

Scientists gather for the 12th ICUS in Chicago • p.10
Text of Reverend Moon's speech to conference • p.12

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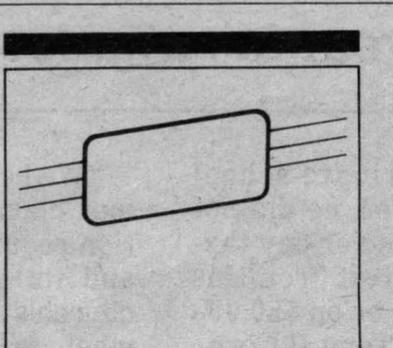
December 1983



Why are major churches supporting this man?

He's the Rev. Sun Myung Moon, head of the Unification Church, who was convicted of income-tax evasion in 1982. That conviction, his attorney told ROBERT WAGMAN, "is the most significant threat to religious freedom in the United States in many decades." Now that Moon is appealing his conviction to the Supreme Court, many of the country's major churches seem to agree. Wagman's story in today's News Focus is an account of how legal issues make strange bedfellows.

EDITORS: This is a combined Thursday and Friday NEA Daily Service. There was no service dated Thursday, Nov. 24. Many of the features that would normally appear on that day are included in this package.



We thought you'd like to see how one of the nation's largest syndicates is covering the tax case. This dispatch went to newspapers all around America. Robert Wagman's column is on p.1, and the latest developments in the growing support for Reverend Moon's position are covered on pages 2 - 5.

EDITORIAL
ROUTING 11-25-83
TO:

NEWS FOCUS

THE WAGMAN FILE

Moon gets mainstream support

By Robert J. Wagman

WASHINGTON (NEA) — The tax-evasion conviction of the Rev. Sun Myung Moon, Korean-born head of the Unification Church, "is the most significant threat to religious freedom in the United States in many decades," says Lawrence Tribe, a leading expert in constitutional law.

Tribe — a professor at Harvard University Law School — says this is why he is handling Moon's Supreme Court appeal of his conviction, an appeal that is being supported by most mainline churches in the United States.

In 1982, after a six-week trial, a jury convicted Moon of willful income-tax evasion and several related offenses. A sharply split Second Circuit Court of Appeals upheld the conviction by 2 to 1.

Several issues arising from the trial are being appealed; among them is Judge Gerard Goettel's refusal to hear the case himself, forcing Moon to accept a jury trial that he didn't want. Moon argued then, and still argues in his appeal, that a fair jury trial was impossible because of adverse publicity about him and his church, and that he should have been granted a bench trial.

But issues relating to religious freedom are of most concern to Tribe and to the religious groups that are joining in the appeal.

During 1973-75, Moon maintained several accounts at the Chase Manhattan Bank in which about \$1.7 million was deposited. He paid taxes on some income that was used for personal expenses, including his

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children's private-school tuition. However, he did not report as income or pay taxes on the interest from his Chase deposits or on \$50,000 in stock in the Tong II Corp., which imported Korean goods for sale in the United States.

The government argued that these accounts were in Moon's name and were solely controlled by him, and thus that any income flowing into them was taxable — as was the stock, since it was solely in Moon's name.

Moon argued that the funds and stock were property of his church and that he was simply acting as a trustee. In upholding the conviction, the Court of Appeals said that Moon was claiming that "any use of the funds by the Rev. Moon was for religious purposes." But the jury convicted Moon of tax evasion, deciding that he had spent these funds for his personal use.

Tribe says this is the key issue in the case and poses the greatest threat to religious freedom.

"What happened in this case is that you had a jury determining what is a valid religious use of funds," he says. "The government presented no evidence that any use made of these funds was in fact non-religious from the perspective of the Unification Church."

"We believe that the religious clauses of the Constitution require the government and its courts to accept a church's own definition of what is a religious use," says Tribe. "I do not believe the government or a jury can or should be allowed, after the fact, to substitute its own definitions of what is a private purpose as opposed to a religious purpose for a church's expenditures."

Tribe says that he doesn't object to having the Internal Revenue Service establish regulations defining allowable uses of religious funds for tax purposes. In this case, he says, religious organizations could appeal and test the proposed laws in court before they went into force.

"But there are no such regulations," he says. "To come along as has been done in the Moon case, ex post facto, and let a jury substitute itself for the church, is I believe clearly unconstitutional."

Tribe says that in many denominations, ownership of church property and funds is in the name of the bishop, pastor or church leader, who exercises sole control of the funds. In addition, many religious groups invest their funds in interest-bearing accounts or profit-making enterprises. If Moon's con-

viction is allowed to stand, he says, many other religious groups might find themselves at the mercy of the government or the IRS.

That thought worries many churches. In an amicus brief supporting Moon, filed in the Court of Appeals, lawyer Earl Trent — representing the American Baptist Churches — argued that "affirming such governmental authority over a church's choices of structure and spending practices would threaten religious freedom and church autonomy." Also joining in the brief were the National Council of Churches, the United Presbyterian Church, the African Methodist Episcopal Church, the Unitarian Association and the National Black Catholic Clergy Caucus.

"I believe if the government succeeds here, the threat to churches will jeopardize virtually every religious group," says Tribe. "If the IRS wins this case, no religious leader or contributor is truly safe."

That's also why Tribe believes that if the Supreme Court agrees to hear the case, most — if not all — major religious groups will join Moon in presenting the case to the justices. A petition seeking Supreme Court review of the conviction will be filed in late December.

(NEWSPAPER ENTERPRISE ASSN.)

ROBERT WAGMAN



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EDITORS: You may use this headline if you prefer to run THE WAGMAN FILE in the two-column format.



THE WAGMAN FILE

Bob Wagman

In Moon's corner

THE WAGMAN FILE

Moon gets mainstream support

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(NEWSPAPER ENTERPRISE ASSN.)

ROBERT WAGMAN



"The government is determined to make a martyr of Mr. Moon and to ride roughshod over constitutional rights in the process. We are disappointed that the Second Circuit Court of Appeals did not do justice to the concerns of other religious bodies that the trial court, in order to convict Mr. Moon, nullified an ecclesiastical trust and submitted to the jury the question of whether expenditures from that trust were in their view 'religious.'"

Reverend Dean Kelley, Director for Religious & Civil Liberty, National Council of Churches.

"Moon's conviction appears to me to be part of that pattern of government telling churches how they have to run their internal affairs. The heart of the government's claim against Moon is that Church money was in his name, he could have used it, and therefore he is taxable on the income. Aside from the technical statutory, factual, equal protection, due process and establishment arguments, the government is dictating to religious organizations how it must handle and own its assets."

Jeremiah S. Gutman, President New York Civil Liberties Union

The Religious Liberties and Civil Rights implications of the tax case

This summary of the issues raised by the tax case was prepared by the staff of the HSA legal department. For more information write to the: Legal Department, 4 West 43rd Street, New York NY 10036.

There are two fundamental issues in the tax case of Reverend Moon which pose the greatest threat to constitutional rights around which a constellation of religious organizations have gathered:

Summary

1. Religious Liberties/Constitutional Issues

Can a court ignore the first amendment freedom of religion, by penalizing a church for its lawful choice of holding and using funds?

- A. Churches Not Free To Manage Their Own Assets.
- B. Churches Not Free To Define Their Own Ministries.
- C. Growing Government Interference In Religious Affairs.

2. Civil Rights/Constitutional Issues

Can a jury be forced upon an unpopular defendant when it has been shown that a jury without prejudice would not be possible?

- A. The Jury As Weapon Rather Than Shield.
- B. Freedom Of Speech.

Introduction

On September 13, 1983, the United States Court of Appeals in a split vote — two to one — upheld the jury conviction of Reverend Sun Myung Moon.

The vigorous dissent by the presiding judge stated that the conviction should be overturned. Even the majority recognized that the defense had raised "troubling issues of religious persecution and abridgment of free speech."

So broad and threatening are the precedents set by this ruling that strong protest has been voiced by religious organizations, civil rights groups, and legal associations representing the full political spectrum. Ten groups representing over 50 million Americans have already joined as amici, and more groups have expressed their intent to join in support.

Religious Issues

A. Churches Not Free To Manage Their Own Assets

It is not only the protection of minority faiths which is at stake, it is the security of all religious faiths and practices which hangs in the balance. The precedent established by the Court of Appeals exposes church leaders to the risk of being punished for not reporting as their own, assets which in fact belong to the church and not to the religious leader.

If this ruling stands, no minister can safely administer church funds. A jury may decide, contrary to testimony from the congregation, that the funds were the personal property of the church leader, and thereby send him to prison.

Reverend Moon's attorneys do not claim that he is exempt from the duty to pay federal taxes on his income, nor that the constitution somehow forbids all prosecution or investigation of a religious leader. The issue is, rather, whether the court and the government can ignore a church's sincerely held belief concerning who owns its property and the income it generates: The leader or the church.

In Reverend Moon's case, decisions made in the lower courts explicitly held that it was the courts and the government and not the church that should decide.

B. Churches Not Free To Define Their Own Ministries

If the IRS is not bound to accept a church's own definition of what properties it owns, then it is not bound to accept the church's own definition of the nature and extent of its ministry.

Under the precedent of the Moon case a church's ministry now may be re-evaluated and redefined by the government. This means that many church activities hitherto viewed by the churches as integral to their ministries may now be separated out and subjected to taxation as "independent, nonrelated activities." This might include religious schools, social outreach programs, youth camps, or any other activity which the government deems "secular."

These implications go beyond whether or not certain church sponsored activities are, in and of themselves, tax-exempt religious activities. Here, the IRS was allowed to open the books surrounding every financial matter that was in any way connected to the Unification Church and Reverend Moon and subject them to the most intense scrutiny.

The fact that funds were invested to purchase church property or a mining company (as an investment for the church) was challenged and ultimately found to be — in the secular eyes of a jury — not "appropriate" investments for a church. This was despite evidence that the funds were donations from members of the church, with the intent that they be used for church purposes, and that they were in fact used for church purposes.

The government in effect converted donations to the church into the personal property of Reverend Moon and imposed personal tax obligations on him, despite his role as the administrator or trustee of these funds.

C. Growing Government Interference In Religious Affairs

There is a growing concern within the religious community among every denomination that the protections against government intrusion in religious affairs are being steadily eroded.

In recent months, government actions have made religious practices, long protected by constitutional safeguards, the orphan of the first amendment's right to free exercise.

Religious bodies across the nation spanning every possible political and theological perspective agree that the case currently pending against Reverend Moon is one of the most serious threats

"The most frightening aspect of this case to the religious and civil liberties community, I believe, is the way the jury and the two-judge majority dismissed key aspects of Reverend Moon's defense that he held the assets in question for the religious movement he led, not unlike the way many other religious leaders hold or receive funds on behalf of their faithful. In his powerful dissent, Judge Oakes stressed that this was 'the critical issue in the case.' Nevertheless, the majority of the Second Circuit panel flatly disregarded well-established principles of religious liberty and autonomy (as those principles bear on property held in trust by religious leaders) for no more compelling reason than that this was a 'federal criminal tax prosecution.' By this decision, the Second Circuit allows the IRS and its prosecuting allies, for some unexplained reason, to take a shortcut around the Bill of Rights."

Laurence H. Tribe, Tyler Professor of Constitutional Law, Harvard University — Reverend Moon's Appellate Counsel.

to religious liberty posed in decades.

Historically, the erosion of fundamental rights usually begins with attacks on the rights of those groups which are unfamiliar, disfavored or even hated by the mainstream of society. Inevitably, the creeping invasion of fundamental freedoms progresses to the more established organizations. This erosion of rights is confirmed by the outspoken concern of the major religious bodies of this nation.

Civil Rights Issues

A. The Jury As A Weapon Rather Than a Shield

At stake is the power of the government selectively to submit an unpopular individual to a hostile jury rather than an impartial judge, over the accused's objections and the trial court's misgivings.

Just as in the 1950's it would have been unfair to put a black civil rights workers on trial before an all-white southern jury, so too it is unfair to place the foremost member of a hated minority on trial before a jury composed of the hating majority.

No amount of pre-trial screening can effectively eliminate such deep seated prejudice. Pre-trial, the defense attorneys fought vigorously to oppose the imposition of a jury trial. Even the trial judge later conceded based on the record in this case that a dispassionate judicial tribunal would have been "fairer."

Although traditionally the jury serves as a shield to protect a defendant, in this case that very function was inverted, making the jury a weapon of intolerance.

B. Freedom Of Speech

Reverend Moon voluntarily returned from Korea to face indictment. On the morning of his arraignment at the Federal District Court he made a public speech which was later published in the New York Times.

He said, "I would not be standing here today if my skin were white and my religion were Presbyterian. I am here today only because my skin is yellow and my religion is Unification Church. The ugliest things in this beautiful country of America are religious bigotry and racism."

In an unprecedented act, the government denied Reverend Moon's request for waiver of a jury trial, giving as its explicit reason the desire to "defuse" the defendant's "public criticism" of the prosecution's decision to investigate and indict him.

For the government to deny him a privilege which he would otherwise have enjoyed because of his protected speech seriously abridges the freedom of such speech and denies due process of law.

In effect, this precedent establishes that if an accused individual says anything more than "I am innocent," he or she can be penalized — a frightening prospect for all, but particularly for unpopular defendants.

Conclusion

If religious liberties and civil rights are to amount to anything in the 1980's, the deeply troubling issues posed by this case must be addressed by the Supreme Court — otherwise the Second Circuit's troubling decision becomes the law of the land.

The last week in January, 1984, is the deadline for filing a petition for certiorari to the United States Supreme Court on behalf of Reverend Moon. Amicus curiae briefs in support of the petition must be filed the last week in February, when the government's reply is due.

Only Supreme Court review can dispel the widespread concern that law and logic may have been bent by prejudice.

TIME OF TRIAL

Friends of the Court

The following are the groups which supported the defense position before the U.S. Court of Appeals. Other organizations have also expressed their intent to join as supporters before the U.S. Supreme Court.

1. National Council of the Churches of Christ in the U.S.A.

The National Council is a cooperative agency of 32 national Protestant and Eastern Orthodox religious bodies in the U.S., having an aggregate membership of over 40,000,000.

2. American Baptist Churches U.S.A.

This is a national Baptist denomination of some 6,000 congregations with some 1.5 million members, with national offices in Valley Forge, Pennsylvania.

3. United Presbyterian Church U.S.A.

This is a national Christian denomination with churches in all 50 states. It has more than 2,387,000 active members and more than 8,900 congregations organized into 150 Presbyteries and Synods.

4. African Methodist Episcopal Church

With 6,000 churches with 2,050,000 members, this church operates 5,500 Sunday or Sabbath schools with enrollments of 156,000 and has 6,170 ordained clergy and 13 Bishops for 13 districts.

5. Center for Law and Religious Freedom of the Christian Legal Society

The Christian Legal Society is a non-profit Illinois Corporation founded in 1961 as a professional association of Christian attorneys, judges, law professors, and law students.

6. Unitarian Universalist Association

This is a voluntary association of 1,000 societies and fellowships in North America.

7. National Black Catholic Clergy Caucus

A national association of black priests, brothers, permanent deacons, and seminarians formed in August, 1967, it numbers 700 members.

8. American Civil Liberties Union

The ACLU is a nationwide, non-partisan membership organization dedicated to defending the principles embodied in the Bill of Rights.

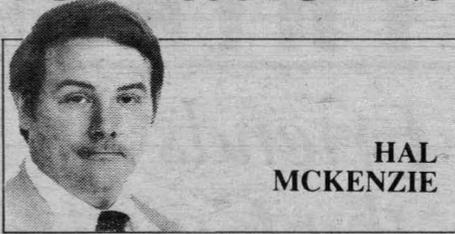
9. New York Civil Liberties Union

The NYCLU is a state-wide affiliate of the ACLU.

"The Court of Appeals has not given due consideration to the First Amendment issues raised in Reverend Moon's case. . . The decision of the Second Circuit appears to permit the state rather than the church to determine when the church's money has been used properly in achieving its religious purposes. This decision makes it essential that the First Amendment issues raised by the case be sorted out by the Supreme Court. A failure by the Court to review the decision below would legitimize the government's attack on an unpopular religious movement and would open the door to further intrusions of government into the religious mission of churches."

John W. Baker, General Counsel Baptist Joint Committee.

Tax case poses threat to nation's churches



HAL
MCKENZIE

The bewildering variety of sects and denominations within Christianity testifies to the difficulty of achieving unanimity in the field of religion. An exception to that rule, however, has emerged recently from an unlikely quarter: the tax fraud conviction of the Reverend Sun Myung Moon, founder of the Unification Church.

The recent article by UPI religion writer David Anderson (see below) says: "Mainline religious groups are actively supporting the South Korean evangelist as he appeals his tax-fraud conviction before the Supreme Court."

The reason is that the U.S. government, in its prosecution of Reverend Moon, has taken it upon itself to decide that funds donated to a religious leader belong to that figure as personal income, no matter if the donors intended it to be used for a religious purpose or whether in fact the money was so used.

This is horrifying precedent for any

religious group, whether a small storefront mission or a large mainstream denomination like the Catholic Church.

An analogy

Imagine this analogy. Suppose you write a check to John Glenn or Walter Mondale in the course of their campaigns. The IRS permits you and the candidate to treat that donation as a campaign contribution, not as a personal gift to the candidate. Neither Glenn nor Mondale is prosecuted for failing to pay income taxes on interest earned by such campaign funds entrusted to them in their own names.

In America, religious funds are entitled to treatment no less favorable than political funds. Reverend Moon surely has the same rights as candidates Glenn and Mondale.

Reverend Moon came to this country in the early '70s, when the American Unification Church was still small and disorganized, to launch a major evangelistic campaign.

Money poured in from church members around the world, as well as from American members soliciting donations. Reverend Moon deposited the money, eventually \$1.6 million, in a Chase Manhattan account in his name, making no attempt to hide it from the government. A small fraction of that was used to pay his personal expenses and that amount

duly recorded on his tax forms.

Some years later, when the church had finally established the organization it needed — a holding company called Unification Church International (UCI) — the money in the Chase account plus the interest was transferred to the UCI account. Reverend Moon kept not a penny of what the government called his "personal hoard."

Then, in October 1981 — some eight years after these events took place — Reverend Moon was hit with a federal indictment for tax fraud and conspiracy. He was tried, convicted by a jury and sentenced in May last year to 18 months in jail and a \$25,000 fine plus court costs. Reverend Moon lost the appeal to the Second Circuit by a split decision, and the church announced it would take it all the way up to the Supreme Court.

Other churches

Now, imagine what this means to pastors of small churches who commonly deposit donations for church use under their own names (a number of church leaders sent signed affidavits in Reverend Moon's defense saying they did so). Imagine what this means to Catholic bishops, among whom it is common practice to establish a "bishop's discretionary account" under the bishop's name (the late Cardinal Cody of Chicago was the target of press accusations over such an account).

And imagine what this means to any churchgoer or civil libertarian who believes in the constitutional guarantee of freedom of religion, when the government can step in and arbitrarily dictate matters of faith, belief and church organization, or when the leader of a small

TIME OF TRIAL

and new church can be singled out for prosecution that would escape other church leaders.

It is no wonder, then, that nine church and civil liberties organizations including the National Council of Churches, the American Civil Liberties Union and organizations representing Baptists, Presbyterians and Unitarians sent friend-of-the-court briefs in the recent appeal. More such briefs are expected as the case goes on to the Supreme Court.

Reverend Moon's defense attorney Laurence Tribe, a constitutional expert from Harvard, called the case "a historic battle" for civil rights. Our system of justice is designed to protect individuals from popular prejudice and political vendetta, not be their instrument.

If there is to be any silver lining in this cloud of religious bigotry and government intrusion, it would be in the Supreme Court's addressing the very important constitutional issues in this case and reaching a decision that reaffirms and strengthens guarantees of religious freedom in America. Not only religious leaders, but all those who value civil liberties should watch this case to see what it portends for the freedom of all Americans.

Reprinted from the New York Tribune with permission.

Why are other religions supporting Rev. Moon?

By David E. Anderson

WASHINGTON, Nov. 8 — Mainline religious groups have had little use for the Unification Church of the Rev. Sun Myung Moon. Nevertheless, they are actively supporting the South Korean evangelist as he appeals his tax-fraud conviction before the Supreme Court.

Constitutional lawyer Lawrence Tribe of Harvard University, representing Rev. Moon, says that before the case is settled, the church and Moon will have nearly all of the Protestant, Catholic, Jewish and other religious groups in their corner.

"The churches are truly alarmed," Tribe said in an interview, "and they ought to be. This is the most significant threat to religious freedom in the United States in many decades."

At issue is Rev. Moon's 1982 conviction on tax-evasion charges — a decision upheld by a divided three-judge appeals court.

On Nov. 2, the full 11-member 2nd U.S. Circuit Court of Appeals refused to rehear the case. The Unification Church and Rev. Moon said they would appeal to the Supreme Court.

Churches backing Rev. Moon applauded the decision to appeal and indicated they would support him with a

David Anderson is the Religion Writer for United Press International

friend-of-the-court brief.

Current supporters of the Moon side of the argument include the National Council of Churches (NCC), the American Baptist Churches, the Presbyterian Church (USA), the African Methodist Episcopal Church, the Unitarian Universalist Association and the National Black Catholic Clergy Caucus.

ACLU supports Moon

The American Civil Liberties Union (ACLU) also supports Rev. Moon and the church.

None of the supporters pretend to any fondness for Rev. Moon, his followers — known as "Moonies" — or the church. The National Council of Churches, for example, has refused the Unification Church membership in the ecumenical agency, saying it is not a Christian denomination.

But they all fear the impact on religious freedom if his conviction is upheld.

"No particular sympathy for the defendant in this case, and no agreement with his faith, is required to feel grave distress at the resulting breach of religious liberty," said Earl Trent of the American Baptist Churches and author of a friend-of-the-court brief filed at the appeals court level on behalf of the churches.

"At issue," said Tribe, "is the power of the federal courts in tax prosecutions to override substantively the religious beliefs of churches and their adherents as to who owns the funds they raise for

their spiritual mission, who should hold and administer those funds, and how they should be spent."

Bank account interest

Rev. Moon was convicted of filing false income-tax returns and for conspiracy. The Internal Revenue Service said he failed to pay \$162,000 in federal taxes on interest from a bank account and an import company. Rev. Moon and the church say the money was not his, but was held by him in trust for the church and its followers.

If convicted, Rev. Moon could be sentenced to 18 months in prison and fined up to \$25,000. Church officials also believe conviction would lead to his deportation.

Tribe said the lower-court trial raised a host of religious freedom issues, including issues related to the authority of a church to define its own organization and structure, as well as the persecution of religious groups holding unpopular views.

"For the first time in our history," Tribe said, "a federal court has authorized the government to completely override a religious argument. Religion was systematically, brutally removed from the case."

The trial court's decision, he said, "exposes every religious body, its spiritual leaders and all of its donors to the threat of criminal liability whenever a trial court or jury might later choose, in deciding the issue of ownership, to reject or ignore the doctrines and beliefs of the church and its adherents as to how funds raised for religious purposes should be held, spent and classified."

Churches join brief

The churches, in their brief, made a similar argument.

They said that if the decision is upheld, "much tax-exempt activity by

even the most traditional religious groups might well become taxable, and much innocent behavior by religious groups could be made to appear suspect or even criminal tomorrow.

"From the tax-exempt status of a church parking lot to the validity of an unincorporated church association's assertion of power to direct the actions of a church operation, little of what even modern-day mainstream churches routinely do would survive intact if squeezed through a religion-extracting filter," the brief said.

Even secular organizations are rais-

"The decision of the Second Circuit Court of Appeals is a really outrageous decision."

Charles Sims, Staff Attorney, American Civil Liberties Union.

ing concerns about what appears to be a growing trend of government to impose its will on religious organizations and narrow the scope of the First Amendment guarantees of religious freedom.

"Moon's conviction," said Jeremiah Gutman, president of the New York Civil Liberties Union, "appears to me to be part of that pattern of government telling the churches how they have to run their internal affairs."

"The heart of the government's claim against Moon is that church money was in his name; he could have used it, and therefore he is taxable on its income. Aside from the technical statutory, factual, equal-protection, due-process and establishment arguments, the government is dictating to religious organizations how they must handle and own their assets," he said.

John Baker, general counsel of the Baptist Joint Committee for Public Affairs said the outpouring of support for the Unification Church is rare.

"You haven't seen such unanimity in years," he said. "And it is because this is a truly major constitutional issue."

Reprinted from the New York Tribune

"The Moon case opens the way to government investigation and surveillance of the manner in which church officials administer their church's assets, as well as supervision of the uses to which those assets are put... If the IRS is not bound to accept a church's own definition of its teachings and precepts, it is not bound to accept the church's own definition of the nature and extent of its ministry, which now may well be re-evaluated and redefined by the government on the basis of its own views in this respect. This means that many church activities hitherto viewed by the churches as integral to their ministries may now be separated out and subjected to taxation as independent, nonrelated activities, e.g., schools, social outreach, youth camps, information and government liaison activities, involvement in the dialogue on national issues and other 'secular' activities."

Morton B. Jackson, Esq., Church/State Constitutional Expert.

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May of last year, a federal jury in New York found the Rev. Moon guilty of filing false income tax returns for three years.

The Washington Post

THURSDAY, SEPTEMBER 15, 1983

Moon's Attorney Predicts 'Historic Battle'

NEW YORK, Sept. 14 (AP)—Rev. Sun Myung Moon's lawyer today predicted the upholding of the angelist's tax evasion conviction as "only the beginning of what will be a historic appellate battle" over religious liberty that could reach the Supreme Court.

WAGMAN FILE
Moon gets mainstream support

The Rev. Moon is getting support from unlikely allies — major U.S. churches, which view his tax-evasion conviction as a threat to religious freedom.



Government got revenge

WASHINGTON — In May of last year, a federal jury in New York found the Rev. Moon guilty of filing false income tax returns for three years.

They were out to get Moon

It was to punish Moon for making a speech to denounce the government's motives

JAMES KILPATRICK

WASHINGTON — In May of last year, a federal jury in New York found the Rev. Moon guilty of filing false income tax returns for three years.

Churches express concern

Churches back Rev. Moon in tax case appeal

WASHINGTON, Nov. 8 — Mainline religious groups have had little use for the Unification Church of the Rev. Sun Myung Moon. Nevertheless, they are actively supporting the South Korean evangelist as he appeals his tax-fraud conviction before the Supreme Court.

Rev. Moon conviction

By Churches Are Alarmed —

Bum Rap for Rev. Moon

By James J. Kilpatrick

Indictive toward Moon is

Doesn't get

square deal

Dean Guru, Sun Myung

The case against Rev. Moon

raises most serious issues

Tax laws can't be used to wipe out the Moonie

By JAMES J. KILPATRICK
Universal Press Syndicate
WASHINGTON

The New York Times

The Moon Tax Case

Lawyer contends in appeal that trial by a jury curtailed his client's First Amendment right to freedom of religion

By DAVID MARGOLICK

When the Rev. Sun Myung Moon was indicted for tax evasion in December 1981, he stood on the steps of the United States Court House at Foley Square and declared: "I would not be standing here today if my skin were white and my religion were Presbyterian. I am here today only because my skin is yellow and my religion is Unification Church."

He charged, Goettel had inquired into why he had judged out unfair judge misstatements and its than \$1.7 million hattan bank name. But it is

Government guilty of vindictiveness in Moon trial

Los Angeles Times

WASHTON — In May of last year, a federal jury in New York found the Rev. Moon guilty of filing false income tax returns for three years.

Alarming trial of Sun Myung Moon

By James J. Kilpatrick

Rev. Moon's violate Constitution

Chicago — Lawsuits can be filed against the Rev. Sun Myung Moon for his tax-evasion conviction

Rev. Moon got a bum rap

It is a cause of prejudice

Rev. Moon's tax-evasion case

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It was to punish Moon for making a speech to denounce the government's motives

Rev. Moon's tax-evasion case



Did Moon get bum rap in court?

Rev. Moon not alone

in battle over taxes

LAWSUITS CAN make curious religious bedfellows, and a heavenly host of church groups are scurrying to the side of Rev. Sun Myung Moon's Unification Church

Wasn't fair

their supposed messiah. Moon's lawyers

Los Angeles Times

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I O W C

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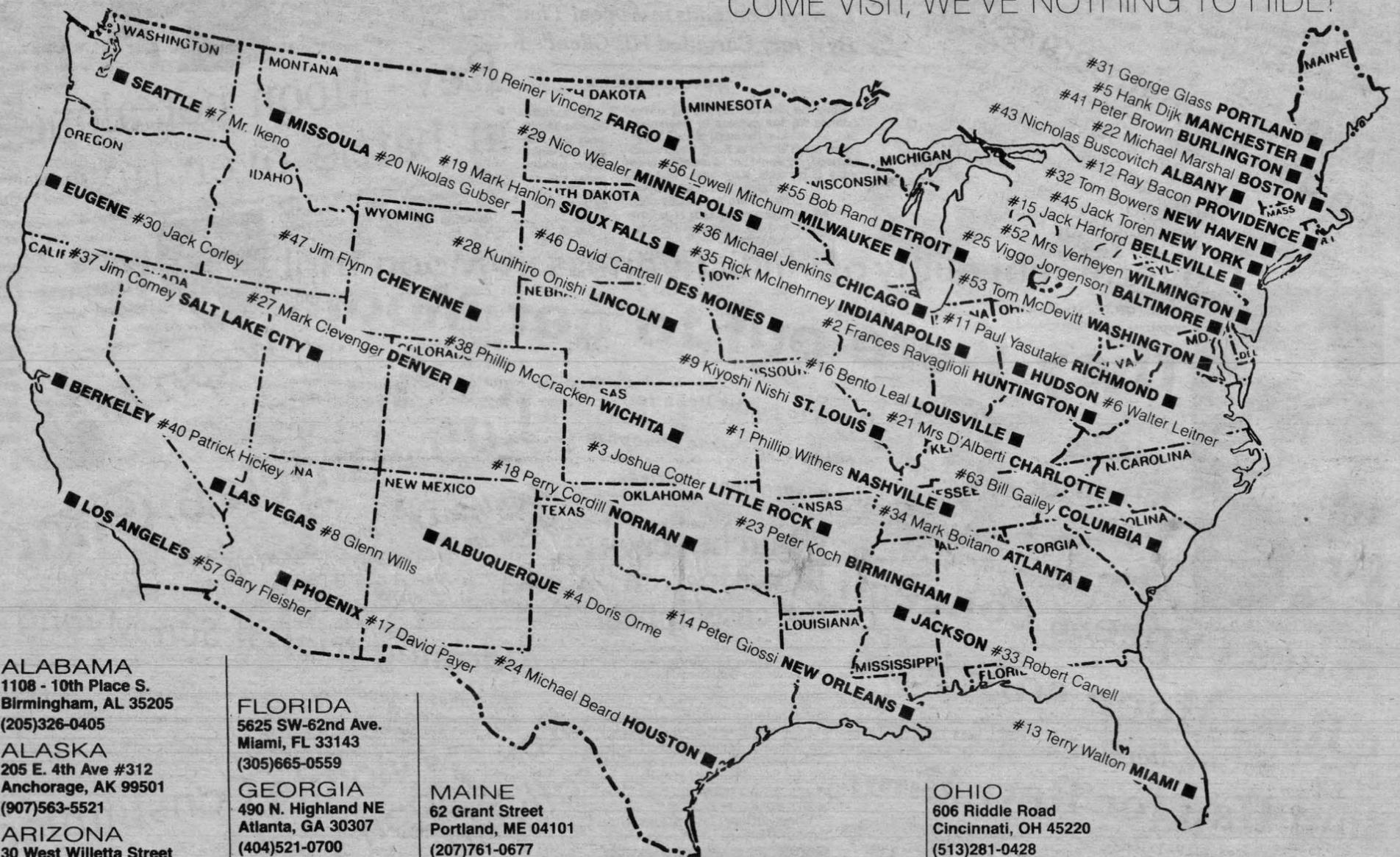
There are 50 mobile teams on the International One World Crusade and they are moving to a new city every 21 days. The map indicates where each team is in early December and the name of the team leader. You can obtain information about the IOWC activities in your area by contacting the state leader at the church centers listed below. For more information, contact the IOWC National Office at 4 West 43rd Street, New York NY 10036. (212)695-8652.

Each of the church centers in America holds an open house and welcomes visitors.

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- Preach at your church? • Talk to a psychology class?

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IOWC cleanup Newark, NJ

By Dudley Duel

In Newark, New Jersey, a clean-up drive was held sponsored by the Unification Church of New Jersey and the visiting IOWC Team #32. This campaign was initiated in the spirit of the cleaning of New York City prior to Yankee Stadium and by an existing clean-up program in the city of Newark. The kick-off for the clean-up was

held at 9:00 a.m. at JFK Plaza in downtown Newark.

A rally spirit was created with patriotic songs, signs calling for a cleaner Newark, and inspired speeches. Both Lorman Lykes, the state leader, and Tom Bowers, the IOWC commander, gave stirring speeches extolling the virtues of a community spirit centered upon God. They declared that Reverend Moon and his teachings provide the inspiration to

create that spirit and the power to expand it to a worldwide level.

Chief of Police Charles M. Zizza attended the kick-off and was presented with a complementary broom. He took the opportunity to express his thanks for the efforts to clean up the city. Also in attendance was Kitty Taylor of the United Community Corporation (UCC) and two of her associates. UCC is a local social service organization serving the

needs of senior citizens. The Brooklyn center of the Unification Church participated in the effort and contributed their heart and zeal to the cause.

After the rally church members broke up into small groups. Each group circled one of the downtown blocks to sweep the sidewalks, sweep the gutters and pick up trash. The streetcleaners gathered again at eleven to conclude and bid farewell to each other on this memorable occasion.



Above, Glenn Willis, IOWC director, speaking at the "Wake Up America" rally in downtown Milwaukee. Below, the IOWC 'graveyard' informing people of the deaths cause by communism.

IOWC denounces communism



By Craig E. Smith

Glenn Willis' IOWC team No. 36 drove into Des Moines, Iowa, to find a confrontation in the making: A communist inspired protest had been scheduled for the following Saturday.

We immediately began to organize a counter-demonstration with Richard Buessing, the Iowa state director. We felt that since the communist bloc has demonstrated it cannot be trusted to adhere to any weapons agreement, a nuclear freeze would only work to their advantage.

We made headstones with the name of a country taken over by communism on each one. It made quite a graveyard. We invited a number of speakers from a similar rally we had held in Minneapolis. We contacted the media and the coverage

was very good.

News of our demonstration was aired on all television channels and on radio stations in Ames and Iowa City. Newspaper stories about it were printed in papers as far away as Milwaukee and Chicago. It seems it was one of the most exciting things to happen in Des Moines for some time.

We were joined that week by the newest members of our team, Ken Frankowski and Angel Tien (which means "earth angel"). They were witnessed to in Milwaukee by our team and attended 2- and 7-day workshops. Their enthusiasm and inspired attitude is an inspiration to the rest of us. Our team is grateful to God for having met such wonderful brothers.

The second week we began daily lunchtime rallies in front of the Federal Building downtown in support of the liberation of Grenada. People driving by

constantly honked and waved in support. We chose that spot since another silent demonstration against the invasion was scheduled for the same place. They did not remain silent long as we could see the Marxist influence in their demonstration. Several of them began to harass and try to shout down our speakers, but we persevered and made each rally a victory. We also held a lecture one night in our video center and the response was so

good we couldn't fit everyone into the lecture room.

In our final week we held a three-hour prayer vigil on the state Capitol steps praying for the salvation of Iowa. Everyone agreed that the event was a deep experience.

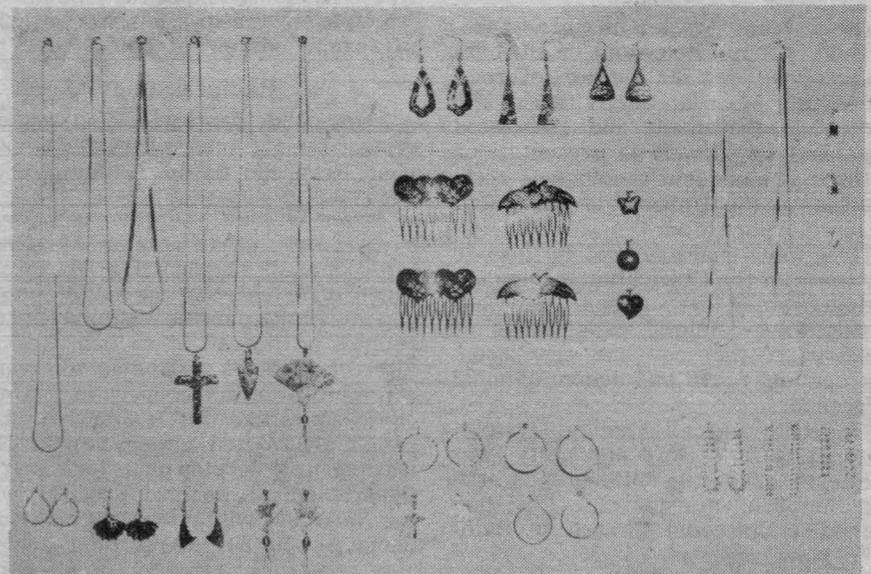
We anticipate great success as our team returns to Milwaukee, Wisconsin, for another three week campaign. Then: on to Chicago!

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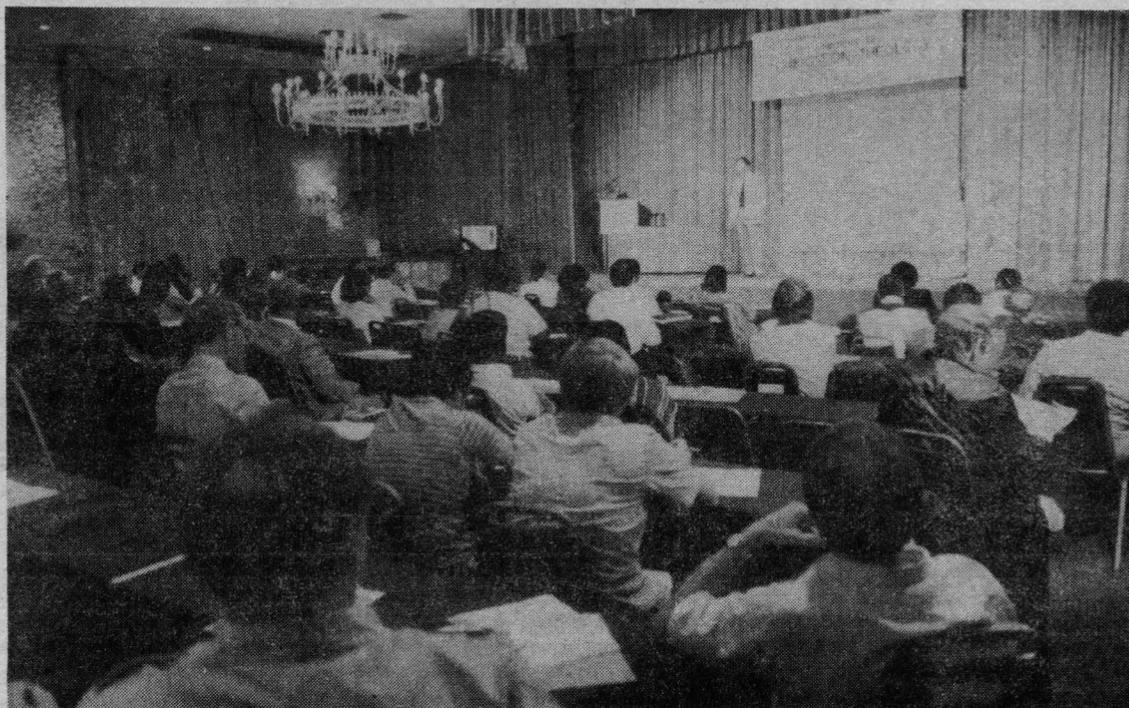
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Seminar for clergy on theology of Unification church



Right, the International Conference for Clergy seminar on Unification Theology in Freeport, Bahamas and, left, Reverend Kwak addressing the conference.



By Shawn Byrne

Two seminars on "Unification Theology with Implications for Ecumenism and Social Action" were held at the Princess and Tower Hotels, Freeport, Bahamas, from Oct. 17-22 and from Oct. 24-29, 1983. Attending each conference were about 120 ministers (and some thirty spouses) of 21 different denominations from 33 different states.

Organized by Interdenominational Conferences for Clergy (ICC), a division of the International Religious Foundation (IRF), the purpose of the seminars was to present an overview of Unification theology and its social implications as a basis for ecumenical social action and collaboration.

The seminars were a mixture of lectures and group discussions on Unification theology, presentations on Reverend Sun Myung Moon and activities of the Unification movement and associated organizations, as well as presentations by three independent theologians commenting on the Unification movement and its relevance to our time and society.

They were characterized by intense discussion of the Unification movement, its theology and implications. They were in themselves unique experiences of Christian brotherhood and sisterhood, transcending racial and denominational differences.

"Inspiring and enlightening... an outstanding spirit of love and unity [was manifest]," according to Reverend Christeen Simpson, minister of a Christian Methodist Episcopal Church in Baltimore, Maryland.

Reverend Lynn Hodges, lecturer, writer and pastor of the Baptist and United Church of Christ in Berkeley, California, received "helpful insights" relative to Unification theology and its social implications. It was for him "a good experience, very enjoyable and enlightening."

'Palpable love'

Reverend John Bazemore, president and dean of Tri-State C.H. Mason Bible College in East Orange, New Jersey, found his conference "very exciting because of palpable love in the group, a manifestation of the love that Jesus enjoined on us... the lectures were moving... Reverend Moon must be a great man to judge by what he's doing."

Reverend Charles Kenyatta, Baptist pastor in New York City, found it "a great thrill to be with people who are building God's Kingdom on earth... doing now what others have talked about it for thousands of years." He expressed admiration for Reverend Moon who is "courageously doing God's will."

At both seminars lectures were pre-

Shawn Byrne is the general manager of the National Council for the Church and Social Action.

sented in plenary sessions by Ms. Sandra Lang (of *The Washington Times*) on the Principle of Creation and the Fall of Mankind; by Reverend David Hose (international director of education, Unification Church) on the Mission of Jesus and Resurrection; and by Mr. Michael Beard (International One World Crusade group director) on Providential History. Ms. Lang completed each series with a lecture on Eschatology and the Second Coming.

Each lecture was seasoned afterwards with questions from the floor. Generally well received, it was evident that the main points of difficulty in the lectures were the nature of original sin and the Principle concept of Messiah. This was not unexpected; one of the Principle's claim to a hearing is that it offers new light on old topics.

Racial issues

Many participants were also very sensitive to racial issues and wanted to know what Reverend Moon is doing about them.

Bruce Williams, Director of Communications, Minority Alliance International, responded to these sentiments. He feels that the fact of interracial marriages plus the testimony of such couples is the end of racism. Besides, "Reverend Moon promotes interracial communication and cooperation through conferences like this ICC one to which people are invited, expenses paid. Now it's up to us to develop plans for resolving the problems. To do this is precisely what the National Council for the Church and Social Action (NCCSA) is for."

Ecumenical outreach

During the conferences, a presentation was given by John Maniatis on the ecumenical outreach of the Unification Church. He recalled that so high a priority does ecumenical outreach have with Reverend Moon that, as early as 1959 when the church was embryonic and very poor, 50 percent of church funds were channeled into ecumenical work in Korea. Today, monies spent on on ecumenism are considered a budget for the defense of God.

As Reverend Moon himself explained in 1980 to a group of theologians "Atheistic, materialistic value systems are a direct attack on God. How can you not do something about it? Denominational differences do not count. The core problem is a failure to understand the true love of God. Become an authority on the love of God. Develop a new revolutionary theology. That is our goal and yours. Theology is vain if it does not liberate God and mankind."

Unification ecumenics, John explained, provide a forum for developing this revolutionary new theology. Maniatis related how the Unification Theological Seminary (UTS), with its present staff of one Unificationist and

twelve other professors of various denominations, began in 1975. He went on to explain how conferences relative to the nature of Unificationism began at UTS in 1977 with theologians of various traditions of faith. In that year four such conferences were held. In 1978 twelve conferences were held; in 1979 there were twenty conferences. Then in March 1980 New ERA (Ecumenical Research Association) was incorporated and has since then regularly held 20-25 conferences per year on national and regional levels with theologians of all stripes.

NCCSA

In 1983 the International Conference for Clergy was established and has now held three conferences for ministers of various denominations to introduce them to Unification theology and its social implications and to become forums out of which ecumenical cooperation on the pastoral level could actually be initiated.

Presentations were made about the National Council for the Church and Social Action (NCCSA) by its president, Reverend Dr. Alex. A. Chambers, pastor of a Christian Methodist Episcopal church in Memphis, Tennessee, as well as by its executive-director, Kevin Brabazon, and its executive vice-president, Bruce J. Casino.

The NCCSA was founded in 1977 by several ministers of various denominations, including some Unificationists. It is a not-for-profit ecumenical corporation with sixteen branches in fifteen states that develop interracial, interdenominational, intergenerational and multi-service networks of churches and community organizations for the purpose of resolving social problems. In the spirit of Jesus, it strives to be the servant of the poor. Its aim is to give a hand up rather than a hand-out. In helping people and communities it invigorates participating churches. To promote maximum initiative, each chapter is autonomous.

The national body is representative of all the chapters through a federal organization. Its policy is to promote pre-existing services and develop new ones where they are needed. Samples of its

activities are food and materials distribution, housing counselling and seniors' transportation. And there are many others. It intends to unite churches against racism, to help churches serve their people and to pursue justice. Its goal is to build God's Kingdom. One of its present priorities is to establish and consolidate at least one chapter in every state.

'True discipleship'

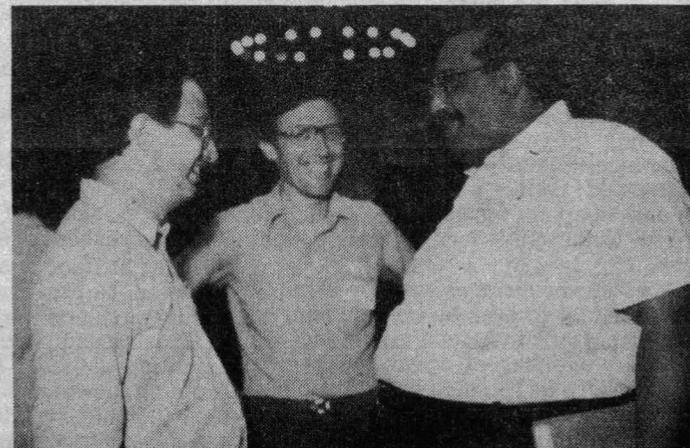
Summarizing a theology of social action, Reverend Chambers noted in his keynote address that "any change must accord with the purpose of Christ who was incarnated, died and rose again that we might have life and have it more abundantly. Consequently, whatever denies, threatens, mars or diminishes the quality of human life must face revision.

"True discipleship, translated into a working philosophy, means 'doing those things that have been learned from the Master; our Lord and Savior Christ Jesus.' In doing so, we have no choice but to serve mankind. In following Christ we walk the road that leads to humanity. We serve God's people in whatever area that shows a need. If our fellow man is hungry, we are to feed him. If he is thirsty, we are to give him drink. If he is weary, we are to give him rest. So it is that through the improvement of our discipleship, we learn to see man's needs and we minister to those needs.

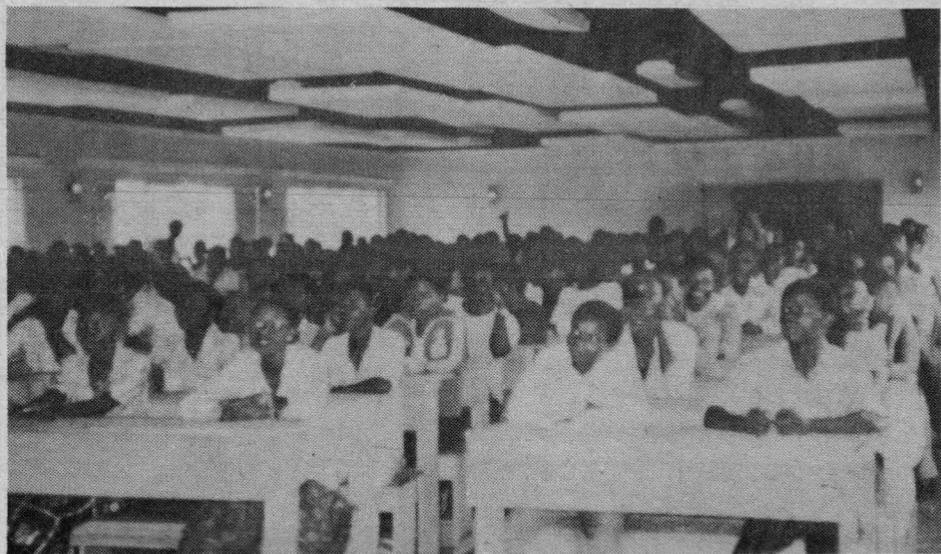
Doctor Frank Flinn from St. Louis, a Roman Catholic and consultant in forensic theology, offered comments on the Unification movement as one of a panel of three theologians. Relationships rather than "things", he insisted, are "the really real things." The Fall of humankind "is a rupture of right relationships." The Kingdom of God is "the symphony of harmonious relationships." This is good religion and this, he said, is what the Unification church is striving for by developing dialogue between all denominations and religions as a basis for common action.

Doctor Herbert Richardson, professor of theology at the University of

continued on next page



From right, Rev. Dr. Alex A. Chambers, President of the National Council for Church and Social Action, Kevin Brabazon and Bruce Casino, vice-presidents.



Students in the ECOPROF first year training program.



Students creating a fishpond.

IRFF/ECOPROF hailed as Zaire's "salvation"

By Kehaulani Haydon

The International Relief Friendship Foundation, Inc. initiates and supports projects around the world which are geared toward eliminating poverty, suffering and malnutrition. Social action however, without moral and ethical education, can only serve to relieve, rather than eliminate, the problems of mankind. For this reason, IRFF often works in a supportive role for the Unification Church missionaries who have been able to grasp the vision of the Divine Principle and actualize it in the form of tangible longterm developmental projects. These projects, which attack root causes, have the potential to provide practical solutions to both man's physical as well as spiritual suffering.

ECOPROF (L'Ecole Cooperative Professionnelle), is one such project which IRFF International seeks to support. An agricultural/technical school founded in 1979 by the Unification Church of Zaire, ECOPROF has already won the approval of the commissioner of primary and secondary education. In an address to the students, he proclaimed ECOPROF as the "salvation of Zairian youth, the salvation of the Zairian society, and the salvation of Zaire."

ECOPROF was established in

response to several essential needs. Improvement of education and the development of various forms of agriculture is considered "the priority of priorities" by Zaire's president. ECOPROF combines a basic God-centered education with a concrete plan to aid the specific development of Zaire.

God-centered education

Currently, ECOPROF is educating its students in both the spirit and technique of working cooperatives, centering its training in the basics of fishfarming and management procedures. With the primary focus of researching solutions to the problems of world hunger, additional programs in agriculture, crop rotation, irrigation and animal husbandry will be instituted.

Much of ECOPROF's success can be attributed to its director, Ndulu Mudigwidj, a highly competent individual whose hope is to instill in ECOPROF students a sense of commitment to the advancement of their country and other developing nations. As a native of Zaire, Ndulu understands the problems and needs of his students. He organized a "purely Zairian" program which encourages patriotism while nurturing a world-view consciousness. "Thanks to the new

world vision taught by the Divine Principle, God has inspired us to begin ECOPROF as a means of participating in the socio-economic, intellectual and spiritual development of the world... ECOPROF is a school of life for the integral education of man. It is a cooperation between mind and body, between men of all races."

ECOPROF provides an opportunity for native Zairians to take responsibility for the development of their own country. It is a well-conceived, low cost, educational program with a vast potential to become the catalyst for a network of agricultural production sites throughout Zaire and the African continent. The students are young, hardworking men and women who are highly motivated to complete their education. Without a program such as ECOPROF many would not be able to afford the cost of continued education at the national university. A liberal arts and vocational/technical program such as ECOPROF not only gives these students the chance to study subjects that are of vital importance to the future of their country, but provides them with a means to apply their studies in job areas that will one day affect the lives of thousands of people.

The current 3-year ECOPROF pro-

gram already plans for expansion this fall into a 6-year technical high school. In the first year preparatory training, students receive a weekly course on "spiritual values and ethics" in addition to general education, language, mathematics, typing and other basic subjects. The second and third years continue in the two specializations of the technical cycle: commercial management and fishfarming. Students are also required to complete practical work internships often in cooperation with other non-profit organizations such as the Peace Corps. These internships give the students an opportunity to apply practical knowledge learned in the classroom to realistic field situations such as constructing ponds and fish cultures and building small bridges.

The Faculty Institute (IFAC) allows for more intense study in the fields of agriculture, technology and business during a 3-year period. Currently, this program is designed to create specialists in the study of fish life in various water environments, as well as the nutritive value of fish in human alimentation. The graduates of this cycle are qualified to continue their studies in highly specialized schools or universities.

Reprinted from Today's World.

CLERGY

from previous page

Toronto, shared how Unification theology has helped him realize that God is truly our Parent and that we are literally God's sons and daughters; that redemption is not merely spiritual, it includes receiving the blessing of all things and implies our involvement in all spheres of action; that we are to be like Jesus and act with sacrificial love on a universal scale.

The conclusion — and in some ways the highlight of the conferences — was an address by Reverend Chung Hwan Kwak, president and chairman of the International Religious Foundation, entitled: "An Introduction to Reverend Moon."

The most important aspect of Reverend Moon's life, he assured us, is "his spiritual connection to God.

"From that results enormous spiritual power. He has an insatiable appetite for a daily life of prayer. Up until this very day, he still sleeps less than three hours each day, and upon awakening, he begins with several hours of prayer and meditation.

"Every activity he initiates and takes part in is done with the motivation of serving God and humanity. In all my 25 years with Reverend Moon, I have never seen him take a vacation from this intense commitment to God.

"He recognizes three major obstacles to this which need to be confronted and

resolved: (1) The lack of morality and ethics in the midst of self-centered love carried to an extreme; (2) The lack of unity in Christianity with its various denominations as well as among the other religions of the world; (3) The forceful imposition and persuasive influence of atheistic communism.

"The commission to solve these problems lies with each of us. I hope that you will take up this vision as your own, and move among your own circles to encourage a stronger moral foundation, a more concerted ecumenical effort and a more outspoken defense of God against atheistic communism."

For most of them it was their first opportunity to hear from the source just what the Unification movement is all about, both in terms of teaching and practice. For many whose perceptions had been warped by the impact of negative media reports, the conferences were real revelations. The comment of Reverend Alvin Edwards, pastor of a Baptist church in Charlottesville, Virginia, expressed a typical reaction: "I can never again feel derogatory towards Unification Church and its members. I have great respect for the movement now."

These two seminars were the second and third respectively of a series. There will be two similar seminars in February, also in the Bahamas. In January there will be two regional conferences, one in Boston and the other in Denver, centering on the theme of "The Church and Social Action."

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12th ICUS Scientists ponder theme 'Absolute Values and the Cultural Revolution'

By Robert Morton

CHICAGO, Nov. 27, — What is noteworthy about more than 300 prominent scholars from 80 nations and many disciplines meeting here for the 12th annual International Conference on the Unity of the Sciences?

Most newspaper and television coverage of "ICUS" conferences followed by this writer have focused on the sponsorship by the controversial Rev. Sun Myung Moon, and the very substantial sum of money (\$650,000 this year) needed to organize the conferences. Participants have been charged by implication of "selling out" to legitimize Rev. Moon.

Dr. Morton Kaplan who is chairman of this year's conference says the media have missed the story about ICUS and have also misread the motivations of its participants.

Kaplan, who is Director of the Center for Strategic and Foreign Policy Studies at the University of Chicago, said that ICUS's new emphasis on publishing papers and books by its participants greatly increases its academic significance.

Other participants said the single most important feature of ICUS for them is the opportunity to meet scholars outside their own area of specialization. Executive Director Richard Wojcik asserts the indisputable uniqueness of the conference.

"There simply is no other significant interdisciplinary and international conference on the sciences," he said.

Although participants' travel expenses and accommodations are paid by the conference, many of them pay a high price for their association with Rev. Moon's Unification movement. Kaplan, for example, said the number of invitations he has received for lucrative lecture tours or consulting work "has dropped significantly."

Why then did he choose to involve himself with ICUS?

"Because it is more rewarding intellectually as well as socially than anything else I might be doing," he said.

Kaplan has been instrumental in making organizational changes that according to several participants have made committee discussions more focused and have noticeably improved the academic quality of papers submitted to the conference.

Earlier this year pre-conference planning sessions were held throughout the world between committee chairmen and paper writers. "The chairmen of the six committees met with the papers writers



Photos: Hans Jordan

Neil Salonen, President of the International Cultural Foundation which sponsors the International Conference on the Unity of the Sciences, speaking to the conference in Chicago, flanked by, from left, Professor Eugene Wigner, conference chairman, Reverend Moon, conference founder, Mrs. Moon, and Bo Hi Pak.

History of ICUS

The 12th International Conference on the Unity of the Sciences (ICUS) is an interdisciplinary gathering of 300 scholars from 80 nations sponsored by the New York-based International Cultural Foundation.

The conference this year in Chicago, with a theme of "Absolute Values and the New Cultural Revolution," is smaller than earlier sessions as participants have asked the sponsors "to improve on its highly successful format." Thus, while 200 fewer participants are attending the session, more research papers (55) will be presented and discussed.

Following is a list of previous ICUS conferences, listing location, theme, chairman and number of participants and nations represented.

1. 1972, New York, Moral Orientation of the Sciences, Edward Haskell, 20 participants, 8 nations represented.
2. 1973, Tokyo, Modern Science and Moral Values, Nobusige Sawada, 60 participants, 17 nations.
3. 1974, London, Science and Absolute Values, Lord Adrian, 128 participants, 28 nations.
4. 1975, New York, The Centrality of Science and Absolute Values, Robert Mulliken, 340 participants, 57 nations.
5. 1976, Washington D.C., The Search for Absolute Values: Harmony Among the Sciences, Sir John Eccles, 360 participants, 53 nations.
6. 1977, San Francisco, The Search for Absolute Values in a Changing World, Sir John Eccles, 400 participants, 50 nations.
7. 1978, Boston, The Re-evaluation of Existing Values and the Search for Absolute Values, Eugene Wigner, 450 participants, 60 nations.
8. 1979, Los Angeles, The Responsibility of the Academic Community in the Search for Absolute Values, Eugene Wigner, 485 participants, 67 nations.
9. 1980, Miami, Absolute Values and a Search for the Peace of Mankind, Morton Kaplan, 600 participants, 80 nations.
10. 1981, Seoul, The Search for Absolute Values and the Creation of the New World, Morton Kaplan, 808 participants, 100 nations.
11. 1982, Philadelphia, Absolute Values and the Creation of a New World, Morton Kaplan, 525 participants, 100 nations.
12. 1983, Chicago, Absolute Values and the New Cultural Revolution, Eugene Wigner, honorary chairman, and Morton Kaplan, organizing chairman, 300 participants, 80 nations represented.

Church members expose communist activity in Japan

By William Cook

TOKYO — Communist activists have supported violent and coercive "faith-breaking," spread slander and disinformation, and sought to discredit the Unification Movement in Japan because its teachings discredit the theories of Marxism-Leninism, according to extensive investigations carried out by the movement here.

Reverend Moon leveled similar charges in his opening speech to the 12th International Conference for the Unity of the Sciences meeting in Chicago.

Spokesmen for the Unification Church of Japan said they had conducted wide-ranging investigations into the most active organization opposing their movement. They said the organization is supported both publicly and privately by the Japanese Socialist Party (JSP), the Japanese Communist Party (JCP) and Chosoren, an organization of Korean residents in Japan sympathetic to, and maintaining ties with, North Korea.

The president of the organization, Teruko Homa, is well-acquainted with Japan's Socialist and Communist Party Diet (Parliament) members, and has maintained frequent contacts with Yokuma Utsunomiya, an independent Diet member with connections to North Korea, they said.

Akahata, the organ daily newspaper of the Communist Party, has carried articles supportive of Homa, and anti-Unification Church group events have been given regular coverage.

Recently the anti-Unification Church group sponsored a speaking tour by a Korean known for his opposition to religious movements, Tak Myong-hwan. Tak is the director of an institute in South Korea that investigates new religious movements, and was touted as an expert.

The security guards for Tak's tour were provided by the Japan Socialist Party, the sources said.

In the last 5 months, Tak has lost four libel and slander suits brought against him by three separate Korean Presbyterian ministers and one by the Unification Church itself.

With the authorization of the staff of a psychiatric hospital that specializes in treatment of Unification Church members who are in some cases kidnapped for "deprogramming," self-styled "faith-breakers" administer any drugs or treatment they desire, the sources charged.

Similar practices, carried out by KGB officers and doctors in the Soviet Union against religious believers and political dissidents, were denounced by the 7th World Psychiatric Congress in Vienna last July.

Reprinted from the New York Tribune

to plan the individual topics and to delegate responsibilities for particular tasks," Kaplan said.

"These papers were then circulated to the members of the committees and to the discussants prior to ICUS XII so that the chairman could conduct the discussions of issues in an orderly fashion," he said.

"A number of committees this year are making distinct contributions on important topics such as the character of aggression and the real nature of the ecological problems we face rather than the scare stories in the press," Kaplan said.

Wojcik, who has been named publisher of Paragon House publishers, the publications arm of International Cultural Foundation which sponsors ICUS, said that more than 130 papers had been presented at this year's conference which ended today.

Paragon House has published two books drawn from ICUS proceedings and will soon release a third, titled Mind & Brain, the Many-faceted Problems, was edited by Sir John Eccles who was awarded the Nobel Prize in Physiology and Medicine in 1963. The second,

titled 'Modernization, the Humanist Response to its Promise & Problems,' was edited by Richard L. Rubenstein who is Robert O. Lawton Distinguished Professor of Religion at Florida State University.

Nobel Laureate Dr. Eugene P. Wigner, Emeritus Professor of Physics at Princeton University, is the Honorary Chairman of this 12th conference. "Science nowadays is quite specialized, and this conference is valuable because it is not so specialized," Dr. Wigner said.

The very diversity of the conference is its uniqueness, say conference participants.

"ICUS is the only world occasion where scholars from diverse disciplines can come together and discuss mutual interactions in their work as a multidisciplinary attack on global problems," said Dr. Alexander King, Chairman of the International Federation of Institutes for Advanced Study in Paris and Co-Founder of the Club of Rome.

Vice Chairman of this conference is Dr. Alvin M. Weinberg, Director of the Institute for Energy Analysis and former director of Oak Ridge National Laboratory, Oak Ridge, Tennessee.

Following is a list of the conference committees and chairmen:

- **Unity of Sciences;** Honorary Chairman — Eugene Wigner; Chairman — Gerard Radnitzky, Professor of Philosophy of Science, University of Trier, Germany.

- **The Challenge of Education in African Social Transformation;** Honorary Chairman — Kenneth Mellanby, Director Emeritus, Monk's Wood Experimental Station, Huntingdon, England; Chairman — Teshome G. Wagaw, Professor of International Education, Univ. of Michigan at Ann Arbor.

- **Art and Technology;** Presiding Chairman — Rene Berger, President, International Association for Video in the Arts and Culture, Lusanne, Switzerland.

- **Developmental Experiences in East Asia and Latin America;** Honorary Chairman — Alexander King, Chairman, International Federation of Institutes for Advanced Study, Paris; Chairman — Ilpyong J. Kim, Professor of Political Science, Univ. of Connecticut, Storrs, Conn.

- **The Emotions: Focus on Inter-male Aggression and Dominance Systems;** Honorary Chairman — Karl H. Pribram, Professor of Neuroscience, Stanford University; Chairman — Diane McGuinness, Department of Psychology, Stanford University.

- **Global Environmental Problems;** Honorary Chairman — Helmut E. Landsberg, Emeritus Professor of Meteorology, Univ. of Maryland, College Park, Maryland; Chairman — S. Fred Singer, Professor of Environmental Science, Univ. of Virginia, Charlottesville, Virginia.

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12th ICUS Socialism a 'philosophical error' says nobel laureate

By Robert Morton

CHICAGO, Nov. 27 — Socialism is the result of a demonstrable philosophical error that could lead to the decline of civilization, contended Dr. F.A. Hayek of Vienna in a speech that still was stimulating discussions when the ICUS conference ended.

Hayek, who was named the Nobel laureate in Economics in 1974, delivered the plenary Lecture, entitled "The Rules of Morality Are Not the Conclusions of Our Reason," at the 12th International Conference on the Unity of the Sciences at the Chicago Marriott Hotel.

"What I have said . . . amounts to the assertion that socialism is in the last resort the product of a demonstrable philosophical error that has dominated the intellectual development of the last few generations and to which only practical sense but little rational argument has resisted," Hayek said.

"If you want to test this assertion," he added, "try to find a positivist who is not a socialist . . . Indeed, socialism is the logical consequence, if you assume that only that is true which you can rationally prove."

Discussions on the relevance of positivism, a philosophy that restricts reality to the empirical and rational realm, continued in a committee with the topic "The Unity of Science and the Dubious Credentials of Positivism."

Hayek criticized intellectuals "who

imagine they can invent for us a better moral, [bringing us] . . . a more pleasant, more beautiful and more just world.

Morals compromised

"I believe I am not exaggerating when I claim that it is the general, I would say, defining characteristic of the contemporary intellectual that he refuses to concede to traditional morals a legitimate or autonomous standing side by side with reason. He believes that it was man's intellect which enabled him to design his morals, and therefore also, where the results do not satisfy his desires, to replace them by better ones."

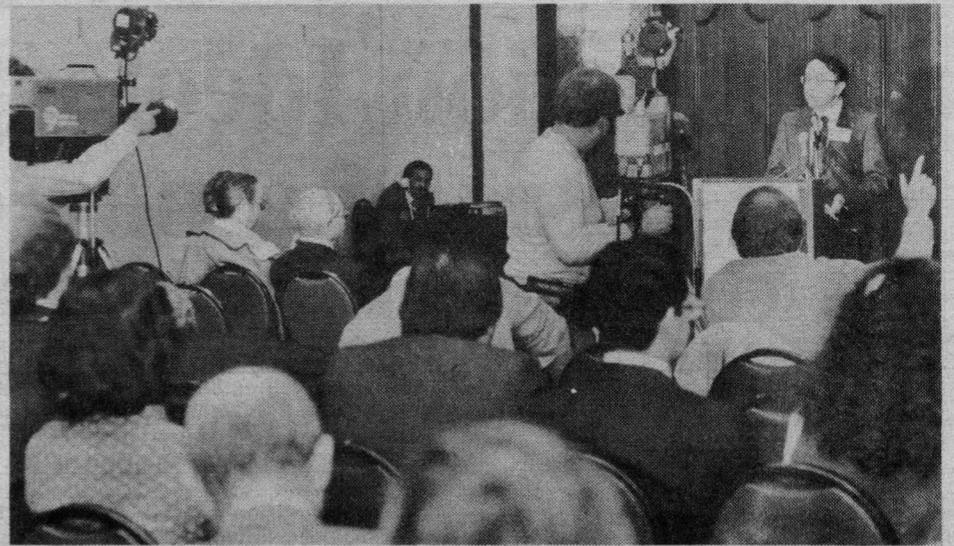
Hayek said it was this belief — that man made himself — that has led many in the intelligentsia to socialism.

"The fact that socialism is a logical result of rationalism does, thus, not prove, as many believe, that socialism is right, but rather that rationalism is wrong," Hayek said.

Religious morals, which man could not have invented, made possible some of the most significant achievements of science, he said. To replace them could prove man's "fatal conceit," which could bring "a progressive and steadily accelerating decline of our civilization."

"That's why it seems to me ever more important to make it clear to people at large that the seductive theories of socialism are intellectually not even half right, but all wrong," Hayek concluded.

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Above, Dr. Mose Durst, president of the Unification Church, speaks to the press at an ICUS press conference. Below, one of the committees in session.



Review of busy year for Professors World Peace Academy

By Hugh Spurgin

The Professors World Peace Academy continues to grow. Currently there are chapters in over 50 nations. Academics in 15 or more countries are beginning to organize conferences and plan activities. Although not all chapters are completely established, each has officers, a board of advisors, and is participating in national or regional meetings.

PWPA would like to encourage church members to participate in local activities and to develop ideas for programs in their own country. Currently PWPA is sponsoring seminars throughout the world on a variety of topics of social, cultural, economic or educational import.

A wide range of formats, including lectures, study groups, seminars, task forces, national conferences and publication-oriented working sessions, have been effective. The format depends on the purpose of the program. Some highlight dialogue; others stress producing quality publications. Some have involved large numbers of participants; others small groups.

To propose a program in a particular country (the host nation), professors may contact either their regional ICF representative or Robert Sayre at the ICF headquarters in New York with a proposal for a conference for which they hope to obtain funding. Generally, organizers are asked to maximize the number of scholars from the host nation and minimize the number from neighboring countries.

This procedure has fostered the development of a sound PWPA organization worldwide by expanding the number of nations in which meetings are being held and increased the number of works being published. Fourteen or more meetings were held in Third World nations during 1983.

Hugh Spurgin is the Secretary General of PWPA-USA.

Most seminars involve from 15 to 30 scholars, with only a few from outside the country. Generally the conferences last one or two days and are held over the weekend at a local hotel or on a university campus. Program planners are urged to consider smaller conferences and study groups with a maximum of 30 participants.

Conferences and Activities 1983

Argentina Nov. 4

"The Importance of Education in High Technology for the Future Development of the Nation"

Australia Aug. 29

"Interdisciplinary Approaches to Peace"

Bangladesh July 15

"Poverty and Technology"

Canada May 28

"Is Peace Workable Across Ideologies?"

Cyprus November

"Peace and Unity in Cyprus"

Guyana

"Inauguration of Bio-Gas extension program for rural Guyana"

India Dec. 10-11

"Absolute Values in Peace, Prosperity and Politics"

Japan Jan. 12-14

The International Symposium on Understanding Asian Management

November 21-25

9th International Association of Historians of Asia Conference

Dec. 9-11

The 5th Interdisciplinary Research Conference

Korea Jan. 23

General Academy Conference & 7th Academy Prize Award

March 19

The 10th Academy Breakfast Seminar "Development and Prospects of International Marketing Theory"

March 9-June 8

The 8th and 9th Citizen's Academy Lecture Series



May 7 The 4th Interdisciplinary Regional Seminar

"Transmission and Development of Traditional Culture"

Morocco May 11

"Spirit and Science"

New Zealand May

Executive Committee Meeting

Panama December 10

"Central America in Crisis"

Peru Sept. 10

"Definition of Peace: Goodness and Positive Values"

Sept. 24

"Crisis of Values Social Economic Problems and National Peace"

Philippines Oct.

"Japanese-Filipino Relations"

Republic of China Aug. 29

The 13th International Conference on World Peace

"Prospects for International Cooperation in East Asia"

Senegal July 28

"Senegal and World Peace"

Sri-Lanka Nov. 12

"Strategies for Peace and Mutual Understanding"

Uganda Nov. 20

"Regional Cooperation for African Development"

United Kingdom Sept. 16

"Why Study Peace?"

The United States

Organizational Meetings

March 5 Berkeley, California

March 6 Claremont, California

March 13 Tallahassee, Florida

April 16 New York City

April 30 Pasadena, California

May 7 Washington, D.C.

September 9-11 Washington, D.C.

Zambia March 4

"The Role of Academics in African Education"

Zimbabwe May

Executive Committee meeting

Plans for 1984

Austria June 7

"The Economic Approach Applied Outside the Traditional Areas of Economics"

England April 26

"The Principles and Practice of Peace"

The Philippines Feb. 25

The 14th International Conference on World Peace

"World Peace - A Filipino Perspective"

United States Spring, Hawaii

"Styles of Conflict Resolution East and West"

Spring

"Immigration and Latin-American Relations"

October, Washington D.C.

"Soviet-American Relations"

May 1985

"Peace and Human Values" PWPA International Meeting

Information

Information requests and program proposals may be sent to:

Robert Sayre, PWPA

Box 1311

New York, NY 10116

U.S.A.

Unification Ideology: the 'third alternative' and basis of a new culture founded on God

12th ICUS - FOUNDER'S ADDRESS

By Reverend Moon

Honorable chairmen, committee chairpersons, distinguished scholars, ladies and gentlemen. I wish to express my sincere gratitude to you for coming to Chicago to participate in the 12th International Conference on the Unity of the Sciences. Since the first ICUS, these conferences have progressed greatly. The ICUS achievement is a result of the coordination and dedicated work of many of you, performed in the face of enormous pressure and persecution. Your work has created in the ICUS a conference unsurpassed in the entire world. I would like to express my deepest appreciation for your efforts and contributions and, at the same time, congratulate you for what you have accomplished.

The world is undergoing rapid changes that correspond to the remarkable development of science and technology. As a result, the established values of society are being shaken at their foundations, causing confusion and conflict on every level. This trend has been accelerated by the growing influence of atheistic materialism. In short, many difficult problems beset our world today. Until now, people have not been able to find true solutions to these problems.

A third alternative

It is clear that neither democracy nor communism provides the means to cure the ills of society. Originally, both democracy and communism developed out of the desire to solve humanity's common problems. Yet not only has democracy been unsuccessful at this task, but it has also proved itself unable to resist and overcome the destructiveness of communism.

Communism, on the other hand, also is completely unable to solve the world's problems and, ironically, it creates even more woes for the human race. Thus the world is at an impasse: Democracy and communism are faced with a "no win" situation leading to a dead end. This being our present reality, the future of humankind seems bleak and unpredictable.

Why, then, are democracy and communism not the answer? A careful analysis of both systems shows that neither one has a core of "truth" in the ultimate sense. Democracy may serve as the basis for a political system, but it is not a clear and comprehensive world view. Communism is an inclusive, systematic world view, but it is one based upon false assumptions and distorted facts.

What is needed, then, is a third alternative, a movement based upon a new understanding of truth, one which gives hope by presenting a new vision of world society. This is in fact the Unification Movement, with the Unification ideology — a complete, systematic world view grounded in truth and absolute values. A new cultural revolution is coming, and all scholars and professionals are called to participate in creating it.

Absolute values

Learning from the shortcomings of democracy and communism, we conclude that a new cultural revolution can come only on the foundation of absolute values. These cannot be relative values grounded in the changing world of phenomena. Rather, they must be universal and ultimate values, grounded in the unchanging world of essence and cause, in the fundamental relationships between God, human beings and the universe.

We initiated the ICUS meetings for the purpose of resolving the present world problems and developing this third alternative world view. When I founded ICUS 12

years ago, I established the central theme of "Absolute Values." I did so because I believe that unchanging, universal values are the essential foundation for a true world view.

In addition to the ICUS meetings, I initiated many other conferences and projects in order to prepare for the building of

What is needed, then, is a third alternative, a movement based upon a new understanding of truth, one which gives hope by presenting a new vision of world society. This is in fact the Unification Movement, with the Unification ideology — a complete, systematic world view grounded in truth and absolute values. A new cultural revolution is coming, and all scholars and professionals are called to participate in creating it.

an ideal society such as exists in the dreams and hopes of all people.

The purpose of the Unification Movement, for which I have been working all my life, is to create the new cultural revolution based upon this new systematic world view. Our movement has expanded to over 130 countries. As a result, many conscientious people now seriously consider our guiding principles — the Unification ideology — as a new system of truth.

Generally, there has been openness to the Unification ideology in the democratic world, and great interest in its potential. The communist world, on the other hand, has been consistently hostile toward the Unification Movement and has used the democratic system as a tool to destroy us.

Communist leaders regard us as their primary enemy and have opposed each and every project related to Rev. Moon. The ICUS organization is no exception. Communists know that Rev. Moon founded this conference and has always considered it to be of highest importance. This is a major cause of the accusation and persecution ICUS has received since its beginnings.

Communist slander

Communists use deceit and terrorism to undermine the Free World. You undoubtedly are aware of communist slander and sabotage in your own countries, as I am aware of their work against the Unification Movement. We cannot overlook this problem any longer. Therefore, I have chosen this occasion to speak to you clearly about the reality of the communist attack against the Unification Movement and the entire Free World. I think it is necessary for you to know these things for your own sakes, for the sake of defending academic freedom, and for defending the Free World as a whole.

As the Unification Movement has developed worldwide, there have been many incidents of hostility and persecution from communists. As a result we have suffered many setbacks everywhere. It originally was a mystery to us why we received such opposition, when our activities were so beneficial to society. To discover the real source of the opposition, we began an investigation.

Developments in Japan

Today, I am going to speak about the information we have uncovered in Japan, where the Unification Movement is suc-

cessful and very well-known. I believe this information will be useful to people in all countries, because the communist effort to destroy the Free World as well as our movement is consistent worldwide. A more detailed exposition of what I am about to say will soon be published as a book, which I hope you all will read.

Like the United States, Japan boasts of great freedom for her citizens. Few people realize that in the midst of such an ideal, the KGB and Japanese Communist Party

revive religion and to educate people in all aspects of human endeavor.

It is historically inevitable that a spiritual movement such as ours encountered opposition from established forces that proclaim different interests and directions. All religious movements had to go through intense persecution and hostility at their outset. Only by overcoming those difficulties were they able to form the mainstream of thought and guiding force for future generations. Judaism, Christianity, and even democracy and communism, are examples of this pattern.

Likewise, from the beginning, Rev. Moon and the Unification Movement have endured tremendous misunderstanding, accusation, persecution and trials, not only in the area of religion, but also in the fields of politics, economics, culture, science and technology, media and education. We have been opposed and persecuted by every part of society, from the general public to governmental authorities, wherever we have been.

In a sense, therefore, all people in the world are directly or indirectly responsible for the fate of the Unification Movement and are accountable for their actions in front of God. The worldwide opposition, however, has been orchestrated in particular by communists. Their target is anything with Rev. Moon's name attached to it.

For most people, then, it has been quite difficult to gain a proper understanding of the Unification Movement. Most of what people have heard and read about us has been the reflection of lies and sensationalism spread by our opponents, compounded over the years. What people tend to believe

are attacking freedom by instigating "deprogramming" actions against people who decide to join our movement. At times they even obtain help from the courts. Our investigation reveals conclusively that communists have organized to spread lies, distortions and unfounded allegations in a

Why, then, are democracy and communism not the answer? A careful analysis of both systems shows that neither one has a core of "truth" in the ultimate sense. Democracy may serve as the basis for a political system, but it is not a clear and comprehensive world view. Communism is an inclusive, systematic world view, but it is one based upon false assumptions and distorted facts

conspiracy to destroy me and the Unification Movement.

Through the systematic spread of disinformation, the communists work to create mass mobilization and to establish a "unified front" against the Unification Movement. This creates polarization, conflict and struggle — a situation communists always capitalize upon in order to eliminate all possible opposition.

The Japanese Communist Party regards the Unification Movement as its principal enemy. It has publicly declared that the struggle against our movement is more crucial than the struggle against "Japanese Capitalism" and "American Imperialism."

At the National Leaders Conference of the Japanese Communist Party held June 5-7, 1978, Chairman Kenji Miyamoto stated that the destruction of the Unification Movement is a "righteous battle which will be remembered in history." Furthermore, he urged all "democratic forces" to unite and launch an all-out effort to accomplish this "historic task." The communists in Japan have mobilized several hundred groups to oppose us.

I founded the Unification Movement for the purpose of realizing the ultimate ideal of God and humankind: the Kingdom of Heaven on Earth. Ours is a movement to

about Rev. Moon and the Unification Movement is merely the repetition of false allegations made long ago.

Following Lenin's teaching that "A lie repeated 100 times will become a truth," communists have repeated endlessly the same false rumors in order to give them credibility. For example, in the past 12 years, the Japanese Communist Party has printed 1.6 billion pieces of anti-Unification literature in their propaganda organ *AKAHATA* and its affiliated publications. This comes to 16 pieces of malicious propaganda provided to every Japanese citizen!

This is but one of the many sources of disinformation put forth in the communist attempt to destroy our movement. Anti-Unification propaganda also flows unceasingly out of countries such as Red China, North Korea, East Germany, the Soviet Union, Cuba, Nicaragua, Libya and others. These lies filter down to public officials, government leaders, intellectuals, religious leaders, the media and eventually to the general public. By then, the distorted facts have been heard so many times that people believe them to be true.

'Deprogramming' inhumane

The most despicable act, however, is the inhumane treatment of those who join the Unification Movement. It is clear that the

so-called "deprogramming" movement is supported by communists. Judges and courts, who are supposed to be the custodians of human rights, often collaborate in this infringement upon fundamental religious liberties. Ironically, the greatest violation of these rights takes place in countries that loudly proclaim their regard for human rights and the freedom of religion.

The methods involved in "deprogramming" are like those used in communist concentration camps. Using parents and relatives to entrap members, "deprogrammers" commit grown adults to mental hospitals, with the supposed "illness" of holding a minority religious belief. Other typical deprogramming techniques include kidnapping, illegal detention, violence, psychological harassment, sleep deprivation, inducement to use alcohol and drugs, sexual seduction and rape.

By such threats, harassment and manipulation professional "deprogrammers" force members to renounce their faith. Many people are injured physically and psychologically because of this criminal activity.

You cannot imagine the deep sorrow I feel when I see so many people whom I love suffer for their faith and ideals. Incredibly, the deprogramming movement accuses us of using the reprehensible tactics that they themselves practice so wantonly.

Why communist hostility?

You may wonder why communists have so much fear and hostility toward Rev. Moon and the Unification Movement, and why they are trying so desperately to destroy us. As you know, the ultimate goal of communism is nothing less than a Communist Party dictatorship subjugating the entire world under the banner of atheistic materialism. Actually, Marxist theories — such as the Labor Theory of Value, Surplus Value Theory, Dialectical Materialism and Historical Materialism — are inversions of the truth, which are put forward to justify violent revolution.

Until now, nothing has existed that could overcome the terrifying reality of communism. The Unification ideology, however, exposes the fictions of communism. They know this and therefore are trying to exterminate Unificationism at the source. Communists are extremely afraid of anything that exposes their true identity.

Because of ignorance, millions of people have been used and slaughtered without mercy by communism. Some are courageous enough to fight, but because they lack a strong ideology and organization they are isolated, weakened and easily defeated. Today hundreds of millions wait for liberation from communism with tears of desperation.

I myself spent nearly 3 years in a communist concentration camp under the North Korean dictatorship of Kim Il-sung.

Learning from the shortcomings of democracy and communism, we conclude that a new cultural revolution can come only on the foundation of absolute values. These cannot be relative values grounded in the changing world of phenomena. Rather, they must be universal and ultimate values, grounded in the unchanging world of essence and cause, in the fundamental relationships between God, human beings and the universe.

They sent me there to die, but I survived and eventually was freed by the United Nations forces. My life's mission since then has been concentrated on how to establish the absolute truth, a truth superior to communism, which can bring about the world's liberation from communism.

I now can speak clearly about the crimes I witnessed. I now have the substantial foundation to speak, to act, and to



Hans Jordan

surpass communism. Thus you can understand why the Communists are afraid of Rev. Moon and his organization.

What the communists find very difficult to understand is, why does Rev. Moon's movement continue to grow so successfully despite all their opposition, persecution and slander? For instance, in Japan we have more than 3.5 million members in the International Federation for the Victory Over Communism (IFVC).

First of all, communists do not realize that God is alive and substantially working behind the Unification Movement. Second, they do not understand the true essence of religion and the fact that the original mind of human beings feels truly satisfied only by God's truth and love. Finally, they do not realize that God's laws, which govern the spiritual world and the universe, do not operate in accordance with dialectical materialism.

Fundamental truths

The Unification Movement is sustained and motivated by the deepest religious experience and discipline, based on the

faith and power to persevere through any opposition. This is proven by the fact that we have already established strong foundations throughout the world.

Rev. Moon and the Unification Movement are involved in a life-and-death mission for the sake of God and humanity. However, this mission is not the monopoly of the Unification Movement. The members of this movement desire to work with all people of conscience and ideals in the new cultural revolution. The people of the Free World, especially Christians and all religious people, should be the greatest friends of the Unification Movement. Tragically, these people have been ignorant of the communist strategy and unable to distinguish friend from foe. As a result, they often have attacked and subverted their true friends.

Recently, however, the situation has been changing. People are becoming indignant about the threats and injustices of communism. Recent events clearly expose the strategy and tactics that communists have used ever since their beginnings.

Conscientious scholars, professional and religious leaders are beginning to join under the general banner of Unificationism as they become more and more concerned about the future of religion and the Free World. Also, people are attracted to the Unification ideology because of its power to combat moral decadence and its very potent counterproposal to communism.

A common destiny

Today, you and I stand together confronting a common destiny. Let us work

with each other, to defend the academic world from communism and to fulfill the task history presses upon us at this time. I and my followers are determined to meet this challenge. From this day forward, let scholars throughout the world join together to take leadership in every field.

On the communist side, Marxist scholars play leadership roles by guiding students and campus activities. In concert with labor and minority organizers, they create a formidable ideological and social front, which works ultimately to the detriment of real human happiness.

Thus we are urgently compelled to establish a systematic, social foundation through the responsible cooperation of professors and students. To my bones I have come to realize that a person who advocates righteousness in this evil world can be eliminated easily if he has no substantial foundation. Thus, a unified front of scholars and students must work together with Christians and all other religious believers.

Living at this most important time in history, we stand on the boundary of life and death. I cannot but fervently desire that, as ambitious and righteous scholars and educators, you will make substantial, constructive changes in the world. Let us work together in a unified front embracing all areas of life. Standing at the pinnacle of history, let us ignite the new cultural revolution reaching the four corners of the Earth.

May God's abundant blessing be with your countries, your families, and every one of you. May God guide your discussions in this 12th ICUS meeting. Thank you very much.



THE EARLY YEARS Confronted by militant atheism

By Mrs. Gil Ja Sa Eu

This is excerpted from the testimony of one of Reverend Moon's earliest disciples.

Part Two • The Korean War

When I was wandering in such thoughts the Korean War broke out. I was in my second year of high school. Because Jun Ju was toward the southern part of the country, at first we didn't think the People's Army would come that far.

Soon, however, we got the news that the People's Army would enter our city the following day. At that time my father's brother had come from Seoul to take refuge in our home. In Seoul he had been the assistant chief justice of the Superior Court, and had been the chief judge in the case involving Kim Yak Soo, a member of the National Assembly who was convicted of spying for the North.

The two of them left Jun Ju in a great hurry with the last of the judges and prosecutors of the court. They went south with no particular destination in mind. My father's last words to me as he gave me some money were that I should never let myself be taken away by the communist volunteer army but should use that money to endure to the end without losing my life.

In tears we parted without knowing whether we would ever see each other again. I found out later from a friend of my father's that in Busan my father went to a church early every morning to pray that the family he had left behind would be safely protected.

I had to comfort my mother who was weeping in her sadness of being separated from my father. She had depended on him so much. I had no idea to how I would take care of my brothers and sisters.

I was 18 at that time, and the other children were 10, 8, 4, and 4 months. Finally the People's Army occupied Jun Ju. The first person to come to our house was a young man who had been in prison for an ideological crime.

My father had defended him and helped him receive a reduced sentence. He said that if my father had been home he would have given him complete protection.

Such people, however, often proved their ideological loyalty to the People's Army by turning in people related to the courts. The communists began arresting so-called counter-revolutionary elements such as the families of policemen and soldiers as well as high government officials, intellectuals, wealthy men and all their families.

The communist police

My mother and I took turns being taken to the police station once a day. They would threaten me with a gun against my chest and tell me to find my father and uncle.

My family was constantly watched to see if my father would return. Those three months we spent under communist occupation were a living hell of fear and uncertainty.

Whether I was at home or on the street, anyone I saw and even the trees, mountains, rivers and dogs seemed like they were going to attack and kill me.

Everything we owned was taken except for the cash my father had given us.

We fled to the countryside. After we left, the People's Army used my house to treat their wounded because they had to have some light at night. A bomb from the U.N. Army exploded in the yard and half the house was destroyed.

When I went to my school I found all my friends had become communists. They were praising communism and say-

ing it would be victorious. I used to go home very disheartened. Not even one friend would comfort me.

The Korean War took away not only my father but even my friends.

One day I went to the police station, and my interrogator was a very young man. In a loud voice he boasted: "I am a student at Kim Il Sung University." Paging through my file he asked me, "Are you a Christian?"

I answered, "Yes I am."

"Do you believe in God?"

When again I answered yes, he denied God. "We have no need for religion. Religion is opium. You don't work hard but only pray to God to give you happiness, so that you'll become incapable and lazy. In the end South Korea will rot away. We have come to liberate South Korea and build a paradise on earth. Heaven and hell are not somewhere up in the sky."

A gun at my heart

With a gun against my chest I was trembling so much I couldn't say a word, but in my heart I shouted: "God exists! Your ideology which denies God will not last for long. I will find God's truth and love, and I will subjugate you! God's truth and love will be a place without this kind of death and fear. It will be a place of peace and happiness such that even you will follow. I don't doubt this day will come."

They kept poking me with the gun and telling me to find my father. But because I began crying in such a loud voice, they couldn't stand the noise and sent me away. I realized then that a woman's best weapon is her tears. I cried at the top of my lungs.

Although their ideology and actions were wrong, their eyes were filled with a determination to fulfill their mission. There was even blood in their eyes, and even when lunch was served they paid no attention but continued to do their work diligently.

I admired their attitude. When had any one of us been so engrossed in any work? I felt we had led too easy a life, and I wanted to be able to work as hard as they but for God's truth and love.

Isn't this exactly the way we are going now??

After three months the U.N. Army retook our city, and my father returned to us from Busan. We repaired the bomb damage on our house, and began our life together again. My soul, however, had been set on fire, and would never be the same again. I could not forget that student from the Kim Il Sung University.

Search for answers

If he should ever tell me again that there is no God, how would I answer him? After that I went to my church and asked the minister the same questions he had asked me.

I went to other ministers, theologians and people of other faiths, and repeated these same questions to them. Their only answer was that for sinful man to try to know the perfect God too deeply would be blasphemous.

They couldn't give me a satisfactory answer. I considered going to the seminary, but people who had already been to the seminar couldn't answer my questions, so I gave that up. The war was still on, so it would not have been difficult for me to enter any university.

I decided, however, to go to Ewha Women's University, a Christian school, to search for God's truth. From the time I was a child I enjoyed playing the piano, and my music teacher praised me saying I had great talent. In those days, unlike now, almost no parents gave their children private lessons from the time they were in primary school. After I entered middle school my music teacher recognized my talent, and I began playing the



Mrs. Eu pictured with her deceased husband, the first lecturer of the Divine Principle.

piano in earnest.

Among my subjects I enjoyed English the most. For some reason I always felt that if I could only do well in English and the piano I would be able to live happily. I think this was a revelation that a time such as today would come.

My father told me, however, that during wartime only pharmacists and doctors could survive, and that I should choose one of these so that I could become economically independent. I chose pharmacology because it required fewer years, but it was not interesting.

My studies

I began to study the atomic theory in theoretical physics. It was very difficult, but I worked very hard and became a little interested in it. Concerning the Bible I bought many commentaries and tried to find its true meaning. At Ewha University, there were many doctors of theology and many famous campus chaplains.

During my classes and the chapel services I had many opportunities to study the Bible. All of that, however, could not solve my questions. I had expected that the professors in the university would have perfect characters, but aside from the time when they lectured on their own limited special field there was no chance to meet them individually.

If by chance I met one of them he wouldn't live up to my expectation, and I came away disappointed. It was as if they were nothing more than professionals who were selling their knowledge.

I could not find in them a firm guiding principle, a view of life which I could respect, or an attitude of faith. Twelve of us students who were serious about our studies and were searching formed a group.

On the months when one of us had a birthday, we would buy a book and take turns reading it. We would share our impressions of the book and talk about many issues.

In this way we tried to come to know a wider world. Just as I was searching for a professor whom I could respect, the weekly lectures of Professor Kim Young Oon in her class "The History of Christian Culture" began. They lead me closer and closer to the world of faith I desired.

Spiritual world

Among the many saints in church history the experiences of Swedenborg in the spiritual world were truly surprising and exciting. It was something I had never experienced. But still I could believe it, and I felt a certain attachment to that world.

I felt a desire to know more about it and to experience it. In a Canadian seminary Mrs. Kim had majored in Swedenborg, but because he was considered to be heretical, the professors discussed her graduation thesis for a long time, even though the content was quite excellent, before deciding to accept it.

In her lectures, introducing Swedenborg to us, she would empathize his faith so much that her lectures would become very intense. She would speak with tears in her eyes, and believers and nonbelievers alike received much grace just as if we were at a spiritual revival. I also attended her Bible study class on Thursday mornings. Aside from that, on weekends, I would attend the lectures of famous theologians.

I bought many Bible commentaries and read them but none of them had what I was looking for. Whenever I received expense money from home, rather than buying clothes, I would buy books in this area and try to work out my questions. Toward the end of my junior year I began hearing a strange rumour.

They said that there was a "Unification Church" which could solve all the unknown facts about the Bible.

Next Month • Part Three The Early Church

Trees

Autumn

Shades of autumn paint the skies,
In contrast to the aqua blue,
They dazzle,
And as burning fires,
Blaze up and meet the eyes.
Wherein the winter waits to wash
Away the artist's splendorous touch.

John Haydon

By Anthony Parham

Noticias del Mundo is the fastest growing Hispanic daily newspaper in America. It was founded by Reverend Moon and is owned by Times-Tribune Inc. It has a daily circulation of 53,000 in New York City.

Jose (Pepe) Cardinali, the 54-year-old Argentinean-born editor-in-chief of the paper, recently granted the *Harlem Weekly* a question-and-answer session in which the topics of discussion were the impact the publication has had on the Hispanic community, how it became successful and its plans for the future.

HARLEM WEEKLY: Your paper is fairly conservative. What influence is it having on the Hispanic community?

CARDINALI: The influence is definitely growing day by day because our work is primarily with the Hispanic community. We do not produce a political paper. We produce a community paper in which we also include our philosophy, which is an anti-communist philosophy. We support the family as the central cell of a healthy society. We also analyze, diagnose and attack different vices that are affecting the American society such as drugs, crime, abortion and pornography.

Because of the method, the strategy we have utilized, now the political, civic, cultural and religious leaders are coming to us asking for our help, our support, rather than us going after them. Also, it is important to note that not only Hispanic leaders are coming, but American leaders also.

HARLEM WEEKLY: In the Hispanic community, is there any division, particularly between the Puerto Rican community and the rest of the Hispanic community?

CARDINALI: All these communities, even though they speak the same Spanish, all have different innuendos or meanings. It's like the different English in the Northeast, the South, the West Coast and the Midwest. Also, the character of the people from even the same nation vary according to what area of the nation they

QUESTIONS & ANSWERS

Noticias del Mundo

come from.

For example, the people who come from the mountains of Ecuador are very different from those that came from near the ocean. So all communities have their peculiarities.

HARLEM WEEKLY: How much does this affect your trying to communicate with the different communities?

CARDINALI: That's our biggest challenge and headache. Our competition is *El Diario* and *La Prensa* and they aim most of their news to the Puerto Rican community. They give some information to the other communities, but not a great quantity.

We recognize that the Puerto Ricans are the great majority of Hispanics in the New York metropolitan area. And we do treat them with certain preference, but not with absolute preference. Therefore, we give coverage to all the communities.

In *Noticias del Mundo*, we have 19 nationalities out of the 22 Latin American nations, which means we have to become a small organization of American states.

HARLEM WEEKLY: What about the Menudo phenomenon? That helped to dramatically build up your circulation. Is that going to have a permanent effect, or will your circulation wane when you stop using it?

CARDINALI: The phenomenon of Menudo, we provoked it. We did not take advantage of it. About a month before Menudo arrived in New York City, we started to publish a picture of Menudo every day on the front page, when no one in New York was giving them any coverage, any importance. When we started our editorial campaign in January, there was only one fan club in New York City. Because of this daily picture on the front page and a daily page inside the paper, we awakened or tapped into a market

which did not exist before. That is, children from the age of 6 to 15.

The phenomenon — which we are really pleased to hear about — is that those children, born out of Hispanic parents, but raised here in the United States and therefore do not speak Spanish or speak very little Spanish, through the Menudo phenomenon, they began to take Spanish seriously. They began to read and make an effort to learn. Even American children who have Spanish as a second language have started to purchase the paper and come visit us.

But we have had other successes in the community. For example, we currently have a campaign to stimulate people to donate blood. One of the first people to respond was Mayor Koch. Last Sunday, Mayor Koch donated blood at Gracie Mansion.

Another example is: We made a plea to the Uruguayan community to help a child that needs a kidney transplant. In 20 days we gathered \$50,000. Now we are working on another campaign to help a Dominican lady who also needs a kidney transplant. The director of public relations at Lincoln Hospital gave us a call to inform us that he had received a communique from our readers in Connecticut, where we recently started working, that they had already collected \$5,000. This means that *Noticias del Mundo* has tremendous credibility.

HARLEM WEEKLY: What are your plans for the future as far as the paper is concerned?

CARDINALI: Our main goal right now is to increase our work, our coverage and participation in the community. Every day, we have an average of 10 to 15 people who come to the paper to share their problems — to ask for help, looking for employment, problems related to health and the education of the children, prob-

lems related to crime and drugs. We will feel that we have been successful when we have 200 people per day rather than 15. That would mean that *Noticias del Mundo* is a necessity — that it is needed by the community.

Also, *Noticias del Mundo* has the best sports section of any Hispanic paper in the United States. It's not just that we are saying it. We receive many compliments. Do you know what they call us? The Spanish New York Times.

HARLEM WEEKLY: What about the projection that the Hispanics will become the largest minority group in the country by the year 2000? What effect does that have on your plans for the future?

CARDINALI: We are going to try and advance at the same rhythm of growth as the Hispanics.

The next major step of *Noticias del Mundo* is to develop a national edition.

Reprinted from *Harlem Weekly*

The Washington Institute for Values in Public Policy

These questions and answers on the Washington Institute were put to Chung Hwan Kwak, Chairman of the Board of the International Cultural Foundation; Richard L. Rubenstein, President, Washington Institute; and Neil A. Salonen, Director, Washington Institute.

Q. Is there a connection between Reverend Moon and the Washington Institute?

Dr. Rubenstein: There is, of course, a connection. In the United States, religious institutions have often sponsored research institutions and institutions of higher learning. As an historian of religion, I am well aware of the role of American religious institutions in sponsoring schools, universities and institutions of higher research from the very beginnings of the American settlement. Here in Washington, D.C., Georgetown University, a Jesuit university sponsored by the Roman Catholic Church, has a leading center for public policy research in international affairs. So I find the Unification Church's interest in establishing such an institution altogether natural. It represents a level of maturity on the church's part as well as a level of security. The church is beginning to feel at home in the United States and to do the sort of things that mainstream religious institutions have always done.

Q. Exactly what is the purpose of the Washington Institute?

Chung Hwan Kwak: As a research institution the Washington Institute is concerned with exploring long-range public policy issues. We hope to help government and industry decision-makers to understand more fully the problems confronting the United States and the options available in solving them.

Q. Ideologically, what is the position of the institute?

Dr. Rubenstein: As a research institution the Washington Institute does not have a fixed ideological position. Nevertheless, the Institute's scholars have understood that the United States and the Free World are in danger. We further believe that those elements which strengthen the United States and the Free World deserve support. Within that context we do not have a set ideological commitment.

Q. Would you describe the Institute as liberal or conservative?

Chung Hwan Kwak: The Washington Institute is neither. On some issues we will probably agree with liberals; on others, with conservatives. And not all of the Institute's scholars will each necessarily agree with what seems to be an evolving consensus on a given issue. It is fair to say that we have a strong commitment to national defense and an awareness of the danger of militant communism throughout the world. On that issue there is probably very little disagreement.

Q. How is the Institute organized and funded?

Neil A. Salonen: The Institute is maintained by its parent organization, the International Cultural Foundation (ICF). Through funding provided by the ICF we've been able to hire staff, rent quarters, invite and fund research proposals, publish our findings and hold public meetings and forums.

The governing body is the Board of Trustees, chosen from leaders in government, business and the universities. Our board members come from both political parties and represent a wide spectrum of

public policy opinion. Each member is totally independent. Having achieved a certain pre-eminence in his or her field, each is committed to the excellence of the work produced by the Institute.

Q. While the initial funding for the Institute has come from the International Cultural Foundation, are you planning to seek other funding or expand into a more broad-based organization?

Neil A. Salonen: I think it would be a mistake ever to lose contact with ICF, but I am convinced our ability to provide information will be of value to other institutions as well. In the future we will be seeking sponsorship and contracts for some of our projects from other institutions.

We already have a number of cooperative projects under way, including a study of war and aggression led by the distinguished neuro-psychiatrist, Dr. Karl Pribram of Stanford University. We also are conducting a joint project with the Institute for Energy Analysis at Oak Ridge, Tennessee, led by Nobel Laureate Dr. Eugene Wigner and noted nuclear physicists Drs. Marcelo Alonso and Alvin Weinberg.

Q. What do you think the Institute will be doing in four or five years?

Chung Hwan Kwak: I envisage the Institute as having a group of resident fellows including senior fellows with considerable government experience. I believe that our publications program, already underway as the Washington Institute Press in cooperation with Paragon House, will expand into a regular flow of books and monographs on issues of public concern. By then we should have our own building in Washington and a larger staff and will be cooperating with many

institutions in this country and abroad.

A test of the effectiveness of a public policy institution is the frequency with which proposals initiated by its staff and scholars become the substance of national policy. I expect that within the next few years much that is generated by the Institute will be identified as the originating point of national policy.

Q. The streets of Washington are filled with research institutions. Do you think we need another "think-tank"?

Dr. Rubenstein: Definitely. The peculiar genius of the Washington Institute is its non-ideological character, the fact that it will side with liberals on some issues and with conservatives on others.

Moreover, the Institute acknowledges the importance of values and of the moral and spiritual dimensions which underlie even the most concrete and material public policy decisions. In this respect we represent a unique perspective in Washington. Although people throughout the world today commit themselves to political decisions and actions on the basis of their moral and spiritual values, an organization dedicated to the exploration of that element within the political process is a novel institution in Washington. This, I think, is going to be one of our most important contributions.

Q. Are you excited about the Institute's activities and future?

Dr. Rubenstein: Enormously excited! This is the most significant and challenging activity to which I have committed myself in my entire career. I look forward to these next years with enthusiasm and excitement.

Reprinted from *The ICF Report*.

International Black Student Alliance initiated

By Zagery Oliver

The United States of America, a central nation in God's providence, is facing an emergency. It is a country founded on Christian principles and is a melting pot of many races and colors. Externally, it is the Kingdom of Heaven. But, as we know, America is facing all sorts of internal problems: immorality, atheism, apathy and racism.

Dr. Seuk, the national leader of CARP, has decided to start a new department, the International Black Student Alliance (IBSA), to confront the problem of racism. Since the relationship between black and white is a recent historical situation in America, and since this country is a central nation in the world, the problem can be confronted here — and solved — based on America's founding

principles and values. This victory can then spread to an international scale.

IBSA will be responsible for various research programs and activities, centered around Unificationism, which will be geared promoting racial harmony. Through providing an exchange of ideas, IBSA will help to fulfill the need for unity between black and white. IBSA will also ally with other political, social and religious groups that are willing to uphold similar ideals.

Exploding myths

IBSA will also be concerned with exploding myths about the black experience. This re-education will provide a new understanding of the value of blacks in the providence of God, and of their special power, as a long-oppressed people, to stand and fight against injustices to any minority. This new awareness can

bring about important progress in the salvation of America.

IBSA is concerned, too, about solving the problem of communism within the black community and among black students. We will research the motives, tactics and strategy used by communists to ignite a racial war which would weaken this country and allow evil a substantial hold, thus defeating God's purpose.

We are also responsible for solving any problems within as well as outside of our movement. IBSA members uphold the greater dignity of all. IBSA will be a tool with which to confront any problem of racial disharmony within the movement.

This is a truly historical project, and a large one, and our prayers in the name of God is that it will succeed for the sake of peace, righteousness, harmony and justice.



For information please contact:

Zagery Oliver, IBSA
481 8th Avenue
New York, NY 10001
(212) 239-1303

By Julie Myles

The first dialogue-conference for members of the Church of Jesus Christ of Latter-Day Saints (hereafter referred to as Mormons) and the Unification Church was held at the UTS this year. There were 19 participants who traveled from Canada, Utah and California.

Mr. John Simpson, a Presbyterian minister from the department of sociology at the University of Toronto, acted as moderator. Bill Brunhofer and Ann McMurdo, seniors at UTS, were in charge of organizing the conference. The weekend included an interesting exchange between the participants on the similarities and differences of their faiths.

Armand Mauss from the department of sociology at Washington State University was a Mormon missionary thirty years ago. He spoke about the change in the missionary program and techniques during those years.

Three principles

The missionizing system was built on three sociological principles: 1) The importance of networks and the socialization process. It is uncommon for conversion to take place in isolation. Beliefs follow socialization. 2) Individual investment increases commitment to the enterprise, especially if one is involved in the decision-making process. 3) What one suffers for is what one values the most. This is called the "cognitive consistency theory."

In other words, the most important

Latter Day Saints visit seminary

converts from the missionary experience are the missionaries themselves. A foreign mission gives a person training for life by teaching him another language and exposing him to another culture. The missionary's family are also involved in this transformation process by vicariously experiencing the same difficulties. In fact, the most successful conversion rates come through contacts which Mormon families make rather than from the missionary working alone.

Historical aspects

Some other important points in the history of the Mormons were brought out by Lynn Fife, president of the Vermont Stake and an associate professor of agricultural economics at the University of Vermont. From 1850 onward, the Mormons built an economic-political establishment in Utah. In England a whole church was converted and baptised into the new faith. Such successes generated a backlash and an anti-Mormon media image.

Dean Lauder, professor of social geography from the University of Quebec, addressed the problems which rapid growth brings to the Mormon faith.

Robert Beebe, UTS senior, presented some of the fundamental beliefs of Unificationists in response to the Mormon participants.

There was also a great interest in Unification marriages and family life-style since this is also a cornerstone of

faith within the Mormon church. A video of the July 1, 1982 marriage of 2,075 couples at Madison Square Garden was shown and a lively discussion of engagement and marital experiences followed. Both faiths believe that marriage is made for eternity and place marriage within the center of their theology.

There were other points which Mormons and Unificationists held in common. Both believe in the perfectibility of man and the fundamental importance of the family. In spite of these positive aspects, the nontraditional approach to many areas of Christian theology which Mormons and Unificationists apply has meant that neither church has been accepted by the World Council of Churches as truly Christian.

The similar beginnings of each church is also striking. In 1820, Joseph Smith received a revelation from God while praying in a grove of trees. He was only 14 years old at the time. In this prayer he was instructed not to join any existing church. Later he would begin a new movement as more revelations came to him and as he shared his discoveries with close friends and relatives.

Similarly, Reverend Moon was a young man of 16 years when he encountered Jesus Christ in a deep personal prayer. He felt the call to continue the work and mission of Christ. Several years later he began the Unification Church in an effort to bring Christians together from all cultures, races and nations.

Ecumenism was another point of interest and discussion in the conference. The religions of the world today face an increasing plurality in their experiences. Certain Eastern religions have tended towards an inclusive attitude while Western Christianity has been more or less exclusive in its outlook. In that tradition, Mormons have been somewhat exclusive. However, the Book of Mormon states, "The Lord reveals to different people in different times and places that which He feels they need (Alma 29:8)."

This passage reveals a spirit of ecumenism and is reminiscent of the address of Reverend Kwak (Advisor for International Education of the Unification Church) at the 1982 God Conference: "God relates to people through all of the world's religions but transcends every sectarian viewpoint. Since no single group of people can know or manifest God completely, diversity and differences of opinion are inevitable and wholesome. A reconciliation of the divisions within and between religions would pave the way for reconciliation at every other level of human existence."

The Mormons gained fresh insight into their past and the Unificationists gained new insight into their possible future through the constructive interchange of the weekend. A better sense of understanding was forged between the participants which arose from their similar histories and experiences as individuals called to live a challenging religious way of life.

Reprinted from The Cornerstone.

CARP

Spiritualist at Boston U.

CARP at Boston University is sponsoring a weekly series of talks under the heading "The Unity of Science and Religion and the Future World."

In the latest talk on Oct. 27, the series featured Dr. Shin Wook Kim, a medical doctor and spiritual adviser, whose dual vocation has placed her in the center of efforts to unite science and religion. The topic of her talk was "The coming of the fourth dimension and its effects on you and the future," and it focused on her perception of the spiritual realm.

She first related highlights of her extraordinary life. Now 70, Dr. Kim was born into a devout and prayerful Korean Christian family. At the age of 30 she forsook her family to become a hermit in the austere Korean mountains, where she took up a life of solitary prayer for 10½ years.

There she prayed intensely to understand the contents of the Bible, God's

heart, and His eternal truth. In her talk Dr. Kim vividly described experiences in which she encountered Satan as a reality. She also discussed some of the revelations she received and her experiences with God.

Soon after returning to society from her hermit existence she met and joined the Unification Church, acting in accordance with revelations given her in the mountains. "Lady Dr. Kim," as she is affectionately known by Unificationists, has now been a member of the Unification movement for 30 years.

The greater bulk of Lady Dr. Kim's speech focused on principles of spiritual growth, the life of faith and the reality of the spiritual world. She gave very practical advice to listeners on how to achieve sound spiritual growth. She commented in closing that the awakening of our God-given spiritual senses would be a fundamental factor in bringing about world peace.

A great many questions followed her talk, and even after the program was over many students stayed to engage her with questions. After a time a number of interested students came to the CARP center in Boston where, although the program had begun at 7:30, members of the audience continued discussion with Lady Dr. Kim until 1:00 in the morning.

a letter

Dear Editor:
I was most impressed by Dr. Tyler Hendricks article about CARP in the recent issue of Unification News. It was informative and thought-provoking without being unnecessarily aggressive. It also posed an interesting question about the kind of system that "inspired weapons of words and ideas" (as Dr. Hendricks puts it) can effectively build within America and throughout the world. A question to which perhaps there is as yet no definitive answer within the Unification movement.

Toward the end of his article, Dr. Hendricks said CARP "seeks to ignite the warmth of love — a warmth great enough to thaw the icy resentments of betrayal, with the words with which God through us will build the new age."

Noble words indeed, but perhaps incongruous with CARP's recent behavior at rallies held in New York City and Washington, D.C. which perhaps did more to ignite hatred and resentment than dispel it. Provocation is never attractive, but when it emerges from the ranks of a religious movement it is par-

ticularly disturbing.

Burning the Soviet flag is one thing, setting fire to an effigy of a human being — be it Ronald Reagan or Yuri Andropov — is another. I am certain God is appalled by communism but I am equally certain that he loves communists.

I have heard it argued that the Soviet Union only understands the language of force but I wonder whether it is wise for CARP, with its strong ties to the Unification Church and Rev. Moon, to present itself in such a pugnacious fashion.

Several news reports said that during a recent rally outside the White House, in which participants demanded the withdrawal of U.S. troops from Grenada, Central America and Lebanon, police hauled away scores of CARP members and 18 of those were charged with "disorderly conduct following violence between officers and the counter-demonstrators."

I wonder whether there really was violence and more importantly I wonder whether the violence was planned or if it just happened in the heat of the moment. If indeed it was planned then CARP is doing itself, the Unification Church, Rev. Moon, and the prospects of world peace a profound disservice.

Sincerely,
Mark Palmer.

NEW YORK COUNCIL CHURCH AND SOCIAL ACTION Harlem takes to farming

By Ronald Johnson

The New York City Council for Church and Social Action (NYCCCSA) sponsored a Farm Club this summer on land owned by Tong Il Corp., U.S.A. We are grateful for the opportunity to use the land and would like to thank Mr. Kamiyama. Since this pilot project was so well received we plan to expand it next year.

The Farm Club actually began with gardens being planted on the Day of All Things. Within the next few weeks several other people and groups began gardens. The black soil proved to be very fertile and held water so well we were able to have very successful gardens. During the first month we shared the responsibility of watering the gardens in mid-week, but after the plants were established, we only had to be there one day a week.

Fanny's feast

Fanny Freeman of 118th Street in Harlem proved to be our most inspiring member. Fanny grew up on a farm in Alabama and learned the value of growing her own food at an early age. She has been a very active urban gardener in the Harlem area in recent years and has started many of her neighbors in community gardening. When she heard about the Farm Club there was no holding her back. She got up early and cooked a feast of barbeque beef and chicken, corn

Ron Johnson is the Exec. Director of the New York City Chapter of the National Council for Church and Social Action.

bread and collard greens which she shared with everyone who came. This began what became a regular feature of our farm club, a shared community meal at our Saturday outings. As the season progressed, many of our own vegetables made their way into this picnic lunch.

Mrs. Richardson, who lives across the street from Fanny, freely admitted that she knew nothing about gardening before Fanny introduced her to a pick and hoe on a vacant lot in Harlem. The way she tore into her garden plot on the farm, you'd never know it. She came faithfully and was so proud of her six-foot-plus sunflower.

Leroy "Chicago" Carter was another of Fanny's friends who came regularly. I heard him say, "Since I come up here, part of my life is up here. I feel so much better. This is good air and good earth. Good exercise too. I don't know what I'd do if I couldn't come here."

Fanny tried to convince other friends and neighbors to come plant a garden, but most thought farming was something to be done down south. When they saw the size of the harvest Fanny brought home, many changed their tune and want to try their own victory garden next year.

Spreading the bounty

Wherever she went Fanny spread the bounty around. As a regular at Citizens Care Senior Center, she took vegetables there and the Club donated a large crate of squash for their hot lunch program. Fanny also took vegetables to the folks at the 28th PCT, the Community Board and the Consolidated Block Association. She



Fanny Freeman opens the ground for seeding at the NYCCCSA Farm Club.

is really drumming up community support for a much larger Farm Club next year. People are impressed with the 260 jars she canned this fall.

Another noteworthy group effort came from East Harlem. There, Ralph Oberhuber and friends from UFABA (a grass roots people-helping-people group) challenged a larger garden. They raised long beds and planted a lot of corn, peas and green and yellow beans. Ralph says there are many unemployed young people who need constructive outlets for their energy. He would like to see the program include the opportunity for a family or group to plant a larger area and raise a cash crop. He sees many more people from East Harlem getting involved with an expanded Farm Club another year.

Several of us who had gardens regularly donated fresh produce to the Children's Center, and the Happy Lake

Summer Camp received a large amount of the early produce. Several senior centers in Harlem received produce, and UFABA distributed produce in the East Harlem Housing projects around 1st Avenue and 103rd Street. All who received were very grateful, and all involved with the Farm Club are looking forward to much greater productivity and community service next summer.

How about the rest of you New Yorkers? What a good way to serve your home church friends! You could organize yourselves by areas into cooperative groups and get transportation together. Our modest gardens this summer demonstrated to us how the creation jumps to respond to a dominion of love with very beautiful and productive service.

For information contact Ronald Johnson, NYCCCSA, 2090 7th Avenue, #100A, New York, NY 10027 (212) 662-2630.

By Gloria Brewton

We would like to thank Dr. Durst and New York Church at 43rd Street for making possible the summer camp for home church children, which took place this year. The New York Chapter of the National Council for Church and Social Action along with home church members and fulltime church members helped staff the camp. Even though the time period of the camp was only one week, so much was accomplished in serving God and our home church children.

Represented at the camp were children of different races — black, Hispanic, and Korean — from the New York and Washington, D.C. areas. In general, the relationships were very good between the children, because the whole spirit was one of love and brotherhood.

'Superman'

The activities were many and exciting. Swimming was headed up by Mr. Edward Baird, a 55-year-old water safety instructor, who soon took on the title of "Superman." He was super in many ways. He was very careful for the children's

Memories of summer camp

safety while they were swimming and boating and while doing any waterfront activities. Also he was a man of much experience with camps so he was helpful in many areas. He served both the staff and the children sometimes in the most humble ways. We feel he is truly our big brother.

Arts and crafts was another activity, taught by Ms. Doris Collins. An artist herself, she encouraged the artistic qualities of each child to come forth as they expressed themselves in their art creations. Thank God for Doris, especially on the rainy days we had.

Sports, of course, were included in the camp's activities — baseball, basketball, soccer and jump rope. Other activities included nature walks, a barbeque cook-out, a marshmallow camp fire, a birthday party and a frog hunt.

Frog hunting

Frog hunting was inspired by our brother Ron Johnson, the camp's director. Most of the boys were able to catch at

least one frog which became their personal pet throughout the week. When time came for us to leave all of the boys understood they should leave the frogs at the camp, all except for Christian. The little 6½-year-old boy from my home church area didn't want to leave his frog behind. Finally after convincing him that the frog would die if he brought it back to the city he decided to let the frog go, but only if we took a picture of both him and the frog together and sent one to him, and so we did.

We were grateful for our dear sister Peggy Kertz, a nurse, who came from IOWC for one week to support this project. She was a comfort and a fountain of love for all those who needed care and attention. The children often went to her love when they felt homesick.

Food made with love

Music and singing was also part of the camp, as well as morning services and prayer. Each morning we offered the day to God through morning service, and before every meal we offered a prayer. I feel that God blessed our efforts because

we offered them to Him with our home church children.

The meals were just too good to be true. We had three wonderful home church family members who took off one week from their jobs just to cook for the camp. Irma Gifford, Jane Bades and Nancy Alcazar managed the kitchen for the week and prepared the greatest meals. The food was not only good but was made with much love.

Ron, the camp director, never had a moment's rest, as he gave even more than what he actually had to give, so at that point God gave through him to all of us. All of the counselors — Arline Honey, Mick Brabazon, Ralaf Oberhuber, Frank Brun, Ron's wife Mikyung and Ron's assistant Margie Petrikat — invested everything to make the camp experience a successful one.

The success of the camp really was expressed at the end of the week when the children didn't want to go back home. Teresa, a 12-year-old Korean girl from Washington D.C., said, "Why can't we stay another week?" My home church boys already have plans to come back next year. In general I feel that one week of camp experience is too short, so hopefully next year we will have a longer program prepared.

a letter

I would like to publicly express my gratitude to the many people who helped make the summer camp happen. First to Dr. Durst and the Legal Department at 43rd Street for giving us the chance to use the camp, and to then New York Church director Tom Bowers for his help in mobilizing New York home members to recruit campers and staff.

A special thank you to the New York Sunday Service Committee for their pledge of the Sunday offerings for June and July to support the camp, and to all the members and friends whose offerings fulfilled that pledge. Several board members of the New York City Council for Church and Social Action (NYCCCSA)

made contributions to a campership fund to pay the camp fee for children whose parents could not afford to send them otherwise. The NYCCCSA provided seed money and in sponsoring the camp provided services for me in organizing the camp and directing it.

Several NYCCCSA volunteers helped to staff the camp. And now to the many home members who made up the majority of the staff, I thanked you before, and I thank you again now. Anyone I failed to mention, I'm sorry and thank you. A thanks to all who kept the camp in their prayers. God bless you all, have a happy holiday season, and let's get together in January to plan for next summer.

For information on activities planned for 1984 please contact me at NYCCCSA, 2090 7th Avenue, #100A, New York, NY 10027. (212) 662-2630

Ron Johnson



Water time at the NYCCCSA Summer Camp.

By Lloyd Howell

We are all most likely familiar with the parable of The Prodigal Son — the younger son's wrongdoings, his lack of gratitude for his father's hard-earned wealth, his poor stewardship and his wasteful lifestyle. It is probably easy for most of us who have dedicated our lives to God to believe that the parable has little application to us, that it perhaps fits our pre-church self or someone outside the walls of the Church.

And that is why I have not titled this piece The Prodigal Son but have also included his father and brother; for otherwise many would read no further, feeling they already know the message. Perhaps not, for had Christ's only concern been with the prodigal the parable would have ended there. This is where I would like to begin — with the brother and the father.

The other son

At first glance the prodigal's brother seems to be the embodiment of everything the prodigal is not — he strikes the readers as being the epitome of faithfulness and trust. It seems that every day he demonstrated his dependability, picking up his hoe and laboring in his father's fields, giving his sweat and

Lloyd Howell was the director of the church in Hawaii and is now leading an IOWC team.

The prodigal son - the elder

earning a good night's rest. He no doubt won the respect of his neighbors while his brother received only scorn and ridicule. Thus he stands as a pillar of the community, the exemplary citizen.

Yet all was not well with him, as is evidenced through his behavior upon his brother's return. "He was angry and would not go in." Thus the sin is out of the bag — lack of love, sympathy or understanding. In his heart festers anger, impatience, unforgiveness and a multitude of sores. He boils over and brings a dark cloud over his father's long awaited pleasure. He is like the cup Jesus talked of — clean outside but not inside. He has worked hard for years, performing the day-to-day tasks of service to his father, but he has neglected to work on himself and the perfection of his character. He has failed to become one with the heart of his father. He has brought the celebration to a halt!

The Father's heart

It is a parable about a father and his two sons, of how a parent is vulnerable to pain. Its implication is that we are the trustees of our parent's heart and have the opportunity to be the source of their joy or sorrow. Jesus' telling of this story calls us to re-examine our lives to see if

we are bringing joy or grief to our Father, God. So those of us who have been comfortable upon hearing the parable of the prodigal must now ask ourselves if we are his brother!

The point of the parable is to make us aware of our relation to the Father, God, who has given so much and waited so long. It is a call to abandon a self-centered lifestyle, to take up His viewpoint. The purpose of life is to grow our love from that of a child's needing to that of a parents giving, to move from the self-centered attitude of wanting attention, demanding diapers be changed and bottles provided. There is the dawning realization that "I am not the only one in the world."

Cultivation of the heart

Thus the child should not just become a man in the physical sense; his heart must be spiritually cultivated to the point where he seeks to help his father in his vocation. So if his father is a mechanic he may first just hold the tools, but eventually he must learn how to do the whole job by himself. The spiritual parallel is that the child, when properly developed, will have the same unconditionally giving love as God Himself. Neither of the sons, up to the point where the parable ends, have grasped their father's heart.



Each was motivated by something short of that goal, by some thought of himself: one by the emptiness of his stomach and the other by expecting a reward for his work.

Herein lies the task of Unificationists and the potential of our theology: to bring to man a crystal clear understanding of the vocation of God, to reveal His specific efforts in establishing the Kingdom and to make known his aching and broken heart. Let our actions alleviate His pain. Let us therefore not ask God to do for us but ask what we can do for Him!

Reflections on my day after

By Daniel Davies

The showing of the ABC movie, "The Day After," and the controversy surrounding that movie, have prompted me to reflect upon the nuclear crisis we are presently facing and share something with you of my own experience as a member of an atomic missile unit during the year 1970. It is my hope that the struggles I passed through during that time will aid many who are similarly struggling with our present situation.

Faced with the military draft in 1969-70, I decided, after much conscience searching, to join the National Guard. After I finished my six-month training, I was assigned to a National Guard missile unit in Redmond, Washington. What the National Guard had failed to inform me was that the unit I was assigned to was an atomic missile unit.

During a training session, in which we were given a complete tour of the missile site, I learned that if the Soviet Union attacked the United States with ICBM's our defensive missiles would kill over a million people in the Seattle area. So, if the Soviet missiles didn't get us, our own missiles would.

Blowing up the world

After our tour of the site, we were asked by the highest ranking sergeant if we had any questions. I asked him why we had the burst command areas for our missiles over heavily populated areas and why the drop zone for our missile boosters was a neighboring residential district.

He said: "Don't worry, Davies. It's inevitable that we're going to blow up the world." When I heard him say that, I went completely cold.

By the time I got to the Personnel Officer's office, I had resolved to get out of the National Guard. I wanted to have no part in an enterprise that would lead to blowing up the world. I decided that I would, instead, try to find a way to keep the world from being destroyed.

After being ushered into the personnel officer's office I explained my conviction

to him in a quiet voice. He listened patiently throughout. After I finished by saying that I could no longer serve for conscientious reasons, he said to me,

"Davies, I wish there were more men in the world like you. I respect your convictions, but I hope you can respect mine too. Someone has to defend our country."

In ten days I was honorably discharged from the National Guard. To this day the words of that personnel officer echo in my mind. Although I didn't understand at the time why he had to continue to work in that missile unit, now I can clearly see the wisdom of his thinking. We need both kinds of men in the world. Those whose job it is to militarily defend the Free World from totalitarian forces and those whose job it is to find a way for the world to live in peace and harmony. My primary job, especially from that time, became finding a way the people of this world can live in peace and harmony.

Nuclear balance

The problems that we face, in both the military confrontation of the Free World with the totalitarian world and the endeavor to bring peace among the peoples of the world, are problems that require strategy to solve. The vast majority of nuclear strategists believe that international peace is best served by the maintenance of a nuclear balance between the United States and the Soviet Union. Without exception, nuclear strategists renounce as dangerous and undesirable the placing of either the United States or the Soviet Union in a position of vulnerability. President Reagan's negotiation strategy is a reasonable approach to the problem of maintaining nuclear balance, with an eye on the eventual elimination of all nuclear arsenals.

But how do we solve the more fundamental problem of finding a way that all peoples of the world can live together peaceably and harmoniously? That problem is, at root, a religious problem. In taking a survey over the world's political

flashpoints, there is an unnerving consistency revealed. People of differing religions are fighting one another.

The Middle East, for example, is a hotbed of war between factions of the followers of Islam, of Judaism and of Christianity. Peoples of those religions are slaughtering each other with frightening frequency. Ireland is torn by unceasing bloodshed between Protestant and Catholic. Muslim and Hindu stand armed ready for another war at the border of Pakistan and India. Followers of differing Islamic factions are in a life-and-death struggle in the war between Iran and Iraq.

The communist religion

The struggle between the communist and non-communist countries appears to be on the surface solely a political struggle. But that is not the case. The struggle of communism with the non-communist world is a religious struggle. Reinhold Niebuhr rightly termed communism a religion.

Communism seeks total control over the individuals way of viewing life. By excluding religion as a viable lifeway

option and permitting only the official revolutionary view of reality, the communist state defies itself as the only object worthy of worship. God is an illusion, an opium that people take to forget their suffering in this present life. Those who do not agree with the Marxist-Leninist interpretation of reality are traitors to the state and a threat to its existence. Therefore, the Soviet Union has declared war on its religious citizens, subjecting them to prison or liquidation. Communism also has declared war on the religious peoples throughout the world.

In conclusion, militarily, we must support the president's efforts to maintain a balance in nuclear weaponry between the United States and the Soviet Union, with a focus on the eventual elimination of all nuclear weapons. More fundamentally, religious people of our war-torn world must find solutions to their conflicts with one another and get down to the serious business of dealing with the sources of human misery; poverty, disease, famine, draught, racial and sexual prejudice, undeveloped economies, immorality, inadequate education and, above all, our alienation from God.

IN THE NET

A fisherman stooped to grasp his net,
his hands wrinkled in the morning sun,
his face lighted by the water's mirror.
He pulled in the net, his muscles straining,
but accustomed to the load.

Birds circled overhead, waiting for their prey to be exposed
The fisherman also watched, eager for the catch.

As he opened the net on to the deck, fish flopped and struggled.
But his eye was drawn to something, mottled and grey. Turning
it over he discerned human skin. His stomach turned slightly,
his mind still in shock, where did this come from? Who could it be?
His stomach said "rescue" but his mind said "too late."

Where was the person who had met such a fate? Then he remembered,
the night before last, the flash in the sky, the flames in the air.
The Soviets had shot down a passengerline.

There had been talk in the market of W.W. III. But more often heard
were the prices of sashimi.

He put it aside, unsure what to do. He could only continue to
pull in the net. His mind was uneasy, his eagerness gone. Disgust
and anger came to him strong. How could they? Why did they do
such a thing?

His whole life he had worshipped to the sea, the night, the day, the sky,
the fish. The fish gave their lives so that he could live.

For whom had this piece of flesh given up its life?

Richard Zinke

Daniel Davies is a member of the church and is a Ph.D. candidate in Theology at Drew University.



**JOHN
BIERMANS**

It has become popular in recent years for deprogrammed members, that is, those taken out of a religious movement by force, to file lawsuits against their former church for large sums of money, claiming they were "brainwashed" or under "mind control."

This whole theory has recently taken a severe beating, and with an October 20 decision by San Francisco Superior Court Judge Stuart Pollak it has hopefully been dealt a fatal blow. In his decision in *Molko & Leal v. HSA*, Judge Pollak was responding to a whole series of claims against the Unification Church by two former members, David Molko and Tracy Leal. Molko and Leal were, by their own admission, forcibly abducted, subjected to imprisonment and spiritual or psychological torture until their faith was ripped out of them. Thus, through this — to put it mildly — uncivilized means, they left the Unification Church.

Twisted accusations

It becomes rather ironic, if not absurd, when, at a later date, they file a civil complaint against the Unification Church alleging false imprisonment, fraud, intentional infliction of emotional distress and so on and so forth. They have somehow forgiven their kidnappers and have been persuaded to attack the church they once so faithfully supported. By a

subtle twist, they have somehow turned the accusations of what was done to them by deprogrammers against the church that they freely entered (as I will document later). This is not unlike the problem Jesus experienced — he was usually accused of exactly what his accusers were doing.

The claim by these former members, one who was a lawyer, the other a college student, was that somehow they did not make a free decision about what they were entering into — that somehow they underwent "coercive persuasion" which prevented them from making a "rational" decision.

This entire argument, which has been advanced by psychiatrists like Margaret Singer and Samuel Benson, has been

Debunking deprogramming

proven to have no scientific basis whatever. As Judge Pollak stated: "These are not statements [about coercive persuasion] which are either true or false; they are veiled value judgments concerning the entire outlook of the Unification Church." The judge went on to point out that under the constitution it is absolutely impermissible for a court to place such value judgments on the practice of religion — a religion which the plaintiffs never questioned as to the sincerity of its beliefs or, in legal terminology, as to its "bona fides."

Judge Pollak's statement

This is how Judge Pollak concluded his opinion:

"Here, Plaintiffs have made no challenge to the bona fides of the religious

beliefs of the Unification Church. Both Plaintiffs were adults when first approached by church members. They have admitted that they were never subjected to physical restraints, or to threats of violence or of unlawful conduct. Soon after their arrival, they knew full well with whom they were associating. Although they also knew that they could leave, they decided to remain. To absolve Plaintiffs of responsibility for their own decisions, and to permit them to impose liability upon the Church for having prevailed upon them to stay, is neither authorized by the current state of the law nor consistent with the constitutional protection afforded all religious groups in our society. Since the underlying facts are uncontroverted and negate the possi-

safe from this serious and unquestionably illegal threat to their religious commitment.

New hope

Nonetheless, there is hope on the horizon as the public and as law enforcement officials become better educated on this subject. One new reason for hope was a conference I just attended in Los Angeles sponsored by the North American Religious Liberties Association (NARLA). Attending this conference were leading religious and civil libertarians from across the United States, Canada and also Europe. Eloquent speeches were given by such distinguished scholars as Dr. Franklin Littell, professor of religion at Temple University; Norm Dorsen, president of the ACLU; Dr. Thomas Szasz, professor of psychiatry; and Dr. Mose Durst, to mention just a few.

NARLA was established with the express purpose of educating all levels of our society to the critical importance of upholding the constitutional right of all faiths to freely exercise their religion. The fact that this right has been so seriously violated in recent years through, for instance, such actions as deprogramming, the unfair application of tax, zoning and other laws and selective prosecution has raised serious concern among the religious and civil rights community.

A further purpose of NARLA is to offer an alternative response to the vast amounts of misinformation that have been disseminated by the so-called "anti-cult" groups. However, this is a topic I will have to put off for another column.

Ted Patrick must pay fine

CINCINNATI, Dec. 2 — Deprogrammer Ted Patrick said he cannot afford to pay \$50,000 in court-ordered damages to a Massachusetts man whose civil rights he was convicted of violating.

"I don't have a down payment on a free meal," Patrick said following the verdict against him in U.S. District Court today.

A jury took less than 3 hours to find Patrick guilty of conspiring to violate the civil rights of Richard Cooper, 31, a Brookline, Mass., resident who is a member of the Divine Light Mission. Patrick also was found guilty of assault and battery and imprisonment. The trial ran 3 days.

Patrick has been charged several times with the kidnappings or attempted kidnappings of members of several new religions and spiritual groups and members of the Roman Catholic Church and Mormon Church.

Patrick was ordered to pay \$40,000 in compensatory damages and \$10,000 in punitive damages.

Cooper alleged that, during an attempt to pull him away from the Divine Light Mission in 1979, Patrick imprisoned Cooper in the Connecticut home of Cooper's mother in the Catskill Mountains of New York, and finally in Cincinnati.

Cooper said Patrick held him 19 days, shoved him and verbally abused him. He said he finally escaped by jumping through a third-floor window. Although he broke his hip in the fall, he was able to limp to freedom, he said.

Cooper initially sought \$8 million in damages from Patrick, who acted as his own lawyer throughout the trial.

Deprogramming involves the effort, generally by highly paid thugs using psychological or physical intimidation, to "break" a person of his faith. The kidnapers often are hired at great expense by members of the victim's family, who have been told by the deprogrammers that their relative has been brainwashed.

New York Tribune

By Leslie Trifault

Alternatives to American Mainline Churches, Joseph H. Fichter ed. Pub: Rose of Sharon Press, 1983

In America the major religions are Catholicism, Judaism and Protestantism, with their many denominations. This book looks outside these mainline churches to the various alternatives that have become popular, especially in recent years.

The book, introduced and edited by Joseph Fichter, professor of sociology at Loyola University, is a compilation of articles pertaining to this basic topic from a recent ecumenical conference sponsored by the New Ecumenical Research Association.

Nine articles are presented in which the general topic is broken down further into three categories: theories on why alternative religious groups arise; alternative metaphysical groups; and alternative religious groups. The articles go in depth into such general topics as a theory of religious movements (as opposed to secular movements) and the definition of a cult.

Also explained are such specific

Leslie Trifault is a member of the Unification Church.

Joseph H. Fichter
Editor

Alternatives to American Mainline Churches

Contributors: William Sims Bainbridge, William D. Dinges, Joseph H. Fichter, Frank K. Flinn, Jeffrey K. Hadden, David Martin, J. Gordon Melton, Larry D. Shinn, Rodney Stark, Melinda Sollar Wagner

Overview of new religions

groups as the Spiritual Frontiers Fellowship, Thelemic Magic, and Scientology (all defined as metaphysical alternatives — substitutes for true religions, de-emphasizing the existence of a divine being and theological doctrines), the Hare Krishna movement, "electronic" churches and the Unification Church.

The articles are informative and objective and could be of interest to those needing more information on alternative groups as well as providing a sociological approach to the recent rise of these groups.

The article on the Unification Church is clear. It explains the basic theology behind our "alternative parish" — home church. It is demonstrated how home

church is the Unification Church's alternative to the traditional "worshipping community" of mainline churches, and a unique idea (although there is evidence of similar practices by Christ's early apostles).

It is made clear that the idea of the church is to give God's love and minister to the needs of all people, and that individual spiritual growth occurs concurrently through these services.

All in all, this is an informative and stimulating collection of articles, and can be used as a reference book for friends, parents or anyone interested in or studying about our church.

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THE DIVINE PRINCIPLE

Volume 1 • Part Seven

Just as plants and animals have to reach a certain level of growth before man can harvest or have full use of them, so human beings are to mature spiritually before God can "harvest" us. Such maturity is achieved as man becomes one with God's heart; when man fully responds to God, God bestows on him His love and His power. This is called Direct Dominion.

Divine Principle teaches that the promise of the Direct Dominion is in living heart to heart with God as matured persons. In this union, God governs by love, and laws and commandments become unnecessary. Under the direct rule of God man is completely free — liberated to be who he was meant to be. Direct Dominion, therefore, should not be confused with a one-sided domination, but rather understood as a mutual loving companionship. It is the crowning jewel in one's interior life, opening immense new vistas of love, joy and beauty.

A shared task

In one of the most memorable works of Feodor Dostoyevsky, the story of the Grand Inquisitor, Christ has returned to earth. He has embarked again on a ministry of healing and charity and, to his surprise, is subsequently whisked off to prison. Here he confronts the Grand Inquisitor. Christ is told he must again face death, for he is again guiding people in the wrong direction. He is leading people to freedom and self-responsibility, "fearful burdens" too great for men to bear. It is better, Christ is told, for individuals not to confront self-responsibility. By surrendering personal responsibility to the Church, they are given what they need: bread and other symbols of security.

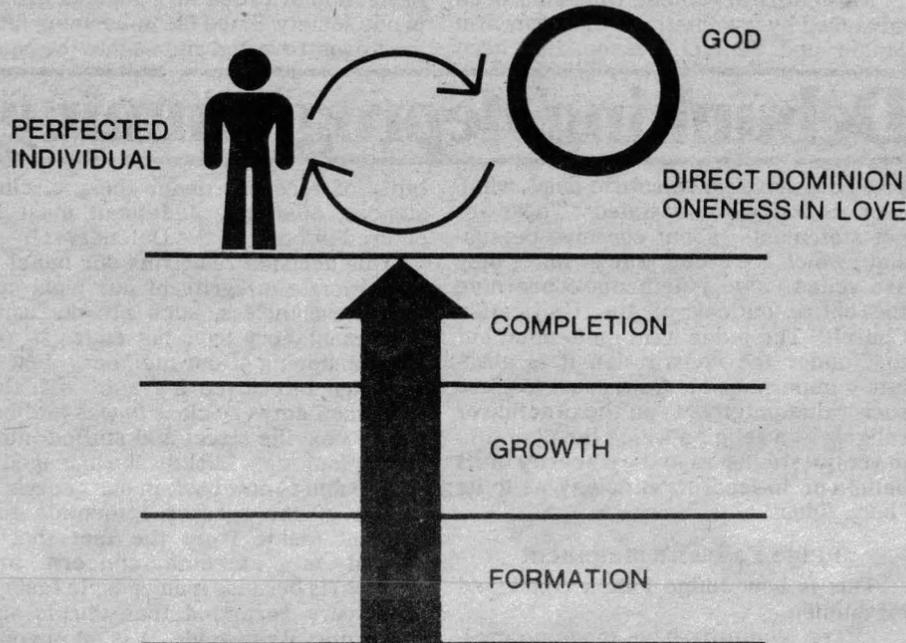
While it is no doubt overstated, Dostoyevsky's story makes its point. There is a tendency in all of us not to take responsibility for our own lives. On occasion we would like to give that burden to God, to the church, or to any figure representing strength and authority.

Despite such tendencies, Divine Principle, with much of contemporary thought, affirms the critical role individuals must play in shaping their own des-

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.



tiny. We cannot pass off responsibility to someone else. Each of us is the captain of his own ship.

Of course, this is not to say that we are alone. For Divine Principle, God is on our side. There is an organic partnership between man and God. However, God's efforts on our behalf become effective only when we do our part. In the course of growth, of achieving the Direct Dominion, of building the Kingdom, God does His part and we must do ours. Until our portion is completed, God's efforts are futile. The Lord helps those who help themselves because He can only help those who help themselves.

In light of this principle certain habitual practices of Jesus become more understandable. When Jesus healed the

sick he first asked if they believed in him. When he entered the house, the blind men came to him; and Jesus said to them,

"Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes saying, "According to your faith be it done to you (Mt. 9:28-29)."

Faith was the condition that allowed God's hearing energy to work. Without that faith, no healing was possible. Likewise Matthew tells us that Jesus promised people seeking for answers that they would find them, but urged them to first do their part.

"Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to

him who knocks it will be opened (Mt. 7:7-8)."

If we ask why it is we have been given this portion of responsibility, two reasons suggest themselves. First, each of us is created as a child of God. We are given the freedom to make choices and the obligation to take responsibility for them. In this way God allows us to participate in the creation of our own selves. In a sense, we thus become co-creators with Him.

Secondly, Divine Principle explains that God wanted man to be lord over all the world as His representative. However, a person can rightfully have dominion only over what he has made — and none of us made the world. Therefore, we must make some condition whereby we can become creators ourselves. By taking responsibility in our own self-creation, Divine Principle tells us, we qualify to inherit the Lord's right of dominion.

Sharing responsibility

Naturally, compared to the care God takes for our growth, our own responsibility is minute. The two cannot actually be compared. Nevertheless, we can figuratively say that God's portion of responsibility is 95 percent, while ours is 5 percent. Five percent of the job, however, cannot be fulfilled by 5 percent effort. Even though we are responsible for only a small part of the total task, we need 100 percent effort to fulfill it.

We may say then that God is like a master stone mason building a magnificent stone wall. He has laid almost all the stones Himself, leaving just one unplaced. We are asked to lay the final block. As co-workers with God, we are then to take part in the glory of the finished product.

Because historically humankind has not fulfilled its 5 percent, God has had to wait for adequate human action. No matter how long it may take, this principle of co-responsibility has remained unchanged. We live in a world of suffering, not because of God's lack of concern, but because humanity has not fulfilled its responsibility. We shape the destiny of the world by our actions, and our decisions determine not only our own success, but that of God as well.

Martin Luther: the Reformation and the estate

By Reverend Thomas Azar

"For this word which God speaks, 'Be fruitful and multiply,' is not a command. It is more than a command, namely, a divine ordinance which is not our prerogative to hinder or ignore. Therefore, just as God does not command anyone to be a man or a woman, but creates them the way they have to be, so he does not command them to multiply but creates them so that they have to multiply. And wherever men try to resist this, it remains irresistible nonetheless and goes its way through fornication, adultery, and secret sins, for this is a matter of nature and not of choice"

(The Estate of Marriage, 1522.)

Martin Luther wove a practical theology that is God-centered and timeless when it concerns sex, celibacy and marriage. I would side with Luther today, regardless of the controversy he would raise in a society that ignores the Word and adores the self.

As a police chaplain, I have been forced to look beyond the statistics on marital complications. Can God's truth, fuel and enrich two individuals to create an intimate marriage centered on Him? The aim of this article is to attempt to present, not a "how-to-do," but "why" faith and love and a theology of the cross are essential for this God-ordained institution.

For Luther the Word of God and not the

sacraments are paramount. He underscores the Three Blessings in Genesis 1:28 as the source and goal of marital unity for Adam and Eve and for all humanity. This creational mandate preceded the Fall; therefore it possesses a spiritual and temporal value superior to post-fallen relationships and institutions.

Luther states in *A Marriage Booklet for Simple Pastors* that "This is your comfort that ye may know and believe this estate is pleasing to God and is blessed by Him." Furthermore, marriage requires a serious response to God's gift.

Luther's thesis also contradicts the idea of the superiority of an ordained clergy over the lay person. Regardless of vocation, a relationship with God can and should be manifested in all horizontal rapports, especially marriage.

Marriage calls upon parents to overcome their preoccupation with self and learn to care, serve and love their children. Marriage provides the rich soil for the seeds of love and faith to grow. Also the family creates the child's relationship with God and society. Unlike the monastics, the parents cannot be enclosed in their faith. They are responsible to their offspring and society — "Parents cannot earn eternal punishment in any way more easily than neglecting their own children."

Luther states that the "Parents are thus invested with an authority which is prior and superior to all other earthly authority

— kings and popes included." What separates Luther from other critics is that he is able to expose corruption, and at the same time, uphold and reformatify the institution of marriage as the vocation for fervent believers to invest their love and discipline into. Establishing a God-centered family is a Divine calling, inferior to none. "It should be accounted more special than the estate of the cloisterettes — yea a hundred times more so."

Since adultery and the monastic vows were considered the chief enemies of the estate of marriage, how then did his evolving reformation theology re-inform his view on marriage?

The central paradigm for Christian marriage is born directly out of Luther's theology of God loving humanity through Jesus Christ. Luther echoes Paul's image of the bride and bridegroom. His mystical language intensifies the grace-filled union of the believers with Christ and subsequently with each other.

God expressed His love on the cross through Jesus Christ. Just as Christ emptied himself for us, so are we in honesty and sensitive openness to empty ourselves to our spouse. In addition, Jesus Christ took upon himself the burden of sin; husband and wife should bear each other's burdens for the sake of God and out of love.

Christ is more than a model to emulate, He is the premium source of grace and love by which Christian marriages are sus-

tained. What one receives one shares. After being the bride to Christ, one turns imbued toward the spouse.

Similarly, Luther states that God created and gave Eve to Adam. Adam's task is to say "yes" to the gift of God. Luther employs this creation story as the cornerstone of his marriage thesis. In *A Sermon on the Estate of Marriage* Luther says: "In the case of Adam, God creates for him a unique, special kind of wife out of his own flesh. He brings her to him, He gives her to him, and Adam agrees to accept her. Therefore that is what marriage is."

Luther reviewed marriage in light of the Word. He attacked the monastic interpretation of spiritual superiority. After twenty years of religious life, Luther saw what the common people were prevented from seeing. Behind the veil of poverty, chastity and obedience, he saw that Christianity had become corrupt. Luther plunged headlong into the center of this.

The Wittenberg scholar asserts his faith-versus-works thesis. He verifies that faith in marriage involves the sharing of love with another and extending outward. "Marriage is a place where faith can be put to work for the benefit of others."

Luther describes the value of marriage here as twofold. "Negatively, it serves as a remedy against sin" both personally and socially; positively, it affords man the opportunity for "the noblest and most precious

UNIFICATION THOUGHT

Ethics

By Brian Sabourin

This is the second and last part of this article.

In dealing with the concept of order in Unification Ethics it is first of all important to remember that according to Unification Thought, God is the subject of love and His ideal of creation is the subject of love and His ideal of creation is the fulfillment of love. Furthermore, for God's love to be fully actualized, the family system is an absolute necessity. This means that since a family is made up of different positions. God's love comes to appear to man through positions. That is, God's love comes to be manifested in the divided expressions of man's love within the family system. For example, children exhibit love directing toward their parents (children's love), husband and wife exhibit love directing toward each other (mutual love), and parents exhibit love directing toward their children (parental love).

Of course, each position also manifests other directions of love, which is also of God, but these are the basic relationships.

To say that God's love is meant to manifest itself in the divided expressions of man's love in the family means that love has a definite direction and purpose. Purpose is determined by God in His purpose for creation, but direction and the form of behavior to accomplish this purpose must be supplied by ethics. That is, the ways in which husband and wife, parents and children, brothers and sisters, etc., manifest love toward each other, must be guided by ethical standards based upon the purpose of creation. Ethical standards must give direction and form to human relationships to that love can be manifested in them. Without direction and form as supplied by ethics, and purpose as defined by God, love cannot exist in a true sense.

A good example of this principle can be seen in our society today where "free love" has led to sexual misconduct and

the breakdown of the family system and weakening of traditional family values.

From the above discussion it can be seen that the standard of conduct for a family represents a practical way to actualize love among family members. The ethics involved in this process are but "methods" for realizing love in a proper direction and in a proper way. They serve to answer the question of what one should or shouldn't do in a given situation and position.

Love by nature possesses direction and purpose, and thereby requires clear order and position in order to be directed and realized. Order is, therefore, prerequisite for the actualization of love. With a clear understanding or order, ethical standards can be set to guide the expression and growth of love between people toward the goal of fulfilling the purpose of creation. Thus, Unification Ethics are ethics of both order and love; you can't have one without the other and still accomplish the purpose of creation.

Order and equality

As Dr. Lee points out in Explaining Unification Thought, the concepts of order and equality have often been thought of as antinomic. If one emphasizes order, than equality can be expected to suffer for it. On the other hand, if one emphasizes equality, order can be expected to suffer. A clear example of this can be seen, says Dr. Lee, in the democratic and communist systems of government.

In democratic countries, where equality and freedom are highly prized, societal disorder often becomes a serious problem. Events such as student revolts, trade union walkouts, and air controllers strikes, can paralyze an entire nation's economy and endanger the lives of its citizens. However, who is to say that these people don't have legitimate demands?

In communist countries societal order is maintained by force. But in doing so the rights and freedoms of the individual citizens are often grossly violated, resulting in strong underground movements of dissent and a sluggish and inadequate economy (among other problems). Both systems of government, however, would undoubtedly proclaim that

they are dedicated to creating a good and happy life for their citizens, and look forward to a future time when this can be accomplished.

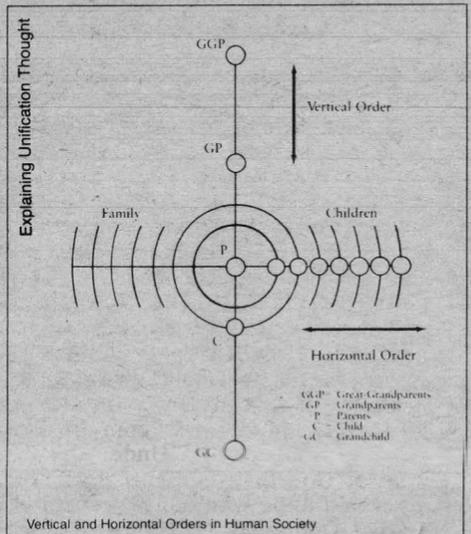
To be equal is defined as being like in quality, nature or status; to be impartial, or, to be identical in value. However, few if any people can be said to be equal in quality, nature, or status because we are all born with different abilities and potentials.

In regards to value, the Divine Principle (as well as the Bible and other religious teachings) maintains that as children of God we are all equal in value. However, in our world today, value is usually dictated by our external factors, such as economic standing, level of education, personal attractiveness, etc., and it is therefore unrealistic to suggest that all people could even "feel" equal in value to other people. Furthermore, even if they did, this conception of equality would never be enough to satisfy people.

Perhaps the most important aspect of peoples' search for equality has been manifested in history through a demand for equal rights. Throughout history people have been oppressed and controlled. So much so in fact that people will even fight and die to secure their rights. However, can a total equality of rights ever be possible in any society? If it is, then who is to determine the compass of the rights of an individual? And how are these rights to be determined? There is an obvious problem here because the determination of the compass of rights for any individual is a totally subjective decision.

Is equality of rights therefore an impossibility? No. According to Unification Thought, the Ideal World is a world in which each person's desire for freedom and individual rights are fulfilled. However, it is not by fighting for equality of rights that such a world is realized, but rather through the fulfillment of the purpose of creation.

According to Unification Thought, the desire for equality comes from a person's "Original Mind." However, it is not predominantly a desire for equal rights that the Original Mind desires, but rather a desire for equality of love. As Dr. Lee points out, it is due to a lack of love that people have been oppressed, alienated



and ignored. It is because a person has not fulfilled the purpose of creation that he can hurt and oppress other people. A society in which people are truly motivated out of love for each other would see that the needs of all people are met. Thus, the demand for equal rights due to social injustice would probably never come about in such a society. But in order for this to come about in society, it must first occur in the family.

True equality

In a family, each family member has their own position. By keeping these positions order is maintained and love can flow between them, resulting in the fulfillment or satisfaction of each person's desire for love. Being satisfied in love brings joy and happiness to each family member, and thus an equality of love can be experienced. If the order of the family was broken down, however, then the flow of love would also break down. For example, let's say the husband starts seeing another woman and falls in love with her. By doing so, he leaves his position as husband (a breakdown of proper order) and love is lost between himself and his wife. Furthermore, the natural order of the parent/child relationship will also be jeopardized in that when the children find out about their father they could feel their love relationship with him threatened. Thus, once order is broken down, love cannot exist, and equality of love cannot be experienced.

Extending this argument onto the societal level, then, it can be reasoned that in order for true equality to be realized in society, true order must first be established. But the way this is done is not through the legislation of inflexible rules and laws that take away peoples' freedom, but rather by first accomplishing true order and true love on the family level.

Theoretically, a person should not behave differently in his business than he would in his own family. That is, he should care for the needs of his employees just as he would the members of his own family. If one does this, peoples' needs can be cared for and position and order can be maintained in society, which, as in the family, can allow love to flow among employees and their bosses, leaders and their followers, etc., and society can experience harmony through an equality of love.

Thus, the problem of order and equality is solved through true love (God-centered love), and when the principles of family ethics are extended to the society and nation, then true equality can be realized in the society and nation, because true order and love will be possible. Thus, the conclusion of Unification Ethics is that when true order and love are established (within the family first, then it is possible within the society), true equality will be realized.

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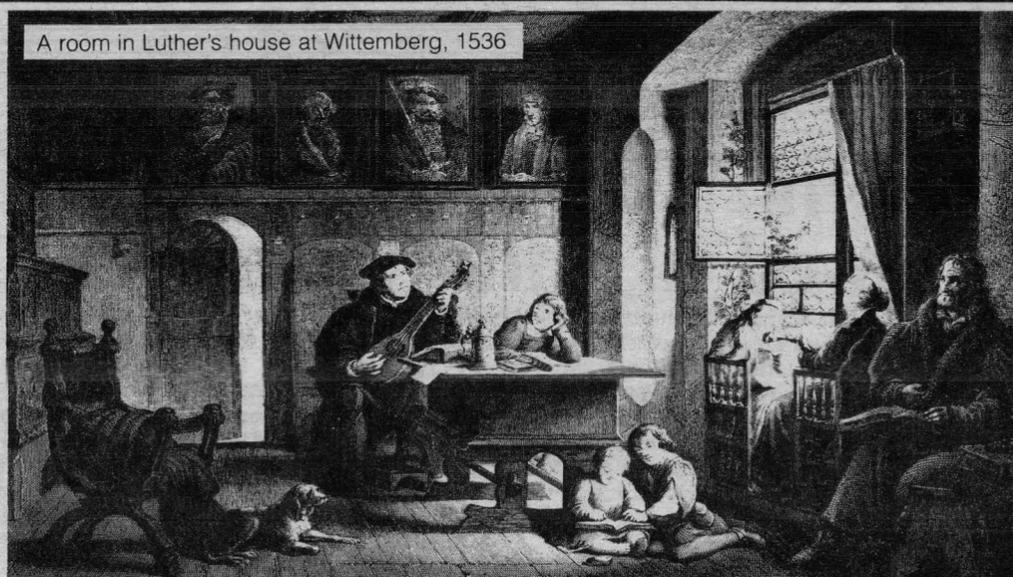
of marriage

work of them all,' the rearing of children in the knowledge and love of God. Christian parents nurture their children with the full thrust of Christ and the Holy Spirit. Parents love as little Christs; Jesus said, "to love one another as I have loved you" (John 15:12).

Love is the greatest gift of God. When it swells within the mutual love relationship of a husband and wife centered on God, then "domestic service is divine service if it is done for the glory of God. When a man has a wife and works for her with a joyful heart or a wife goes about doing good for her children, they are faithfully re-enacting the shape of the earthly ministry of Christ."

Could Martin Luther's theology on the estate of marriage work today? As Dr. Hoffmann has stated many times, "It is hard to be faithful to an unpopular Gospel." Christianity has lost its reformation spirit. Our unity with Christ is the only guarantee we have to strengthen our marriages and prevent their fracture. I firmly believe that unless one receives through faith God's sacrificial love, it is impossible for mutual growth between husband and wife.

Luther's ability in exegesis grew into ecstasy because of the living spirit and love of Katherine von Bora. On the foundation of truth Luther had experience with love. He learned not only what he was missing as a celibate, but more importantly, he could sensitively guide, heal and reconcile those in marriage. There is far more compassion



and sensibility in his post-1525 writings on marriage. He states that "The greatest gift of grace a man can have is a pious, God-fearing, home-loving wife, whom he can trust with all his goods, body and life itself, as well as having her as the mother of his children. . . . Katie, you have a good man who loves you. Thank God, and let someone else be impress."

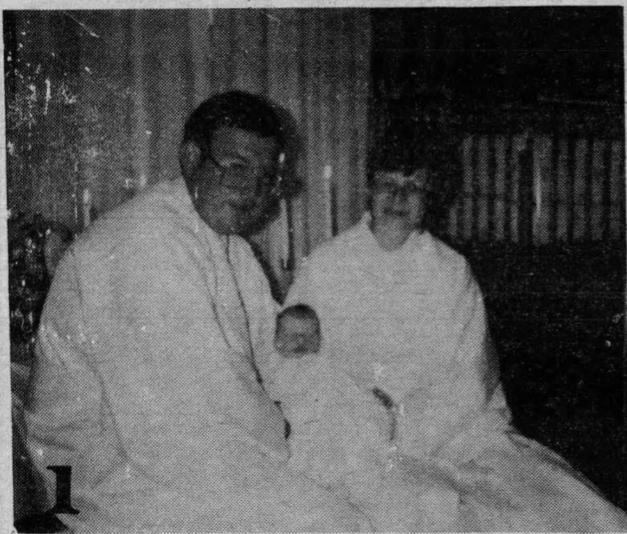
I believe Martin Luther is timeless because he draws from the Divine Word of God, and allowed himself to live out his beliefs. This has been a personally meaningful research adventure. After thirty-three years of singlehood, I too have been awak-

ened to God's love in a far deeper way. My wife has been a little Christ to me in many ways. Luther has provided me with an interpretation of the Scripture and estate of marriage that can inform the care and counsel I give to others.

The church today needs renewal through those who have experienced the new life relationship from God and virtuous love from his or her spouse. I believe it is this mutual sacrificial love, born out of God's love through Christ Jesus and alive in the heart and affections of each spouse, that becomes the cornerstone for the estate of marriage.

Goo Goo Goo

It's baby time for many families in the church. To share your joy, send a photo of yourself and baby, with all your names and the birthdate to: Unification News, 4 West 43rd Street, New York NY 10036. This month we are proud to present in the order we received them • 1. Steve and Karin Wilson with son, Dorek Lee, born 9/20/83 • 2. Ivan and Susan Janer with son, Victor Tamina, 8/24/83 • 3. Richard and Jae Sook Cohen with son, Jarisha Newman, 10/14/83 • 4. Chad and Ann Hoover with daughter, Lara, 6/4/83 • 5. Noah and Cathy Ross with son, Gadiel Daniel, 10/26/83 • 6. Gary and Renate Barker with son, Christopher Joseph, 5/28/83 • 7. Ron and Mikyung Johnson with son, Romin Lee, 10/6/83 • 8. Rick and Kathy Vornbrock with daughter, Aurl Jin Joy, 7/16/83.



By Dr. Freda Mary Oben

In Part One Dr. Oben described how she went to visit her son at the Unification Seminary for a weekend.

Part Two

While walking back to the Seminary, my son and I waded through deep snow down to the "lagoon," a walk which had become legend to "the family," for it had been possible initially by Reverend Moon, who had himself beaten down a trail through the woods when the land had been purchased.

We faced the frozen lake where Reverend Moon had taught them to catch the fish in the nets. We walked through the pure snow; and as we talked, I knew my son was thinking the "long, long thoughts of youth" just as I had when I walked on my own college campus so many years ago. He seemed then to be more me than I was myself, and I loved him for it.

This feeling was intensified as I met the individual seminarians throughout the day, for everywhere there was the same love, the same hope for a world of brotherhood, and the same joy which was engendered by the power of their united hope.

When in college, I had had the same dream of a just world bound by peace and

PARENTS Snowed in with Moonies

brotherhood, but when I graduated in the 1940s it was to find an insane world where hope was lost. And although my motivation as a teacher had always been to help establish this brotherhood, it had always been a lonely path. Now I saw these young people radiant in the faith of their dream and the joy of united effort, and I could not do otherwise than bless them.

Conversion

Thus, that night, when I came to the white-carpeted room to speak of Edith Stein, I felt I was speaking to friends. I was able to recognize in the gathering the many German and Jewish seminarians that had come to hear of this famous German Jewish philosopher who had converted to Catholicism, had become a Carmelite and had finally been martyred in Auschwitz in 1942.

The talk was entitled "Pilgrimage of a Soul in Search for Truth," and I was happy to tell her story to this particular group because I felt an account of her life, writings and death was most relevant to the strivings of these souls coming from such different religious and cultural backgrounds.

After I finished the summary of the

pilgrimage she took from psychology through phenomenology, Christian philosophy, mysticism and the science of the cross, the room was submerged in a deep poignancy of understanding and spiritual response. I myself had to break the silence after a few minutes, it was so profound and deep. I knew they had understood.

Then they wanted to know of my own conversion from Judaism. After the group departed, the Jewish brethren stayed to talk, for although they had not received the sacrament of baptism, they were Christian by faith, perhaps baptized by desire. One young man was working with the local synagogue to further Judeo-Christian relations. It seemed to me they were especially inspired by the story of this holy woman who is an ecumenical symbol of the triumph over divisions of race, nation and religion, achieved through her love for God and neighbor and her imitation of Christ.

My original intention had been to sit in on one day of classes after the theology conference, but my stay extended until the eighth day. Yes, it did snow that Monday night, and I was advised by my husband over the telephone to stay put; but when it

cleared and I could have made a quick move, I chose to stay another day, and again another, and then it snowed again, heavily, and I was glad for the respite of still another day. Why?

The most immediate reason was to attend a class given by a learned Jesuit toward the end of the week, but perhaps the true reason was the very one that had brought all these young idealists into a tight spiritual embrace: There is a great goodness — a great power — a great beauty generated by a body of God-centered souls whose only intent is to know, love and serve God through their fellow creatures.

Yes, these are the same virtues we all aspire to as Christians, but when it is purely lived and aspired to in unison by a group as the most important axis of life, then the climate becomes one of great magic and excitement, and yet one of utter tranquility. As I write this today, I still cannot understand or set myself up to judge any political and financial implications of the Unification Church. I can only report here what I saw and lived and felt, and to me it was a foretaste of the Kingdom of God on earth because I could sense its reality and envision its fulfillment. The body of Christ is one.

These young people all have deep relations to God, making possible superior human relations to each other. Their sem-

My Trip to the Holy Land

This land they call the Holy Land
I saw one night by a holy light
Before me there lay Bethlehem
As I stood looking towards the east
There was that same star to guide my feet
Along the path the wise men took
When I got there I felt such joy
To see my Jesus, a baby boy
With a sweet smile upon his face
In the arms of his mother Mary
So full of grace
His foster father Joseph
kept watch all through the night
There were angels still in flight
It was such a holy night
That the angels blew their horns
To let the whole world know
That Christ, the savior had been born.
*Bunny McCall
Long Island City*



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Dr. Mose Durst
—PUBLISHER—
Richard L. Lewis
—EDITOR—
Louise Zontek
—TYPESETTING—
Laura Reinig
—COPY EDITING—

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JUAN CARLOS LIBON

Porqué decimos que este país es el más importante del mundo?; hay varias razones que califican a esta nación para que ocupe este sitio de honor, veamos algunos puntos: a) El adelanto tecnológico, a través del cual muchos otros países pueden encontrar desarrollo y progreso rápidamente.

b) Democracia y libertad de Acción y Pensamiento (ideología o creencia religiosa), su constitución está basada en la voluntad de Dios, y en el respeto de los derechos civiles del individuo.

Ahora veamos estos dos puntos en una forma realista brevemente: el adelanto tecnológico es algunas veces mal usado poniendo en peligro vidas humanas por falta de comprensión y madurez espiritual, también podemos ver que la democracia no ha alcanzado su perfección como sistema de vida, trayendo por consiguiente dudas y vacilaciones dentro del sistema mismo. Recordemos por algún momento a aquellos peregrinos que arriesgando sus vidas escaparon de Europa porque estaban siendo perseguidos por sus creencias religiosas, después de mucho sufrimiento a consecuencia de la bravura y fiereza del mar, llegaron finalmente al ahora histórico lugar llamado Mayflower (Boston),

el siguiente paso que siguieron fue el de iniciar la construcción de una Iglesia como agradecimiento a Dios y para continuar su alabanza a nuestro creador, acto seguido decidieron edificar una escuela para darle educación a sus hijos y a las futuras generaciones por venir, al final construyeron sus hogares para el establecimiento de la vida familiar y comunal.

La Iglesia, educación, y el hogar fueron los inicios de la nueva sociedad norteamericana, sin embargo vemos en estos tiempos que la generaciones modernas ven a la Iglesia como un lugar de atracción turística, la educación en las escuelas a pesar de proveer al alumno (a) de conocimientos generales no enseña más comportamiento cívico (respeto al centro de estudios), veamos la familia ahora: el índice de divorcios es muy elevado aquí como en muchos otros países,

dando como consecuencia el abandono de cientos de niños inocentes que sólo atinan a ver disputas entre sus padres.

Cuando el Rev. Moon vino por vez primera a este país él comprendió la historia de USA, sus fallas y, decidió tomar la determinación de reavitalizar y hacer que florescan los valores morales y espirituales con los cuales esta nación fue fundada, él viene a unir a todas las Iglesias, dar educación, y hacer comprender el rol importante entre padres e hijos y viceversa.

Estoy muy agradecido a Dios por el hecho de estar en este bello país al cual amo mucho, aquí mi vida tuvo un cambio muy radical por las enseñanzas del Rev. Moon, y porque encontré la realidad de Dios en mi vida.

"La esperanza es como el aire, el aire estimula la vida en nuestro cuerpo, y la esperanza de ver un mundo mejor es una gran motivación para nuestras vidas."



ary is a home in a true sense because they are bound in trust which creates joy. They are a family, because they are brothers and sisters as children of God.

But I knew how much they missed their natural families because of the mother I conveyed to them. From so many of them the wistful, "I wish my mother would sit"; some of them were actually calling me "ma" or "mom" by the time I left. They seemed genuinely delighted each time my departure was delayed: first, a grinning young lady presented me with a plate of enormous, delicious, home-baked cookies, with the words, "I hear you are staying with us a few more days!" Then suggestions followed very often to either enroll as a seminarian, join the teaching staff or remain as counseling mother for the students.

Quiet conversations

And there were many moments of quiet conversation: I remember Fred who came to prayer with a full heart, to speak as if from the innermost depths of his service in the Vietnam War and of his anguish over the many Vietnamese who have since been butchered by the communists; Mel, a Jew, who had been so moved by the heart of Edith Stein that he composed a special prayer inspired by her intention; Linda, who was leading a talk she had to give in class on

the Psalms, was encouraged by my recollection of the important role the Psalms had played in my own life during the darkness of the war years and my conversion period; George, who was working in Harlem on weekends and intended to do his missionary work there after graduation, evoked special empathy within me after my five years of teaching at Howard University; Franz, after presenting a very carefully prepared talk on the Divine Principle, listened humbly to my questions and patiently fended with my refutations, afterwards thanking me for the

feedback and adding, "We all love you very much." How could one not return such love?

There were requests for help in the field of literature, and I found myself eagerly responding: Rich, who asked me to read his play based on the biblical story of Isaac and Jacob, was so open and appreciative of my comments although he had already earned a degree in film-making; a happy hour was spent with Larry, as I gave suggestions for a possible reading list of American literature, with special regard to the influence of the church on our evolving society.

I was finally to leave on Friday; but again it had snowed heavily during the previous night, and cars could not get out. But that evening there was a knock on my door. Anne, a sweet girl, who was always laughing, invited me to go with the group, for company's sake, in the van that was departing to Philadelphia, from where I could continue to Washington. The roads were still quite bad, and I asked her not to go as I would have asked my own daughter; she gaily departed notwithstanding (as my own daughter would have probably done), and as I shuddered to think of any possible mishap to the child on the road, I knew how dear they had all become to me in that one week.

© Dr. Oben

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Departure**

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If it's Tuesday, it must be Brooklyn

By Jack Ryan

The dust had hardly settled from this year's Children's Day celebration when IOWC #43 launched a whirlwind tour of New York City that included ten revival meetings in home church districts stretching from The Bronx to Bay Ridge in slightly less than 21 days.

The exciting and slightly frantic campaign was the inspiration of Mrs. Gil Ja Eu, wife of the late President Eu and regional director for the New York area. Utilizing the home church foundation of New York, Mrs. Eu sought to mobilize church members from a variety of business missions and drew them into a "revolutionary" IOWC spirit.

The IOWC, under the leadership of Michael Beard, a seasoned veteran of evangelical campaigns, visited 8 home church districts and 4 boroughs.

Many of those we visited in the home church areas had not seen anyone from the church since the IOWC providence began last spring. Often they would express how much they missed the church member who used to visit them. Some told of receiving letters now and then, keeping them in touch, and a few sent out a scolding to someone who had not written.

The campaign began in Flushing, now under the direction of Dr. John Didsbury. Capitalizing on the years of home church work done by the New Hope Singers and the New York Church center under the direction of Mr. Ikeno, we were able to fill a large auditorium at a local hospital with only a few hours to witness for the event.

In his sermons Mr. Beard not only drew from his many experiences with Reverend Moon, but also from his experience as a Baptist evangelist in the South which lead to his meeting the Unification Church. He spoke of seeing the spirit of Jesus in prayer and said Jesus testified directly to the work of Reverend Moon.

Many of our guests spoke of having

very deep experiences at the revival, and many were brought to tears.

Following our talk the movie "People of the Quest" was shown after a testimony to Reverend Moon and the church. At the conclusion of each program Rev. Ken Sudo, newly appointed to the New York area, was invited to share a few thoughts. Rev. Sudo told how Reverend Moon stood on Fifth Avenue looking at the stores and tall buildings and shedding tears because he believed that if the young people continued to reject God then God would abandon this nation. He then urged the people to attend workshops and understand more deeply the revelation brought by Reverend Moon.

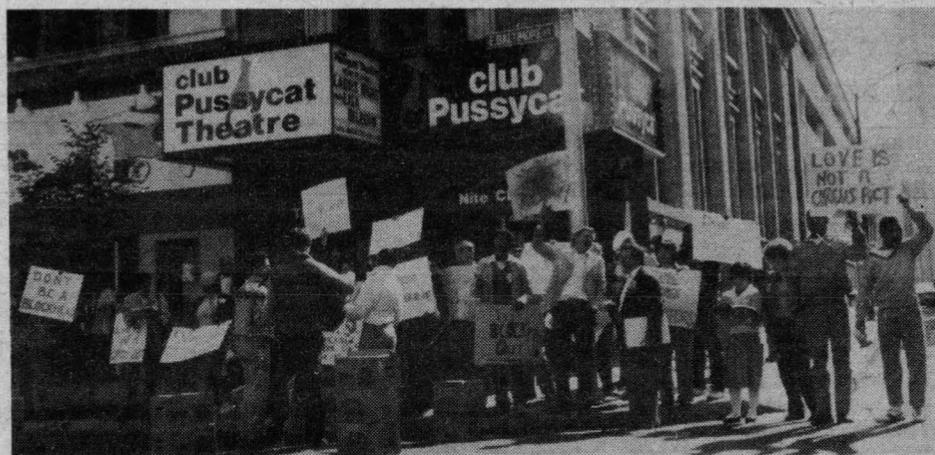
Revival meetings were held in Flushing, Park Slope, The Bronx, Astoria, Elmhurst, Bay Ridge, 43rd Street and Harlem. Our emphasis throughout the campaign was to create a Pentecost type of experience for our guests in hopes that some might clearly feel God's spirit moving in the revival.

Spirit of God

One of the most exciting moments of the campaign came at the Harlem revival which was held jointly with the First Baptist Church of central Harlem. The IOWC arrived early at a former Elks Club which had recently been acquired after fire had destroyed the local Baptist Church.

The members spent hours sweeping, dusting and mopping up the entire building getting ready for the evening program. That night at least ten local ministers joined with Mr. Beard, Rev. Sudo and Reverend Culvert, pastor of the Baptist Church, for the revival.

At the end of the program each of the ministers testified to the spirit of God at the meeting and the need for Christians to work and worship more closely together. The revival served as a medium



IOWC #43 holding an anti-pornographic rally outside an "adult" theater in Baltimore.

to connect the efforts of the Minority Alliance International, the Harlem Home Church Association and the IOWC along with Reverend Culvert and the good work already being done by other churches in the area.

The New York campaign ended with a turkey dinner at 43rd Street on the eve of Thanksgiving. Approximately 60 guests and as many members packed the ballroom to hear a strong message from Rev. Sudo. A successful New York campaign marked the end of Michael Beard's stay with IOWC No. 43 and a beginning of his new mission as director for the Southern IOWC region.

'Heavenly Peep Show'

Challenged by Reverend Moon to boldly proclaim a message of the new age through media, our IOWC decided to bring a campaign in Baltimore — our last stop before New York — directly to the front line of God and Satan. Working with Richard Panzar, director of the Maryland family, our team made a 24-hour witnessing condition, teaching Divine Principle on the "capitol block," the city's hard core porn district.

The marathon teaching condition emphasized "The Living Love of God" as opposed to the "dead love" being peddled on the street, and featured our own "No-Quarters-Needed Heavenly Peep Show." With the help of a small Honda generator we set up a television and video tape right on the sidewalk and showed tapes of Reverend Moon in America and the

Madison Square Garden Blessing. The "Heavenly Peep Show" captured the imagination of the media and brought front-page pictures and stories in both local newspapers and coverage from all three local television stations. One station returned three times to film our activities.

While we expected some media coverage we had very little hope that we could actually inspire someone on the block to join us in working for God. We were wrong.

One young sister who had spent a year dancing in one of the bars has recently graduated 21-day workshop. Another man in the early hours of the morning left his bookstore to speak with one of our sisters at our own bookstore. After two hours of talking in the cold night air, he finally told her, "You are so cold, why don't you talk inside the shop. You don't have to look at anything evil."

We were quite excited about the potential of the sidewalk video which enables us to bring Reverend Moon directly to the people. Each day at the table we have set up in front of the New York Public Library on Fifth Avenue, hundreds of people stop and, even if only for a few minutes, they have the opportunity to see what Reverend Moon is really like.

Many people still have strange concepts about our church and Reverend Moon but when they are confronted with the sidewalk video they are forced to challenge their own prejudice and to see things as they really are.

IOWC in Little Rock

By David & Linda Gee

From New York, Peter Giossi, who was at a leader's conference, asked his team, IOWC #14, to begin the campaign in Little Rock, Arkansas.

Reverend Do Won Kim, regional director, asked each team to hold a prayer breakfast every 21 days. So the PR team

immediately began planning for this, preparing 279 letters to be sent to ministers and pastors in the area. Through inspiration received while in New York, Peter decided that the topic for this particular prayer breakfast should be "Reverend Moon's Court Case and How It Affects Other Churches."

Peter spent many long hours studying documents, reading articles and watching Dr. Durst's videotaped presen-

tation of the issues of the case.

Once the letters had been mailed, we began phoning each minister, asking if they had received the invitation and would attend. Through this, we learned a lot about perseverance — ministers can be very elusive creatures! It was also a challenge to love those who misunderstood our intentions. Still, our patience paid off in the end with ten acceptances.

Finally, the great day arrived. David Gee, as master of ceremonies, introduced Bob Millar, the state director, who gave the opening remarks, touching upon the issues involved with the case. During the breakfast Masako Tamashiro and Yukari Nichols entertained everyone with two traditional Japanese songs.

Linda Gee followed with "A Little Good News," a song made popular by Anne Murray. The music was very much appreciated.

Peter Giossi's talk was very comprehensive, and his speech helped the ministers understand how the case could affect them. Then we showed a short video of Professor Tribe, when he appeared on ABC's "Nightline," and an open discussion followed. One minister in particular expressed his fears over the growing governmental interference into church affairs.

This meeting clearly showed that many clergymen are concerned and deeply interested in the progress of this case.

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Peter Giossi, director of IOWC team #14, speaking about the persecution of the Unification Church at the prayer breakfast for clergy held in Little Rock, Arkansas.