back to the buses, I met at the street corner a young lady. She was a Unification Church missionary. I stopped and began to talk to her and we spoke about the Youth Seminar. And she said to me with shining eyes how much she would like to be able to attend this seminar. I don't know who this young lady was and where she came from, but she and thousands of Unificationists are working hard day after day, and their work made this Youth Seminar possible.

Reverend Moon is the mind behind this seminar. But the mind needs a body to act, and they are this body. After meeting this young Unificationist lady, I felt unworthy to participate in this seminar. I felt we don't deserve such a privilege. These hard working Unificationists who made this travel possible for us have a thousand times more right to such a privilege.

On that day, in the streets of New York, I pledged to myself never to forget this young lady and to remember her all over the world. I remember her tonight, and

she is like a symbol for those thousands of Unificationist missionaries who made this travel possible for us.

And if we think about it, I am sure that there will be in the hearts of all of us an internal flame shining in the honor of the unknown Moonie.

Jahaia Ahmed

Personally, this trip has enabled me to have a wider vision of what religion means. Born and raised in the Islamic tradition I knew very little of other religions. I was brought up to dislike especially all forms of worship in the presence of images. But through this seminar, I have been able to observe for the first time, Buddhist and Hindu worship. And I came out respecting and admiring them. The mere observance of these devout Buddhist and Hindus at worship made me believe in the value and genuineness of these religions and I now recognize their worth.

Back in Israel, I was able to participate in two other forms of worship different from mine: that's Judaism and Christianity. At the Wailing Wall in Jerusalem, I stood beside the Rabbi, watching him chanting and making a to-and-fro movement. And I tried to do as he did. I really felt something at that time.

At the Nativity in Bethlehem, I saw some Christian worshippers praying and singing at the birthplace of Jesus. May peace be upon him. Even though I don't know how to sing their songs or pray as they do I joined them and what I felt afterwards made me conclude that God can manifest himself in many different ways.

Of course, the most intense experience I had was in my own tradition: Islam. My first activity on the first morning of our stay in Jerusalem was to mark the end of the holy month of Rhamadan. This was followed by prayer at the Dome of the Rock a few meters away from Al Aksar. Seeing myself standing in front of the very rock from which we believe the holy prophet Mohammed (may peace be upon him) ascended to heaven really moved me.

Before this trip, I was told by some friends that religion is just a fallacy and a projection of human desires. But this spiritual pilgrimage has shown me that man must have a faith to live by. Wherever we visited, we were able to see men of faith deeply involved in their religious practices. And I came to agree with a Moslem saying: The lamps are different, but the light is the same.

Cromwell Crawford

The underlining experience I believe all of us had, the one lesson we learned, if it could be encapsulated in a single word, would be the word "tolerance." Tolerance not in the conventional meaning of merely putting up with someone, but rather acceptance through knowledge — knowledge of other people, their assets and their strengths, knowledge of our own limitations and our finitude.

Learning the message of tolerance on our own was in a formal sense the vision of our great benefactor, Reverend Moon. As a result of making this trip I understand what it has meant for us in expanding our vision. As far as our spiritual experiences are concerned, I would say that he is a modern-day *ashioka* (great Buddhist sage).

Joe Stein

It was particularly significant for me to go to Israel and to experience the roots of my own religious heritage. To be there as both a Jew and a Unificationist made the experience deeply rewarding. I could experience God's heart for the Jewish people and the land of Israel, both the joy and pain of its history and its present situation. I could also experience the

RELIGIONS, 1983

guished journalist and novelist, spoke on Sikhism, Dr. Kapila Vatsyayan, an internationally known art critic and scholar, explained Shaivism, or Shiva devotion, and Dr. Motilal Jotwani, Professor of Modern Indian Languages at Delhi University and our advisor while in India, spoke on Sufism.

KATHMANDU

Before we even touched ground, we were awe-struck as we caught glimpses of the vast Himalayan mountain ranges from our plan, next descending through the clouds to see the lush green Kathmandu Valley below. Banners greeting the seminar were strung across a main street and also at the entrance of the Malla Hotel where, upon our arrival, participants were presented with garlands of flowers and refreshing drinks by the hotel staff.

Nepal is unparalleled for its syncretic mixture of Hinduism, Buddhism, Shamanism, and Bon Animism; we learned the next day from Mr. Rishikesh Shaha, former Foreign Minister of Nepal and former United Nations Ambassador, in his informative talk on the cultural and religious traditions of Nepal. Mr. Shaha, who has written extensively on the peoples and politics of Nepal, explained the legends and cultic practices about the myriad of gods in this ancient land. "Be wise and compassionate, and you will be a good Buddhist, whether or not you're actually Buddhist", said Professor John Blofeld, in his excellent lecture on The Principles of Buddhism. A well known expert on China who joined our group in Kathmandu for the remainder of the trip, Professor Blofeld explained such fundamental Buddhist teachings as Dhuka, the spiritual path to attaining enlightenment, Buddhism's two pillars of Wisdom and Compassion, and the distinctions between Theravada, Newari Bajrayana (Bajrayana) and Tibetan Buddhism, the three forms of Dharma in Nepal.

The following day, one group set out for a pilgrimage to distant Lumbini, the birthplace of Buddha, located about 155 miles west of Katmandu. The holy site is a flowering garden today, just as it was when Buddha was born there over 2,500 years ago.

The final evening of our stay in Kathmandu began with a public program at the City Hall, with more than 600 invited guests, which included academics, lamas, and government officials. World Peace Through Religious Dialogue was the focus of three talks by guest

heart of Jesus and the vision of Mohamed.

I learned that unity among us as a small group representing the larger world did not come about through our common theological positions, common philosophical perspectives, or common rituals, but in our common sincerity to serve God and humanity. How we each perceived God was quite different, but that we wished to serve a higher standard of love and value beyond ourselves became apparent. I could find the spirit of God in the beauty of sincere worship and humble devotion in each of the world religions, as individuals sought to develop their highest standards of love and service. I could envision a world in the future in which the sincere love, dedication, and consecration of individuals to God would be the basis of unity in diversity.

Colette Delrue

In every country we met conflicts, wars, poverty, oppression, fear, lack of freedom.... This made me more concretely aware of the painful state of this world, and I can better feel and understand God's suffering. I also became more realistic about the process of restoration and I had to recognize that it will



Participants and staff of the world tour gather at the Unification Theological Seminary at Barrytown NY before their departure.

speakers: the Venerable Dr. Bhikshu Amritananda Mahathera, a distinguished author of Buddhism, Professor Ram Niwas Pandey, Chairman of the Nepalese History and Archeology Department at Tribhuvan University, and Professor Asha Ram Shakya, a scholar of English Language and Literature at Tribhuvan University. Cultural entertainment followed with traditional Nepalese folk dance and music by the enormously talented Laligurash Culture Group, who invited some seminar participants up on stage for a rousing finale. Dr. Joseph Bettis expressed heartfelt thanks to the Venerable Sudarshan, who did so much to make the group's stay in Kathmandu memorable.

BEIJING

Saturday began with a lecture by Professor Blofeld on Confucianism. Established more than 3,000 years ago, this religion was codified by Kung-Fu-Tze two and a half millennia ago. The sage believed that the universe was governed by an impersonal moral code (Tien Li). This moral code, explained Professor Blofeld, should be reflected in human relationships between husband and wife, parents and children, masters and servants, elderly and younger siblings, and among friends. The six virtues to be cultivated by a good Confucian are wisdom, compassion, trustworthiness, righteousness, moderation and harmony. Following Professor Blofeld's talk, we set out to the Qing Zhensi Mosque, built in

1447, and the second largest mosque in China. Strolling through the lovely courtyard gardens, we were welcomed by Mr. Chen Guant Yuan, the Chief Imam of Beijing, who explained that under communism, people have the freedom to believe or not believe in religion. Despite persecutions during the Cultural Revolution (1966-1976), Mr. Chen assured us that today as a Muslim he enjoys religious freedom.

A fitting end to our day was another eloquent lecture by Professor Blofeld on Taoism. Tao roughly translates as The Way, and according to the sixth century B.C. sage Lao Tze, it is the way of nature that receives emphasis. Humans, he taught, are part of nature, and human problems arise when we deviate from the natural order. Lao Tze's central teaching, we learned, was Wu-Wei, or no-profit-motivated (selfish) action. The great Taoist yogis pursued a somewhat reclusive path, emphasizing meditation, a natural lifestyle, the arts, and such gentle exercises as Tai-Chi-Chuan.

Driving to the western hills on Monday morning, we sang songs from our native countries, then visited the Ming Tombs. Of course no visit to China would be complete without a visit to the Great Wall, one of the seven wonders of the world begun more than 2,000 years ago and still the only man-made structure on earth that is visible to naked eye of astronauts.

SEOUL

Seoul is a modern, thriving metropolis beautifully set amidst dramatic mountains and rivers. Here we commenced the last segment of our seven-week tour of the world's major religious and cultural sites.

We were warmly welcomed by our host in Seoul, Dr. son Dae-Ho, Executive Director of the International Christian Professors Association. Happily, we were also reunited with Drs. Huston and Kendra Smith, chairpersons of the YSWR, and Mr. John Maniatis, projects coordinator, all of whom we had not seen since Barrytown.

"In Korea there are almost all the world's religions and new religions today — more than any other place in the world," quoted Dr. Phillip H. Hwang, professor of philosophy at Dongguk University in Seoul and one of the seminar's group leaders. Prof. Hwang provided participants with an informative introduction to Korea, some 4,316 years old, and a virtual "department store of religions, old and new," which include Buddhism, Confucianism, Taoism, Shamanism, Christianity, and 300 varieties of new faiths. Stressing the "Koreanization" of the imported traditions, he emphasized the pervasive influence of Shamanism on all of them. Seminar members then got an apprecia-

tion of the country's religious and cultural sites in an excellent film by the Korean National Tourist Board, "Korea: Window to the Orient," followed by a question and answer period conducted by Prof. Hwang.

We visited the 38th Parallel, or demilitarized zone, between South Korea and communist North Korea, established since the 1950-53 Korean War. A South Korean army officer told seminar members about the ever-present danger posed by the communist north. The group was also taken to view one of three underground tunnels discovered between 1974-78 which, the officer explained, was bored by the communists for the purpose of a future invasion of the south. In addition to a government-produced film, participants were struck by the paradox of such a beautiful and tranquil valley being the locus of such intense tensions.

Thursday morning the entire group set out for a Korean Folk Village, which was erected in 1973 and includes aspects of almost everything uniquely Korean from days gone by. The afternoon was devoted to visits with local families. Some of us were fortunate enough to be invited by the Venerable Jin Wol, a Buddhist monk and fellow participant, to visit his temple. Built in 1523, the Hwa Gae Sa Temple and monastic complex is located just outside of Seoul in a beautifully wooded hill. Sampling traditional hospitality, we were shown the lovely temple, meditation hall, and rich-sounding bell, formally welcomed by Mr. Wonser Park, president of the laypersons associated with the monastery, and graciously served a fine Korean vegetarian meal.

Unificationism was Friday morning's topic. Dr. Young Whi Kim, former president of the Unification Church in Korea and currently president of the Church in Europe, gave two lectures, the first dealing with Unification doctrines of God, and the second with Man.

The Reverend Chung Hwan Kwak then discussed the structure and activities of the Church. Reverend Kwak is one of the closest disciples of Reverend Sun Myung Moon.

As some of us prepared for Saturday evening's talent show, many of us spent the morning wandering through Seoul's labyrinth of underground shopping malls in search of the perfect gift for the family members back home who we've missed over these two months. The afternoon was given over to an evaluation process. As the seminar is relatively new and still a pioneering effort towards interreligious dialogue and harmony, the sponsors and coordinators of the program are most eager to receive con-

continued on p.23

take quite a while before the establishment of God's Kingdom everywhere on this earth. But, in my heart, my determination, my commitment, and my desire to contribute to the building of the Kingdom grew considerably this summer. I feel that wherever I am, I want to love more deeply and to take more responsibility internally for the people around me.

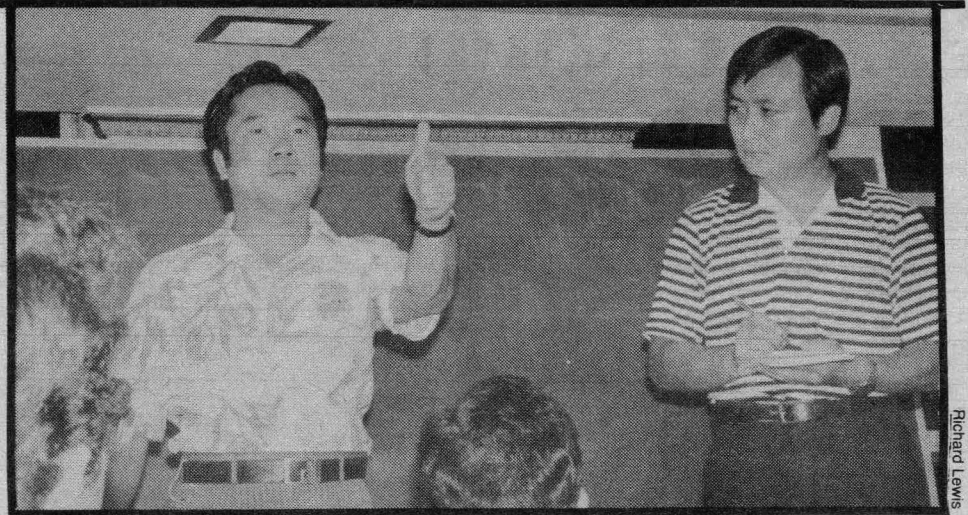
Sara Blum

I was moved by visiting sites where holy figures were born or had lived. One such a place was the monastery of St. Francis of Assisi. This beautiful building was filled with paintings conveying the pure heart of St. Francis. When St. Francis took off his robe and gave it to his father, he said, "Heavenly Father," and for the first time understood that his Father in Heaven was his true father, and not his physical father.

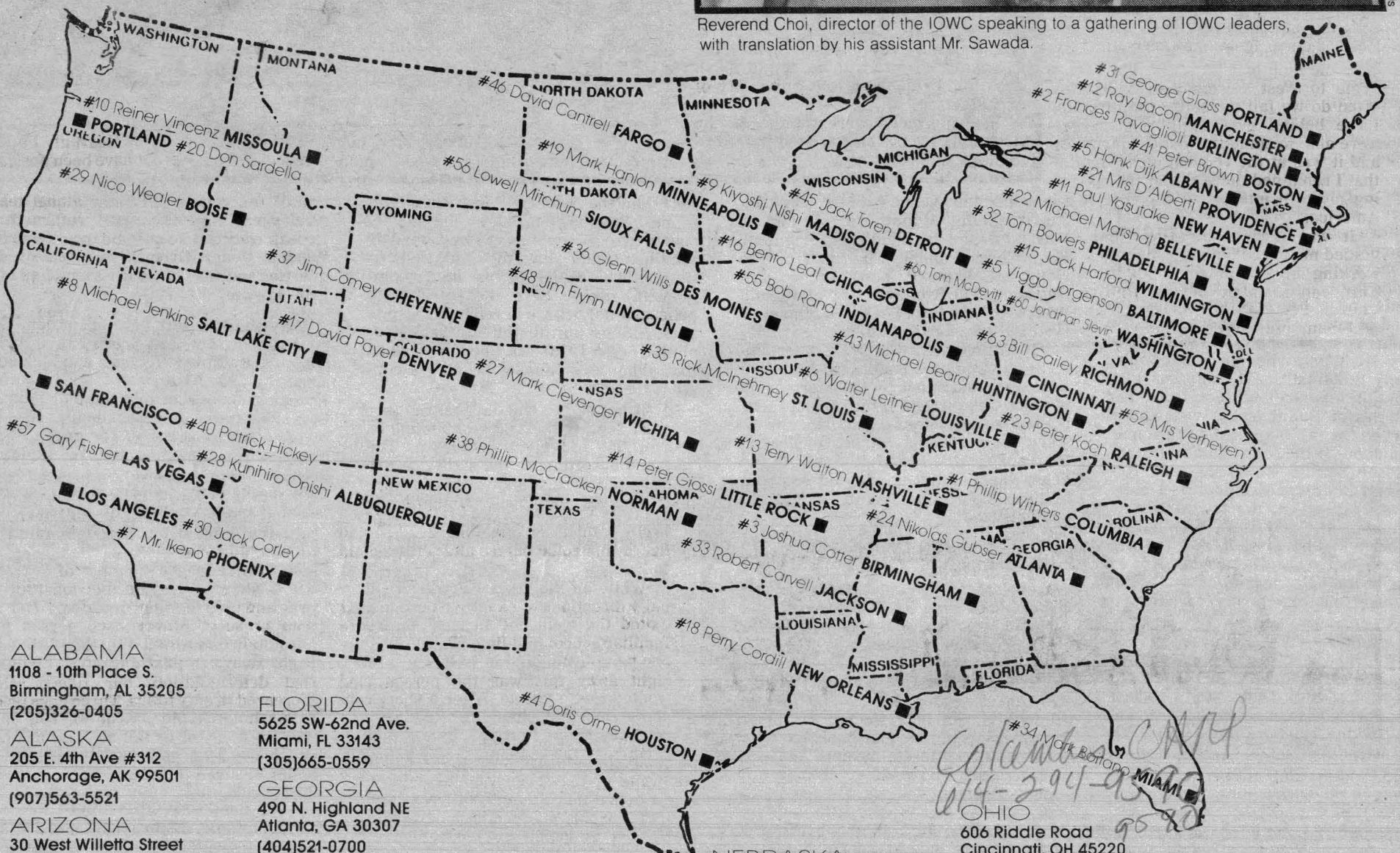
The place where Krishna was born in India, and Buddha's birthplace in Lumbini, Nepal, were unforgettable. The trip to Lumbini — amid the most beautiful wild mountains with green rice fields and bridges and lots of water and people — elevated my spirit to gratitude for God.

IOWC

There are now 50 teams on the International One World Crusade. The map indicates where they are in October and the name of the team leader. You can obtain information about the IOWC activities in your area by contacting the state leader at the church centers listed below. For more information, contact the IOWC National Office at 4 West 43rd Street, New York NY 10036. (212)997-0050.



Reverend Choi, director of the IOWC speaking to a gathering of IOWC leaders, with translation by his assistant Mr. Sawada.



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)665-0559

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

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

IDAHO
1524 W. Hays St.
Boise, ID 83702
(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
123 W. Chautauqua St.
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
669 Chicago Blvd.
Detroit, MI 48202
(313)869-6161

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

MISSISSIPPI
1537 West Capital
Jackson, MS 39203
(601)969-1208

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

MONTANA
420 East Broadway
Missoula, MT 59801
(406)721-6445

NEBRASKA
1035 South 12th Street
Lincoln, NB 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
411 Columbia Dr. SE
Albuquerque, NM 87106
(505)268-6468

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

NORTH CAROLINA
4400 Rozzells Ferry Rd.
Charlotte, NC 28216
(919)821-2246

NORTH DAKOTA
1211 - 11 1/2 North
Fargo, ND 58108
(701)280-0064

Colombia, OH
614-294-9590
9080

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
458 Trinidad Orellana
Los Maestros, PR 00923
(809)727-3210

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

SOUTH CAROLINA
2120 Rosewood Drive
Columbia, SC 29205

SOUTH DAKOTA
329 N. Minnesota Ave.
Sioux Falls, SD 57102
(605)332-2404

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

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

UTAH
57 W. South Temple
Salt Lake City, UT 84101
(801)359-6238

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
1500-5th Ave.
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)632-6452

IOWC TESTIMONY

Rev. Reiner Vincenz

By Reverend Reiner Vincenz

Having been born just before World War II, my youth was greatly influenced by the war. Eighty percent of my city and its people were destroyed, and afterwards we found ourselves under communist control in what is today East Germany. Education was communist-oriented but still I pursued a soul-search as a youth leader in the Christian Lutheran church. This was a bit risky because religion was a target for persecution.

Looking back, I can only feel it was with the help of God that I was able to come to West Germany in 1956. How often do we fail to realize the directing force behind everything! My parents were able to come to West Germany too, and it was at the request of my mother that I remained there rather than pursuing my own interest to travel to South America.

It was during this time that God guided me to the Divine Principle. I was working in a company with the first European member of the Unification Church, Peter Koch. I was curious about this man, and eventually he revealed to

me what was different about himself from the other workers — Divine Principle. Through studying the Principle, I searched my soul in prayer. I wanted to find God and understand the reality of the spiritual world.

I felt responsible

I think my first prayers were very intellectual and truth-oriented. This was in 1964, and through Divine Principle I felt I had found a tool to begin a successful journey to meet God. I knew if it was true, it could change the lives of all people on the earth. I felt so responsible to God. I began to witness and to speak about the Principle at the University of Frankfurt.

In 1965 I met Reverend Moon for the first time. He traveled around the world to make special prayer places. I felt his wisdom and knowledge, but also his sentiment and love. He asked us at that time to serve in other countries, and as I had always felt a special love for the neighboring country of France I immediately volunteered to go there.

I went to France on February 26, 1966. I'll never forget my prayer with God on my moment of arrival. I felt I had to



Rev. Reiner and Barbara Vincenz at Lake Windemere, Seattle WA.

create a national foundation for our church in France, and I told God I would search as long as needed to find the first French person to accept Principle.

Without knowing the language it was very difficult, but I was guided in so many unexpected ways. My early missionary time was one of my most lonely times, but also one of the most precious in my life.

I returned to France, still searching for those who could understand the Principle. I worked at a job in the day and witnessed at night. I also did much fasting. After two years, I was finally guided to one very wonderful young man. I had finished work one evening, and was waiting in the subway station for my train to come. A voice spoke to me to board a train that was heading in the completely opposite direction. I was so tired and I really wanted to return home, but I had heard this voice before and felt I should follow.

While on the train I received spiritually directions of exactly where to go. I exited the train and headed towards a familiar school building. There was only one person standing in front and I knew right away this was the person God wanted me to talk to. After a short conversation and exchanging of addresses I returned home. I prayed for this man as I had done for so many people before in these two years, but this time my prayer was answered. He came, and wholeheartedly invested himself in understanding the Principle. From here the French family grew.

In 1969, Rev. Moon made his second trip around the world. I hadn't expected to marry for quite a while, but at that time Rev. Moon held a special blessing marriage ceremony. I married the sister of my friend Peter Koch, Barbara. There were seven other couples married simultaneously.

Journey to America

After the Blessing I felt my prayer life began to deepen and change. We returned to France, and together built up the French Unification Church. As time passed and more members came, Rev. Moon asked for Europeans to go to the United States, so we sent 100 missionaries from France. Then in 1973 Barbara and I found ourselves heading for America. For her this was a not new experience because she had joined the church in San Francisco in 1963.

I felt very close to Rev. Moon working with him in America during this time. We did 21-, 32- and 8-city tours around the country in which he was well received. This is when the IOWC's first began. From America, we traveled to the Orient. In Japan I worked with 700 young men and women. Fifty percent from the East, and fifty percent from the West.

At the end of our tour work, we were surprised to learn of plans for a rally, a very large rally with only 18 days to prepare in. It was the Yoido rally and over 1,200,000 people participated. I could see

the unlimited power of Heavenly Father, because this could not have been possible just by our own work.

At the end of 1975 our global team dispersed and we again returned to America. 1976 came and was such an amazing year in which we held two historical rallies. The first was Yankee Stadium, during which we were also organizing the newly acquired New Yorker Hotel. The second and most significant was Washington Monument. I was responsible for the Pennsylvania and Delaware region.

To me, a miracle happened during this campaign. We were supposed to fill 170 buses, but at the rate we were selling tickets, it seemed impossible. Ten days prior to September 18, we became very desperate. It was up to us. Would we give up and cancel the buses or still have the faith that through our determination victory would come?

I'll never forget the night of September 8 when our region met together to pray and give the final decision. After an hour or so of prayer, each person felt absolutely that we *must* fill the 170 buses. Right away the next day, after this unified determination, our ticket sales increased *twenty times*. Three days prior to Washington Monument we had sold out! Each one of us felt so close to God, and learned an unforgettable lesson of endurance and faith.

Appointed president

It had been twelve years since I had worked in my own native country of Germany. In December 1977, I was appointed president of the German Church. I had received so much from working directly with Rev. Moon that I determined to give to others what I had received. That year European church members came together in England to begin practicing home church which is our way of serving and investing in the communities to bring God's spirit. I was responsible for North London and the surrounding cities.

Through my years in the church I have continually felt God's guidance and love for people of all races and denominations. Though it has been 19 years, the time passed so quickly and I have seen many of Rev. Moon's ideas and plans materialize, but in this year of 1983 we can see so clearly that there is still a need for change in our world to one in which God is at the center.

Because of this, our church has again initiated the I.O.W.C. The beginning of this year I made immediate preparations to receive the brothers and sisters to create the first new teams. That was seven months ago and now there are fifty such teams. In our seven months, it has been an honor to travel around this great country to proclaim a message. I firmly believe that through Divine Principle we can save this world. It takes some sacrifice, but it is the most fulfilling life I could ever ask for, and I am very grateful for God, Rev. Moon, and all my brothers and sisters.



Dr. Mose Durst speaking at an IOWC meeting in Seattle.

IOWC in Philadelphia, PA

By Debbie Morsette

Henk Dijk's IOWC No. 5 spent three weeks in Philadelphia during September. As we were just getting our campaign underway, we heard the news that our new regional director, Mrs. Eu, would be coming for a visit.

Mrs. Eu was one of the many students who joined our church from Eu Wha University in the early 1950's. Mrs. Eu explained why Rev. Moon has sent the early Korean members to serve as regional directors in America. She said "don't expect us to be perfect, we are not; but because we have been working with Reverend Moon for 30 years and more we can recognize more clearly what is the right or wrong way to go."

She said Western thinking is too analytical and theoretical. Mrs. Eu then told us that this is the time to proclaim Reverend Moon's mission to the American people. She said even if there is opposition, finally people will be able to decide for themselves. We all felt the spirit of Reverend Moon through Mrs. Eu's deep guidance and the warmth and seriousness of her nature.

One of the highlights of our campaign was participating in a rally protesting the KAL shooting of 269 people. Mr. Henk Dijk spoke at the rally and he pointed out that people should listen to

what Reverend Moon has to say because the world is facing so many problems and they cannot find solutions anywhere else. He said now is the time when we need to look to God for answers even if He shows us in ways that we do not expect.

We returned to Philadelphia with renewed determination to bring God's message to this city. We began full-scale preparation for President Durst's speech, distributing pamphlets and inviting people to find out for themselves what Reverend Moon and the Unification Church really stand for. Dr. Durst's speech was well-received by all the guests who attended.

Our final Sunday we visited some of the historic sites of Philadelphia, the Liberty Bell and Independence Hall. Henk Dijk felt strongly the need for us to connect with the roots of American history here in this city. He pointed out that many of the revolutionary heroes were common people, but because of the time they were living in and the vision they held, they were able to become people who led others to a new way of life.

As we viewed the Declaration of Independence, and the portraits of the Founding Fathers, I was keenly aware that we are now the history makers and what we can envision and accomplish will affect the future of America and the world.



IOWC Commander Joshua Cotter leading a World Peace Rally.

IOWC in Atlanta, Georgia

By Joshua Cotter

IOWC No. 3 is on the move, blazing that righteous trail in the heart of Gospel Country, the Deep South! (If you listen closely, you'll swear there's just a twinge of southern in those Yankee accents now.)

Atlanta, Georgia, home of Martin Luther King, home of the braves, and city of the Phoenix (Atlanta was burned to the ground twice, but she's risen out of the ashes to become the south's greatest city). The month of August was a "hot" one for our team. I remember, having just inherited this wonderful conglomeration of brothers and sisters — some New Hope Singers — and wondering what

God had in store for us in the coming months and years.

Well, God certainly didn't waste any time (amen!). It seems to me there is at least one "guardian angel" for us in each city. Atlanta is blessed to have Reverend You, new state leader Bob Mason and Ms. Betty Lancaster, one of the original members of our Church in America and a lady of great spirit and enthusiasm. She works with the Church-sponsored National Council for Church and Social Action as the Atlanta chairman.

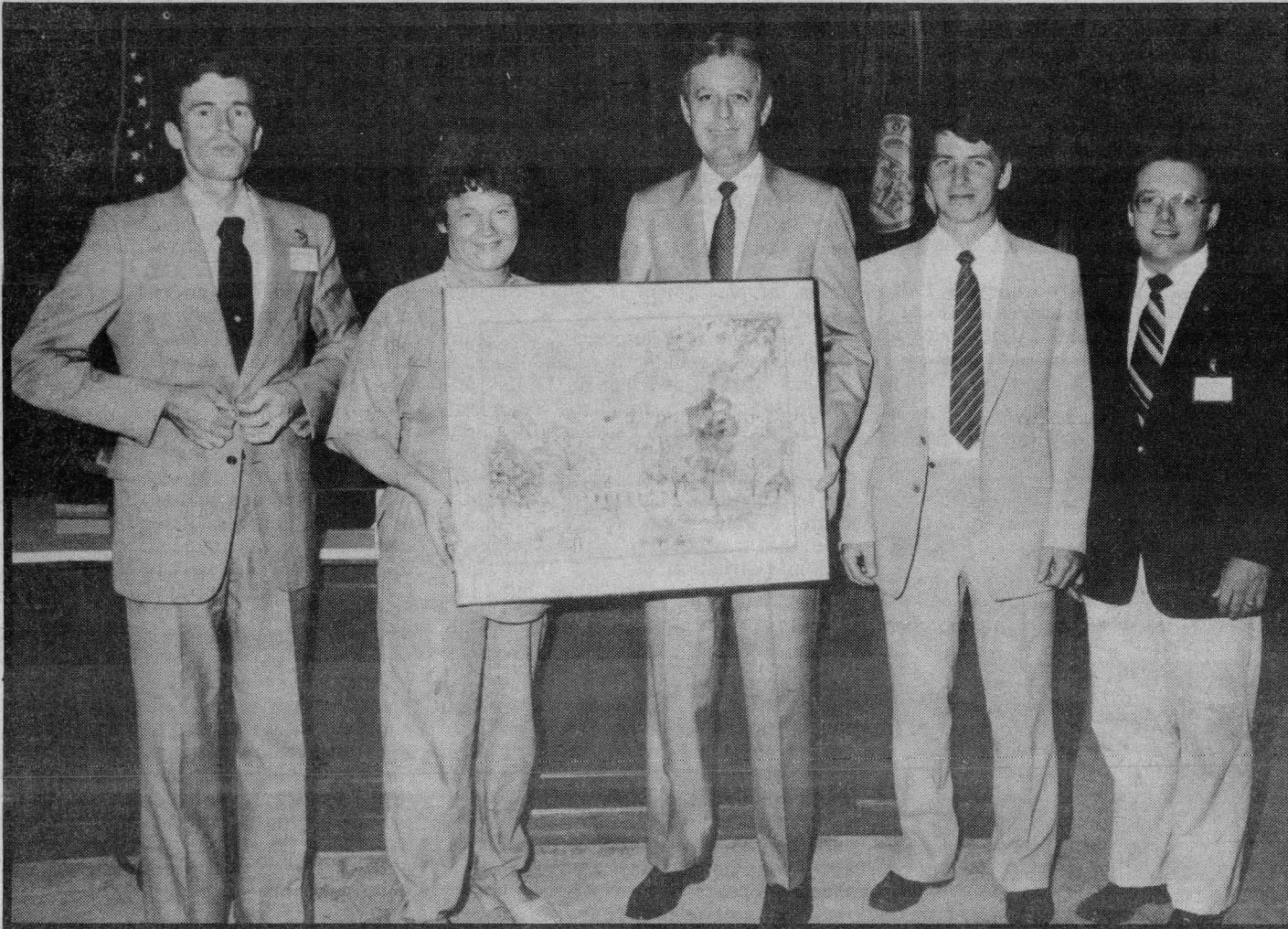
Through Betty we met and held joint services with the Reverend Gabriel Hardeman of the Turner Monumental A.M.E. Church. Rev. Hardeman took us in as his own children. His congregation had never seen an "international gospel choir" quite like the New Hope Singers. Our choir performed and I preached the message of Unificationism at several Atlanta churches, including Rev. Hardeman's, where we presented an hour-long concert of gospel, original and international music on August 28.

Our public talk was held at the Martin Luther King Community Center on August 26. Many of us felt the presence of Dr. King throughout our stay. As a result of the talk, seven guests signed up for weekend workshop. During our stay, we presented Georgia Governor Harris and Atlanta Mayor Andrew Young with original paintings by Mrs. Doreen di Novo.

On September 1 we joined State Leader John King in Nashville, Tennessee, city of music and great universities, and home of one Farly Alexander — Unification Church member, businessman and official "guardian angel" of the IOWC.

There we held our first "International Night" on September 21 at John King's center. We featured costumes, authentic cuisine, and entertainment from around the world. The event (originally inspired by Mr. Alexander) brought an unprecedented number of guests including the president of Nashville Technological Institute, a doctor of radiology at Vanderbilt, two Baptist ministers, nationally known painter, and other members of the community. The event drew coverage from the local TV station as well.

Corner table witnessing and rallies have been the daily diet of this team, and we're determined to be the first team to double our membership! Y'all take care now, y'hear!



From left, Frank Davies, the artist Doreen Di Novo, Gov. Frank Harris of Georgia, IOWC Commander Joshua Cotter, and State Director Bob Mason presenting an original painting of the Georgia Statehouse at the Governor's office.

IOWC in Oklahoma

By Deborah Vazquez

The IOWC team led by Reverend Doris Orme ended its crusade in Oklahoma City with a presentation at the Skirvin Plaza Hotel. The talk was held in the Grand Ballroom with its ornate carvings, tall pillars and crystal chandeliers. Nick Kernan was the M.C., and the opening remarks were from the new state director, Kim Dadachanji.

Reverend Orme spoke on "God and the Future of America." She began by asking all to join her in prayer. The following is an excerpt of her speech.

Christianity is asleep in this nation. The tyranny of communism is spreading its ugly web throughout the world and in this nation. Christianity must stand for God in this hour. It does not matter to God that you are Jewish, Catholic, Protestant, Muslim or Buddhist. What matters to God is whether you "love one another as I have loved you." Remember, God so loved the world that He gave His only begotten son.

It is easy to forget to sacrifice for the world. So many Christians are complacent. Do you think you have God in a church? I have news for you. God is not

in church. God is on the front line where people are suffering. Where people are dying. Where people are in the gutter. Do you think God is in the beautiful churches, sitting in the pews? No, God is on the front line where they are killing people. Like Vietnam, Cambodia. Christianity has to wake up to realize that if it does not unite in this hour it will go down. And Christians will suffer if they fail God.

Reverend Moon received revelation that America is in danger, war could come in three years. Go out into the street, go crazy for God. Tell the people to repent to God and ask God to save our nation. We are the IOWC, we are like Paul Revere. We are crying out to the entire United States. This nation has been benevolent to all nations. It has come to the rescue of Europe twice. American people have a great heart. If they demonstrate this heart they can bring about world peace and world unity. It may appear small. It is the atom bomb. It is love! Let America stand up for truth in this hour.

After her message she sang a few selections ending, to great acclaim, with a powerful rendition of "Oklahoma."

The first week of our arrival Reverend



Orme had interviews with two of Oklahoma's top daily newspapers. Perry White (editor of the Oklahoma Daily) titled the article "Unification Activities Rise".

There was a lot of feedback from the article and those who were curious came to our Norman center to see what we were about. The International One World Crusade also reached the Capitol Building of Oklahoma. Reverend Orme had meetings and interviews with some

of the top government officials. The message to each of them was clear: America is in a crisis. We are the catalysts to unite Christians throughout the United States.

She asked each one for their prayers and support for our work. The Lieutenant Governor Spencer Bernard said: "I have been to many foreign countries. I have lived in Korea and Japan, and I know that America is the symbol of freedom. It should carry that torch of freedom. Without America there is no hope."



At Dr. Durst's speaking engagement in Philadelphia, from left, Dr. Isma'il al Faruqi, Jahan Shahi, Dr. Durst and Dr. Henry Thompson.



Pauline Verheyen and Henk Dijk, both directors of IOWC, welcoming a guest with Dr. Durst.

Dr. Durst speaks in PA

By Richard Walker

The Unification Church of Philadelphia is growing and moving forward in many exciting ways. We recently opened the "Unification Learning Center" downtown on Walnut Street, in a fashionable area known as Rittenhouse Square. Every day people drop in to read or watch videotapes about our movement and teachings; we hold nightly programs there as well, with entertainment and a live lecture.

In July we welcomed our new state director, Jahan Shahi, who just completed three years of seminary education

at the Unification Theological Seminary. His enthusiasm and sincerity enable him to relate effectively with ministers, professors, students and people from all walks of life.

During the first three weeks of September we hosted the IOWC team led by the Dutch national leader, Henk Dijk. Highlighting their stay was a speech given by Dr. Durst at the elegant Warwick Hotel. We all worked hard to distribute leaflets and invite many people to attend. On Thursday, September 15, almost 80 people gathered for the special event.

We began by showing the film "People

of the Quest," a beautiful documentary highlighting Reverend Moon's work around the world. Following that, there was a variety of live entertainment. One sister sang a beautiful classical piece by Schubert, with piano accompaniment. Mike Marshall's IOWC team came from Delaware to join us, and they brought their dynamic, five-man "Go World Band" to play four of their original pieces.

Dr. Durst then spoke on "Unificationism: Images of the Future." His presentation was very captivating; his tone at times serious, at times humorous. The audience was uplifted by his hope and his message — namely, that we can create a world without conflict as we learn to solve the conflict within ourselves.

Among the guests were Dr. Henry Thompson of the Unification Theological

Seminary and Dr. Isma'il al Faruqui of Temple University. One woman, an 86-year-old native of Philadelphia, had met the Unification Church in New York City over seven years ago. She traveled more than an hour each way to hear the speech, which she said she "wouldn't miss for the world."

Another guest, an art student who had skipped classes that evening, was heard to say: "School will always be there, but Dr. Durst doesn't come to Philadelphia every day!"

After the speech, Dr. Durst visited the church center and updated us on some of the projects he is working on. We are very grateful that he could come to support our efforts to bring God's message to Philadelphia.

IOWC in Minneapolis

By Doug Burton and Annie Aldan Gagne

On September 15, in the wake of the Korean jet massacre, IOWC #36 and Minneapolis Unificationists joined a broad coalition and took to the streets in song, sermon and shouts to signal a long-overdue resurgence of patriotism.

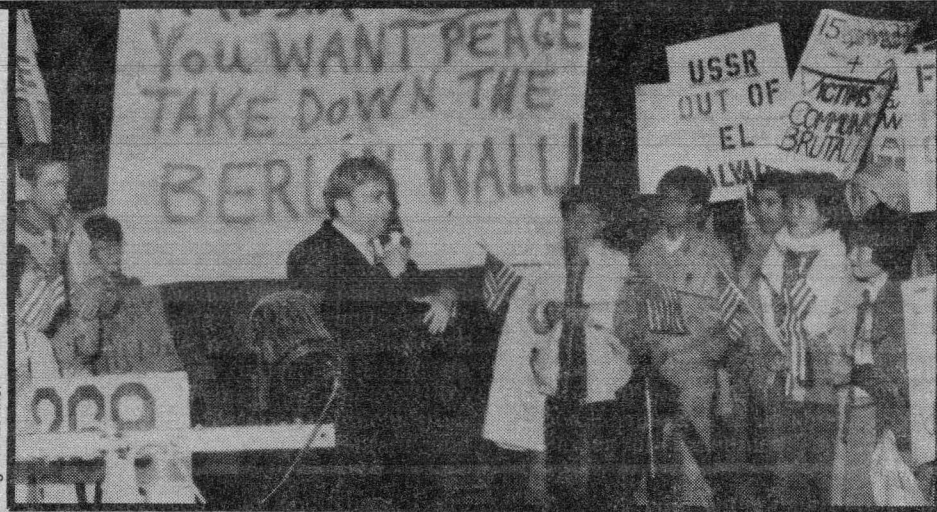
The setting was a leftist-inspired rally to protest President Reagan's Central American policy, keyed by Mayor Donald Fraser. Fraser's rally was organized by a group called Clergy and Laity Concerned and a group of left-sympathetic groups who had marched 10 blocks through downtown Minneapolis before arriving on the steps of the Federal Building. Once there, they had planned to make angry demands for removal of U.S. aid to El Salvador.

Such performances are considered par for the course in liberal-chic Minneapolis, but this time observers were astonished by a large, enthusiastic counter-demonstration already implanted on the Federal Building steps as the anti-Reaganites approached.

Both clergy and laity were visibly concerned when the 300 flag-waving counter-demonstrators simply moved across the street and remained on the scene brandishing their anti-Communist placards and chanting "Communism NO! Atheism NO!" and "No more lies!"

One policeman on the scene observed that he hadn't seen this much opposition to a leftist rally in his 41 years on the force. How did patriotic conservatives gather so many and so fast?

Our rally began on the Federal Building steps an hour before the leftist



Dr. Joseph Ioffe, a Russian professor, addressing a rally protesting Communist atrocities.

demonstration was to take place. The atmosphere was exciting! Two other IOWC's from our region were there as well as many families from different ethnic groups. Everyone carried an American flag or posters protesting the Soviet occupation in the captive nations worldwide or protesting the KAL massacre.

Minnesota State Representative Kenneth J. McDonald, a Korean War veteran, was the master of ceremonies. Rep. McDonald stirred the hearts of the rally participants in his tearful introduction for the purpose of the rally and on how the deaths of the KAL massacre would not be in vain. Two ministers from the Bread of Life Ministry gave the opening prayer and the memorial service.

The principal speakers for our rally were Dr. Joseph Ioffe, a Russian professor of Political Science and a former Marxist, Reverend Sung Soo Lee, and Keith Johnson, Chairman of the American Patriotic Coalition of Minneapolis. Each gave an equally inspiring speech, moving the rally participants to continual cheers and clapping.

After the speeches some participants

who had escaped from Communist countries gave short testimonies of their experiences. This was one of the most moving points of the rally. Everyone could feel how much our brothers and sisters in the captive nations suffer and how grateful we should be to have the freedom we have here in America.

When our rally on the steps concluded officially (the police asked us to vacate the steps for the leftist groups to hold their rally), we gathered right across the street and sang patriotic songs and chanted pro-U.S. and anti-Communist slogans.

Although the leftist rally had 600 people and our rally had close to 300, the St. Paul daily reported that our group had the "tactical advantage," since many of their participants listened to us instead of their speakers. Their rally ended immediately after the speeches were given and their participants quickly and quietly left.

A reception held for the various anti-Communist leaders following our rally was marked by plans for future projects. Everyone was so inspired!

After an all-night drive that night to

Minnp. crime prevention

By Doug Burton

The most valuable citizen is often the 'nosey neighbor' who watches his neighbor's property, Minneapolis Police Chief Anthony Bouza told a neighborhood gathering at the Minneapolis Unification Church residence on September 19, 1983.

Chief Bouza gave a short talk on the problems and perspectives of law enforcement in Minneapolis and answered questions on such topics as crime reporting, minority police recruitment and police personnel policies.

The Chief thanked the 28 local residents and 20 Unificationists who had responded enthusiastically to the neighbors' meeting to discuss the neighborhood watch program. Such meetings promote a sense of "neighborliness," he said, which greatly helps police locate and respond to crime problems. IOWC #36 and the Minneapolis Church sponsored the meeting.

Madison, Wisconsin, we gathered at the University of Wisconsin on September 16, to help support our brothers and sisters with their rally. That was also a tremendous success! In fact, many onlookers cheered us on when they saw what we were protesting.

It is sad to have to add 269 more victims to the 150-million-person Soviet death-list, but we hope and pray that the KAL massacre can move the Free-World citizens to unite and stand up boldly and righteously in defense of true democracy around the world. Our IOWC #36 is determined to do this!

HOME CHURCH Mouse hole led to my K. of Heaven

By Ron Smithwick

"Home Church is our Land of Settlement, is the theme for our Church in 1983." Many times that particular speech of Rev. Moon has given me the courage to go and be the pilgrim and settler in my area. Even as I write this, I can remember in late 1981, I was sent to Rev. Won Pil Kim because I had reached a point in my church life where I didn't know which way to turn. I wasn't sure about myself.

During that time with Rev. Kim I began to experience true love. Rev. Kim would talk about Home Church, about the Kingdom of Heaven and how it will be realized in Home Church — about how love can be found in doing Home Church, how each person doing Home Church can become the messiah for their area, showing brothers and sisters the way to God. Many nights I couldn't sleep, being consumed with the idea of Home Church.

Reverend Kim would come by and visit me at work. Every time I saw him, I thought about Home Church. Many early mornings I would sit under Reverend Moon's picture on the 4th Floor of the World Mission Center, reading his speeches on Home Church. Every night when I came home, I would read the 1982 God's Day speech. Sometimes I was so tired, I would just look at the title: Victory of Home Church.

I visit my first area

In August of 1982, I started work with John Hessel, and he made sure that we all found a home church area. My area, when I first saw it, looked so peaceful and quiet — a nice middle-class neighborhood. Clean streets, everyone with a backyard, hard-working husbands, and happy housewives with a church nearby.

I was on crutches at the time, so I pulled myself up to the neighborhood church, which was in the middle of the block, and approached the minister. I introduced myself as a member of the

Unification Church. He just looked at me and said, "We don't allow blacks here."

There was a group of boys standing near us. When they heard what the minister said they picked up rocks and bottles and began to throw them at me. It seemed like the whole area just exploded. As I limped down the street trying to get away, people came out of their houses cursing and throwing garbage at me.

That evening I sat in front of our house and cried. Some of my brothers and sisters wanted to get the police after them. I declined because as I sat and cried I realized that I wasn't crying for myself. I was crying because of the sin that had imprisoned my brothers and sisters. I asked Heavenly Father to forgive them. I asked our church members to pray for them. "There but for the grace of God go I." How could I get mad at them, when it is fallen nature of man that is responsible? That night I prayed until morning service, determined to offer their sins to Heavenly Father.

'God told me'

I was given a new area closer to the house. This time I went ready for anything. The first thing I did was a prayer walk; I anointed each block and claimed it in the name of God. Then I went to seek out the churches and their spiritual leaders.

I found myself standing in front of a small church called the "Lighthouse Church of Christ." I went in. A service was taking place. As I sat down, I noticed a hole near the base of the wall and a small mouse going into it. When the service was over, the people went downstairs, so I went next door to the hardware store and bought some plaster and fixed the wall.

A little girl saw me and went and told the pastor. He looked at it asked me why I did it. "God told me to fix it," was my reply. From that we began to talk about Heavenly Father. The pastor invited me to come next Sunday and give a brief testimony. So I gave my testimony; then

he asked me to come back and give next Sunday's sermon.

I was stunned to be there. The men in my family are all ministers, yet I hadn't wanted to go in that direction, and here I found myself speaking to this group of people. The congregation invited me to visit their homes and speak about Divine Principle. They just opened their hearts to me. When I asked if they would be interested in coming to the Home Church convention the response was amazing. We had to rent a bus; the turnout was incredible.

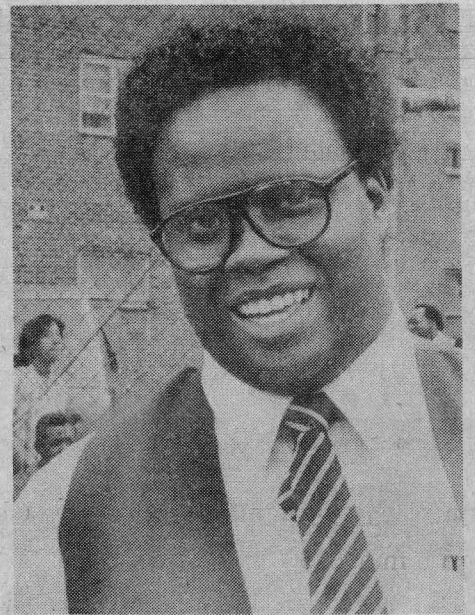
The pastor, Rev. Wills, then asked me to take over as acting pastor of Lighthouse while he took sick leave. For six weeks the responsibility of serving this church as speaker and counselor was mine. During this time Rev. Kim gave me priceless information regarding servicing the people and the church minister.

I spoke to the congregation about loving and serving their pastor. When he came back I also put this into practice. I went and cleaned his house, washed his feet and sang for him. These small things brought Rev. Wills and me closer together; he considered me as a son.

Rev. Wills then introduced me to the ministers of the other churches in my area. By repeating what I did for Rev. Wills, the homes of all these ministers (five) were soon opened to me. Each one has now studied the entire Divine Principle video lecture series.

On two occasions healings occurred. One woman had a son who constantly banged his head against the wall. I picked up the child and prayed over him. At the Home Church rally, the mother proclaimed that her son hadn't had an attack since. Another case involved a woman in a wheelchair who asked me to pray for her in the name of Rev. Moon. At the rally, she walked up to me. I didn't recognize her until Rev. Wills asked, "Do you remember this woman you prayed for?"

Recently, I've been traveling around the country speaking in churches and conventions about Rev. Moon and Divine



Ron Smithwick.

Principle. This happened because my Home Church family called their relatives and friends about me. Every place I go I am introduced as Rev. Smithwick of the Unification Church. I've been all throughout New York State, speaking on the Ideal, the Fall and Restoration. I've been to Washington, D.C., Atlanta, Greensboro, Ann Arbor, Norman, Dallas, Cincinnati, Cleveland and Philadelphia, with Houston, Los Angeles, Kansas City and many others to come.

All this has happened as a result of Home Church. I'm forever grateful for the chance to do Home Church, grateful for Rev. Kim, Peter Spoto, John Hessel and Steve Bradshaw, grateful to my family whom I love with all my heart, and grateful to BFI, an organization founded to serve the community. Please pray for our community center, track team, medical clinic and lunch program.

Finally I'm grateful to Heavenly Father and Rev. and Mrs. Moon. My love has increased many times over. I find a determination inside me that I never knew I had. In two years and one month I went from being very troubled to being on fire for Heavenly Father. Feel free to call upon me at any time to come and share my experiences with you. If you believe it, then nothing can stop you.

IOWC in North Carolina

By Jeff Bensen

Charlotte, North Carolina, is the site of the newest Unification Church and video center. At the direction of Reverend Choi, members of IOWC team No. 33 spent the entire month of August and part of September pioneering this new city.

Ever since the beginning of the Unification Church's work in North Carolina, the main center has been in Raleigh, the capital city located in the central part of the state. Charlotte, however, is the largest and most influential city and has been without a center for a number of years.

Team No. 33 is made up of members from various businesses and performing arts groups from New York. Under the guidance of Reverend Joon Hyung Pak, the team is commanded by Robert Carvell and has been on the crusade trail since July 1. After spending one month in Baltimore, the team went to North Carolina.

The original plan was to work out of the existing center in Raleigh, but we set out for a one-week expedition to fund-raise in Charlotte. The events which led to the change of direction to work in Charlotte instead of Raleigh are quite interesting and reflect the way Heavenly Father works.

Toward the end of our week in Charlotte, Reverend Choi's office called the center in Raleigh and said he would be passing through Charlotte the next day

and would like to visit with the members there. Nobody but the Raleigh center knew we were even there, yet still Reverend Choi felt the need to speak to us.

Home of Billy Graham

Upon his arrival in Charlotte, he looked the city over, learned a little of its history and heritage (it is both the birthplace of Billy Graham and the home of the Praise The Lord Club) and decided we should stay an extended period of time to do pioneer witnessing and start a center.

We all felt this to be God's will, so we began a late night prayer vigil to pray for the city as well as find a center to work from. The first few weeks were spent at a campground outside the city; we commuted every day to our corner tables. Finally on the 21st day of prayer, Robert Carvell and the new state director, John Wilts, were able to find a new center as well as an office to use for a video center.

The center is a beautiful house with a large yard and swimming pool, which could be used as a workshop site on weekends. The video center is located across the street from a community college near downtown. Both places are ideal for our purposes. The television and radio stations responded with very objective coverage of our work.

Charlotte has a lot of potential and now there is a good beginning for IOWC teams in the future.



Above, members of IOWC #33 in the campsite they lived in for three weeks and, below, the new state center in Charlotte, NC.



LISTING OF AVAILABLE VIDEO TAPES

The following is a list of video tapes about various aspects of the Unification Movement that are available for purchase. The abbreviations used are:

- NFF • New Future Films
- NVVC • New Vision Video Center
- ED • Education Department
- IRFF • International Relief Friendship Foundation
- FLF • Freedom Leadership Foundation
- CARP • Collegiate Assoc. for the Research of Principles

- | | |
|--|---|
| <p>1. DAY OF HOPE TOUR 1974
(Madison Square Garden Rally)
(NFF) 30 min. \$25</p> <p>2. INTERNATIONAL WEDDING OF 1800 COUPLES
(NFF) 30 min. \$25</p> <p>3. WORLD RALLY FOR KOREAN FREEDOM (NFF) 20 min. \$25</p> <p>4. FOURTH ICUS CONFERENCE, NEW YORK (NFF) 20 min. \$25</p> <p>5. YANKEE STADIUM RALLY
(NFF) 30 min. \$25</p> <p>6. WASHINGTON MONUMENT RALLY (NFF) 38 min. \$25</p> <p>7. VICTORY IN 1976
(NFF) 33 min. \$25</p> <p>8. REVEREND MOON IN AMERICA
(NFF) 60 min. \$25</p> <p>9. SIXTH ICUS, SAN FRANCISCO
(NFF) 20 min. \$25</p> <p>10. TRUE FAMILY 1977
(NFF) 33 min. \$25</p> <p>11. REVEREND MOON, THE MAN AND THE MOVEMENT
(NFF) 20 min. \$25</p> <p>12. TRUTH IS MY SWORD
(English or Spanish)
(NFF) 32 min. \$25</p> | <p>13. FREE WITHIN THESE BOUNDS
(NFF) 52 min. \$25</p> <p>14. THE NEW BRAINWASHERS
(NFF) 28 min. \$25</p> <p>15. REVEREND MOON, 60 YEARS FOR GOD AND MANKIND
(NFF) 35 min. \$25</p> <p>16. PEOPLE OF THE QUEST
(NFF) 26 min. \$75</p> <p>17. KOREAN BLESSING
(NFF) \$25</p> <p>18. 2075 COUPLES BLESSING, MADISON SQUARE GARDEN
(NFF) \$35</p> <p>19. TENTH ICUS, SEOUL KOREA
(NFF) \$25</p> <p>20. DIVINE PRINCIPLE
(Peter Spodo) (NVVC)
Set of 14 Tapes \$250</p> <p>21. DIVINE PRINCIPLE (Japanese)
(NVVC) Set of 13 Tapes \$250</p> <p>22. CURRENT EVENTS AND WORLD SITUATION (Japanese)
(NVVC) 4 Tapes \$80</p> <p>23. VICTORY OVER COMMUNISM
(Japanese) (NVVC) 8 Tapes \$160</p> <p>24. WORLDWIDE VIEW OF THE UNIFICATION CHURCH (Japanese)
(NVVC) \$20</p> |
|--|---|

- 25. DIVINE PRINCIPLE INTRODUCTION** (Portugese)
(NVVC) 2 Tapes \$40
- 26. RADICAL OPERATIONS — CUTTING AT THE HEART OF AMERICA** (FLF) \$75
- 27. DIVINE PRINCIPLE**
(Spanish, new version)
(ED) 4 Hours \$50
- 28. INTRODUCTION TO THE DIVINE PRINCIPLE** (David Hose)
(ED) 2 Tapes \$40
- 29. DIVINE PRINCIPLE**
(Various Lecturers)
(ED) 12 Tapes \$200
- 30. UNIFICATIONISM - WON HWA DO, CARP 1982 TOUR**
(CARP) 30 min. \$25
- 31. SNOWMASS - CARP WORKSHOP, ASPEN, COLORADO**
(CARP) \$25
- 32. OCEAN CHALLENGE**
(Ocean Church) 30 min. \$25
- 33. JOSHUA HOUSE**
(Children's Center in Guyana)
(IRFF) 12 min. \$15

34. IRFF THAILAND
(IRFF) 14 min. \$15

Tapes are available either directly from the Department indicated, or from:

HSA Publications,
4 West 43rd St, New York, N.Y. 10036.

ADDRESSES

New Future Films
481 8th Ave,
New York, N.Y. 10001

New Vision Video Center
714 Lexington Ave
New York, N.Y. 10022

Education Department
481 8th Ave
New York, N.Y. 10001

CARP
481 8th Ave
New York, N.Y. 10001

IRFF
2 Penn Plaza Suite 1500
New York, N.Y. 10001

Freedom Leadership Foundation
1635 Connecticut Avenue NW
Washington, DC 20009

Unforgettable Heart

Oh God,
I long for an unforgettable heart
A heart that plunges deep into the saddened souls of my brothers and sisters;
That won't give up when the going gets rough;
When it hurts to face harsh words;
A heart that lives with a bright smile of life for every precious creature;
That cries silently, like you, for your Kingdom to come.
Oh God,
Give me unforgettable eyes;
That penetrate the deepest pain;
That tenderly caress the scars and wounds from this eternal battlefield of love.
Make my hands strong, to mold the world with love for heaven.
Make my mind strict and unchanging,
to create the ideal of love a reality in my lifetime;
But most of all,
make my heart like yours,
unforgettable,
spilling over with love,
delicious, poignant love,
A person the world, mankind and Our Father will always remember....

Edy F. Iversen



is happy to announce two new visually powerful videotapes.

1. JOSHUA HOUSE Service and educational work at the orphans' center in Guyana (12 mins.) \$15
2. IRFF THAILAND. The medical team at work, the service projects in Bangkok and clothing distribution (14 mins.) \$15



2 Penn Plaza #1500
New York NY 10001
(212)564-3296



LILLIAN
NOTE
DILG

Dealing with: "Oh, that's a shame"

Dear Parents, Our Chicago center, as this paper goes to press, is anticipating its 3rd annual Parents' Conference, to take place October 22. I quote from a letter written by President Jim Broehl following the November, 1982 conference:

"...our Parents' Conference last Saturday was a complete success.

The films were extremely interesting to parents and the speakers' comments well received. Rep. Jesse White told parents that although telegrams were sent him urging him not to come, that he was there to inform parents that he was a friend of the Unification Church."

As you might know, parents had met and decided on the agenda for this conference. Dr. Frank Orland's welcoming speech set the tone for the day, that of mutual respect. His wife, Phyllis, ended the program by saying it had taken her seven years before deciding to speak out for the church, and now she urged par-

ents to do the same.

Here in Chicago we're already thinking about next year. We're grateful for God's Blessing, and we would like to offer to you the benefit of our experience in helping other regions work with parents."

If there are parents in other regions who are planning a conference, or who would like to, please take advantage of Jim Broehl's offer. He and secretary Anne Stawicki have worked long and diligently with church leaders to bring about these successful conferences. They may be reached at (312) 274-3448, the new church headquarters. Mrs. Stawicki has headed the Midwest Parents and Friends for several years and has done a noteworthy task of contacting parents and informing them of church events. That organization could serve as a model for parent groups in other regions.

In the third paragraph of Mr. Broehl's letter he refers to a parent who said she was now speaking out for the church, but it had taken her seven years to decide to do so. Last year in California Daryl Bleu, president of the parents group in the northern region, stated that it had taken him a long time to state matter of factly

to people outside the church that his son was a Unification Church member, but that after the first time it became easy to do so.

Another parent I know well has always been able to do this. I have admired her frank, open attitude since first meeting her. When someone asks about her daughter she immediately replies that she is a member of the Unification Church. If the reaction is, as many of us have experienced, "Oh, that's a shame," she says, "Oh no it isn't," and proceeds to tell why. This parent has a great deal of self esteem, and shouldn't we all?

I'm trying to say that all of us know how the general public has had the church presented to it by the media in too many instances, and by certain groups bent on undermining and discrediting the church.

This has made it difficult for many parents to come forward and speak out. We are aware of the misinformation and even lies told to the public, and it is not easy to speak out in the face of such things, especially if you feel more or less alone in a particular situation or area. But some of us have found, as Mr. Bleu did, that once you decide to do so it become easier.

After all, we all know the fickleness of public opinion, and how often it is based more on emotion and outside influence than on research and facts. Also, I hope we are aware of our own worth, and our own abilities to assess. If we feel these qualities strongly, it comes across to others, and we find that we too can speak out, matter of factly, and help to set the record straight.

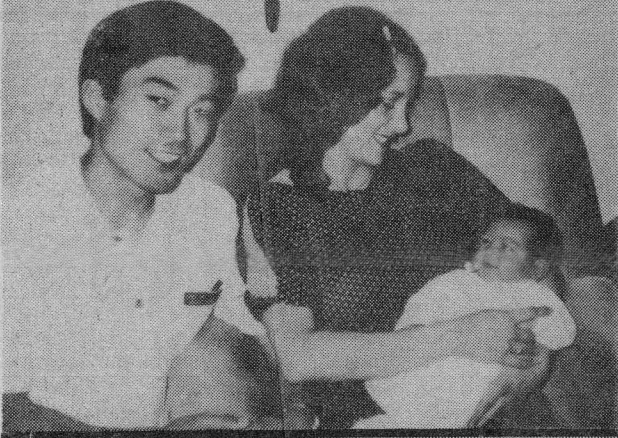
I have had the experience (as my friends so often have) of watching attitudes turn around in a few minutes when I respond to the "Oh that's a shame" with an immediate "Oh no it isn't" and follow it up with several positive statements. It's a satisfying experience. Friends have told us they are grateful to know the truth.

I look forward to seeing some of you who are nearby at the October 29 meeting in New York City at the St. Regis Sheraton Hotel. Further information may be obtained by contacting director Richard Lewis at 4 West 43rd Street (212) 997-0050.

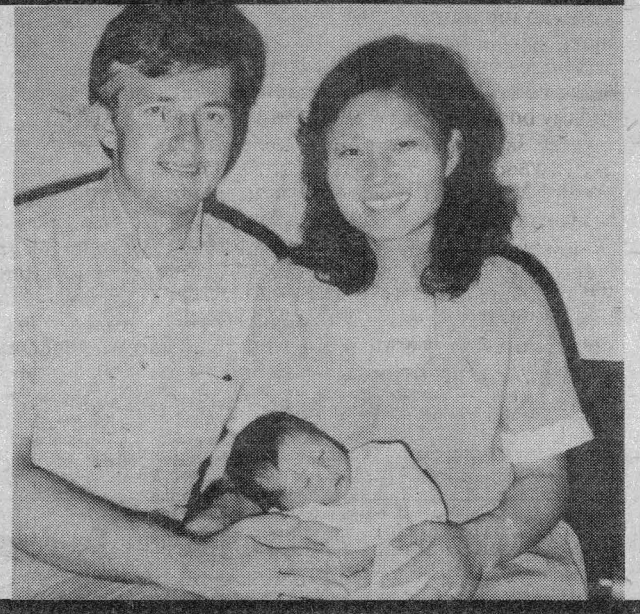
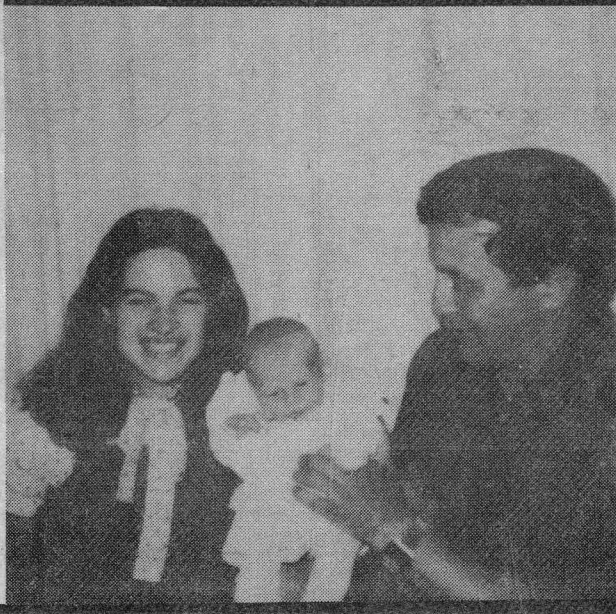
Mrs. Dilg can be contacted by writing c/o 4 West 43rd Street, New York, NY 10036

Goo Goo Goo

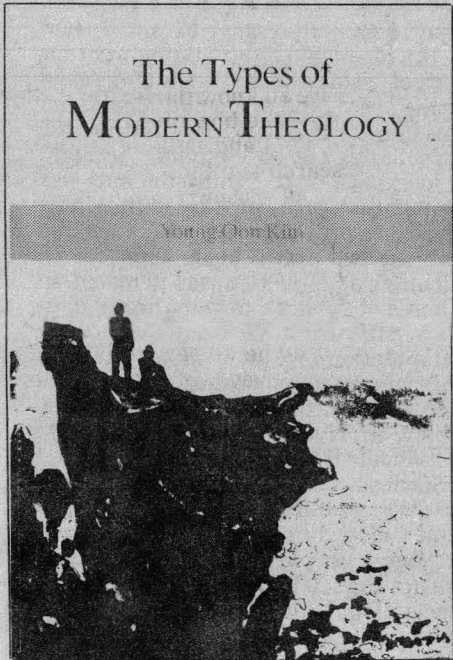
It's baby time for many families in the church. If you had one and would like to share your joy through this paper, send a photo of the parents & child with the names and birthdate to: Lynda McKenzie, 4 West 43rd Street, New York NY 10036.



Clockwise from top right: Regis & Nancy Hanna with Hanbyul and Dulbyul, born Feb 3; Peter & Antonella Perry with Joshua, born August 6; William & Misako Connery with Daryang Michael, born Sept. 6; Nathan & Debbie Loew with Young II, born June 15; Gary & Friederun Abrahams with Garyderun Zechary, born June 17; Yoshihiro & Frances Ichijo with Erika, born June 7; and Rilaw Caleb, son of Hughes & Kathryn Coman, born May 12.



An enriching overview of theology



By Richard Erlich

The Types of Modern Theology, Dr. Young Oon Kim, HSA Publications, New York, \$7.95

What do the names Hegel, Rischl, Neibuhr, Barth, Tillich, Kierkegaard, Whitehead, Panenberg, Marx, Graham, and Moon mean to you? Or, how about liberalism, neo-orthodoxy, process, existential, liberation, or utopian theology? If they do

not mean much to you except wanting to quickly get a Webster's Dictionary, try picking up Dr. Young Oon Kim's latest book, "The Types of Modern Theology."

In this concise yet thorough book, Dr. Kim reviews the major theologians of the modern age from the 17th century to the present, detailing their major ideas, writings, personal histories and the theoretical impact of their thought on the field of theology. Starting with Immanuel Kant and ending with Reverend Moon, she shows ultimately how Divine Principle speaks to us in the age of modern theology.

Theology is generally a very forbidding topic. If one even mentions words like "eschatology," it's enough to confuse and baffle any sincere, faith-loving devotee. Fortunately, Dr. Kim has such people in mind. She takes a field that can be very complex and translates it into an English everyone can understand.

Theological influences

She touches upon all the major debates of Christian theology: Is God in Christ incarnate? Is God in this world or totally separate from this world? Is the Kingdom of Heaven to be built on earth or in heaven? Answers to these questions have differed throughout the ages, according to the particular theologian and the time period he lived in. The book brings this point out so well. One can clearly see how theologians were influenced by the intricate relationships among the social conditions, the prevailing thought and the historical events happening at any given time.

As an example, she writes that many liberal theologians appeared at the turn of the twentieth century. Their major contention was that man is basically good and that society has made him evil. If society is corrected the natural goodness of man will be expressed.

When World War I broke out, theologians reacted bitterly to liberalism and its positive view of human nature. In war, man had clearly shown his basest side and appeared to be desperately in need of redemption. This led to a more conservative view of man, which formed the core idea of neo-orthodoxy.

Character insight

Dr. Kim also includes personal anecdotes from the lives of the theologians to give a more insightful flavor into their character and temperament. This helps to give shape to the influences bearing on their writings.

I highly recommend this educational, thought-provoking book. One cannot read it without considering how all these ideas apply to the Divine Principle. In fact, Dr. Kim purposely highlights the major theological issues of the modern age to show their direct relevance to the Principle.

The Divine Principle speaks to all the issues that a systematic theology should address. Given the historical context we live in now, one must ask the questions: How does a utopian theology such as Unificationism meet the concerns and plight of modern man today? What answers does it give that modern man



Dr. Young Oon Kim.

can use in the context of modern theology? How can it be utilized to highlight the various theological traditions?

In conclusion, Dr. Kim's book leaves the reader more enriched in the challenge we face in our daily lives of building the Kingdom of Heaven.

Richard Erlich is a graduate of the Unification Theological Seminary now working at National Headquarters.

Class of '85 hits the books at Barrytown

By Robin Parker

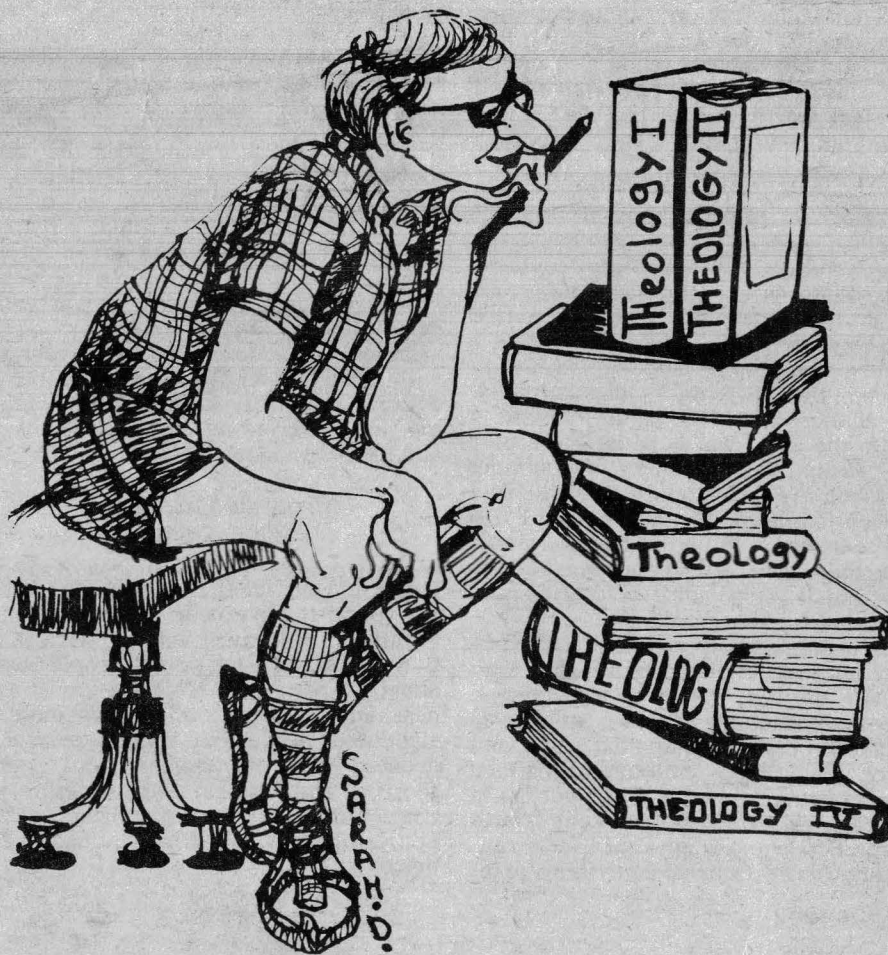
Eighteen "new wave" students arrived at the Barrytown campus of the Unification Theological Seminary on August 28. Earlier in the summer, 30 seminary candidates began a 21-day workshop and most were selected to attend UTS on a full Church scholarship.

A week-long orientation program was held for incoming Juniors, and, for the late arrivals, a 2-day workshop and welcome before registering and beginning classes. Orientation consisted of lectures on the religious commitment and essential spiritual tools needed as students: a sincere prayer life, an attitude of respect and longing for God's words, repentance and fellowship.

The Junior Class at UTS will take four core courses this trimester: Church History I, Introduction to the Pentateuch, Foundations of Philosophy, and Group Process (small group dynamics). There are many intriguing electives to choose from and a number of extra-curricular activities to become involved in, such as martial arts, choir, NSS (New Strategies Studies — a club focussed on current political issues), debate and tennis.

As an incoming Junior, I would like to share why I consider it such a special privilege to attend UTS — although my eyes are still resisting all of the reading and my body is resisting all of the sitting.

The Unification Theological Seminary was founded by Reverend Sun Myung Moon in 1975 for the purpose of educating future religious leaders. Formerly a Christian Brothers Seminary, the campus is located in the Hudson River Valley in Barrytown, New York, on 250 serenely wooded acres.



One of the most unique features of this graduate level school of religious studies is that there are only two full-time faculty members who are Unification Church members. The religious

backgrounds of the other instructional staff range from Greek Orthodoxy to Jewish to Catholic to Buddhist to Methodist and Dutch Reform. The ensuing dialogues are both stimulating and con-

fronting to already existing beliefs on both sides.

Also the Seminary is a rich and wonderful experience because of the international flavor of our student body. As we introduced ourselves, our place of birth and our undergraduate majors, I was moved to tears by the diverse backgrounds of my fellow students and the fact that all of us were called to prepare for a career of service dedicated to God.

Without a doubt, the climax of our first week at UTS was an announcement on Friday morning that Reverend Moon was coming to pay us a visit. We all joined him in the dining room and he spoke about our purpose in attending the Seminary. We are to learn more about God and his will so that we can help set the world right. He stressed that we were to study how the great leaders, philosophers and historians of the past contributed to God's providence and also how they deviated from His will.

Reverend Moon's wise guidance to us was that the way to know God intimately is to strive to have personal experiences with Him. So our lives, moment by moment, should be concerned with doing everything we can to meet God in a most personal way, and strive to use all of our resources to establish the Kingdom of Heaven on Earth.

We new students especially would like to thank our families, friends and people in our Home Church areas, whose love and prayers help us to meet the challenges of religious education and leadership training. We will do our best to meet God in a personal way here at UTS and become channels of the love, truth and goodness of God, not only in this Church, but more importantly, anywhere in the world that God needs and sends us.

Do you have a loved one who is sometimes *In a Tilt*, with a lot of **Sharp Edges**, perhaps a *Little Withdrawn*, and sometimes **Very Heavy**?

Why not end their confusion

Put them on the mailing list for the **Unification News** — see p.23 for details.

Revolution: The second time around



By Jonathan Wells

This is an excerpt of a sermon given at the Unification Theological Seminary on March 18, 1983. The transcript was made by Lucy Massengill Wells.

Fourteen years ago I was released from prison. On a sunny day in March 1969, I walked out the main gate of the U.S. Military Prison at Fort Leavenworth, Kansas. I walked to a house a mile away, where I was given a hero's welcome by a band of anti-war activists: I had just spent a total of a year and a half in prison for refusing to cooperate with the U.S. Army during the Vietnam War.

Actually, I think my education as a radical had begun about fifteen years before. I remember the early Fifties, when Senator Joe McCarthy created an atmosphere of intolerance in which many innocent people were persecuted for allegedly being communist agents. But McCarthyism backfired: Americans have always, eventually, tended to sympathize with persecuted, idealistic minorities.

And then there were the "peaceniks" — small bands of dedicated protestors who refused to cooperate with air-raid drills in order to draw attention to the fact that the world seemed headed toward nuclear war. There weren't many of them, and they were ridiculed as "kooks" by the news media, but their influence was greater than their numbers.

And there was the civil rights movement — courageous people, mostly black but some of them white, who suffered beatings, jail and even death to protest racial segregation. I'll never forget the pictures of civil rights marchers being attacked by police dogs, cattle prods and fire hoses.

Uneasiness

In 1960 I went to college. In those days, college students were not particularly idealistic. We were concerned mainly with rather ordinary things like grades and good careers. But there was a certain amount of uneasiness and dissatisfaction. I was sufficiently dissatisfied to take a year off from school in 1963.

In August 1963, I happened to be in Washington when a quarter of a million people assembled at the Washington Monument and heard Martin Luther King give his "I Have A Dream" speech. Although I had been hearing about the civil rights movement for years, I had never before had any direct contact with it. But I remember being deeply moved by the peaceful, disciplined groups of seasoned activists, carrying banners with the names of famous civil rights battlegrounds, assembling with dignity and determination at that rally.

A second thing that happened to me while I was away from college was that I was drafted. In those days, able-bodied males had to stay in school to keep their student deferments, and I had lost mine

when I took the year off. In April 1964, I received a draft notice. Some people urged me to try to get out of serving, not for idealistic reasons but for reasons of convenience; but I felt that it was my duty to serve my country, so I became a soldier. I had been in the Army almost a year before the United States started bombing North Vietnam in 1965, an event which marked the beginning of massive escalation as well as the explosive emergence of the anti-war movement.

I wasn't convinced

I was stationed in Germany in 1965, and for several months I agreed with American policy in Vietnam. But I gradually became dissatisfied with the answers I heard from the Johnson Administration to questions about why we were in Vietnam. I was not convinced by the standard arguments: that the communists would slaughter millions of people if we let them take over (the "bloodbath theory"), and that other countries in Southeast Asia would then quickly fall to the communists (the "domino theory"). By the time I was separated from active Army duty in 1966, I had become opposed to American involvement in Vietnam.

In those days, Berkeley was already famous as a center for radical activism. While I was still on active duty I had heard about the Free Speech Movement, which had protested the expulsion of a civil rights activist from the Berkeley campus. In 1966 I decided to finish my college education at the University of California, and I headed for Berkeley.

I was not disappointed. There was an excitement in the air, a youthful idealism, a feeling that we could change the world. We were the "love generation," and we believed in "participatory democracy" and "non-violent action." My heroes were Mahatma Gandhi and Martin Luther King, Jr.; but like my fellow activists, I was convinced that the first step toward an ideal world was to get the United States out of Vietnam.

I declare opposition

Then, in the summer of 1967, I received orders to report for Army Reserve duty. By law, draftees could be required to serve in the Reserve for four years after their two years on active duty; but by then, I had decided that I could not, in good conscience, continue to serve in the U.S. Army as long as American soldiers were fighting in Vietnam.

On the day I was supposed to report for Army Reserve duty, I publicly declared my opposition to the war in a speech to a large crowd in Sproul Plaza on the Berkeley campus. The news media were there, and I quickly became a celebrity; but it wasn't until several months later that I was arrested.

In order to avoid provoking a disturbance on the Berkeley campus, the Army waited until I was walking down a deserted street one morning, on my way to class. A car pulled up next to me, and three plainclothes military policemen jumped out, grabbed me, and put me in the back seat. It was like a scene from a grade B movie, except that it was real. After an Army General Court-Martial for

willful disobedience, I was sent to the U.S. Military Prison in Fort Leavenworth, Kansas.

When I was finally released in 1969, I returned to Berkeley to finish my last year of college. By then, the anti-war movement had turned violent. Mobs of protestors took to breaking windows and throwing rocks at the police, who responded with tear gas and clubs. Non-violence was no longer the order of the day.

Disillusionment

At about the same time, I began attending meetings of small radical groups, including the Communist Party. The people I met at such meetings were idealistic, dedicated and hard-working; but I sensed a certain cold-heartedness from many of them, and I was not convinced that their "ideal society" was one that I wanted to live in. I began to fear that we might dismantle one system only to replace it with another far worse.

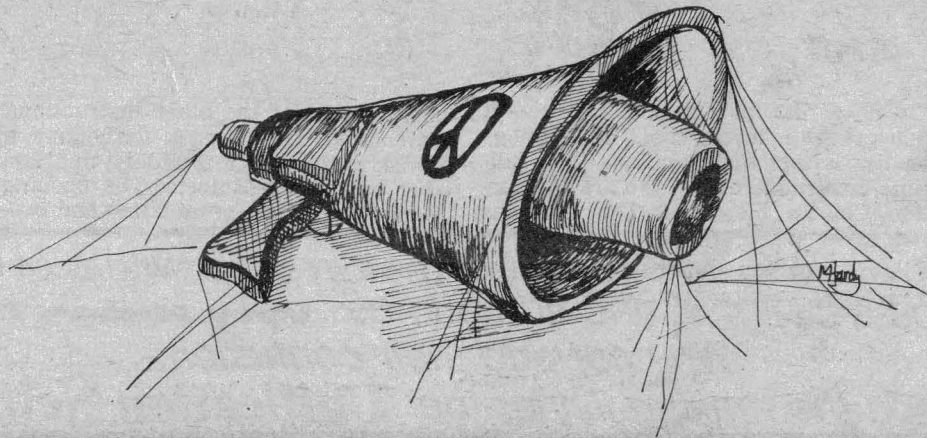
I also began to realize that, like most other Sixties activists, I had virtually ignored the Soviet Bloc in my thinking, and had aimed my protests exclusively at America, as though the U.S. government were the source of all the violence in the world. But as the Sixties drew to a close, I realized that my thinking had been too narrow. Disillusioned with the now violent anti-war movement and with the radical groups that directed many of that movement's activities, I "dropped out" and headed for the hills.

During the next few years I lived in mountain cabins and small towns in northern California. The United States pulled out of Vietnam, largely because of our anti-war protests. But it wasn't long before the "bloodbath theory" and the "domino theory" turned out to be true. The dire warnings which I (and other activists) had ignored came back to haunt me.

Worse yet, I was convinced that the movement I had been a part of could not be stopped, but that it would eventually prevail in America and replace a faulty but tolerable system with a far more oppressive one. I felt that America could not merely return to the way it had been before, but that another movement had to arise: one based more on spiritual values, with more respect for human life, freedom and dignity. It was partly this thinking that attracted me to Unificationism and Reverend Moon.

Misguided nostalgia

Since I joined the Unification Church in 1974, I have met many people (both inside and outside the Church) who were too young to have been involved in the events of the Sixties, but who wish that they had been. Such young people read about the Sixties with a certain wistfulness and nostalgia; and that's understandable, because it was an exciting decade, full of idealism and self-sacrifice and heroism. Perhaps some of you are among those who think about the Sixties like this, and wish you had been there.



But it should be clear to you by now that the idealism of the Sixties went off the track somewhere. Peace and racial equality were, and are, valid ideals; but were they best served by getting the United States out of Vietnam? Actually, as I look back on it, I think the anti-war movement ripped off the civil rights movement; the energy and idealism which should have been focused on achieving racial justice was diverted, in the name of "peace," to help the communists win the war in Vietnam. Despite our good intentions we sidetracked the civil rights movement and failed to bring real peace to Southeast Asia. In other words, we blew it! That's something you might think about, if you're sorry you missed the Sixties.

Here's something else you might think about. I already mentioned that American young people in the early Sixties were not especially idealistic. Most were preoccupied with grades and careers, and only a small handful were devoted to idealistic causes. In this respect, the early Sixties were very much like the early Eighties: so much so, in fact, that for several years now I've had the uncanny feeling that I've been through this before. I feel like I'm reliving the early Sixties, before world events halfway through the decade shook America out of its self-satisfied complacency.

Striking parallels

I'm reminded of the early Sixties not only by the general mood in America right now, but also by you. By us. By the Moonies. Like the radicals of the Sixties, we've had our share of persecution by government agencies: they had McCarthy, and we had Fraser. Like the "outside agitators" of the Sixties, CARP and the IOWC have been trying to gain footholds on college campuses. Like the "kooks" and "peaceniks" twenty years ago, Unificationists have been misrepresented and ridiculed by the mass media. The parallels are too striking to ignore. Not only do the early Eighties have an uncanny resemblance to the early Sixties, but it is also clear that you are the radicals of the Eighties!

If the Eighties seem tame by comparison with the Sixties, remember that the Sixties didn't really become the radical Sixties until after 1965. Twenty years ago, almost nobody would have guessed that a war in a small country in Southeast Asia would soon change the course of American history. But I watched it happen in the short space of two years. Maybe, this time, something will happen that will dramatically alert Americans to the seriousness of the communist threat.

I don't know what will happen or when it will happen; but I know that it could happen tomorrow, and that when it does happen, things can change almost overnight. America could suddenly find itself in the midst of a tremendous upheaval that would make the Sixties look boring. We may be entering the most exciting decade of the century.

Center of radicalism

Are we ready for it? How can we avoid the mistakes of twenty years ago? It seems to me that the only solution is to seek God's guidance. The radicalism of the Sixties was not centered on God. How, then, can we make God the center of our radicalism of the Eighties?

The important point is that we have to pray to God and listen to Reverend Moon. It's not enough just to pray to God: lots of people in the Sixties prayed to God, but they still followed the wrong ideal. On the other hand, it's not enough just to look at Reverend Moon: many people look at Reverend Moon and misunderstand him, because they don't pray to see him from God's viewpoint.

So we need both God and Reverend Moon: without Reverend Moon's inspira-

continued on next page

UNIFICATION THOUGHT

By Kerry Pobanz

What does it mean to be "human?" What does it mean to be a "person?" One of the most serious concerns of modern man is understanding the original nature and status of a human being. Without understanding this, we have no way to recognize the real value and dignity of a man or woman.

Aside from the fact that materialistic philosophies, like behaviorism, etc., have generally had a dehumanizing effect upon people, one reason such a "human" concern is so urgent is that many millions of people have been and are being horribly abused through the practice of the ideology of Marxism-Leninism. Let us consider briefly what such an ideology based upon the philosophy of dialectical materialism teaches about the nature of man.

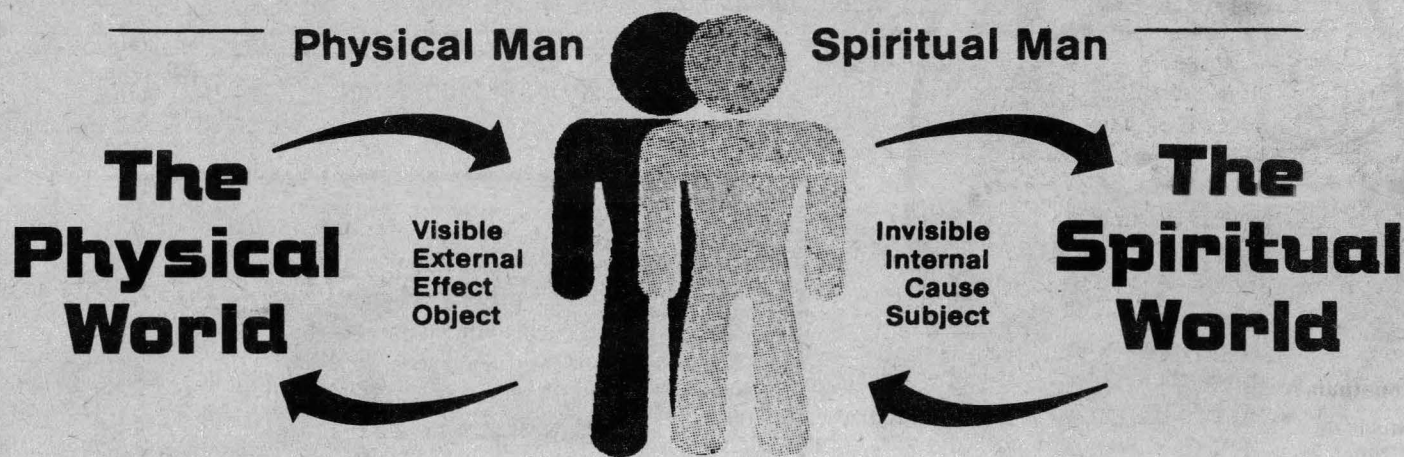
Marxist view of man

The Marxist view of man is that he is a natural, instinctual being who originally evolved from an ape. Engels, in his essay, "The Part Played by Labor in the Transition From Ape to Man," says that laboring and then speaking caused the ape brain to change into a man's brain. Primitive men, by living together and engaging in social labor, came to set up rules, morality and religion for the convenience of social life. Thus, freedom and human rights are understood to be given to a person based on his capacity to labor in society, and such rights are not recognized as the original nature of man.

In the modern age, such social labor is further defined by Marxists as labor which contributes to the creation of the communist society, through helping to destroy capitalist society. Only those who perform social labor of this sort are actually qualified to enjoy freedom of rights, and those who do not engage in social labor can make no claim to freedom or rights. Such people are accordingly not recognized as being human and are therefore expendable. These "enemies of the people" are normally labeled as capitalists, religionists and reactionary elements, and are "justifiably" purged in the process of revolution.

In the general perspective of dialectical materialism itself, Engels explains that everything consists only of matter "in motion" ("Materialism and

The true quality of being human



Empirico-Criticism"). From this, it is not difficult for communists to extrapolate, when necessary, that man can be simply understood as a collection of molecules (matter) and as such, easily expendable.

Inevitable results of Marxism

This is the very basis of the Marxist view of man, and, almost without exception, its implementation by revolutionary leaders has led inevitably to the slaughter of millions of people. Such a grotesque disregard for human life is documented in many reputable sources. A noted British authority on the communist world, Robert Conquest, estimated in his study, "U.S. Senate Internal Security Sub-Committee: The Human Cost of Soviet Communism; 1971", that a minimum of 21.5 to 45 million people were killed in the revolution. Professor Richard Walker, in a similar report, cited comparable figures — 34 to 62 million killed — as the cost of Chinese communism from 1949 to 1971.

Indeed, many scholars recognize that the worldwide cost of communism since 1917 runs upwards of 130 to 140 million people murdered. These atrocities are the unmistakable fruit of the ideology of Marxism, which cannot comprehend, and therefore denies, the basic dignity of human beings. At this very moment, we may witness this reality in the intense suffering of the Poles, the Vietnamese,

the Afghans and the people of many other communist states.

Unificationist view of man

The Unification theory of original human nature provides a dynamic contrast. Most importantly, man is understood to be created not by accidental mutation and behavioral adaption, but in the image of God, or the Original Being. Thus, man possesses the dual characteristics of the Original Being, having an internal character (mind or spirit) and an external form (body). For a person to function fully as a human being these two mutually dependant aspects of mind and body must relate completely and harmoniously with one another, the mind initiating and the body responding physically simultaneously. As well as a physical body he has a spiritual body composed of a substance not perceptible under normal physical conditions (like energy or thought).

The Unificationist view explains that the motor functions of physical existence (breathing, reflex, balance, etc.) are governed by instinct or by the "physical mind." But this aspect of the mind is subservient and inferior to the "spirit mind" that prompts man to seek spiritual intangible values. Thus, the gratification of man's physical needs is understood correctly to never be an end in itself, but a means to experience values like truth

and beauty, which are most profoundly known in the experience of love.

The development of man's spirit mind, through which man is able to comprehend and communicate with God, is equivalent to developing his potential for giving and receiving love. Love is the central purpose of God's existence, so God deliberately designed the natural world to resemble man and to be able to most completely respond to man's love.

Thus, mankind occupies the central position in the created universe as sons and daughters of God. They are totally distinct from animals, which do not possess a spiritual aspect or eternal life.

Additionally, Unificationism proposes that every man's individuality is God-respectful, and that every person is created under Marxism. Human beings have been designed in God's image to exercise an infinite freedom of creativity — intellectually, emotionally and in every aspect of life.

Man is therefore infinitely more than an animal by virtue of his capacity to reason, to choose, to create and, most of all, to love. It is clear that his freedom, rights and dignity are accorded to him not by the "dictatorship of the proletariat," but through God's original purpose in creating man.

Kerry Pobanz is a graduate of the Unification Theological Seminary.

REVOLUTION from previous page

tion, we may not be aware of God's direction; but without God's help, we may not be able to understand Reverend Moon when he plans to do something that seems crazy. With God and Rev. Moon together, we can make it successfully through the "Sixties" of the Eighties.

If we are about to experience a great upheaval in America, what part are you likely to play in it? I think you may find yourselves called upon to lead thousands, perhaps even hundreds of thousands, of people. Some of them may want to join, but most may just want to help. You're going to have to inspire them. You're going to have to develop strategies to guide them. You're going to have to care for them. You're going to have to lecture Divine Principle to them, and teach them about God and True Parents. It will be an enormous job, but it can be done. It must be done!

Mass mobilization

Recently, Rev. Moon set up new witnessing centers and IOWC teams. Home church is temporarily on hold, and we find ourselves in a situation reminiscent

of our mass mobilizations of the Seventies. When I first heard about all this, I had an anxious feeling in the pit of my stomach, wondering whether our movement was doing the right thing; but I now think that it is exactly what is needed.

In fact, I had worried before about how a movement organized primarily to do home church could handle a situation like that of the Sixties. If we are about to enter a period of radical change and upheaval in America, then the IOWC may be just what God needs. Although I was initially worried, I'm now excited about the next few years. And I think we may be mobilizing just in time.

So don't feel bad if you missed the Sixties. You may see them again. You may live them this time. You are the radicals of the Eighties! It's exciting! It's frightening! It's awesome!

Arise and shine; for your light has come, and God's glory will rise upon you. Darkness now covers the earth; but in spite of all your doubts and uncertainties, in spite of your unreadiness and your imperfections, God's glory will be seen upon you; and nations shall come to your light, and kings to the brightness of your rising! (Isaiah 60:1-3)

Jonathan Wells is a graduate of the Unification Theological Seminary and is now studying for his doctorate at Yale.

If you are in New York this October
Be sure not to miss the

The Unification Church Introductory Seminar

St. Regis Sheraton Hotel • New York City

October 29, 1983 • Cost: \$35 per person

Speakers

Dr. Mose Durst • Reverend David Hose

Please register before October 17 as there will be a limited enrollment.
For information and registration forms contact:

Richard Lewis, Seminar Director.

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

Poetry and more

Many poems have been received for the upcoming anthology which will be published by the Unification Theological Seminary. The poems on this page are a sample of the wide range being received. If you have work you would like to submit for review, please mail before January 15 to:

Eric Bobrycki & Bill Brunhoffer
10 Dock Road, • Barrytown NY 12507

For Poland

Those are my brothers,
fighting on the edge,
the fires of ruin burning,
all around
do not distill the
fire of their faith.
Those are my brothers,
setting their souls
against the final
sorrow.
It does no good to
tell them they will die.
They have already
shown themselves
to be
immortal.

Angeli Douglas

Instead

Well, it's all connected you know
how could you think they exist apart?
Maybe if you'd been there at the start.
Sometimes, now, it doesn't seem to show,
but take a careful look, nice and slow
and try to think with your head and heart.
Not even one solitary useless part
could ever really be let go.
We so often think of ourselves in single isolation.
Always looking and picking at the things that differ
never seeming to notice that common thread
that clearly runs thru' all of His creation
and so we cause Him and each other greatly to suffer
when things could be so much nicer instead.

Michael Harrington

To Know His Love

To Know His love
is to truly understand
but to betray Him is to betray yourself.
For He is the light
which we use to see.
He is the darkness
for which we sleep.
You can walk a mile
or a thousand;
but you shall never reach
the world you are seeking.
The world which you seek
lies in your heart,
not on the road.
This, my friend,
is the word of our Lord.
Amen

Aubry Vann

With the first slip of my pen

In the shadow of the day, I saw a world which I once knew,
slip away
into something my eyes could not focus on,
a stamp collection and a fishing rod,
a windy country lane,
and faith.
I saw it crumble behind me,
out of control
in a realm where freedom couldn't penetrate
something that a pure soul could never recognize or relate to.
Maybe I'd grown up all of a sudden
awoken out of a dream,
or just never taken a clear look.
Or did it take such a long time to realize,
that a nation whose spirit was strong,
where the grass was always greener,
had fallen slowly into a crevasse
of fabricated scenes, neon lights and aching hearts
empty, hollow and weeping,
dark shadows below the eyes and shoulders always with
invisible loads?
I hadn't just woken, it wasn't a dream
It began the first day of the slip of my pen,
when the praying ceased,
and the smashed window in the church over the street was
never fixed.

John Hayden

To my International Sisters IOWC Victory

Bumper to bumper we sleep, you and I sister,
We speak not the same formal language,
but with our hearts, silently, gently, we touch.
Side by side,
soul by soul, fighting for this country, America.
You come from so far away.
Please be patient my sister.
The food is not the same,
our life is not the same,
But our hearts, searching for our Father, inside,
our minds, our goal,
true love,
it's the same.
I promise to love Miso soup, white rice, Kim Chee and Italian Pasta,
as long as you stand by me, my sister.
I need you here. Without you there is no hope.
Together, holding hands, we can make it.
Pray with me,
in the language of the heart,
The tears we shed together will be our eternal victory.

Edy F. Iversen

The Road to Freedom

The road to freedom begins in the heart
It leads out to the place where we shall not part.
It stretches out to our true desire
Through our dreams, past endless
wonderous flowing streams.

And there, once taken over the mountains
Beyond the confusion and dismay
Into the light of joy evermore.
And the joy of eternal day.
To travel the road of our true destiny
We can get there together, you and me.

And we can then see the splendour
Of nature's great rapport
And once open again
Life's ever awaiting door.
To begin our life in Father's world anew
We'll make it together, me and you.

Peter Shilltoe

“Les Actionizers”



JUAN CARLOS LIBON

“Les Actionizers” es el nombre con el cual se denomina a aquellos que están en la segunda prueba de superación antes de convertirse en miembros a tiempo completo en nuestra familia.

Después de pasar 21 días estudiando los “Principios de la Unificación”, todos ellos entran a una nueva etapa en la cual todo lo aprendido es puesto a la práctica en diversas actividades diarias como: “Witnessing”, “fundraising”, and “lots of fun!!” (mucho diversión!!); hace poco más de 2 meses que estoy trabajando en este proceso de educación, y después de

observar a muchos hermanos(as), puedo afirmar claramente que todos sin excepción tratan de elevar sus cualidades a un nivel superior, como también tratan de mejorar sus defectos a través de las actividades anteriormente mencionadas, pero lo más importante aquí es el conocimiento y conexión que adquieren con Dios. El último domingo del mes de setiembre el Rev. David Hose habló acerca de los pioneros en la construcción del mundo ideal, trajo a mi memoria personajes históricos y bíblicos como: Cristóbal Colón, el pionero del Continente Americano, Jacob que también fue un pionero en las tierras de Harán, a los dos se les recuerda porque abrieron un claro panorama de fe en base a su constancia y perseverancia y consiguieron el reconocimiento del mundo (Colón) y la bendición de Dios (Jacob).

Los “actionizers” son los pioneros que en base a dedicación y fe tratan de mejorar en muchos aspectos individualmente y proyectarse en forma conjunta hacia la formación de una nueva sociedad, quisiera también mencionar a Joachim y Maxime Becker por su dedicación al entrenamiento de estos nuevos pioneros, llamados “actionizers.”

PS. Si tienes algunas ideas o sugerencias escríbeme a 4 West 43rd St, estaré muy complacido si lo haces.

Time for a change



MARY EDINGTON RAND

Before gearing up for another hectic day of appointments with Eldridge Cleaver during his recent tour in Seattle, I chose a few quiet moments over breakfast to ask him his views on men and women. At first he leaned back with a heavy sigh and began recalling a woman who had come to him for help. As he spoke I could sense his deep desire to help people, and I couldn't help feeling his frustration with her situation. And frustration is a key word Eldridge uses to describe men and women's relationship today.

For him, to understand the complex problems, he chooses a historical perspective and draws a comparison between the traditional family structure and an average American corporation. Men have been accustomed to being the chief executive in most situations and have used economic constraints to control the woman's life. With economic freedom for women on the horizon the traditional constraints are gone. Eldridge's observation is that men who assume power that isn't there are the ones doing the “freaking out.”

Perhaps personal experience is Eldridge's best teacher. A customary with his wife. During one such temper tantrum he escalated and he grabbed his wife by the shoulders. She exclaimed, “I am not your mother and you are not your father.” Her statement rang through his mind and jogged the memory of his father who was a ‘wifebeater’. He began to realize the process of inheritance with regards to relationships. He saw his own children behaving as he did and he understood his opportunity to interrupt the long line of miseducation.

Advanced technology may have changed some areas in the “gender gap.” But there are problems of relationships that run deep and need to be cut at their root. The family unit is not dead, but the old traditional structure may be. For Eldridge, as for all of us, we need to be re-educated, we need to discover our unique and equal value as persons, and find the greatest joy that comes from relationships when we go into them for the purpose of giving. The family structure must be founded on God's love.

WORLD TOUR from page 11

structive criticism from participants in the hope of providing even more enriching experiences in years to come. The evening was in a lighter vein; as the annual participants talent show was held.

On Sunday we had the opportunity to attend religious services in either the Buddhist, Catholic, Islamic, Protestant, or Unificationist traditions. Some observed a traditional Korean wedding ceremony held in the courtyard of the lovely Korean house nearby. That afternoon marked our final public program at the Little Angels Performing Arts Center, just outside of Seoul. Serving as Emcee, YSWR coordinator Dr. Joseph Bettis expressed gratitude on behalf of all of us to the tour's sponsor, the Unification Church. Dr. Chang Byung Lim, president of the International Christian Professor Association and a professor at Seoul National University, praised the ideals and goals of the seminar.

Reverend Kwak told the audience about his teacher, Reverend Moon, and the idealistic motives for the sponsorship of the YSWR. After a group portrait of participants, the theme of world peace through religious dialogue and harmony was addressed by guest speakers Dr. Huston Smith, Professor Emeritus of Religion at Syracuse University and co-chairperson of the YSWR; Dr. Ray L. Hart, professor of religious studies at the University of Montana and senior theological advisor of the YSWR; and Dr. Lee Ki Young, professor of Buddhism at Dunggok University in Seoul. The highlight of the afternoon's proceedings was

a performance by the internationally-acclaimed troupe, The Little Angels.

In a final flourish, color-spotlighted fountains that moved in various patterns to background music were featured followed by Korean and English songs performed by The Little Angels. As a grand finale, participants had a group picture taken on stage with the young performers. After a traditional Korean farewell banquet at the Shilla Hotel, the Youth Seminar on World Religions closed its proceedings for 1983. Participants Vered Zadok (Israel), Jean-Francois Mayer (Switzerland), Chompunoot Jittidecharake (Thailand), and Yahaye Ahmed (Nigeria) and group leader Dr. Cromwell Crawford, expressed gratitude to Reverend Moon and the Unification Church for this splendid opportunity of travel and study.

Dr. Kendra Smith, co-chairperson of the YSWR, wished participants a safe journey back to their respective lands. On behalf of Reverend Moon, Reverend Kwak addressed the assembled group, noting the significance of our religious pilgrimage this summer. He also spoke of his rich relationship with Reverend Moon and his mentor's sincerity in undertaking a seminar of this kind to bring about interfaith dialogue and understanding.

Dr. Bettis echoed participants' sentiments by thanking the sponsors and advisers of the trip, and presented cards signed by all of us to Reverend Kwak for Reverend Moon.

On August 22, tearful farewells were said as participants dispersed to their many homelands, returning to their families, schools and jobs, so enriched at having travelled together and come to know one another.



Founded 1982 Unification News

Dr. Mose Durst
—PUBLISHER—

Richard L. Lewis
—EDITOR—

Louise Zontek
—TYPESETTING—

Laura Reinig
—COPY EDITING—

Unification News is published by the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), 4 West 43rd Street, New York NY 10036. The term "Unification Church" has frequently been used to denote both the formal corporate entity of HSA-UWC and the informally organized community of faith consisting of HSA-UWC members, its members and other friends and adherents of the Unification faith.

Many of the activities, projects and organizations described in the Unification News as affiliated with or part of the "Unification Church" are in fact entities which are organizationally and/or financially independent of HSA-UWC, but are commonly considered to be "Unification Church" activities because they are fully or partially funded, inspired, or staffed by HSA-UWC, its members, and other adherents of the Unification faith.

Copyright © 1982 The Holy Spirit Association for the Unification of World Christianity.

**4 West 43rd Street
New York, NY 10036
(212)869-8847**

Subscriptions

We hope you enjoy reading the *Unification News*. If you move, please label the paper with your new address. If you do not wish to receive the paper, let us know and enclose the mailing label.

We want to make our paper available to as many readers as possible so there is no charge for putting a U.S.A. address on the mailing list and only a nominal charge for putting foreign addresses on the list (\$10 to Canada, \$30 for airmail to the rest of the world).

This paper is funded by voluntary donations from church members and friends — you are welcome, encouraged even, to contribute.

Please add my name to your mailing list:

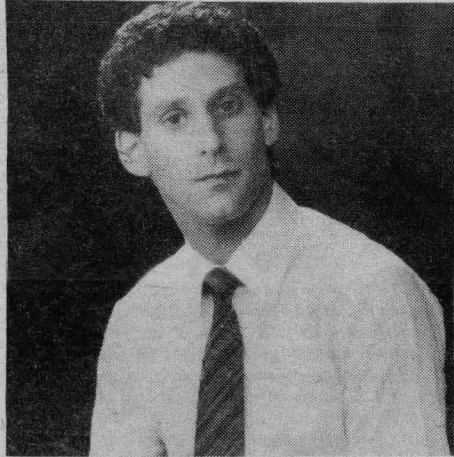
Please type or print

name + address + zip

Send to: **Unification News
Subscriptions
4 West 43rd Street
New York, NY 10036**

Saved from being in tragic KAL massacre

Chris Gierlich



Richard Cohen

By Richard Lewis

Unification Church members had an item of thanks to add to their prayers for the tragic murder of the passengers of the Korean airliner shot down by communist forces over the Sea of Japan. Hyo Jin Moon, eldest son of Reverend and Mrs. Moon and recently a father, could have been aboard.

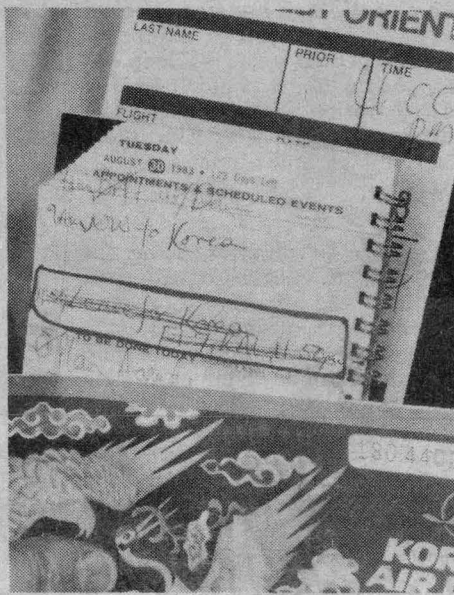
Hyo Jin had planned to take that flight on his return to Korea. However, Reverend Moon phoned him and asked him not to go. He didn't.

Richard Cohen, a member of the New York Church, was also booked on the doomed flight. However, on an intuition, he changed to a Northwest flight that arrived in Korea a few hours earlier. He telexed his office "Thank God I am alive. Can you believe I switched flights. Praise

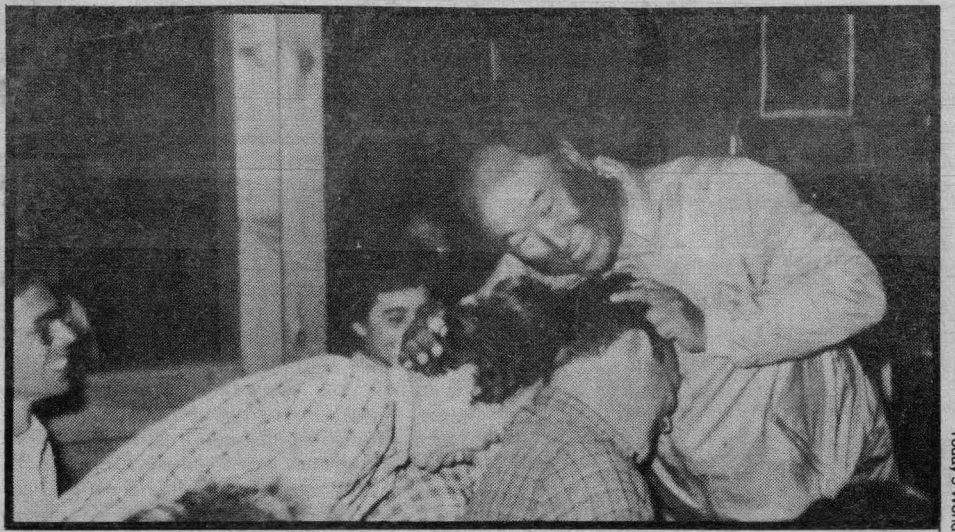
God."

He was later interviewed by Paris-Match, French equivalent to Life magazine, who photographed him in prayer, holding his pocket-planner with "KAL 007" crossed out. The reporter said he would make the spiritual beliefs of the church the focus of the story.

Richard said, "My heart was deeply saddened by the tragic act of the communists. I am so grateful to God for saving my life. I feel it was because of my work with Reverend Moon that God spared my life. I have an even deeper desire now to use the rest of my life to serve God and mankind."



Richard Cohen's planner with the fortunate change from KAL 7 to a NWO flight.



Today's World

Reverend Moon making a point at an Ocean Church seminar.

Ocean Church graduate gets warm home-coming

By Mary Edington Rand

News of the 1983 Ocean Challenge Training in Gloucester, Massachusetts, was read in papers from Portland, Maine to Portland, Oregon. So when Frank Button, of Seattle, Washington returned to host a Fish Fry in September, there were lots of curious fish lovers there to hear his tales of the sea.

Frank was one of 80 participants in the training that involved 60 days of classroom and on the job experience. Frank emphasized the purpose of Ocean Church as primarily religious education and he quoted Reverend Moon as saying, "The sea is like an orphan without parents and needs to be cared for." As well as sharing spiritual guidance this sum-

mer, Reverend Moon shared his skills in catching tuna.

You may recall that in the 1981 Tuna Tournament in Gloucester 3 of the 4 top winners were Unification Church members, taught by Reverend Moon. Frank explained the trick had to do with chum and buoys and of course, the hook.

We sat slopping up salmon and thirsting for our own try at the sea. And that's what Frank was leading up to — Ocean Challenge in the Puget Sound. Ocean Church will be having five-day workshops in the San Juan Islands once a month to teach the skills of fishing, navigation, and ocean safety. With confidence and a chuckle, Frank assured us that no matter where we drop our line there'd be something in the deep blue sea to bite the hook.

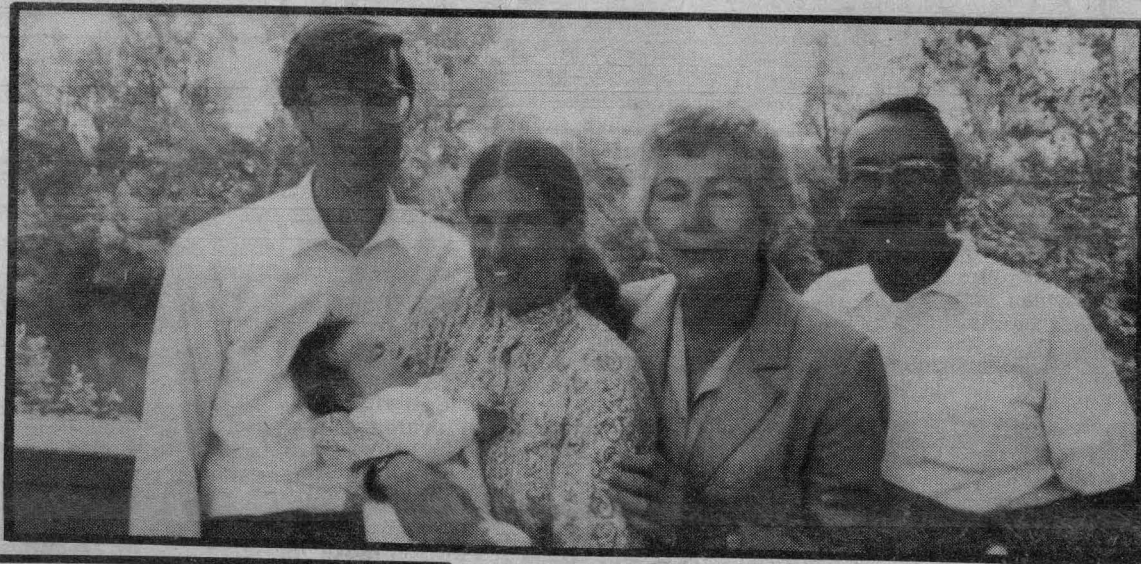
Three generations on a media blitz in NW

By Kathryn Hill

With three generations of Unificationists, Matthew Morrison, state director of Oregon, is touring the countryside spreading the message, making the way straight for the IOWC campaign in Oregon.

Together with his parents Don and Dorothy Morrison, who are behind him all the way, his wife Beth and their six-week-old son Darrick, Matthew and family made quite an impression with the media people of Oregon. In twelve cities they had over 25 interviews, including two and one-half hours of TV interviews, six hours of in depth radio interviews, and a positive news story in each city.

Headlines read, "Moonies Here to Stay," and "Unification Church Called



The three generations of Morrisons who traveled Oregon meeting the press: From left, Matthew (state leader of Oregon), his wife Bethie and son Darrick, and his mother and father, Dorothy and Don.

Alive and Well," etc. Matthew found most media people very interested and positive when they learned of the projects Reverend Moon has initiated in America during the past ten years.

Certainly in each city they were very curious — when will the IOWC visit our city? This was the big question. One newspaper publisher almost pleaded with us to come, promising a great turnout at our video-mobile if he could advertise its location and the campaign ahead of time.

Many of the newspaper and radio interviewers were amazed to learn the scope of the movement's activities, which Matthew called, "as broad as a man's mind could think - Reverend Moon's vision touches every facet of life — theology, philosophy, education, culture and the arts, communication and the media, science and technology."

Don Morrison, Matthew's father, was

quick to give his comments when interviewers brought up the question of church members and their parents. He encouraged parents to appreciate the dedication of the young people in the church, and to go and see for themselves the good moral character of the members of the church. He said many times that he greatly respects the work of the church and is proud of what his children are doing, and proud of what they have become.

Don and Dorothy have four children, Matthew, Kristina, Jennifer, and Elizabeth, all who have been in the church for over twelve years. All are now expecting new arrivals in their families. Don and Dorothy are particularly thrilled about the up and-coming grandchildren, and thoroughly enjoyed spending time camping through Oregon with young Darrick, who learned to smile for the first time — on TV!

Unification News

4 West 43rd St. N.Y. N.Y. 10036

(212) 869-8847

NON PROFIT ORG.
BULK RATE
U.S. POSTAGE
PAID
PERMIT NO. 6533
NEWARK, N.J.