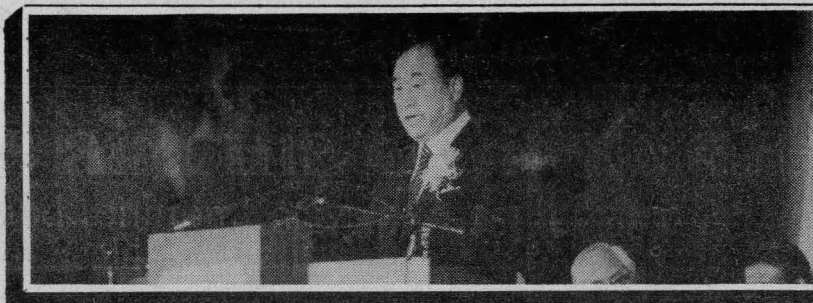
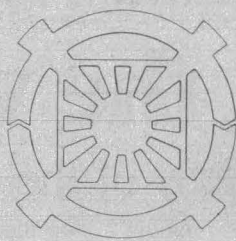


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# Unification News

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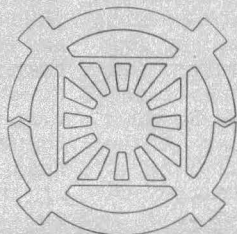
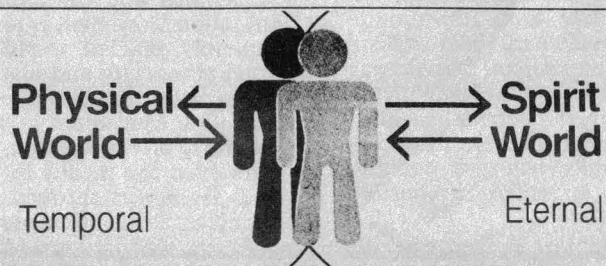
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# 'Godism' will solve the world's problems

Reverend Moon proposes solution to decay of the West and threat of Communism

Last December, Reverend Moon toured South Korea speaking to over 500,000 people at public rallies. This is an excerpt from the speech he made at those rallies.

By Reverend Moon

I am very honored to have this opportunity to meet all of you again after such a long time. How shocked and grieved you must have been by the two tragic incidents: the shooting down of the KAL Flight 007 by a Soviet fighter plane in September and the terrorist bomb attack in Burma during October. I, too, was stunned and outraged when news of these terrible events reached me in America.

The Korean people have endured these shocking ordeals without losing their resolve. The indomitable, phoenix-like spirit of the Korean people greatly encouraged me when it was again demonstrated during this time of crisis.

My topic today is: "The Determination of the People of Korea and the World." First, I would like to talk about the dangerous situation of the world today. In a word, the world today is in chaos. Historically our societies suffer from injustice, corruption, violence, crime, exploitation and oppression, whether they be in the East or West, in developed or developing countries. Everywhere such problems are becoming more dangerous with each passing day.

## World chaos reigns

The same chaos is evident in international relations. Unending wars and tensions exist between countries, among races and even within religions. Most recently, these conflicts resulted in the barbaric shooting down of the Korean airliner, the Rangoon bombing, and the Beirut massacres.

Even though people of the developed countries are enjoying an affluent lifestyle, people in the developing countries of Africa, Southeast Asia and other parts of the world are starving. Statistics show that more than 10,000 people die from starvation each day, and that one-fifth of the world's population suffers from malnutrition.

Most lamentable of all is the fact that religions, instead of effectively challenging the problems, are busy fighting among themselves. Consider the conflicts between the Catholics and Protestants in Northern Ireland, the wars between the Jewish and Islamic nations in the Middle East, fighting between Muslims of Iran and Iraq, and disputes between the differing Protestant denominations. Such conflicts cause religions to lose sight of their original role, which is to lead mankind spiritually in the direction of absolute goodness and to mediate in the event of disputes.

Thus, the world today is marching blindly into anarchy, as violence, destruction and the breakdown of order within the society increase. Even more threatening is the fact that communists throughout the world are actively fomenting this global destruction.

As a result, the world today is in a desperate situation that endangers the survival of civilization.

## Value standard destroyed

What is the fundamental cause of chaos in the world today? It is the total destruction of the traditional standard of value. We have lost the right standard by which to live our lives. We have lost the meaning of goodness, of truth and of justice.

In addition, there is no universal standard of value. Standards differ from one country to another, from one organization to another, and even from one individual to another. Also, the founda-

tion of traditional moral values is being destroyed by the rise of atheistic communism.

What does this mean? It clearly indicates that existing value systems, be they democratic, communist, religious or philosophical, cannot solve the problems we face today.

Originally, democracy was developed as a means to solve these difficult problems by securing equality of individual rights and reaching decisions through consensus. In reality, however, the more democratic a society is, the more serious the collapse of its traditional value system. This shows that democracy has failed to provide solutions to the problems currently facing our societies and the world.

Even more serious structural contradictions are apparent in the communist societies, where the most atrocious social injustices abound, perpetuated by the Soviet Union. This is despite the fact that communism arose on the promises of providing justice for all, offering emancipation for the workers and farmers through violent revolution, and eradicating the social ills and contradictions of early capitalism.

If we look to the religions of the world for solutions, we find they are impotent,

*I have been struggling to build up the Unification Movement to fulfill God's dream and to achieve utopia for Him and for mankind. Since my personal encounter with God, my conviction has grown deeper and deeper that Unification Thought is the key to solving the problems of the world today.*

because, as I have pointed out, they fight and squabble among and within themselves.

What about philosophy? Can we expect any practical solutions from this discipline? Philosophy in many ways is not different from religions. Its mere abstract discussions have not led to real solutions.

Democracy, communism, religion and philosophy have all attempted to solve social problems and injustices, but they have reached their limitations. There seems to be no philosophy, religion or ideology that man can rely upon to provide salvation from the chaos of the modern world. So long as the world remains in this state, we can only look forward to the extinction of our civilization.

## Godism the solution

Then, is there no solution to the chaotic problems of the modern world? Should mankind simply resign itself to its own destruction? On the contrary. There is a fundamental way to solve all these problems. It is based on the premise of the existence of the Absolute God and His ideals, the purpose of His creation. Originally God designed a peaceful, harmonious world without conflict and war. Therefore it is impossible to solve our problems unless we know our Creator and the plan He had for this world of creation.

The world that God intended was really a utopia — a Kingdom of Heaven on earth, full of freedom, peace, equality and happiness. Throughout the long, long history of man since his creation, God, our Father, has worked among us desperately seeking to fulfill this ideal which He has cherished in His heart. At the same time, man has been wandering in search of such a world, a dwelling beyond

the chaos and agony of his present experience.

Because God's ideal and man's deepest desire are exactly the same, an ideal world should have been achieved from the beginning, had God and man united. Man, however, has been suffering all throughout history precisely because this innermost ideal has never been fulfilled.

I have struggled to find a way to end the tragedy and suffering of mankind. My path was one of meditation, agony and intense searching. It was a thorny path, a desperate spiritual battle. Eventually, after going through untold hardships, I could meet with the living God.

## God is suffering

The God I found was not the God of glory but God, our Father, who had been suffering through His unfulfilled desire to achieve a world utopia for us. And He was a God embracing the universe, a God of truth, love and ideals, seeking to guide His lost children in the ways of heaven.

When I met with the source of truth and boundless love, I discovered profound truths long held secret in His heart. These truths are the basis for solving the problems of this age and for creating the ideal world. This is Unifica-

tion Thought, the fundamental teaching of our movement, which I am spreading to all parts of the earth.

I have been struggling to build up the Unification Movement to fulfill God's dream and to achieve utopia for Him and for mankind. Since my personal encounter with God, my conviction has grown deeper and deeper that Unification Thought is the key to solving the problems of the world today.

Thousands and thousands of young men and women who were wandering in search of solutions to the problems of life, family, religion and history, have been filled with a new joy and courage through this truth. As rain revives drought-stricken trees, so this truth revives their young hearts.

In the face of heavy and deliberate persecution, the members of the Unification Movement persevere with a strong conviction and a sincere joy in their hearts, their numbers ever increasing in all parts of the world.

Recently, leading scholars from academic communities all over the world have begun to take a genuine interest in this movement. Our movement is being recognized even by the general public as the only vehicle for solving problems that neither democracy nor communism nor religion or philosophy could solve.

## Communism the enemy

The biggest obstacle to the Unification Movement is international communism. Communism has its unique philosophy of Dialectical Materialism and Historical Materialism. Democracy has no ideological means to cope with the threat of communist doctrine. Democracy, however, should be able to accept Unification Thought, whereas communism, because it is rooted in conflict, rejects it outright.

As a result of these fundamental differences, communists have severely persecuted me and my followers with all the means at their disposal. The communists have ruthlessly defamed my character and my organization by spreading false rumors. They have tried to publicly destroy the Unification Movement by mobilizing politicians, journalists, religious leaders, students, artists and even parents. They persistently repeat false propaganda against our movement, following Lenin's maxim that "A lie will become a truth when it is repeated a hundred times."

For example, the Japanese communists have published 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 for every Japanese citizen.

A detailed report on this systematic persecution will soon be published. Their methods are manifold: assault, kidnapping, illegal confinement, brainwashing, threats, compulsory hospitalization in psychiatric wards, and injection of mind-damaging drugs.

A thorough investigation into the source of the persecution of the Unification Movement has consistently revealed that it has been either directly caused or indirectly manipulated by communists at every point.

## Communist lie exposed

Why are the communists so antagonistic to the Unification Movement? It is because Unification Thought exposes the falseness of atheistic communism and guides people to experience the existence and love of God. Evil powers avoid the direct sunlight and move only in the shadows. Likewise, the communists are involved in all manner of evil in the darkness, as it were, avoiding God.

Because Unification Thought is a beacon of truth dispersing the darkness and exposing the real character of communism, it attacks the Unification Movement. Significantly, there are many ex-communists in the Unification Movement, who converted from communism when they had the opportunity to hear the Unification ideology.

The Unification Movement, however, despite antagonistic communist activity, has not weakened. It has expanded and spread to all parts of the world with surprising speed.

Why is this? It is because God protects and supports us. It is because Unification Thought is the thought of God, and the Unification Movement is fulfilling God's will. God wants to eradicate all conflicts and social ills and to establish His ideal world through this movement. This means, in religious terms, that God wants to bring about the Kingdom of Heaven on earth.

## Unification Movement goal

I would like to explain clearly the ultimate goal of the Unification Movement. As has already been mentioned, the first goal is to eradicate communism and all injustice from the earth through Unification Thought, which expresses the truth and the ideals of God's love.

The second goal of the Unification Movement is to establish a one-world family of mankind by establishing a new value system and new standards of morality.

The third and ultimate goal of the Unification Movement is to bring about a completely unified world of equality, mutual prosperity and justice for all. In other words, the ultimate goal of the Unification Movement is to realize the ideal world on this earth.

However, the means to fulfill such a world is never through violence or fighting, as the communists claim, but by





New Future Films

Reverend Moon speaking his message to an overflow audience in Korea.

the peaceful and spiritual ways of God's truth and love. This is God's will and ultimate goal.

The destiny of Korea is to gain a victory over communism within its own borders. If she succeeds, Korea will provide a model for the world to follow. But if she fails, Korea will sink without a trace. The tragic consequences of such a defeat is poignantly evidenced by the example of Vietnam.

North Korea represents the vicious communist societies, whereas the Republic of Korea represents the free, democratic nations. Thus, the 38th Parallel is the front line in the war between the two worlds, the world of communism and the world of democracy.

Because the historical conflict of good and evil is providentially focused on Korea, the foundation for evil on earth will be totally eradicated once the side of goodness gains a victory over evil on the Korean peninsula.

God is anxious to see the realization of His providence, to see the Korean people and all people of the world gain a complete and unified victory.

Lastly, I would like to talk about the determination of the Korean people. Since the confrontation between the South and North at the 38th Parallel has such global implications, the Republic of Korea should not only have superior military and economic strength, but it should also have the superior ideology. Ultimate victory in an all-out war is only gained with a victory in this war of thought. This point is vividly illustrated by the Vietnam War. The United States of America lost that war despite its superior power, precisely because it lost in the war of thought.

When viewed in terms of the ideological war, it is clear that the Republic of Korea is at a disadvantage. Communism is very cunningly infiltrating the Republic under various guises. It is penetrating the religious and academic communities. Agents are organizing their networks in the cities and in the rural areas.

#### Ideology critical

Therefore, we, the teachers in the classroom, the ministers in the churches, and the government officials of the nation, should combine our efforts to strengthen ideological education. All Korean people should be equipped with the theories of Victory Over Communism (VOC) in order that they may overcome the ideological enemy. This critique and counter-proposal to communism will destroy any ideological base the North has in the South. This ideological education of the South Korean people is the only way to change Pyongyang's intention of launching another invasion.

We must make note at this point of the fact that North Korea is supported by the

communist block, led by the Soviet Union. Since North Korea is closely connected with communist countries trying to gain supremacy in the world, it has guaranteed military and economic support from those countries, particularly from the Soviet Union and Red China.

Unfortunately, though, the Republic of Korea holds no such guarantees. We should not expect the free nations to support us again in a war as they did in 1950. The situation today is quite different.

We should know that the free nations do not share a common unifying ideology, but instead compete for their own selfish

national interests. Their leadership is always changing with each election, and the tide of liberalism is reaching its peak.

I have traveled around the world — to Japan, the United States, Europe and South America — to mobilize and unify scholars, journalists and politicians with the supra-nationalistic ideology of VOC.

In Japan we established a VOC foundation with a membership of 3.5 million people. These foundations are likely to expand more rapidly in the United States and in Japan in the near future. Thus, we have been successful so far in forming strong ideological ties between the United States, Japan and Korea at the

## New life for Dry Bones

*When Reverend Moon spoke to the scholars gathered for ICUS X11 in Chicago, he was introduced by Dr. Richard Rubenstein, Professor of Religion at Florida State University. This is an excerpt from that introduction.*

**Dr. Richard Rubenstein**

**H**onored friends, It is my great privilege and high honor this morning to introduce the Founder of the International Conference on the Unity of the Sciences, the Reverend Sun Myung Moon.

In so doing, I could share with you some details of his career, but I thought I would take this occasion instead to tell you why it is my conviction that the Reverend Moon is one of the most important leaders of our time.

Dr. Rubenstein describes his thoughts and concern on the day he was in Poland, over 18 years ago, when he saw the newspaper headline that the great Catholic theologian Paul Johannes Tillich had died in Chicago, Illinois.

And I remember on that grim November day asking myself, 'what is going to come after Tillich?' And there was a way in which I was afraid that perhaps theology had reached a dead end.

And when I think of Tillich's contribution, one of the things that stands out is the fact that Tillich was able to let us look at the history of what has been — and understand it. The question which was uppermost in my mind was, 'What will the future bring?'

In 1976 I received part of that answer; it came in the form of a communication from Dr. Fredrick Sontag. Dr. Sontag was writing a biography of the Reverend Sun Myung Moon and he was in Paris, and he wrote to me saying, 'Something new, something genuinely important is happening.' And I was skeptical; I did not believe that at the time. But after I came to ICUS, and after I came to know the

Reverend Sun Myung Moon, the Unification Church and its work, I realized that the projective force for the future had come from where we — who had studied at such places as Harvard and Yale — thought to be a most unlikely place; we hardly would have heard the name of Korea had it not been for the Korean War. And yet out of that unlikely place, something new had come. What is that something new?

Instead of thinking on what had been, we were in the presence of a man who was not only inspired, but who had the capacity to inspire!

And what do I mean by inspire and to be able to inspire others?

Well, the Prophet Ezekiel gives a very good example of what is meant. Those of you familiar with the Bible know that at one point the Prophet beheld a valley of dry bones and was asked by the Lord whether these dry bones would live. And he was told to prophesy concerning these dry bones.

And the Lord spoke and said that 'I will cause my breath to enter these bones and they will live.'

To give the life-giving breath; to take that which is inanimate and turn it into that which is living; that which is fruitifying — that is 'to inspire.'

Dr. Rubenstein then offered the scholars gathered examples of Reverend Moon's work.

But only a man who is religiously inspired, only a man who understood that there were motives which transcended the economics, and only a man who was inspired to the redemptive work of the world — and I use those words advisedly. Sometimes they are used cheaply and preachily, but when the words are used in such a way that they are transformed into praxis — into action — then the words 'the redemption and the liberation of the world' mean something quite well.

And let me give you one more example of what it means to inspire: Were it not

grassroots level.

I returned to my beloved country to create a strong international people's front for VOC and to connect it with Korea. The main objective of this rally is that you may arm yourselves with the VOC thought and strengthen the international people's VOC front.

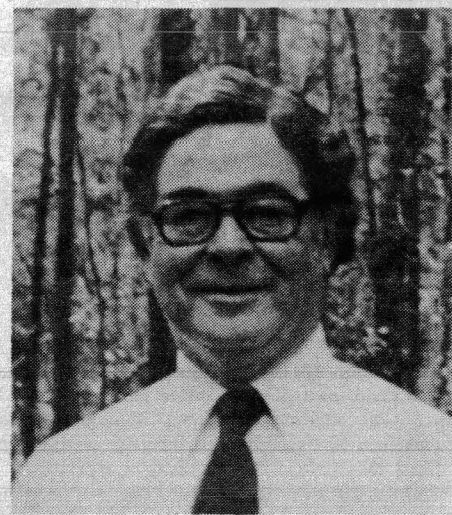
#### Time to unite

I have been persecuted so much up to the present time, not only in Korea but also in the international community. I believe the Korean people can now understand Reverend Moon and the Unification Movement through our achievements. The Republic of Korea should open her mind to accept the great ideology of God that was born here. This is not my ideology. This ideology belongs to you and all mankind.

This convention is being attended by 70 Professors' World Peace Academy (PWPA) presidents from 70 countries. They are all distinguished scholars at the top of their fields in the academic world. They support the Unification and VOC Movement in its struggle against communism and desire the strengthening of ties between the Korean VOC movement and the VOC movements in their respective countries. The interest of these distinguished academicians in Korea strengthens our resolve to build up our Korean IFVC (International Federation for Victory over Communism) organization and serves to solidify the ties between Korea and their own countries.

The day will eventually come when these things are fulfilled and the ideal world, which all mankind and God Himself have dreamed of for so long, will be established. Let all Korean people and all people of the world unite in the front to overthrow communism.

Let us rise up and march with determination toward that day. May God bless you and your families. Thank you.



Dr. Richard Rubenstein.

for the Reverend Moon's decisions and commitment to work for the redemption of the world in his own way, scientists and thinkers who gather here today would not be gathered.

Why do I say that? Very simple. Some of you may say, 'Oh, does that mean that Religion is interfering with Science?' And the answer is, as those of you who have been in this conference know, no. Religion is not interfering with Science; what Religion is doing is making it possible for Science to do its work!

There are only two ways in which this can happen: government contract — or religious inspiration! And I for one would prefer the freedom and the blessing that comes from religious inspiration.

These are two of the ways in which a man who has been inspired and has the capacity to inspire is making his impact on the world today — an impact that is not always understood; but when is a man of originality and daring ever understood?

It is our privilege to be with him and to share his work. It is my great honor, dear friends, to introduce the Reverend Sun Myung Moon!



# Preparing for the next ICUS

By James Baughman

Through the first 10 years of ICUS the main change was in size, with the number of participants swelling to 808 at the 10th ICUS in Seoul. The quality of papers and discussions varied greatly but still scientists were inspired enough to stay involved. They understood that the only adequate way to address the timely questions of this world and solve urgent global problems is from multidisciplinary points of view. ICUS was valued as a meeting place for scholars to spark ideas through mutual exchange, but a greater need was smoldering below the surface. There was a strong sense that the time for big change had come.

## Refinements and Changes

The motivation for initiating major changes in ICUS arose from the participants' own realizations. Although they were doing a lot of good work, unique in the sense that it was both international and interdisciplinary, the insights gained and the results of these gatherings weren't accessible to academic circles. From a strong desire to publish, Paragon House Publishers was born. From the fledgling press, two books were published: *Mind and Brain* and *Modernization*, and this served as the necessary catalyst to begin remodelling ICUS into a forum where the papers emerging could be published as books to disseminate the ideas worldwide.

The organizing committee chairman became the editor of the resulting book, guiding the rewriting of papers to take into consideration the relevant data and perspectives arising from the roundtable discussions. We expect six books will

come out of this 12th ICUS, each covering one topic of the six committees.

With these important changes, ICUS 12 became the culmination point of what has been sought for these past years.

## New Pillars for ICUS 13

From the early conferences an indispensable foundation was laid. Progress continued with Dr. Morton Kaplan as organizing chairman and Richard Wojcik serving as executive director until new appointments were made this year. Richard has been promoted to publisher of Paragon House Publishers and Dr. Kaplan takes the position as chairman of the Professors World Peace Academy annual international conference, where his extensive work in international relations and foreign policy give him especially appropriate qualification for such an important role.

Dr. Kenneth Mellanby, Director Emeritus at Monk's Wood Experimental Station in Huntingdon, England, became the new chairman of ICUS, while I will work with him as executive director. These changes mark a transition stage with the 13th ICUS that Reverend Moon called "The Mellanby Era," which comes upon the foundation of success of the 12th ICUS. There will be a redirecting of ICUS toward more emphasis on the natural sciences, although social sciences are still included.

This year's theme — Absolute Values and the New Cultural Revolution — will continue for ICUS 13. We realized the need for a central thread running through future conferences, and there was some concern that we never dealt sufficiently with questions of Absolute Value or the Unity of the Sciences directly, although a committee has addressed the Unity question.

## Committees for the 13th ICUS

1) "Unity of the Sciences" 2) "Scientific Knowledge: Principles, Application and History of Model Building" 3) "Human Beings and the Urban Environment: The Future Metropolis" 4) "Crisis in Education" 5) "Human Beings and the Natural Environment: the Ocean" 6) "Spirit and Science."

As the ICUS staff anticipates an important new generation of scholars to be attracted to the conferences, it's become apparent that more preparation time is needed to fit the conference into their own schedules. Our plans for ICUS 14 are beginning now more than a year in advance. Our decision to arrange more pre-ICUS meetings will mean better unity within committees and help the organizers focus their purpose, goals and methods.

Dr. Mellanby voiced the change that he anticipates when he told participants that one difference between ICUS 2 and ICUS 13 is that we are going to have to work so that there's sweat and tears — even more than before.

To look at ICUS from the view of unification, the whole purpose of Reverend Moon's work in the academic world, the religious world, the business world and elsewhere, is to bring unity, knowing that diversity is very important. We aren't talking about "uniformity" but unity within diversity.

The Kingdom of Heaven can only come about when we include every aspect of human life — both in this world and in the spirit world — and that means the Kingdom of Heaven. We cannot exclude any aspect of human endeavor. When we are dealing with the crucial human problems that ICUS addresses, then how do we bridge the gap between



James Baughman

different cultures and ideologies? The only way is to bring scholars from all fields. Environmental problems shouldn't be discussed only by environmentalists; there should be scientists, political scientists, philosophers, religionists and people in education involved because these issues affect every single one of us.

And we cannot just look at things from our own local or parochial concern. As Americans we tend to look at things only from an American point of view. The population problem may be seen very differently by people in a developing nation. Even questions of philosophy, education, medicine or technology must be seen from a global point of view — and that's the unique contribution ICUS can make to the giant task of bringing one world of peace.

James A. Baughman holds three Master's degrees: in physics, in religious education from the Unification Theological Seminary, and in political science from Drew University. He is currently working on his doctoral dissertation in ethics, "Religion and Society," which deals with the whole question of values.

The organizing chairman of each committee of the 12th ICUS, held in Chicago, gave a brief report of the topics covered to all participants at the final plenary session. This is a summary of those reports.

## Committee 1 Unity of Sciences

Dr. Gerard Radnitzky

The primary aim of science is to improve our knowledge of the world, and of man as a part of nature.

The interrelationship of science and values should be internally consistent, but we should strive for greater unity in a practical sense by putting our emphasis upon the "unity of knowledge." So, in this way, the two ICUS themes of Absolute Values and Unity of Science are interrelated.

Today specialization is unavoidable, but this means that competence and expertise become increasingly limited to a very narrow field. When we consider practical problems we see they are multidisciplinary, and when we try to improve the situation of man in the world, not only are all the sciences but also philosophy put to work.

Our committee started by investigating the intuitive sense and asked, "What has been the intellectual motive for the quest for unity?" The main source of inspiration has been the philosophical school of thought called "positivism."

We found ourselves asking, "Does unity mean a unified ontology of science or a unified method of science? Or is there a unity of aims for scientific endeavor?"

One paper presented the idea that from its use in the biological sciences, an evolutionary theory may have a unifying potential. Another paper presented the potential of a new economic theory perspective and suggested that it could be used as a way of studying all social systems and comparing their successes or failures.

## Committee 2 African Education

Dr. Teshome G. Wagaw

This was the first ICUS committee that dealt with the regional problems of Africa, and most of our participants were active in education in Africa.

We asked, "What kind of society do we want to build?" Our task is to identify the national character of the people and their national values. Great importance is being placed on making it possible for the students to study their own indigenous languages and culture in addition to English. When development occurs too rapidly, alienation of the child occurs. Education must be redesigned in order to attain the goals of developing the psychological and cultural identity of African people.

One main topic of discussion centered around the basic fact that African nations have from 40 to 400 tribal languages within even a single nation, and that it would be impossible to develop all of them. But the issues of deciding which to choose causes a disturbing problem as well. Both local languages and English can be seen as a barrier — or an opportunity. The issue becomes very practical when you consider whether the language can convey modern technical vocabularies. It was reported that, when national political debate was conducted in the local language, results were in some instances so bad the practice was abandoned in favor of the European language.

Another question was raised on whether African nations should strive to develop indigenous technologies. Is technology truly international or is it culture-bound?

One aspect of the lack of development is the rarity of African writers. How can they raise their pen against political corruption, poverty and social malaise, it was asked, when there is little intellectual nourishment for them?

# The Chairmen Speak

## Committee 3 Art and Technology

Dr. Rene Berger

We increasingly live in a world governed by tools and regulated by money, so that efficiency and profit become our values — we can call this "the new reality."

But man still retains the capacity and the inclination to interpret our technology — and that's the process of what we call "art." To interpret requires value judgments, and every age must reinterpret the values of what it has inherited from the past and those new elements of technology that are introduced into our lives.

The main issue our committee dealt with was the "Doom-by-man's-machine" image that has been put before 20th-century man. It is the artist who makes it possible to escape this doom by the creation of a new aesthetic meaning that he shares with us. By itself, a machine has no meaning; it has only a function.

The specific interests of this committee was to achieve a sensitive approach to this fundamental issue. The premise we started with was that artists are among the most astute scouts who can unravel the complexity of the revolution at work in our threatened society by maintaining through their efforts a desperate but hopeful commitment to the very fountain of human dignity — namely, values.

## Committee 4 East Asia & Latin America

Dr. Ilpyong J. Kim

Our committee addressed itself to the question of why certain nations are successful in development and why some are failures. The initial paper on South Korea was written by an American and commented on by two economists from Korea who analyzed strong and weak points in the determination of Korea's development after the Korean War.

Other cases examined were those of Taiwan, Hong Kong and Singapore, which also achieved high development. Indonesia's development was considered from the point of view of a political scientist, and comments from Indonesian scholars indicated that his paper was too optimistic.

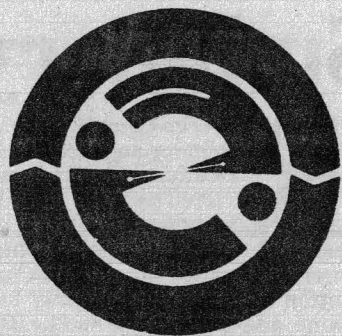
In a later session, situations of Latin American development were considered and compared. The delay of land reforms in Latin countries and the causal elements for lack of development were disputed during discussion.

Problems that arose during our discussions included the need for a definition of "development." Some ideas presented showed that in the 1950s development was defined in an extremely narrow way as an "increase in economic growth" measured by the GNP. In the 1960s, the reduction of poverty, income equality and unemployment were the indicators of development. In the 1970s emphasis was placed on the "quality of life." In the 1980s we need to ask what it really means and how to approach the problem of development.

The multidisciplinary approach met with understanding and approval and coincided with the approach recognized by the United Nations development programs. In discussion the role of technology was emphasized.

Generating some disagreement was the issue of land reform, where both Japan and Korea were distinguished by having had massive land reforms carried





*Jonatha Johnson of Today's World went in search of the real essence of the ICUS and interviewed some of the 311 scholars who participated in the Chicago Conference.*

**Dr. Morton A. Kaplan, Professor of Political Science & Director, Center for Strategic and Foreign Policy Studies, University of Chicago, USA Organizing Chairman of ICUS 12**

**JJ:** Do you feel the professors and scholars actually bring with them their own level of integrity?

**MAK:** We wouldn't invite anyone here if we suspected a lack of integrity on the part of the person, and my own belief is in complete openness. I could never, for instance, hide any source of income or the identity of any organization for which I did any work. I believe the life of a professor should be open, and his work should be carried out as best as he is honestly capable of carrying it out. And that's the way ICUS runs.

Concerning controversial issues: We're not telling scholars where they should be coming down on an issue; we want them to examine it honestly and competently.

Absolutely. We would not select scholars who did not, in our opinion, have their own integrity. We don't want people who can be bought: their opinions are worthless!

## Scholars speak about the value of ICUS

**JJ:** Will you say something about the value of the conference for the scholars' own work?

**MAK:** I think this year the conference is genuinely making a contribution to scholarly knowledge, and I am confident that we are on an upward path in which we will improve each year. But I must admit that a few years in the past I was concerned about the level of work that was being carried on. But still I thought that the ICUS was important enough; with so many scholars from so many different countries and the work of so many disciplines, this is the only conference of its kind in the world.

Those of us in the leadership and those aiding our leadership felt strongly that we had the responsibility of making it the kind of conference that the founder, Reverend Moon, wanted.

Paragon House [the new publishing house] is extremely important because we must have our work known; otherwise it's not available to the community of scholars. Moreover, once its quality becomes known, more good people are going to be attracted to cooperate in our endeavor, so these two work hand-in-glove.

**Dr. Kasem Omidvar, from Iran. An environmental physicist who works in the United States.**

**JJ:** Could you comment on how this conference influences your work?

**KO:** Scientific meetings have been too much specialized; they specialize in one topic and the scientist doesn't have any view of what goes on in any other branch of science. Coming to this ICUS, which is multi-disciplinary, you get a knowledge and view of the work which has been done in other fields of physics, and these could help your own field tremendously

because a number of things you may have been blind to, and all of a sudden you realize that there are new avenues for your work that you can pursue that are similar to what is being done in the other fields that you hadn't been aware of.

A second important advantage is that you get in contact with people who are active in your own field, prominent people, and just by getting in contact with them and getting their references, you can enhance your work and make your own work much better.

**JJ:** Did you participate in any of the committees?

**KO:** I participated in the committee that concerned itself with the environment, and that is a very timely work — half of my time at work is spent involved in projects of cleaning up the rivers. Another topic was the problems of ocean pollution. This committee had a very good cross-section of the different activities going on in this branch of physics.

As an observer in Committee 1, on the Unity of the Sciences, physics was considered foremost of all the absolute sciences, and there I realized how others are trying to copy what has been accomplished in physics, in fields like chemistry and biology and even sociology. So I became interested in those fields in the sense that there could be some kind of unity between physics and those other fields.

**JJ:** Are you challenged by the idea of Absolute Values? Perhaps there's a simple answer for religious people, but to scientists this may be a problem.

**KO:** I found that the idea of absolute values is a challenge to me because in science we talk about relative values. We talk about the validity of each phenomenon or event in terms of the frame of reference in which it takes place. So in this sense, at least in physics, there is no such things as "absolute" value. But, I like to cope with this question and find out how I can fit the notion of absolute value in the framework of science, especially my field of physics.

**Dr. Chet Lancaster, Anthropologist at the University of Oklahoma**

**JJ:** Did any of the ICUS conferences affect your work?

**CL:** This is my second ICUS and the interdisciplinary nature of the conference has greatly influenced my work and thinking. For example, last year I was invited to come and talk about the evolution of the human family and human social systems. I had almost a full year to research it and to broaden my thinking. The nature of the conference itself and the input I got made a lasting impression on my career development.

So, this year I was invited to this ICUS 12, and the topic discussed — Aggression, Dominance and War — again influenced my thinking. I hadn't planned to think along those lines this year, but I did because of the conference, and now I've been deeply thinking about the evolution of human attachment, love and hate, and aggression. This conference that just ended today is the best I've ever been in, in my whole life.

**JJ:** Did you find controversy in Reverend Moon's financing of ICUS?

**CL:** If there is a controversy in the financing of this conference, it hasn't fazed me. When I was first invited to ICUS two years ago, I naturally wanted to know who sponsored it — I always want to know that for any conference I go to. And I've looked into the church and the movement; I attended an ICF Summer Seminar in the Bahamas in July, and I think it's fantastic that someone wants to sponsor scientific meetings. The level of discourse at this conference is certainly impressive — top people — those whom I've interacted with are people whose work I've respected for years, so I think the sponsorship is something we're grateful for. I think the church is constructive enough in the modern world, I

think it's excellent sponsorship, so for me, there's no controversy there.

**Karl H. Pribram, Professor of Neuroscience, an Diane McGuinness, Dept of Psychology, Stanford University, California**

**JJ:** Dr. McGuinness, has ICUS influenced your work at all?

**DM:** Well, from my field as a psychologist, bringing together in this committee both primatologists, anthropologists, and a nuclear strategist from NATO, I saw myself as really standing in one position and looking in one direction (at primate conflict) and turning around and looking in another (global conflict) so this kind of format, for me, is absolutely 'releasing.' This is because, in the academic setting, one is actually forced to focus on specifics, to define one's terms, to defend one's position until the point where one is almost squeezed out of existence. This multi-disciplinary nature of our discussion at ICUS I find a very liberating experience.

From the point of view of a psychologist, I'm convinced that if the findings in the laboratory aren't grounded in the real world, then essentially they are trivial. Or, you are asking the wrong questions. Or, you're doing the wrong experiment.

And likewise, the psychologist's view is "backwards" into the biological substrate of whichever behaviors are involved, so that you must make that "translation" — and I think that unless you can make that translation, you have no real sophistication in what you are talking about.

**JJ:** Do you think that participation in ICUS will change the direction of your own life work?

**DM:** It already has changed my direction. I had no background in Anthropology, and no awareness of what they were dealing with, but through ICUS I got involved in this whole avenue of looking into strange cultures and trying to determine what common principles there are that could unite them.

As I said, it's liberating because it has forced me into a mode of multi-disciplinary understanding that I feel most happy to be in.

**JJ:** Dr. Pribram, would you like to say something about the nature of controversy that is stirred up by Reverend Moon's sponsorship of ICUS?

**KHP:** Reverend Moon is an example of a person who thinks in terms of paradoxes quite naturally. . . It's very difficult for Americans to understand logic that is called "paradoxical." It is common in the Orient and is a different form of logic from Aristotelian syllogistic logic.

In a paradoxical logic "opposites" are the same. Take an example: When you are very closely involved with someone, then you can both love and hate them. Those emotions are "opposite," but they are the same because if you are not involved then you don't care — you don't have to love them or hate them. For us, this love-hate relationship is paradoxical.

The point I want to make is that there is nothing "opposite" for Reverend Moon. It's paradoxical for us, but there is nothing wrong with a man like Reverend Moon having his own clear vision and going somewhere when he knows exactly what he wants, and at the same time tolerate every other opinion and try to unify all of them. He does this by spearheading and saying, "Here's where I am going," but at the same time he's pulling variety into his position of unity.

**JJ:** Several years ago your paper submitted to ICUS stated that the only absolute value was diversity?

**KHP:** Sure! That is correct. And I was invited back again. The point is, of course, that there is unity in diversity! You see that is the strength within paradoxical logic, and that is the kind of thinking that is very hard for people who have been raised in the Western tradition.

### Committee 5

#### Inter-Male Aggression

**Dr. Diane McGuinness**

Our committee addressed the problem of modern human war. We didn't solve it, but we have an idea now of what to do if our committee could continue.

The question we started with was: Can primatology, psychology, biology, anthropology and political science jointly shed any light on the phenomena of human warfare? There is a premise behind the question: There are hidden variables that contribute to the effects of aggression, but bringing those unknown factors to our knowledge is the first task.

From biology we know that dominance is measurable as a chemical substance in the brain. We know there are distinct neural mechanisms that underpin aggression. The first type of aggression is an emotional or reactive type, such as the reaction of anger or fear in response to an immediate stimulation. The second type is non-emotional — a premeditative or strategic form of aggression in which the resulting damage is removed in time from the cause.

Most valuable have been the questions our committee has come up with, such as, "What role does learning and socialization play in the development or control of dominance and aggression?" We still need to address these questions:

1) What situations reduce or generate conflict?

2) Can we prevent individuals from becoming overly assertive or overly dominant by changing their social practices?

3) What is the relationship between dominance structures when two groups or two individuals encounter each other?

out effectively during the American occupation after World War II.

Other topics ranged from now to solve the burgeoning international debt to the need to study those countries with an abundance of capital.

### Committee 6

#### Global Environmental Problems

**Dr. Fred Singer**

Many people have been increasingly concerned about the future of this planet. It's a subject of both interdisciplinary and international concern. It becomes increasingly obvious that we must learn to conserve our ecological resources, and by this we mean the environment of the atmosphere, the water on land and in the oceans, and the land itself. The types of problems we covered were:

1) Problems that arise as a result of human activities. One serious concern arising from the burning of fossil fuels is the increase of carbon dioxide in the atmosphere. Although most scientists agree this will probably cause the climate to warm within the next decades, the magnitude of the effect is disputed.

2) Problems concerning those modifications which are presently purposeful but which may have undesirable long-range effects. For example, agriculture provides us with food but some long-range consequences of replacing trees with wheat or maize-type vegetation need to be examined closely.

3) Problems of water distribution. Desertification is one problem that seriously threatens life and crops in sensitive regions, mostly due to the variability of rainfall. The provision of water and the various environmental modifications caused by irrigation are a major concern. The committee noted that guidelines could be drawn up to improve the efficiency of water-use in critical areas.

4) Problems arising from natural global environmental events. This includes such catastrophic events as volcanic eruptions and earthquakes that are not controlled by man at all.

The committee also considered a paper that introduced the "Gaia hypothesis," where the biosphere itself serves to influence and control life on the geosphere, very similar to a "Mother Earth Spirit."



# Tax case appealed to the Supreme Court

**W**ASHINGTON — On January 26, the Reverend Sun Myung Moon asked the U.S. Supreme Court to enter his battle with the government because lower courts "violated ... First Amendment principles and elementary notions of fairness and the rule of law."

Reverend Moon, appealed to the Court to review his conviction by a lower court on tax charges. He made three main arguments:

1. He was forced to a jury trial instead of trial by judge as he requested, and "our Constitution does not permit the prosecution to insist on a jury trial where to do so is ... to increase the probability of conviction." His attorneys called the jury trial "a form of thinly disguised vigilantism," and noted that even the trial judge thought a non-jury trial would have been more fair.

2. The jury engaged in "second-guessing the internal decisions of a religious community." Attorneys for Reverend Moon argue that no recent case has "demonstrated so starkly the danger to religious liberty of a jury licensed to disregard the decisions of a

church and the desires of that church's members."

3. "This case unleashed a jury already hostile to defendant's ... religion ... to reshape the law freely to convict Moon upon a novel and debatable theory of taxability — a theory announced for the first time on the very occasion it was first invoked."

Reverend Moon's appeal signed by his principal defense attorney, Professor Laurence H. Tribe, Tyler Professor of Constitutional Law at Harvard University. More than 20 religious and civil groups plan to submit their own appeals as amicus curiae to the high court on Reverend Moon's behalf in what is being described as a major American Constitutional issue. His supporters in the case range from the National Council of Churches to the Southern Christian Leadership Conference formed by Dr. Martin Luther King, Jr.

Beginning on January 26, these amicus groups have 30 days to file their briefs. This is also the period of time for the Solicitor General to respond to Reverend Moon's petition. After this 30 day period, the Supreme Court will begin its

deliberations as to whether or not it will grant Reverend Moon the hearing he seeks. There is no precise time when a decision will be made but it is expected that it will probably come during the month of April.

Reverend Moon faces a jail term if the Supreme Court does not reverse a lower court's conclusion that the religious leader should have paid taxes on funds handed him by church members. In his appeal, Reverend Moon and his lawyers said the courts must allow churches — not the government and not a jury — to decide about the handling of church funds.

And the appeal concludes that while this is not the first time "a controversial political or religious figure has been criminally prosecuted, it does appear to be the first in which such a figure has been forced to stand trial before a jury that he sought to waive ... to avoid pervasive prejudice against him ... it is surely the first time a conviction by a jury has been affirmed despite the trial court's conclusion that a non-jury trial would have been fairer."

If Reverend Moon and his co-petitioner go to jail, they will be the first religious leaders "since the ratification of the Constitution to be imprisoned because of the way they and their followers chose to organize their church's internal affairs."

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## Summary of

**R**everend Sun Myung Moon, the founder and leader of the Unification Church, was convicted by a jury of filing false income tax returns — specifically, of failing to report as income the interest accrued on certain Chase Manhattan bank accounts openly held in his name, and the value of stock issued in his name in Tong Il Enterprises, a company run by members of his church.

Reverend Moon was also convicted, together with Takeru Kamiyama, a senior Unification Church member, of conspiracy to file false tax returns and to obstruct the tax investigation against Reverend Moon. Mr. Kamiyama was separately convicted of related substantive counts, one of which was reversed.

At issue in this petition is not the facts the government purports to have established, but the process — including the choice of tribunal and the charge to the jury — by which the government obtained the result it sought. To set in context the violations of fairness and religious freedom claimed by petitioners requires only the following exposition of the record.

### How the Government Obtained Trial by Jury

Prior to trial, Reverend Moon asked to stand trial before the bench rather than a jury. He did so on the ground that public hostility to him and the Unification Church was so deep-seated and pervasive that bench trial would be fairer than trial before twelve representatives of the public. Mr. Kamiyama joined this motion.

The government refused consent. The prosecution argued that jury trial was necessary to "defuse the public criticism that had been leveled

## Text of the petition

### 1. Deference to the prosecution's demand for jury trial when bench trial would be fairer abdicates the judiciary's duty to assure fair trial.

**I**t cannot seriously be disputed that Reverend Moon, the founder and leader of a small, new, and unpopular religious denomination, is the target of profound public hostility in this country. Not only is it inconceivable that any "disciple of ... the Reverend Moon [could be found] serving as the official chaplain in any state legislature," (Marsh v. Chambers), it is even the case that some state legislatures, prompted by popular fear and loathing of the "Moonies," have tried to block the practice of their faith through legislation this Court has not hesitated to strike down as transparently unconstitutional. (Larson v. Valente) It was out of fear that this widespread hostility would infect any jury empaneled to hear his case that Reverend Moon sought to waive his constitutional right to trial by twelve representatives of the public. And, for just that reason, the trial judge believed that the bench trial Reverend Moon requested would have been fairer to him than the jury trial to which the government's veto forced him instead.

To be sure, this Court held in *Singer v. United States*, that a federal criminal defendant, in the ordinary case, need not be granted a bench trial over the government's veto. But *Singer* also held out the explicit promise that such a veto could not bar bench trial in "circumstances where a defendant's reasons for wanting to be tried by a judge alone are so compelling that the Government's insistence on trial by jury would result in the denial to a defendant of an impartial trial." For in Reverend Moon's case, the reasons for seeking bench trial are indeed compelling — as they would be whenever popular hostility to the defendant, his cause, or his message, is so overwhelming that the trial judge himself concludes bench trial would be fairer.

The court of appeals found Reverend Moon's reasons for seeking bench trial unconvincing only because it thought the trial judge was obligated to accept any jury meeting the "manifest prejudice" test that this Court has long set forth for juror impartiality in cases where defendants demand jury trial. Thus, in the view of the court of appeals, there was no compelling reason to grant bench trial over the government's veto so long as defendants had not shown that the jurors selected were incapable of setting aside their admitted bias.

To be sure, requiring such a showing where a defendant demands jury trial makes sense. For if a defendant could insist on being tried by "jurors ... [who are] exempt from the general feelings prevalent in the society in which they live," *United States v. Dennis*, then any highly unpopular defendant could assure the dismissal of his case simply by insisting on jury trial. Prosecu-

tions cannot thus be allowed to lapse routinely whenever a pristine jury cannot be found to try an unpopular defendant who demands the jury mode of trial.

There is simply no similar danger of the prosecution lapsing, however, where, as here, a defendant affirmatively seeks trial before a federal judge rather than before a jury that is admittedly biased, but less than "manifestly prejudiced." To require a defendant to meet the "manifest prejudice" test where he seeks to waive a jury trial turns the purpose of that test on its head and impermissibly burdens his efforts to seek what is, for him, the fairest mode of trial. Here, Reverend Moon sought only to follow the advice of the Second Circuit, which itself observed, in one notorious *Smith Act* case where no bench trial was requested, that the risk of public hostility — however unavoidable in a jury trial — can be avoided if a defendant seeks instead "to procure a trial by a judge alone."

A far better test for granting bench trial over the government's objection is the one suggested by this Court in *Singer* and amply satisfied here. *Singer* rejected a claim of automatic right to a bench trial on the ground that the jury is the "tribunal which the Constitution regards as most likely to produce a fair result." But *Singer* nowhere suggested that this presumption is irrebuttable; on the contrary, *Singer* expressly deemed it rebuttable in "compelling" circumstances, especially where "passion, prejudice ... [or] public feeling ... may render ... unlikely an impartial trial by jury." Where, as here, the trial judge himself concurs with the defendant that bench trial would be fairer than jury trial because its outcome would be less vulnerable to rampant public hatred, then all the rebuttal *Singer* calls for is complete: as between the two modes, it is bench trial, not jury trial, which is "most likely to produce a fair result."

Unless the prosecution can show that both the defendant and the trial judge are wrong, and that in fact it is jury trial, not bench trial, that would be more likely to produce a fair result, acquiescence in the prosecution's preference for jury trial is a patent abdication to the executive branch of a core judicial function: namely, safeguarding the defendant's right to fair trial. Here, the prosecution made no such showing. Indeed the justifications proffered by the government in this case for insisting on jury trial were, if viewed most charitably, irrelevant to the achievement of a fair result, and, if viewed any other way, constitutionally impermissible per se.

First, the prosecution said that jury trial was necessary to "defuse the public criticism that had been leveled by Moon." In aiming to silence speech critical of the government, and so to protect the government's reputation, this proffered justification could not have more flagrantly violated the First Amendment. And even if subjecting Reverend Moon to jury trial did constitute the government's "answer" to his public outcry against bigotry and prejudice — albeit more in the spirit of censorship than of debate — it at best served extrinsic purposes wholly unrelated to assuring the "fair result" contemplated in *Singer*. Second, the government claimed that, by so "defusing" Reverend Moon's speech, forcing him to jury trial would protect some public interest in the "appearance" of fairness. But even if the constitutionality of advancing this interest at the

expense of fairness were not dubious, and even if this interest could plausibly be served by projecting an image of a government that denies to a defendant trial by the tribunal that both he and the judge think would be more fair, this interest is likewise wholly extrinsic to the fair result that is our Constitution's concern.

Third, the government claimed that jury trial was necessary to protect the trial judge from blame or criticism. This claim too is at once constitutionally dubious, extrinsic to the fairness of the result, and completely irrelevant in a case where, as here, the judge was himself wholly willing to conduct a bench trial and indeed believed it the fairer mode.

And fourth, the government claimed that jury trial is the "normal and preferable mode" of factfinding in criminal cases, simply begging the very question *Singer* left open: whether jury trial, however "normal," is impermissible to force on a defendant when demonstrably less fair than bench trial. This case answers that question, for the normal reasons for preferring jury trial are wholly absent where, as here, defendant is deeply despised by the populace for reasons far beyond the crime with which he is charged.

The jury, as a representative voice of the people, is hardly a bulwark of protection for the accused, when it is precisely oppression at the hands of the people that the defendant reasonably fears. Nor can a jury's capacity to reflect the average sentiments of the community — a capacity that is in some circumstances a jury's virtue — make a jury a "preferable" factfinder in a case where that very capacity is its vice: a case where the average sentiment of the community is implacable hatred of a defendant for leading a feared and detested new religion. "The jury may be an adequate reflector of the community's conscience, but that conscience is not and never has been very tolerant of dissent." (Monaghan, *First Amendment "Due Process."*)

### 2. Licensing jurors to substitute their lay allocation of church property and authority for that of the church violates the religion clauses.

**T**he court of appeals was unanimous in recognizing that guilt or innocence in this case turned centrally on the question of who beneficially owned the funds and stocks placed by church members in Reverend Moon's hands — the Unification Church or Reverend Moon personally.

It is beyond debate that, if this property question had arisen in the context of a dispute within the church over the issue of beneficial ownership, it would have been unconstitutional for a court simply to substitute its lay views, or those of a jury, for both the "desires of the members" of the church and "the decisions of the church government agreed upon by the members" to reposit church property in Reverend Moon's hands.

Such ad hoc substitution of lay standards for religious would profoundly violate the axiom that only government neutrality and deference toward determinations internal to churches and their membership are consistent with the religious freedom and the church-state separation contemplated by the Religion Clauses. Indeed, the core value underlying both the Free Exercise Clause and the Establishment Clause is that of facilitating spiritual volition by showing "no [gov-

ernment] partiality to any [religious] group" or view, but instead letting "each flourish [solely] according to the zeal of its adherents and the appeal of its dogma." (Zorach v. Clauson).

The court of appeals, in approving instructions that gave the jury a veto over a church's organizational structures and property arrangements, flatly rejected the relevance of this core Religion Clause value to this criminal trial. It held instead that the "doctrine" applicable to "the resolution of intra-church property disputes," simply "has no application" to a case such as this: a case that pits the government against an undivided church. And, true enough, there was never any dispute here among church members that the property was given by religious followers to their religious leader to hold and use for purposes advancing their religion, and that the property had been so held and used.

But, contrary to the court's view, respect for the decisions of churches and their members as to the allocation of property and authority within a religious community is not less but more essential where all those members share the same view of the matter and it is government itself that would substitute its view for theirs. One perverse corollary of the reading given by the court below to the intra-church property dispute cases is that a religious community united would enjoy far less protection from second-guessing by a secular tribunal than would a religious community in schism. Indeed, had a property dispute within the Unification Church resulted in a state court declaration that the property at issue belonged beneficially to the international Unification Church or to one of its arms and not to Reverend Moon personally, it follows — given the dependence of ownership on state law — that Reverend Moon could not have been convicted for failing to report the property as his own. Surely petitioners cannot be jailed because their church avoided any such schism.

This is especially true in a criminal context, for "if one could be sent to jail because a jury in a hostile environment found [the views held within one's] religion false, little indeed would be left of religious freedom." (United States v. Ballard) It is thus the gravest constitutional error for a jury to be given unbounded license to discount, penalize, or simply to disregard the desires of church members and the decisions of the church itself in a case where, as here, those desires and decisions are logically and legally relevant to guilt or innocence.

Precisely such license was conferred by the courts below in this case. While conceding that Unification Church members had given the assets to Reverend Moon "intending [them] as a donation to their Church," — "establishing that a charitable gift had been made to the Church" — the court of appeals majority held that the trial judge would nonetheless have been free to omit all reference, in his charge to the jury, to the defense claim that it was in trust for his church, not for himself, that Reverend Moon held the assets. The majority accordingly found no error in the instructions the trial court did give — despite the fact that, as Judge Oakes observed without contradiction, those instructions freed the jury "to find against Moon on the issue of beneficial ownership without even considering the crucial issue of donors' intent," and despite the fact that those instructions similarly freed the



the tax case

by Moon" in a speech he had made after his arraignment. In that speech, Reverend Moon had criticized the prosecution as motivated by religious bigotry and racism. The prosecution claimed that, once that speech had been made, only jury trial — the "normal and preferable mode" of criminal trial — could project the "appearance ... of a fair trial," while sparing the judge from being placed in an "untenable position."

The jury selected was, as the judge recognized, "not totally free from bias." Answers given by jurors who later sat at trial were in fact laden with negative preconceptions about Reverend Moon and his church. For example: Mary K. Nimmo, forelady, had heard that the Unification Church was a "cult," "making money on young people," and "wouldn't have wanted her children to have been a part of it."

Esperanza Torres knew of a "deprogramming" controversy involving a Unification Church member and concluded "that the parents of the member are right ...," she doubted Reverend Moon was a genuine spiritual leader, and considered the Unification Church a "cult" involving "mostly young people."

Indeed, the judge stated after the jury selection that a bench trial would be "fairer" than trial before the jury selected. But he decided he had to acquiesce in the government's insistence on jury trial, because he thought that Reverend Moon's religion would not figure in merits of the charges.

**How The Government Obtained Convictions By The Jury.**

It was undisputed that the critical question at trial was who owned the Chase Manhattan bank accounts and the Tong II stock: the Unification Church, or Reverend Moon himself. Reverend Moon claimed that the church was the beneficial owner of the assets, for whose benefit he held and administered them; the government claimed these assets belonged to Reverend Moon personally.

ally. Contrary to the trial judge's prediction that nothing about Reverend Moon's religion would figure in the trial, the conflict between these two claims could not be properly resolved without consideration of Reverend Moon's religious relationship with his followers. For Reverend Moon's claim, quite simply, was that he had been given the assets as a religious leader, by his religious followers, for their religion. As Judge Oakes explained in dissent: this case did not involve a claim that an ordinary, lay taxpayer held certain assets in a private trust for the benefit of another. On the contrary, the taxpayer here was the founder and leader of a worldwide movement which, regardless of what the observer may think of its views or even its motives, is nevertheless on its face a religious one, the members of which regard the taxpayer as the embodiment of their faith.

The government did not overtly dispute, as it could not, that Reverend Moon was the leader of a bona fide religion, or that the assets had been given to him by followers of his religion, who intended that the assets be used for that religion. It simply proceeded with a theory that ignored Reverend Moon's religious relationship to his followers: a theory that Reverend Moon's ownership of the assets could be proved merely by showing that the assets were in Reverend Moon's name and under his control, and that the assets had been used for what the government deemed Reverend Moon's personal investments and expenditures. This theory treated the intent and religious identity of the assets' donors as wholly irrelevant, and relegated Reverend Moon to the role of an "ordinary, high-ranking businessman," the very image the government continuously conjured up before the jury.

To counteract this extraction of religion from the case by the government, the defense sought to show that the uses of the assets which the government deemed non-religious in fact supported and advanced not Reverend Moon personally, but the aims and activities of the international Unification Church movement. The government had two responses. First, it insinuated that Reverend Moon had simply made up, after the fact, the explanation that the assets were corporate entities, hold and "administer" the funds.

In short, the very existence of this international religious movement as a whole — and, a fortiori, the claim that this movement owned the assets — was to be deemed suspect if the jury thought it more suitable for church assets to be entrusted to one of the church's incorporated worldly branches than to the church's leader. Such "searching and therefore impermissible inquiry into church polity," becomes particularly offensive when used, as it was here, to displace the "power [of religious bodies] to decide for themselves, free from state interference, matters of church government," (Kedroff v. St. Nicholas Cathedral)

Properly instructed under the Religion Clauses, a jury would have been bound to defer to whatever decision had been made by church members as to where and how to repose property they intended for church use, the instructions instead invited the jury to exercise a lay veto of that religious decision. Such free-wheeling veto power is anathema to the Religion Clauses, for it permits a jury to convict on criteria by which church members could not have been guided in advance — on the basis of jurors' subjective approval or disapproval of the choices a religious community has made internally, permitting prosecution to "degenerate into religious persecution." And such veto power is likewise anathema to due process, for a jury empowered to ignore "legally fixed standards," and to penalize defendants instead "based upon [the jury's] own notions of what the law should be," is a jury loosed to be "arbitrary and discriminatory" in violation of our most fundamental norms of fairness.

**3. A Criminal conviction based on a debatable and novel theory of federal tax liability violates due process.**

The court of appeals majority gave full approval to instructions permitting a finding that, for federal tax purposes, funds placed in a religious leader's hands by members of his church as "a charitable gift ... to the Church," belong to the leader and not to the church, so long as the members, in making that gift, failed to "clearly and unequivocally" express an intent "to create a trust," or the leader, in receiving that gift, was "free to use" even a portion for his own personal benefit. In so doing, the majority upheld the convictions in this case on a wholly novel theory of federal tax liability: a theory that, far from being settled at the time the taxpayer acted, not only rests on a reading of underlying New York state trust principles so uncertain as to be ground for dissent within the panel, but squarely conflicts with all relevant federal tax precedents.

Indeed, prior to the decision in this case, federal courts considering the taxability of property placed in the hands of an individual for a charitable or similar purpose have universally recognized that, while use of a portion of the property for the recipient's personal purposes may make that portion taxable as his income, the remainder — so long as held idle or used for the intended purpose is not taxable to him. Nor is any of the interest earned on those idle funds taxable to him.

Court decisions involving the transfer and holding of funds in a wide variety of factual

settings — including such contexts as transfers intended to benefit another individual, a legal entity, or simply a cause, such as a charity or political campaign or religious work — reflect this rule. So do published IRS determinations, which the IRS expressly encourages taxpayers to follow in preparing their returns. Given the donors' intent, expressed or implied, that the transferred funds be used for a charitable or similar purpose, in none of these authorities has the result ever turned — as the courts below made it turn here — on whether the donors "mentioned the word 'trust'" or otherwise displayed a "clear and unequivocal" intent to "create a trust," or on the recipient's freedom to make personal use of some portion of the property donated.

On the contrary, the rule has consistently been applied regardless of whether the donation establishes a trust, an agency, or even an unlabeled fiduciary relationship — and even where the recipient is expected to make personal use of a portion of the property. Had the settled rule been applied in this case, none of the Chase interest — all of which was earned on funds donated "to the church," and earned, of course, while those funds were idle — would have been taxable income to Reverend Moon.

The theory of taxability used to obtain conviction in this case was not "plainly and unmistakably" the law; indeed it was an entirely novel theory. And such a theory, announced for the first time on the very occasion on which it is first invoked — and departing sharply from the standards of prior cases — suffers from precisely the vice that may render a vague rule unconstitutional on its face. Like a rule that is written in an ink visible only to the prosecutor, judge, and jury,

and their followers chose to organize their church's internal affairs. And the Appeal Court's decision is the only federal decision in at least a quarter century in which a criminal tax conviction has been affirmed over a dissent as to the underlying theory of the income's taxability.

To permit such extraordinary results without plenary review by this Court would be troublesome even if it could safely be predicted that what befell these petitioners would not befall others. But such predictions are notoriously unsafe, and the court below may well have been right in its prophesy that Reverend Moon's case "plainly ... will not be the last" of its type. That, at least, must be the estimate of the many and diverse amici — friends not of these petitioners, surely, but of this Court and of religious and civil liberty — who join in urging review by the Court on the merits of this case.

For these and all the foregoing reasons, petitioners accordingly pray that a writ of certiorari issue so that such review may take place.

Furthermore, instead of informing the jury that if those who gave the assets to Reverend Moon "intended them to be for the international Unification Church movement," the assets could "be viewed as not ... his but ... the movement's," the instructions told the jury that there is no trust unless the donors, in placing the assets in Reverend Moon's hands, expressed a "clear and unambiguous" intent to place the assets in a trust. And, instead of informing the jury that "the fact that some of the funds were disbursed for Rev. Moon's benefit does not make the interest on the accounts income to him," the instructions directed the jury to find that "there is no trust if the person who receives the money is free to use it for his own benefit." Thus, the instructions permitted the jury to find that the assets belonged to Reverend Moon for tax purposes despite the donors' intent that he hold and use the assets for the church and have the freedom, customary for the clergy, to use a portion to meet his own needs.

**How the Court of Appeals Affirmed the Convictions.**

The court of appeals recognized that the defense had raised "troubling issues of religious persecution." It nonetheless rejected all of Reverend Moon's principal claims. As to the bench trial issue, the court simply ignored the trial judge's concession that bench trial would have been "fairer" than the jury trial demanded by the prosecution, and upheld the judge's acquiescence in that demand on the basis that it neither "punished" Reverend Moon, nor caused defendants "manifest prejudice." As to the instructions on beneficial ownership, the court rejected out of hand defendants' argument that those instructions violated Religion Clause principles, declaring those principles flatly inapplicable to this case. And, as to defendants' argument that the instructions on beneficial ownership invited the jury to convict on a theory conflicting with settled federal tax authority as well as with New York trust law, the majority — citing no federal precedent, and over the dissent of Judge Oakes, disagreed, finding the instructions wholly unobjectionable.

At the core of those instructions was a list of factors each of which the jury was left free to give whatever weight it wished. This list submerged, among a host of factors requested by the government, the defense proposition that assets placed by church members in a church leader's hands for church purposes belong to the church. But, while the list included "the fact that the accounts were maintained under Reverend Moon's name," the instructions nowhere explained, as the defense requested, that to his followers Reverend Moon "personified" the Church. Moreover, the list's first two factors — focusing on the "specific organizational structures" of the church — invited the jury to find that the form in which the church chose to organize itself could alone be decisive of Reverend Moon's guilt.

Further, the theory of taxability used to obtain conviction in this case was not "plainly and unmistakably" the law; indeed it was an entirely novel theory. And such a theory, announced for the first time on the very occasion on which it is first invoked — and departing sharply from the standards of prior cases — suffers from precisely the vice that may render a vague rule unconstitutional on its face. Like a rule that is written in an ink visible only to the prosecutor, judge, and jury,

Conclusion

The court of appeals correctly observed that "this ... is not the first occasion when a controversial political or religious figure has been criminally prosecuted." But it does appear to be the first in which such a figure has been forced to stand trial before a jury that he sought to waive so as to avoid pervasive prejudice against him as a political or religious figure.

It is surely the first time a conviction by a jury has been affirmed despite the trial court's conclusion that a non-jury trial would have been fairer, and despite the appellate court's concession that a non-jury trial would have been permitted absent the defendant's public protest at being singled out for prosecution.

If these petitioners go to jail, they will indeed be the first religious leaders since the ratification of the Constitution to be imprisoned because of the way they



# I O W C

There are 50 mobile teams on the International One World Crusade moving from city to city every 21 days. The map indicates where each team is January 24 — February 13 and the name of the team leader. You can obtain information about the IOWC activities in your area either by contacting the state leader at the church centers listed below or by contacting the IOWC National Office at 4 West 43rd Street, New York NY 10036. (212) 764-6488.

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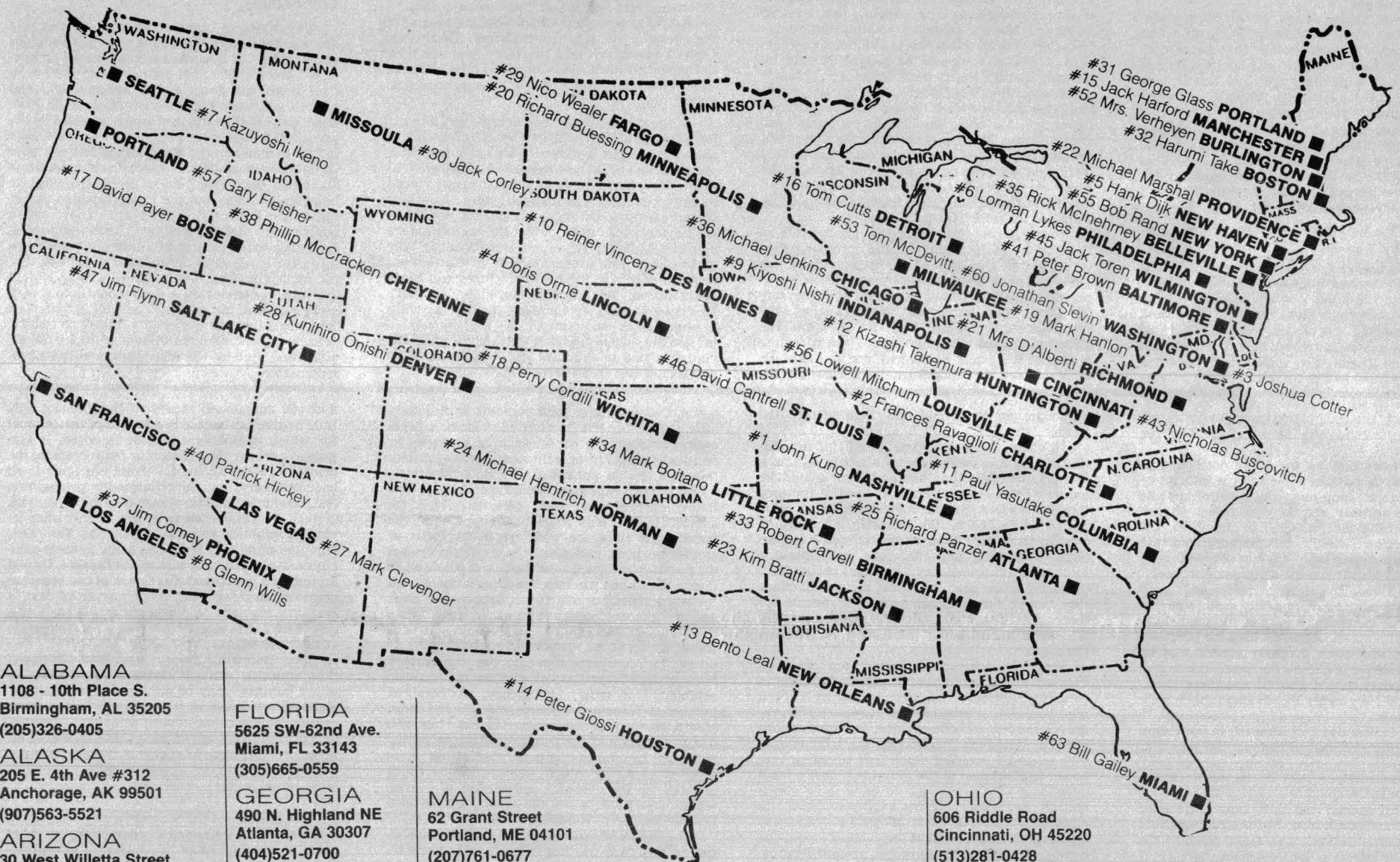
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## IOWC #8 in Southwest

By Glenn Willis

IOWC #8, in cooperation with the state center in Phoenix, organized two anti-communist rallies in the city. The purpose of the rally was to show our presence to the citizens of Phoenix and to let them know our feelings towards communism.

The first rally was held on January 18 in downtown Phoenix outside the valley National Bank. This was a short, but effective rally. It lasted from 12 noon to 1 pm. We received coverage from two TV

stations one of which gave us excellent coverage on the 6 pm news. Some newspaper reporters also attended the rally.

Glenn Willis, the IOWC commander, Libby Hankin, the Arizona Church State director, and others spoke out using a megaphone. Many people stopped to look, listen and talk with us. We handed out copies of "The World Student Times" as well as local church flyers.

The second rally was held on January 19 outside the Capitol Building in Phoenix. This rally took the form of a 3 hour



prayer vigil, from 12 noon to 3 pm and we had coverage from a TV station.

Each brother and sister said a deep prayer. The prayers were for those who worked at the Capitol building, for the people of Phoenix, for the state of Arizona, and for God to bless and guide the American people, especially to make them realize the evils of communism.

The rally took place between the Senate building and the House of Representative building. We had ministers come up to us and ask us who we were. This was quite a victory in this state.

Nevada Church state director Faye Newcomb had the idea, in cooperation with the IOWC #8, to hold a Christmas

dinner for VIPs, ministers and parents in December.

Among the guests invited was the Reverend James Washington, the pastor of the church of God in Christ in Las Vegas. Reverend Washington, who attends the meetings of the National Council of Churches, has started the National Council of Churches Social Action in Las Vegas in January 1984.

During the campaign in Las Vegas, the State and IOWC members united in making a fast and prayer condition to find seven full-time members. Some members fasted three days, some even seven days. By the end of the campaign, six people had committed themselves to the church.



Above, members of IOWC #8 in a prayer vigil at the State Capitol, Phoenix and, top right, holding a rally in the downtown area.

## IOWC #4 in Texas

By Deborah Vazquez

IOWC #4 reached its ninth state and crusade in Houston, Texas. It is a wide open city and the crusaders were truly on the run. The city is named after the hero of Texas, Sam Houston, the first president of the Republic of Texas.

His spirit must have been like that of Reverend Orme, who is leading our crusade. Sam Houston also managed to keep a small force of gallant men, ready for battle, growing in numbers just as we are in our crusaders.

We held a number of activities in Houston. There were meetings at the University of Houston's student union building and the Savoy Houston Hotel in downtown Houston. The very next day we held a breakfast at the hotel for ministers

from different denominations.

Reverend Orme spoke deeply to the ministers. "We are living in the time of the end and a great catastrophe will come upon this earth," she said. "God is moving His mighty hand everywhere."

When she finished her speech and concluded with a prayer, each minister expressed his thoughts and the breakfast became a minister's conference. Father Tran Van Khoat, a priest from the Vietnamese community, stirred everyone's heart. He spoke very strongly and sincerely that we have to be aware that communism denies God. He also shared some of his personal experiences.

The next day we held a performance at the University of Houston's auditorium. Reverend Orme, who is a gospel and opera singer, performed with our band, Sunburst.

To end our campaign in Houston, we held a rally in conjunction with the Texas Coalition for Freedom, a group of deeply concerned political, civic and religious organizations united together in a concerned effort to awaken America to the horrors of communism. The coalition has



Rev. Parker, of the Church of Christ, and Doris Orme, leader of IOWC #4, at the Wake Up America rally in Houston.

more than 50 organizations participating with its work. The rally was held on November 6, the 66th anniversary of the Bolshevik revolution in Russia, and more than 700 people attended. The theme was called "Wake Up America."

A spokesman from the Department of Defense in Washington, an expert on the Caribbean Basin, was the special guest speaker. There were councilmen and

civic leaders who also spoke, along with representatives from different groups. We all witnessed a very powerful and spirit-filled speech from Reverend L. S. C. Parker who is a minister of the Church of Christ. He urged all black Americans to really support the president.

The rally had national media coverage and Houston's TV stations and major daily's fully covered the event.

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## IOWC #13 in Arkansas

By Jenny Hill

IOWC #13 arrived in Little Rock, Arkansas on January 5, a few days late and minus a commander.

On January 10, we welcomed our new commander, Mr. Bento Leal, and immediately began preparation for an evening in honor of the late Dr. Martin Luther King, Jr., on Monday, January 16.

The title of Mr. Leal's speech was "Where's the Dream Now?"

He said that Martin Luther King, Jr., showed "exceptional patience, determination, and forgiveness in his non-violent pursuit of civil rights not only for black but for all people."

Mr. Leal continued, "Martin Luther King said, 'I have a dream', but he is not the first dreamer; God is. And His dream, the ideal of creation, lives on."

"Where is the dream now? It is in the hearts and lives of all those who pursue the substantial realization of God's ideal: the Kingdom of Heaven on earth — a

world of true love and brotherhood centered on God.

"This very dream lives on in the Unification Church and the IOWC founded by Reverend Sun Myung Moon. Let's march on together toward this total realization!"

Our guests were very inspired and uplifted by this message and we had a lively discussion at the end of the evening.

Many results came from door-to-door activities — both witnessing and fundraising. Two wonderful sisters and three brothers attended a 2-day workshop on our final weekend in Little Rock together with two other guests who attended some of the lectures.

One sister met a member of the Institute of Divine Metaphysical Research, and Mr. Leal was invited to give a series of three 45 minute lectures on: The Principles of Creation, The Fall of Man, and The Mission of the Messiah; to 40-50 members of the school.

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## UTS hosts Hindu dialogue

By Debra Kabbabe

Last October the UTS hosted an International Seminar on Hinduism. Twelve scholars from India, England, Canada and the United States attended this conference which was the first of its kind. It was organized by the Global Congress of the World's Religions, Dr. Henry Thompson acted as convenor. The purpose was to give scholars with a background in Hinduism, a chance to present papers and enter into dialogue on the subject of Hinduism.

Ninian Smart of Harvard University was the only non-Indian to present a paper. He opened the conference with "An Analysis of Hinduism in the Modern World." "It is a federation of cults," he said, "a hierarchy of customs, a conglomeration of regionalism, a kaleidoscope of doctrines, myths, rituals, sentiments and moralities." In his paper Professor Smart presented a list of ingredients of Hinduism and then a perspective on how these ingredients fitted into wider perspective of India and the world.

His paper provoked a tremendous amount of discussion and debate which definitely set the mood for the rest of the conference.

Professor S. Rao, following on the tide of recent popular interest in Gandhi gave a scholarly paper on the great man's life and philosophy, paying special attention

to the effect that Gandhi has had on the imagination of modern Indians.

Dr. Dipankar Chatterjee of the University of Utah presented a paper entitled "Is Religious Experience Sui Generis; Two Hindu Views." One view, represented by the Upanishads, is that 'enlightenment' occurs almost by grace, independent of anything we do to achieve it. The second view, he said, can be found in the Bhagavad Gita which claims that the goal of God Realization is guaranteed if one follows the correct path to the final destination. Once again the discussion following the paper was lively and developed along the lines of constructive criticism.

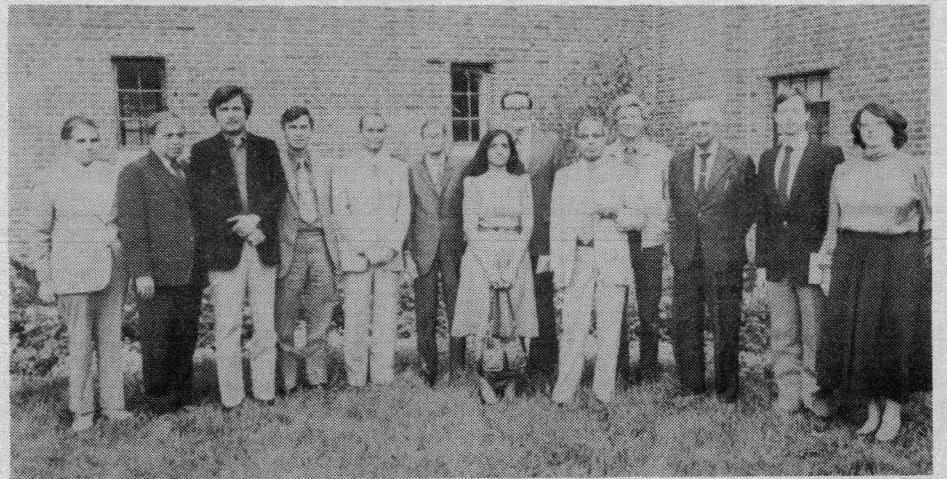
One of the most revealing papers was given by J.R. Puri on "Hindu Metaphysics and Mysticism." He mentioned that this paper had received criticism from Western thinkers because they said, the ideas he presented were only known by very few Hindus. They said that a scholar should not concentrate on metaphysics when Hinduism was actually a folk religion of cultic practices. He argues that only a few Hindus possess the philosophical sophistication of the great literature. Probably even less have had the mystic experiences of the ancient sages. However this tradition has never died and is being revived in the west by new Hindu revival movements.

Dr. Devaraja of the University of

in many other cities: Boston, Philadelphia, St. Louis, Richmond, Chicago, and San Francisco.

NCCSA exemplifies, concretely, the highest goals of Unificationism: People of widely differing social, economic, cultural, religious and racial backgrounds working in cooperative efforts that better the physical and spiritual conditions in our urban centers. Food, housing, and youth programs have helped mend the fabric of life that for so many has been strained and torn. People most need to see love expressed, not only in reassuring maxims, but in the form of substantial care. The NCCSA is a national coalition of churches; and it is supported by the Unification Church. It provides a way for churches and social action groups in major cities to find expanded support to meet the needs of their people.

The Council operates under the philosophy that no matter how wide theological or cultural differences may be,



Key participants in the Hindu-Unification dialogue.

CORNERSTONE

Hawaii gave the conference a totally different perspective. His paper was based on the provocative question, "How far can the Hindu tradition, or any religious tradition, be brought in line with the humanistic ideas of our age?" His answer was, in part, that the world view of philosophical Hinduism, especially in the Vedanta form, has a definite humanistic bias. He also notes that the Hindu tradition is individualistic, concentrating on individual liberation, rather than liberation through social institutions.

Other papers were presented by: Professor Neogy, Hawaii, "The Experience of Myth in Hindu Art;" Professor Upadaya, "The Nature and Role of Guru in Hinduism;" S.C. Thaker, "Personal

Reflections on Moksha;" Dr. Cromwell Crawford, "Hindu Dharma: A Critical Overview;" S.S. Pappu, "Hindu Dharma, Western Liberalism and Contemporary Indian Society;" and Dr. Bina Gupta, "Role and Status of Indian Women: A Comparison of Contemporary Indian Women and American Women Professionals."

An understanding of Hinduism as a dynamic and developing tradition in the modern world was the outcome of the conference. A deep sense of fraternity developed among the Hindu participants. The Unificationists were both enlightened and grateful for this historic sharing.

Reprinted from Cornerstone

## Field work for seminarians

By Kevin Convery

Mix two Muslims, three Baptists, two Moonies, a priest and a social worker, and what do you get? Eighteen legs and twelve opinions! You also get something, perhaps of a small miracle in the form of a city chapter for the NCCSA (National Council for Church and Social Action). Seven seminarians worked with NCCSA this summer in establishing local chapters across the U.S. This is a nationwide program which was started some six years ago through the inspiration and guidance of Kevin Brabizon, Bruce Casino and other Unificationists. It began in New York and Washington D.C. Now there are chapters

there is a real need for unity and cooperation in dealing with the psychic and social devastation of our age, especially in our cities. It recognizes that there are few, if any, safe and sheltered havens where the winds of change never blow. If we consider ourselves children of God, we can put aside our theological debates in order to serve the basic needs of humanity. Through cooperation, relationships of respect are generated that make real ideological communication and education possible.

The following divinity students participated in NCCSA projects as part of their summer field work: John Gehring and Bill Brunhoffer worked in Boston; Greg Breland in Richmond, VA.; Eric Bobrycki in Chicago; Francis Chunka and Jose Ferrete in St. Louis, Mo.; and Kevin Convery and Nancy Breyfogle in Philadelphia. In each city the seminarians had about six weeks to contact ministers, priests and social workers.

Meetings were held and multimedia presentations given introducing the National Council. Last year's NCCSA conference was featured on video. As a result of the meetings, local chapters were established and a board of officials elected for each new chapter. Thus a structure was founded in each city for future development.

All seminarians reported that this field work deepened their vision of their education and provided a clearer understanding of the possibilities and challenges of unification. Nancy Breyfogle commented: "It became clear that only if we are committed to one loving God and looking beyond our differences can we ever have any hope of beginning to solve the problems of our cities and of this world." I think all of the students would certainly agree — when eighteen legs and twelve opinions unite around a higher vision great accomplishments do follow.

Reprinted from Cornerstone.

**The Family and the Unification Church,** Gene E. James, editor, pub: Rose of Sharon Press, 1983.

By Jean Michel Brejard

This is a new publication that transcends the polemics of family practices in the Unification Church in order to reassess the world's need for a new concept of the family unit.

Each essay, from a 1982 New Era conference in Jamaica, scans the Unificationist model, evaluates its potential, and unearths some tensions and contradictions in its application. The structure of the book allows for voices of the "outside" as well as for voices from "inside" the movement to dialogue on the sociological and ethical significance of the Unification family experience. The topic is too broad to be totally encompassed, but one does find a good screening of the main issues at stake.

The first three articles, organized under the headline "Conflicts and Commitment," definitely express a sociological concern. In "The Archetypal Cult," Drs. David G. Bromley and Anson D. Shupe are addressing the problem of "labeling," — imposing a false identity on a group through "bombardment" of false information in the media. They maintain that the Unification Church's reputation as "family breaker" has been mainly built by the anti-cult movement to find a

## Scrutinizing the UC family

scapegoat and quick media exposure.

Dr. Kenneth Ambrose argues that marriage in the "Unification Family" is the ultimate stage of a long process that bonds members affectionately and lures them into long range commitment without giving them the chance to truly analyze the church's ideology.

In "Doing Love," Eileen Barker is mainly concerned with the dilemma that every married Unificationist is bound to face: How to reconcile one's complete commitment to the church with personal investment in one's family. She notes that Unificationists are more likely to sacrifice their family life, but she foresees the risk that they might not fully engage in relationship with their spouse.

The Unificationists are not the only ones attempting to enlarge and integrate biological families into a "mediating structure," — an institution which stands between the individual's private life and large remote public institutions. In the second section, "Contrasts and comparison," several articles compare the Unification Church as a mediating structure with other supra-family institutions.

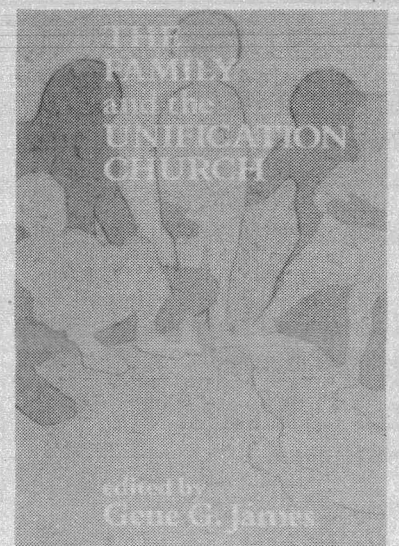
The "New Christian Right" and the Unification Church seem to share the same orthodoxy in family ethics and sexual morality. But as Donald Heinz

pointed out, the Moral Majority is merely looking back to a mythical golden age of morality, while the Unificationists support their position with a new theological explanation.

By comparing the Unification Family with two successful family oriented Christian programs, Jane Zeni Flinn expresses a new concept of the family.

In the section "Responses to Challenges" several unificationists approach social and ethical issues from the point of view of their own ideology. Hugh and Nora Spurgin discuss how their married life reflects their ideals. Tom Walsh develops a philosophical framework for celibacy. Patricia Zulkosky criticizes chauvinistic tendencies within the Unification Family. Diana Muxworthy Feige aims toward new education theory and practice based on restored family structure and ethics.

Professor of philosophy, Frederick Sontag, in approaching the "Unified Family" concept, states that "as with Marxism, it is a social, political, and economic movement, but its core is a spiritual principle." For him, however, the heart of the issues is whether God uses the family or the individual as the instrument of universal salvation.



In the last article: "Family, Spiritual Values and World Government," Gene E. James projects the family model to the political field. Discarding any system of direct political rule modeled on the parent-child relation, he opts, for a world united in brotherly love. As he said, "I am certain that if it ever does exist it will be characterized by the kind of brotherly love preached and practiced by the Unification Church. Only if people love one another in this way will mankind ever be one family."

Reprinted from Cornerstone



*This is an excerpt from the testimony of one of the earliest followers of Reverend Moon.*

By Mrs. Gil Ja Sa Eu

### Part Five

In this period the persecution at Ewha University was already underway, and I had a dream that my friend and I struggled across mountains and rivers. The place we finally reached was a small thatched roof house in a lonely valley deep in the mountains. In this lonely place Reverend Moon was hiding himself.

When the persecution of the school became so intense that my heart began to be shaken, I was often encouraged by my dreams. In one I was standing at a crossroads wondering which way to go. Suddenly a bus marked "True Way" came toward me at full speed down the right hand road. Afraid that I might be run over, I jumped away from the bus and on to the left hand road. Immediately a black dog appeared and tried to bite my leg. I screamed and woke. This dream, I felt, was encouraging me to go the true way even if it might be difficult.

One of my friends dreamt of Jacob. He appeared carrying his staff, and told her: "Do you have any idea how much it hurt when the angel threw my hip out of joint? Why do you let yourself be so shaken by your school's opposition? It's nothing compared to what I felt. Shall I strike you with this staff to show you how it hurt me?" He struck her in the dream and she actually felt pain in her hip when she awoke. I remember seeing her limping for two or three days.

During this time I dreamt a very unexpected dream. I was among a group of people sitting in a circle on a hill. Many of us were dressed in white and Reverend Moon was in the center. He told President Eu and I to stand before him, he announced to everyone that he was about to engage us. He placed our hands together and his hand on top of ours and prayed.

When I first heard the Fall of Man, I gave up any idea of ever being married. I was perplexed that, of all people, President Eu who was our Divine Principle lecturer had appeared to test me. I spoke to my spiritual mother, Shin Mni Shik, but she smiled calmly and told me to tell President Eu about it.

### Dream of Marriage

I found President Eu, but when I told him about the dream he didn't seem disturbed either. Instead he smiled and told me not to worry but to tell Father Moon about it. I found him sitting in the yard. Embarrassed, I called out to him from a distance: "Sungseng Nim!" (This means teacher or spiritual master. It is how we referred to Reverend Moon before 1960.) As soon as I called out I hid myself behind the large tree by the front door. "Please come here!" I said, as I beckoned him with my hand. He came to me, and I told him:

"Last night in my dream you told Mr. Eu and me to stand and . . . Oh, I can't tell you anymore," I said squirming in embarrassment. "Are you telling me that I engaged you two?" he asked, and I answered, "Yes." I looked at him thinking that he might be about to scold me. But he wasn't at all angry, and he said, "Don't tell anyone, and keep it to yourself."

I went again to President Eu. When I told him what Reverend Moon had said, he seemed very happy. Later, after we were blessed in marriage, he told me that on that day he was so happy that he lectured with all his heart and zeal. He also said that when he first saw me I reminded him of his elder brother's daughter. He had been very fond of this niece, so he felt very good to see me. The first time I went to the Unification Church, I wore traditional Korean clothes with a dark red top and a dark blue skirt that was mid-calf length. He said he hadn't been able to forget his deep impression of me on that day.

During their flight from the north and their refugee life in the south, this niece

## THE EARLY YEARS Not dancing in the nude

had served him selflessly. Although she had since married, he always had a deep love for her in his heart, and this love was revived when he first saw me.

### Witnessing in School

In April the new school year began for us seniors. Two church members and I were in the dormitory, and we began witnessing. In the evenings we would gather and read the Bible. The sections which had until now puzzled the established churches could be interpreted by the Principle. Once or twice we were caught by our house mother and scolded. I was the proctor for my wing of the dormitory, and it was part of my responsibility to lead the prayer service at breakfast. I began praying a fervent prayer that protested the sorrow of God during the six thousand years of the restoration Providence.

The house mother and all the students were so surprised that they opened their eyes and stared at me. In this way the witnessing and persecution in the dormitory began in earnest. When I would go around to all the rooms at eleven o'clock to turn off the lights, I would tell the students to meet me the next day after classes to go to church. In this way I took many people to our church every day after school. From the school to the church was quite a long distance. But I never thought of it as being so far. In the bus we would sing hymns as if we were singing military marches.

Both the dormitory and the school tried very hard to stop us from going to church. One underclass student took a small wash basin, a towel and soap, and told the guard at the school gate that she was going to the public bath. She brought her wash basin all the way to the church. Among the three hundred fifty students in the dormitory, more than a hundred went and heard Divine Principle.

Finally the decisive day came. A teaching assistant sent by the Dean of Students came to the dormitory and said, "I want all of you who are going to the Unification Church to gather immediately!" When we had gathered she handed out a questionnaire with ten questions on it. The questions began:

1. Who witnessed to you? 2. Since when have you been going? 3. What is your impression? 4. Do you intend to continue going regardless of any punitive measures that the school might take?

There were more. Some students tore up the questionnaire and ran off. Others became so afraid that they began crying. Still others were simply wondering what to do. We knew that, just prior to that, five professors had been told to submit their resignations, and we had been expecting some measures to be taken against us students as well.

To the question about my impression, I simply answered, "I am happy and grateful." I wrote, "I will continue to go regardless of the consequences," and left.

The next day, fourteen of us were called to the office of the Dean of Students. The Dean told us, "The Unification Church is heresy, and they dance around in the nude. You mustn't go there."

We answered, "We haven't even danced fully clothed much less nude. If we wanted to dance, we would go to a dance hall. Why should we go to church to dance?"

But she said, "That's not true. You don't know, because you're not in very deeply yet. If you keep going they will make you take off your clothes and dance."

"We never experienced anything like this. In our country the freedom of religion is guaranteed by the constitution. People from many denominations and religions are students at this school. Why do you say that only student in the Unification Church cannot attend. This truth

is the truth that will resolve Communism and bring about world peace. Dean, we would like for you to go there and point out to us what is wrong with it."

Although we answered this way, the Dean maintained her position that we would have to choose between our school and our church. I should explain one thing here. At the time when people said we danced in the nude, I thought they were referring to the spiritual phenomena in our church whereby sometimes peoples' bodies shook, or we would wave our hands in the air, or we would slap our thighs in time with the hymns. I found out later, however, that there had been a spiritual group in North Korea which really had danced in the nude.

They followed a spiritual woman whom they believed to be the new Lord. They believed that when this woman prayed over them they could escape from the bond of sin and receive perfect salvation and that like Adam and Eve in the Garden of Eden, they would return to the state where they did not have to feel ashamed of their nakedness. To express their gratitude and joy, they once danced in the nude as they sang hymns. They were arrested by the police, and whipped severely. They were finally released after paying a high fine.

This woman who was called the new Lord had been a fervent Christian. No matter how much she prayed, however, she couldn't find the root of her sin. She kept praying, "Lord, tell me the root of sin." Then she received these revelations:

"The root of sin is not a fruit but an illicit sexual relationship . . . I bore the cross because you committed murder. Repent for this. When I come again I will come in a physical body, like the first time, and I will come to Korea."

She was persecuted by the established churches, and tortured by the police. Although she led a life of suffering, she was never defeated but gave much spiritual hope and strength to the Korean Christians, who were suffering under the oppression of Japanese rule. This is the group that Mrs. Moon's mother, grandmother Hong, entered.

Following the Ewha University incident, Reverend Moon was taken into custody on July Fourth, and the whole world seemed to be ridiculing the Unification Church. During that period the family of this woman noticed an article in a newspaper concerning the doctrine of the Unification Church. The teachings concerning original sin, the crucifixion, and the coming of the Second Advent matched their own revelations. They forced their way through the ridicule and criticism, and decided that the place where there is this much criticism must have the truth. The entire family joined, and continues to be active in our Church today.

All my questions concerning this group were resolved for the first time when I heard everything from the daughter of the woman who had been called "the new Lord." The university and the established churches thought that we danced in the nude, because they saw that some of the important points of the Divine Principle were similar to the teachings of the Holy Lord Church, and they thought that this church had come south and was now operating in Seoul. Once they believed that men and women were dancing in the nude, they could let their imaginations run wild.

In this way people who knew little of our church were constantly misunderstanding and criticizing our church. More than anyone else, the ministers of the established churches took advantage of these rumors.

Next Month • Part Five  
Branded Heretics

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# Rev. Moon opens CAUSA HQ

By Angelika Selle

**T**he future of the world is being determined by the skill with which we people can cope with communism.

With these words Reverend Moon commenced his short and to-the-point message at the banquet to officially open and bless the future activities of the "Tiffany Room" in the Tiffany Building on Fifth Avenue in New York City.

The beautifully restored facilities will serve as a permanent educational center for weekend seminars, press conferences or banquets, guest speakers on different issues, and above all for introducing the CAUSA worldview through multi-image presentations. For that purpose the main hall is equipped with a huge screen across one side of the room and seating capacity for 200.

Construction began around April of this year and went non-stop until the very day of the inauguration. The molding and red carpeting are classic in style, yet create an atmosphere that is both modern and homey.

Around the main hall in a semi-circle are located 22 offices, accommodating the office of the secretary general and administration of CAUSA International, the CAUSA libraries for research, and the CAUSA Institute, which will prepare the content of lectures and slides. The multi-image room is provided with the most up-to-date technical equipment — considered the best in the whole of New York!

According to Reverend Moon, this beautiful facility is not a reward for CAUSA's past accomplishments, but rather the vehicle for even greater achievements in awakening America to the danger of militant atheism in the days to come.

## Banquet beautiful

Reverend and Mrs. Moon arrived on the seventh floor at 6:30 p.m., welcomed heartily by members and guests surrounding the elevator. After the tradi-

tional ribbon-cutting, they blessed the offices with a deep prayer. Then they went on an inspection tour, checking all the rooms. Upon returning to the banquet hall, two colorful flower bouquets were presented to them with warm applause from the audience. The guests included church elders and leaders of various projects inspired by Reverend Moon.

Dr. Durst gave the invitational prayer and a delicious dinner was served. The atmosphere was relaxed, light and warm,



Reverend and Mrs. Moon, center, assisted by Col. and Mrs. Pak, at the dedication of the new CAUSA headquarters in New York City.

Hans Jordan

with soft music intermingling the quiet talk going on at each table.

The main program of the evening besides the inauguration itself was the presentation of three multi-image shows, introducing Reverend Moon, his life and projects. Col. Bo Hi Pak, president of CAUSA International, explained the motive and theme behind the multi-screen program in his opening speech.

All three presentations were catchy and impressive, explaining dramatically in picture and sound what Reverend Moon is accomplishing and promising to enlighten many people in the future.

Col. Pak called it a "formation stage presentation," leaving room for even greater development.

Woven in between presentations were personal testimonies from members of the CAUSA staff.

Bill Lay, editor of CAUSA magazine and one of the instructors, gave a 10-minute introduction on the CAUSA worldview in the form of slides and lecture. Through such slide shows, 7-day workshops can be condensed into 3-day seminars — exactly what we need for this emergency age!

After an informative program, Col. Pak introduced Reverend Moon, who spoke concerning the need to educate people about God. Following his speech, a huge cake was brought on stage and cut, to great applause.

Reprinted from "Today's World"

# Prophet of Russia's rebirth

By Gerrit J. van Dorsten

**M**unich — The Russian Orthodox Priest Gleb Yakunin is imprisoned in a Siberian labor camp. He has overcome hunger and persecution with his apparently unbreakable faith in what he described as the "imminent resurrection of Russia."

"I believe in the imminent resurrection of Russia; yes, like Lazarus who lay four days dead" the 49 year old priest wrote on June 21, 1981, in a letter smuggled out of prison. Since August 1980, Yakunin has been detained in the infamous Ural camp No. 37. He has been sentenced to five years of prison camps and five years of internal exile.

"I believe God has given a charisma to the new martyrs and confessors of Russia to demolish the new tower of Babel," Yakunin said.

The end of Soviet Communism was, according to Yakunin, also announced by the Russian Church Saint Seraphim of Sarov, who prophesied for Russia the Pasha (the feast of the exodus of the Israelites from the Egyptian slavery.)

In a letter to the Pope in October 1978, Yakunin wrote about the "powerful hidden potential of a religious readiness to conversion and renaissance in Russia."

In several manuscripts he declared Moscow will be the "third Rome," the future spiritual center of the world.

"An awakening and growth of religious consciousness is occurring. Those who are reaching out for religion were just the atheists of yesterday. On the whole, it is the intelligentsia and the young people who are turning to God," Yakunin stated. He wrote this in 1979 in a report to a committee he founded, together with two other orthodox clergymen, in Moscow on December 27, 1976.

The organization, the Christian Committee for the Defense of Believers' Rights in the USSR, wants to attract the world's attention to the discrimination of Christians of every denomination in the Soviet Union.

Soon after he was dedicated to the priesthood in 1962, Yakunin began to publish reports about persecution of religion. In December 1965, Yakunin, together with the priest Nikolaj Eslimann, wrote an open letter to the leader of the Russian Orthodox Church, Patriarch Aleksej, to protest the mass closure of churches.

From 1959 to 1965, the former Soviet leader Nikita Krushchev closed more than 10,000 of the 20,000 Orthodox churches that were left in the Soviet Union.

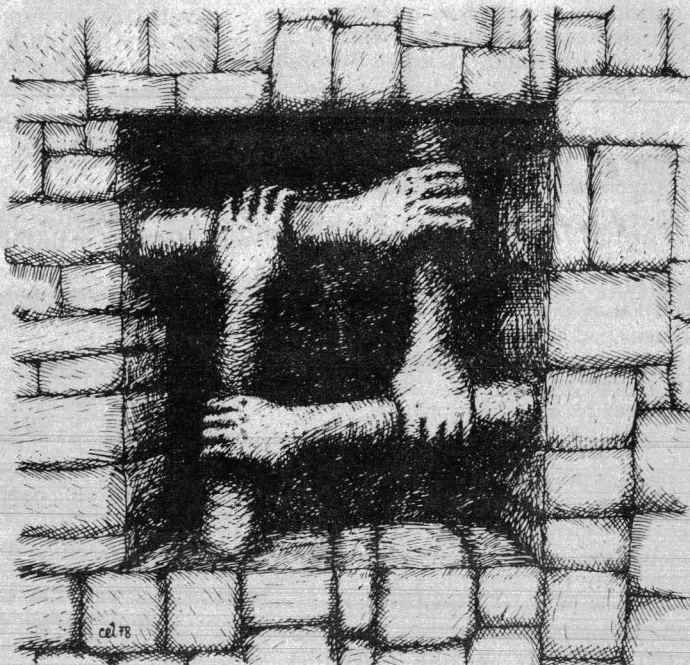
Aleksej forbade Yakunin to serve as a priest. Since May 1966, he had to work as a sacristan.

In further letters Yakunin explained how the Orthodox Church authorities were working as instruments of the Soviet state.

Many of the people working closely together with the Patriarch Pimen — the novices, subdeacons, and his personal secretary — are informers to the KGB, Yakunin wrote in 1979. "Even his personal chauffeur is a KGB officer, a retired major," he said.

In a letter of 1977, Yakunin condemned a new article in the Soviet Constitution that described as one of the

Cartoon by Vyacheslav Sysoyev, who is serving a 2-year prison term in the Soviet Union for his satirical depictions of life in communist society. From the Sysoyev Foundation and a Freedom House collection.



main tasks of the state, "the education of people for the Communist society."

Yakunin asserted that with the new article, the Soviet Communist party wanted to rule out all religion. To prove that charge, he quoted Karl Marx, who said, "Communism starts directly with atheism," and "(Communists) have to fight religion."

Yakunin also cited Lenin, who wrote, "Every coquetry with a God is an unspeakable abomination and exactly therefore the most dangerous epidemic."

The priest relentlessly wrote letters to religious authorities in and outside the Soviet Union. He provided detailed information about such topics as, the extreme scarcity of Bibles in the Soviet Union, the corruption of many Orthodox priests, and the large number of believers locked up in prison camps.

Finally, the Soviet regime arrested him. In the labor camp Yakunin started a hunger strike in September 1981 to protest the confiscation of his Bible and other religious literature. After one month of fasting, he was force-fed, yet received back his books.

Yakunin did not cease to work for what he said was a Christian's foremost goal, "the universal missionary work." For

"religious agitation among young fellow prisoners" he was held in isolation with water and bread for almost half a year, until the end of last March.

Yakunin's wife and three children can be reached at the following address: Ariadne Yakunina, ul. Dybenko, d. 30, korp. 1, kv. 45, Moscow, USSR.

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# Communism: Anatomy of a Godless religion



ERIN  
BOUMA

**M**any people wonder why the Unification movement is leading a worldwide spiritual crusade against the ideology and practice of Communism. While most Christian churches, some of them even admitting that Communism is the prophesied "anti-christ," are not actively campaigning against Marxism-Leninism, why do Unificationists boldly declare war on atheistic materialism?

For one thing, we wish to unite the whole world centered on God and build the long-awaited Kingdom of Heaven on earth. Without the annihilation or absorption of ungodly thinking and forces, this ideal of "peace on earth" is frankly impossible.

Unification Theology and Thought in its study of world history, define the revolutions and developments of our times as internal and external preparations for the final unity of two "brothers," democracy and communism. The historical Last Days of Christianity will culminate in this final resolution of Cain and Abel traditions.

Secondly, the Unification Movement, being a millennial spiritual group with a strong sense of historical mission, seeks to dramatically and completely end

human suffering, solve social problems, and reconcile all people with Heavenly Father and Mother in this present age.

We feel that God is helping to expose Communism for what it is — through Solidarity in Poland, the KAL-007 Tragedy, and militant "peace" movements. Unificationists feel that this is the right time to launch a powerful educational campaign to alert Westerners to the reality and dangers of Communism.

## Truth

As religious people, we are committed to seek to know the whole truth and how we can best serve God. We are therefore, obligated to know the truth about God's enemies. Ignorance of an enemy has never led to his defeat. As Unificationists we must know our opponents as well, or if possible even better than, they know themselves.

Knowing the whole truth about Communism obliges us to acknowledge that Marxism-Leninism has often been nourished upon the past sins of omission in economic, social and political relations among men. What we are fighting, as we oppose the march of Communism, is partly the fruit of Western selfishness and shortsightedness. We must be careful not to repeat these serious mistakes of the past.

We as individuals, and a nation and as people of faith must then examine our own hearts and way of life as we are judged by the crises of our own age: godlessness, inequities, corruption, miseries and sins concealed by a facade of civilization. As people of God, we must all come to repentance, atonement and

correction of our faults before we can have any power to "save" Communists.

We must realize that God is warning Western civilization through Communism and is trying desperately to wake up the churches. In fact, many Communists have turned to their false god because the true God has not been effectively represented in the world.

## The Real Enemy

Unification teachings reveal that Satan is the real enemy in the struggle with godless Communism. We define this battle as primarily a spiritual struggle for the hearts and minds of the human race. Therefore, the final objective of Victory over Communism is to defeat God's archfoe, Satan, even in the hearts of Communists themselves. We must be careful not to return evil for evil or hatred for hatred; this can only multiply the work of Satan, even if it is done in the name of God. Our real victory will be to bring Communists into the camp of God.

We must strive to persuade people to reject the Communist political solution and the Communist economic and social structure which block human freedom and work against the development of responsibility by God's children.

## Love Your Enemies

Jesus has commanded that we return love for evil and good for persecution. Victory over Communism must be waged with truthful love. We must always and fully be aware that every Communist is a person with dignity, and our brother and sister who needs a living relationship with God. Our hearts must not close toward those who practice and promote

an ideology which is filled with bitterness and resentment.

As we study and seek to understand Communism and Communists, our real concern and desire — seeing from God's viewpoint — will finally allow us to overcome personal feelings of indifference or disgust. Knowing the crimes of Communism, we must arrive at a point where we can ask sincerely, "Father, forgive them, they know not."

Ultimately, we may expend a great deal of effort in knowing our "enemy" and exposing Communism, as many people have before us. The only hope for the world, however, lies in our ability to become our brother's keeper (or true brother) and take responsibility to love and serve the world.

More revolutionary than Marx's cry calling the workers of the world to unite, Unificationism calls all people to join in one family under God, beyond class, age, sex, race, nationality, and faith. Unificationism is offered as a post-Communism world-view that draws on both democratic and Judeo-Christian values, fusing them powerfully into an alternative way of life in tune with God's will and true human desire.

In truth, it takes real courage and faith to look directly at the face of evil manifested in worldwide Communism. For to see the problem fully one must then take responsibility to help solve it. Christ has warned us to be "wise as serpents" while our hearts are as "gentle as doves." For the ideological battle ahead, Unificationism offers the weapons of truth and love in combating unrighteousness.

## Response to our questionnaire

Last year we ran a questionnaire to find out what people thought about the Unification News. These are some of the responses.

It is very inspirational ... keep the good work up.

— Mr. WDR, Richmond, VA.

... you have as much right to exist as any other church. The others are jealous.

— Rev. ESL, Richmond, VA.

The articles that I read are very good ... I think it is wonderful the way it is. I enjoy being around church members very much simply because they are good people.

— Mrs. GMM, Las Vegas, NV.

I came across your paper in my school library and enjoyed the wide variety of well-written articles. Kerry Pobanz's essay on relationships was particularly intriguing. I would like to ask you to put my name on the subscription list as I am interested in learning more about the Unification Church.

— Miss ME, Case Western Reserve.

brought me ... closeness with the members of the church.

— Mrs. RS, Wilmington, DE.

... a teacher of religion in college and a friend of several members ... reinforced my already basically positive views. Very useful.

— Mrs. MLR, Louisburg, NC.

... have known your group since it first started here. You do great work ... very good [paper]. I like to see the pictures of the young people I have known. I am a minister ... to join the world in understanding and love.

— Rev. DS, Seattle, WA.

Helped to counteract negative media views and to make me more positive and understanding ... more attention to parents and their activities.

— Mrs. MS, Las Vegas, NV.

It's a fine paper! I'm so glad to receive it. Wish I could think of helpful suggestions. Keep up the good work!

— Mr. JJ, Sunnyvale, CA.

... by giving me a fuller picture of the beliefs and activities ... the pictures are very effective in this way.

— Mr. AF, Scotland.

I am impressed that the church can talk about criticism.

— Mr. NL, New York.

We have always thought that the parents were entitled to a national publication — this seems to be it ... We have always pursued theology for many years ... [the articles] are superior to anything else to read anywhere ... we are just grateful.

— Mr & Mrs. RE, Eugene, OR.

Read my first issue of UNEWS — excellent writing. Thanks, good for the mind.

— Mrs. HS, Oregon City, OR.

The paper keeps us up to date with new activities and deepens our understanding of the movement and our son's involvement in it.

— Mr. & Mrs. JMC, Australia.

My son joined in 1981. Since receiving the paper my concern is gone. Through UNEWS he and I are now one again. Thank God! Excellent paper.

— Mrs. LR, Ontario.

## a letter

**D**ear Editor,  
Many people have only met us "Moonies" when we come to their house or business fundraising. To my mind, a lot of the false notions circulating about our movement stem from not understanding why we do this. Yet I have seen nothing in the UNEWS about the purpose and value of fundraising.

I think you should clearly explain in your paper facts — where the money goes, does the church pay taxes, does Reverend Moon get all the money — all the questions that people have.

I fundraised for the church for many years before joining IOWC, and to me it is a distinct and wonderful spiritual training. My faith has been strengthened and made whole by being in many difficult and challenging situations.

Naturally the financial realities are also important — and I enjoy reading the UNEWS to find out all the many projects that are underway. And I am proud that I have been one of those to make all those projects possible.

Peter Hayes  
IOWC

Dear Peter. Good idea. We are planning a feature on "Fundraising" later this year — see the ad on this page — which will deal with some of the points you raise.  
ED.

## WANTED

### Fundraising Testimonies For a Unification News feature on Fundraising later this year

Not many people understand what is behind our fundraising. This is your chance to tell it as you experienced it.

A useful guideline in writing testimony for this paper is to write it as if you were writing to your own family.

So write us your story — typed (if possible) and double-spaced — and mail it to reach us by March 31st.

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



# THE DIVINE PRINCIPLE

## Book One • Part Nine

In order to survive physically, each of us needs physical nourishment. In a similar manner, Divine Principle teaches that our spiritual selves need spiritual nourishment. Such nourishment consists of two components — the “Life Elements” that come from God, which include love and truth, and the “Vitality Elements” which have their origin in the physical body. These Vitality Elements flow from the body to the spirit as the individual lives in accordance with God’s Word and acts according to the principles of service and love. As the spirit receives Vitality Elements from the body and Life Elements from God, it becomes vibrant and beautiful. Reciprocally, our spirit selves project spirit elements to our physical bodies. A spirit filled with a divine ideal, hope and love imparts health and power to the physical self. For this reason, people filled with spiritual life often need less sleep and food, and generally have more enthusiasm about life.

The character of one’s spirit self is thus dependent on the quality of his physical actions. If a person, for example, has wronged another, or stolen property or exploited someone weaker, he will inevitably be called to rectify such matters during the course of his spiritual growth. If one fails to right his wrongs while he is on earth, he will enter the spirit world in a damaged state. Jesus’ encouragement to us to straighten out our difficulties with our fellow man before we offer our gifts at the altar (Mt 5:21) is thus not to be ignored.

But, if one neglects to do this, he will be sent to “hell”? The Principle stresses that after physical death we continue life in the spirit world at whatever level we have attained during our lifetime. No one is “sent” to heaven or hell; rather one enters the spirit world at the level of spiritual growth he has attained on earth. We are the ones who determine our destiny.

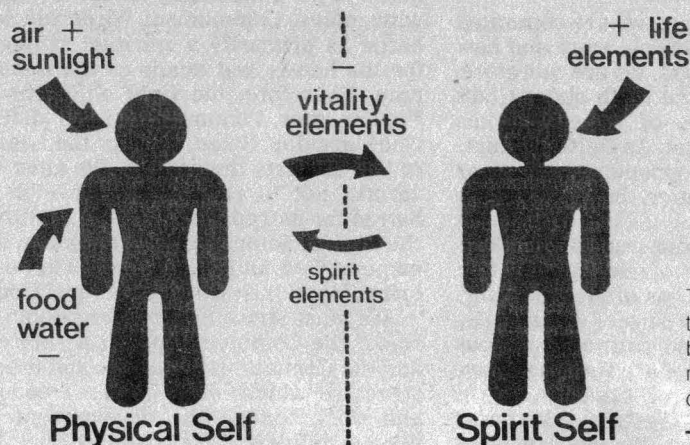
The difference between heaven and hell has been suggested by one Emmanuel Swedenborg, a remarkable 17th century Swedish scholar and scientist who in his later years had an extended series of experiences in and with the spirit world. For this spiritual giant the distinction is clear cut:

*The attitude that causes a drift toward heaven is in the feeling that there is a higher power . . . (and in the striving) to relate to it. This same spirit of humility and respect for the greatness of creation goes with an effort to be with others and to be of some use. By this a person faces toward heaven . . . The opposite attitude is to put down creation and elevate the self. The one bound for hell serves himself*

## 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.



first, last and foremost. By this he is cut off from the opening-out possibilities of heaven and becomes enclosed in concerns for himself over and above others.

Since our spirit selves grow in conjunction with our physical bodies, our experience of love, beauty, and joy on earth conditions our ability to experience them in the spirit world. Life in the spirit world is initially determined by whatever degree of love we have experienced on earth. Since, as we have seen, love is to be experienced most profoundly in the family, Divine Principle affirms it is through our families that we are meant to enter the Kingdom of Heaven, both on earth and in the spirit world.

Professor Charles Whitehead, twentieth century philosopher and theologian, is reported to have once complained that too many Christians think of God in terms of an absolute, autocratic, Roman emperor. Perhaps so. In any event, a special aspect of the Divine Principle revelation is its understanding of the heart of God. For Divine Principle, God’s heart is tender, sensitive — and grieving over a lost relationship of love.

Divine Principle underscores the fact that the almighty God is not only the source of energy, the origin and preserver of life, but also the Father of Heart. Man was to be one with his Creator, forming intimate relationships of father and child, friend and friend, lover and beloved, bridegroom and bride. However, as man’s relations with his fellow man have been ridden with conflict, so

have his relations with his Creator been badly crippled. Although He is a God of love, the Almighty God cannot express His heart of love as He wishes; He is limited by the capacity of human beings to receive and respond to it.

While for much of the Old Testament God is portrayed as a strict judge or powerful monarch, there are nevertheless flashes of a God of tender heart and supreme sensitivity. The story of the prophet Hosea, a man whose wife was faithless to him is a case in point. Hosea’s knowledge of his wife’s infidelity, coupled with his continuing love for her, was a heart-breaking experience for the prophet. What then must be the experience of God, Hosea asked, whose love for us is so much deeper and more sensitive? In the most profound and revealing of man’s relationships, Hosea found a metaphor for the relationship between a faithful God and a faithless nation. For the prophet, his own experience became a living parable of the suffering heart of God.

The truth then is that God has been hurt more than man. God feels crushed by the historic betrayal of His loved ones — as any lover would be. The injured heart of God, the suffering of the Heavenly Father, is beyond measurement and human comprehension.

It has been said that it is not so much we who seek God as it is God who seeks us. While humankind has walked a tortured and searching path through history, Divine Principle suggests that the same is true of God. The Lord’s call to Adam, “Where are you?” (Gen 3:9)

expresses an inquiry directed to all humanity. Ever since man’s fall, God has been seeking His lost family with a grieving heart. Reflecting the difficulties of this search, Isaiah writes:

*Hear, O heavens, and give ear, O earth; for the Lord has spoken: “Sons have I reared and brought up, but they have rebelled against me. The ox knows its owners, and the ass its master’s crib; but Israel does not know, my people does not understand.” (Is. 1:2)*

And Hosea describes a similar situation:

*The more I called them, the more they went from me; they kept sacrificing to the Baals, and burning incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. (Hos 11:2)*

On the other hand, alienated from God, humanity has also walked a tortuous path. Separated from the love of God, humankind has hungered and thirsted in spirit. The Psalmist writes:

*As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, the living God. When shall I come and behold the face of God. My tears have been my food day and night. (Ps 42:1)*

*I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God. (Ps 69:3)*

For Divine Principle, man’s separation from the love and wisdom of God has prevented the human family from functioning at its optimum level. At its worst humanity’s alienation from its Creator has brought spiritual death to man and has caused the sorrow and tragedy within man and the world.

Since the time of man’s fall, many religions have developed in human society; to seek God through Jesus, or for that matter, through any historical religious path, is man’s attempt to restore the original relationship of love with God. If man had not fallen, he would now be living in the bosom of God’s love, walking with Him, creating with Him.

For Divine Principle, then, the central goal of the person who would be a mature son or daughter of God is the alleviating of the divine sorrow and the comforting of God’s heart. This can be done as we realize God’s hopes for us, step by step fulfilling the three Blessings and doing our part toward realizing the Kingdom of God on earth. God has been longing for His children and they, like orphans, long for Him. Only when the meeting between this eager Father and these suffering children is sealed can restoration begin. The Lord is looking with great longing to the time of reunion, the day He and man can at last become one, as was the original intention. Then the great suffering of God, man and the universe will come to an end.

By Dr. Timothy A. Mitchell

What a marvelous gift faith is, I thought, while strolling leisurely through a makeshift passageway adjacent to and beneath one of Manhattan’s ubiquitous high-rises. First of all, it takes faith to attempt such a high-rise endeavor on a multilingual island after the towering failure of Babel. And it takes even greater faith for one (as myself) who knows next to nothing about the intricacies of construction to meander casually under such a passageway without fearing that, if not the sky, then surely the next thing to it might come tumbling down.

But such is the faith of modern man, even as he faithfully disdains the thought and becomes quite vocal — if not thoughtful — about it.

Faith, simply put, is believing in something on the testimony and authority of another, whether it is religious faith, historical faith, scientific faith or faith in

## It takes Faith to believe in science or religion

the theory of evolution. For example, I believe in God because I have faith in God, who told me He is, and because it can be verified. I believe that certain events in the past, which I cannot verify, happened, precisely because I have faith in the historians who tell me so. I believe that atoms exist and can be subdivided, although I can verify neither, because I have faith in the scientists who say it’s so. And I would believe in evolution (which I don’t) because I would have faith (which I don’t) in the presence of the missing links, whose existence has not been verified.

In all, as Clare Booth Luce said to her trendy friends of years gone by, most of what we believe is through faith, and most of it is considered sophisticated except the most sophisticated belief of all: belief in the Author of sophistication. And herein lies a paradox: Faith in God

is backed by reason, whereas faith in atheism is not.

The men of faith who believe in history, science and evolution all hold one thing in common with the men of faith who believe in God, namely, that the world exists — it is no longer sophisticated to argue otherwise, else there would be no high-rises. Now if the world exists there must be an explanation. And to fathom that explanation is quite

sophisticated indeed.

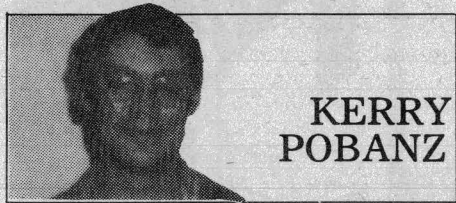
There are only three possible explanations: Either the world always existed or it hasn’t. Now if it has that is the first possibility. If it hasn’t, there are two other possibilities: Either it caused itself, or it was caused by another.

Those who have faith in history know there are causes and effects and that no thing causes itself. This is a contradiction in terms, which posits existence





# Of True Love and Valentine's Day



**KERRY  
POBANZ**

**I**t will soon be Valentine's Day, that celebration named after St. Valentine, a Christian martyr who is recognized as the patron saint of lovers. Valentine's Day has come to symbolize the whole tradition of romantic love, most often between boyfriends and girlfriends. I'll never forget the Valentine's Day in the sixth grade when I made a pink cloth heart, stuffed it with bits of old clothes, sprinkled it with perfume, sewed it up, and then anonymously delivered it to my childhood sweetheart's home.

Such is the expression of "true love" on Valentine's Day. Upon a fervent impulse and a passionate hope, a lover tries to capture the heart of his (or her) beloved. As fondly as we may remember such moments, we are nevertheless compelled to recognize that the tradition of romantic love in America, for instance, has apparently succeeded to the extent of producing a fifty percent divorce rate. We are led to wonder why, in reality, many different kinds of love relationships in present day society do not turn out to be fulfilling.

In order to gain some understanding of this crucial problem, Unificationism begins by proposing that the model for human relationships is the same as the model of relationships within a single person. Consider that there are two such basic relationships within a person. The relationship between two adjacent cells in the body is a relationship between equals, and can be thereby understood as "horizontal" relationship. Interestingly, however, we also recognize that the horizontal relationship between two cells can only be harmonized if they are both individually connected to the brain. Such a connection to the brain is a "vertical" relationship.

## Two dimensions

In this way, Unificationism recognizes that a human relationship is only complete when it is understood in terms of both horizontal and vertical dimensions. In other words, a relationship only results in the experience of fulfilling love (true love) when it possesses both dimensions.

The horizontal dimension of relationship between two people is simply their visible interaction. However, the vertical dimension of their relationship is a "spiritual" dimension, in which both persons act in accordance with their "vertical" connection to a kind of universal "brain"

in God. The horizontal aspect is quantitative and visible, while the vertical aspect is qualitative and invisible.

The point here is that many people tend to doubt the existence of such a vertical dimension of human relationship, because it is invisible, subtle and elusive. Such people take the attitude: "I'll believe it when I see it." Unificationism suggests, however, that the predominant reason for high divorce rates and the general breakdown of love relationships is exactly that many people have not been willing to acknowledge a possible vertical dimension to social reality.

## Attitude and action

The horizontal aspect of love has to do with the visible, straightforward interaction between people, but the vertical aspect of love has to do with possessing a certain quality of attitude in which both persons respect each other's individuality as sacred, and given by God. With this attitude it is possible to consider it a special honor to be able to relate to one another and a great joy to be able to serve one another. This is to suggest that such a qualitative attitude is the natural consequence of man's vertical connection to God.

From the viewpoint of the Unification principle, the full expression of man's vast potential for love was to be realized in the structure of the family. Before a man and a woman would enter into marriage on the horizontal plane, each individually would already have completed some process of spiritual growth, to connect vertically to God. This process would include becoming aware of genuinely universal aspects, i.e., discovering substantially that everything possess an infinite potential for love and creativity. Thus, by being first vertically connected to God, and then horizontally to one another, husband and wife could give birth to children who could inherit the quality of God's love through their parents' love.

Such a God-centered family would represent the ideal of true love. Within the family, there would be 12 fundamental kinds of love relationships, taking into account that the love a father would have for his son would be different from the love a son would have for his father, or similarly, the love the God would have for the wife would be different than the love she would have for God. In such a family, all members could feel a wonderful and complete sense of belonging to one another, because they realized that they first belonged completely to God. They would be free to completely love one another, because they first completely loved God.

## Greater love

There is far more wisdom in such an understanding than first meets the eye.

before existence. Thus, they know that either the world always existed or was caused by something other than itself.

Those who have faith in science know that the world is composed of matter and for that reason could not have always existed. The Second Law of Thermodynamics dictates to them that all matter tends toward dissolution. Thus, if matter has always existed, it would have already dissolved.

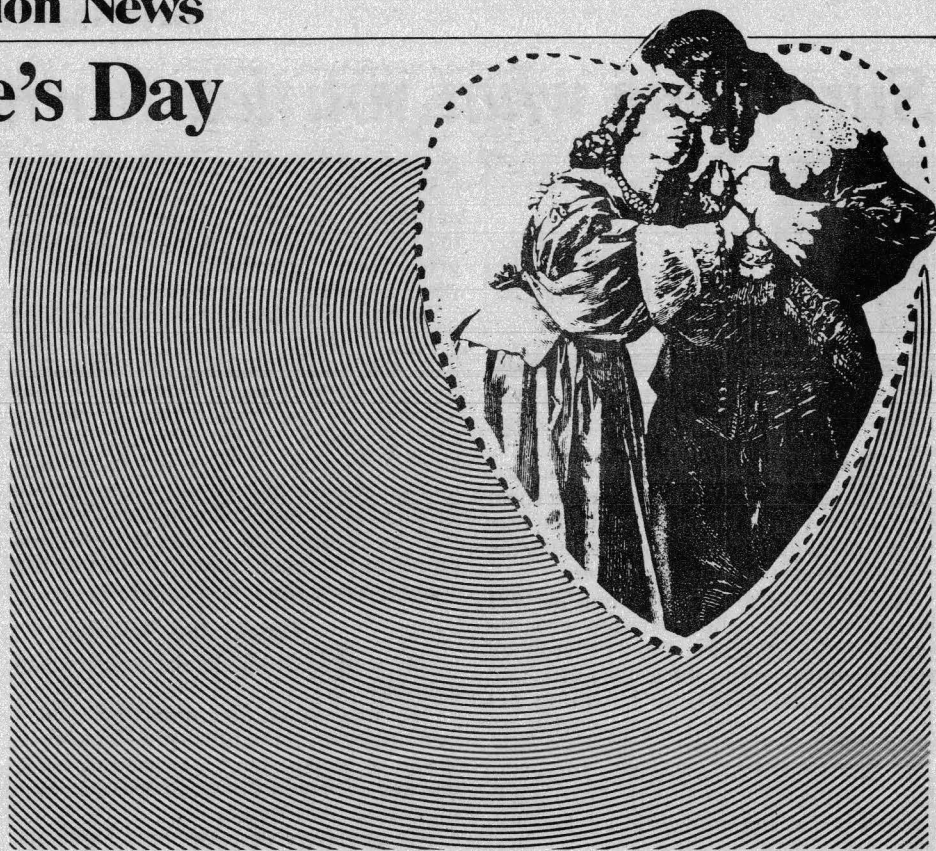
## The spiritual source

Those who have faith in evolution know they cannot explain — within their limited scope of observation — the origin of matter. Matter, for them, is a given with no questions asked as to who the giver might be, as they go about trying to explain the origin of the species. But since matter could not have always existed or could not have caused its own existence, it must have gotten that existence from another source — a source not subject to dissolution, i.e., a spiritual source.

And the evolutionists realize this. When they stop looking at little things to consider larger things, it becomes evident to them that their given was given. They refer to this phenomenon as the Big Bang or some such appellation. But it is God about whom they are talking, the same God the ancients heard thundering in the skies and in whom men of faith believe.

In conclusion, then, the faith of the men who believe in God can be verified, for theirs is the only explanation of the world (a given) possible. And since it is sophisticated to believe that which can be verified, it is sophisticated — more sophisticated than fearlessly walking under a makeshift passageway in Manhattan — to believe (even faithfully) in the existence of God.

*This was first published in the Commentary section of the New York Tribune. Dr. Timothy A. Mitchell teaches theology at St. Francis College and is editor of Pro Ecclesia.*



For instance, in this kind of a family, when a husband looked at his wife, he could feel that, as a woman, she represented fully one half of the human race — that she represented all women — and in loving and honoring her, he could love and honor all women through her. The same would be true of her perception of him, and the union of them in marriage would therefore constitute a cosmic wholeness as great as God Himself. In addition, from a vertical viewpoint, when she loved him, it would be simultaneously as a husband, a father, a brother and a son. Likewise, his love for her could be an ecstatic consciousness of loving her simultaneously as a wife, a mother, a sister and a daughter. Thus, the whole

process of mutual loving between husband and wife would become consciously, profoundly poly-dimensional, with this fully-rounded quality of God's love then being transmitted to the children.

In conclusion, Unificationism proposes that the vertical dimension of God's love is by no means a figment of anyone's imagination. Even if it is not possible to adequately explain such a dimension in intellectual terms, it should never be denied. The deeper one is led into love, the more transcendent it becomes, and the more it becomes the source of purpose and meaning in man's life. How important it is to understand the real heart behind Valentine's Day!

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## Surprising what you learn when exploring



MARK  
PALMER

**M**arie opened the door and looked at me with suspicion.

"Hello. I saw an ad in a shop window about a room for rent," I said quickly, noticing how much makeup she wore and wondering why she dressed so provocatively.

It was a warm June evening in 1981 when I arrived on her doorstep with my blue bulging backpack. I had hitch-hiked from Swindon, some 300 miles south, and was surprised how easy it was to get rides. I don't remember exactly what led me to choose Durham, a historic town near the Scottish border, but I knew it had a university and cathedral and I sensed it was big enough to explore but small enough to discover.

Marie invited me in and I explained as much as possible about my reasons for being there. I told her about my fiancée who lived in America, and that I wanted to do some kind of volunteer work, and that I was usually noisy but wanted time to be quiet.

### My room

We talked until our yawns told us it was late. Marie said she would wait up for Joe, her boyfriend, but I, weary from the day's journey, excused myself and went upstairs. The rented room reminded me of a second-class couchette on British

Mark Palmer is a staff writer with the New York Tribune.

Rail's London to Edinburgh route. It was narrow, with a window at one end, door at the other, and a small chest of drawers in between. The walls were white and the grey spotty carpet obviously used to be white before the days of lodgers.

I woke early the next morning, tiptoed down the stairs to the sitting room and into the kitchen. The sun streamed through the oval back door window that led out to the yard where a rickety wooden shack kept dry the neatly stacked bundles of kindling. In the distance, I saw the hills rolling for miles like green sand dunes, and a massive arched railway bridge that suddenly became a tunnel as the tracks disappeared into the side of one of the larger mounds.

### I meet Joe

Joe walked in just as the water began to bubble.

He was short and muscular, and I remember thinking him ugly. His greasy, thinning blonde hair framed his pock-marked face and his teeth looked like a miniature Stonehenge.

We made coffee together. I found the sugar and Joe produced a bottle of milk from a cupboard next to the new microwave oven, which was Marie's pride and joy.

As we sipped our coffee, Joe rolled his first cigarette of the day. He lit it, inhaled deeply, and blew the smoke out through his pudgy nostrils. The smoke curled like a spring as it rose through the air in the shaft of sunlight that warmed the room, filling it with summer.

"So you're a Moonie," he said. "Marie told me all about it."

I chuckled but it sounded more like a grunt. Normally, I disliked being described as a "Moonie." It always seemed derogatory and it rhymed too easily with loony, goofy and loopy.

"I met a Moonie once. Hell of a sweet girl," he said, and I felt rather relieved.

Joe said he was an atheist. He told me that believing in God was a sure sign of insecurity or arrogance, or both, and that Jesus would be appalled at the way Christianity had turned out. Marie believed in God, he said, because she was sentimental and lived in constant fear of her own shortcomings; he said she had grown more fervent recently because "her fella took off." Joe said he was a psychologist.

After breakfast, I walked the streets of Durham and it felt wonderful to know no one. I was intrigued by the river that horseshoed around the cathedral and the bridges that led into the center of town, each decked with antique street lamps and wooden boxes of flowers. The cobbled streets were lined with book shops, eateries, health food cafes, clothes stores and dozens of pubs with juke boxes that still played Elvis Presley's "Return to Sender."

I stopped at the bulletin board and read the notices, skimmed the local papers, toured the churches, visited the information office and called local civic organizations and charities to ask if they needed help. They all did, but I ended up at Durham's Hospital for the Severely Handicapped.

The hospital's director of volunteer services greeted me in his office and we walked to the day care unit. Looking around, I had second thoughts about why I was there. But I argued that for many years I had dealt with the present by pursuing an ideal in the future and that it was about time I wrestled at close quarters with the problems of the moment. I thought about Jesus's saying: "In as much as you have done it to one of the least of these my brothers you have done it unto me."

I was introduced to a small man called Tommy, the director of the Day Care Unit. He looked so frail that I thought a puff of wind would send him sprawling. His withered flesh hung like curtains from his cheek bones and his tiny mouth looked even smaller beneath his long nose that veered to the left. I imagined he was in his late 40's, although he looked older.

Tommy believed our purpose was to enter into the life of each handicapped person. We should try to draw out their potential. Make friends, be patient and treat them with respect.

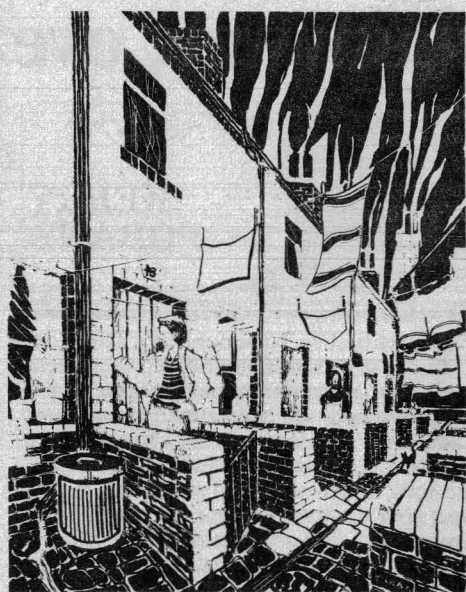
I was introduced to the rest of the staff during the morning tea break. There was buxom Sandra, a proud grandmother. Jean, who was seventeen but wished to be older, and two other women whose names I forget but whose kindness I will remember.

I was introduced to Bobby, a 16-year-old with a mental age of four. He was plump, could not speak or walk, and found it difficult to move his arms with any semblance of coordination. When trying to communicate, he would twist his neck to the side and touch his shoulder with his chin. But most of the time he sat in a world of his own, staring blankly at his fingers that sat limply on his lap.

I was embarrassed the first time Bobby kissed me. It happened when I least expected it. We were putting green bricks into a green truck and blue bricks into a blue box and Bobby was getting the knack of it, which thrilled Tommy because Bobby had never responded to colors before. As he put the final plastic brick in its right compartment, a smile stretched across his round face. He leaned toward me and throwing his arms around my neck he pressed his wet lips against my cheek.

"They are just like you and me, but they express it more," Tommy said later.

"But don't you find it depressing?" I asked. "I mean, seeing so many lives that can't really be lived. Helping but know-



Martin Hardy

ing you can never change anything."

"I couldn't do it if I didn't know for sure that there's a life beyond this one," said Tommy. "They may seem to have abnormalities but in the future they will be more whole than many of us."

Tommy had worked for 20 years in an accounting office. It had taken him the first 10 to realize he didn't like it and the last 10 to decide to leave. Although his health was poor, he applied to the hospital as a nurse's assistant. He was hired, trained, and within two years he was the most respected member of the staff. The hospital residents loved him because he loved them.

I remember one particular morning shortly before lunch when the room was in chaos. Chairs were turned upside down, the noise was deafening, some of the youngsters with Down's syndrome were tearing through the room and even the usually solemn Bobby was waving his hands in the air with excitement. Tommy stood on a chair and bellowed: "Shut up everyone! What a racket! Anyone would think we were in a madhouse."

### A glimmering of love

There was a girl called Barbara who, apart from her vacant, wandering eyes, looked quite normal. But she could not speak and one never knew if she heard what was being said. Tommy had a policy of never talking about any of the handicapped in front of them because, he said, "you never know if they can understand." One afternoon, I was sitting with Barbara trying to paint a banner which was to be used as part of the hospital's celebration of the upcoming "Royal Wedding." Rather than just watching the event on television, we were going to hold our own version and Barbara was to be Lady Di.

"Are you looking forward to the wedding?" I asked Barbara, but she didn't move a muscle.

"Barbara, how do you feel about being the princess for a day?"

Then she turned and looked straight at me. I felt her eyes probing a part of me that no one had seen. Without blinking, I stared back. We remained like that for what seemed like minutes but must have been seconds. Who are you I thought and how much do you really understand? I peered deeper and discovered a soul hidden in a contorted mind. I saw her as a person responding to me with an abundance of love. I saw strength and creativity waiting patiently for release. Behind those green watery eyes, there was a person that looked not for sympathy but for a way to console. As she continued to stare I felt God's grace rushing toward me, cleansing, refreshing, renewing, uplifting, like the sparkling surf in a dull, muddy backwater. I wanted to say something but couldn't. I only knew that the Great Companion was near and that he would never weary of mankind, or regard a single soul as too unimportant, or too unworthy, to be his friend.

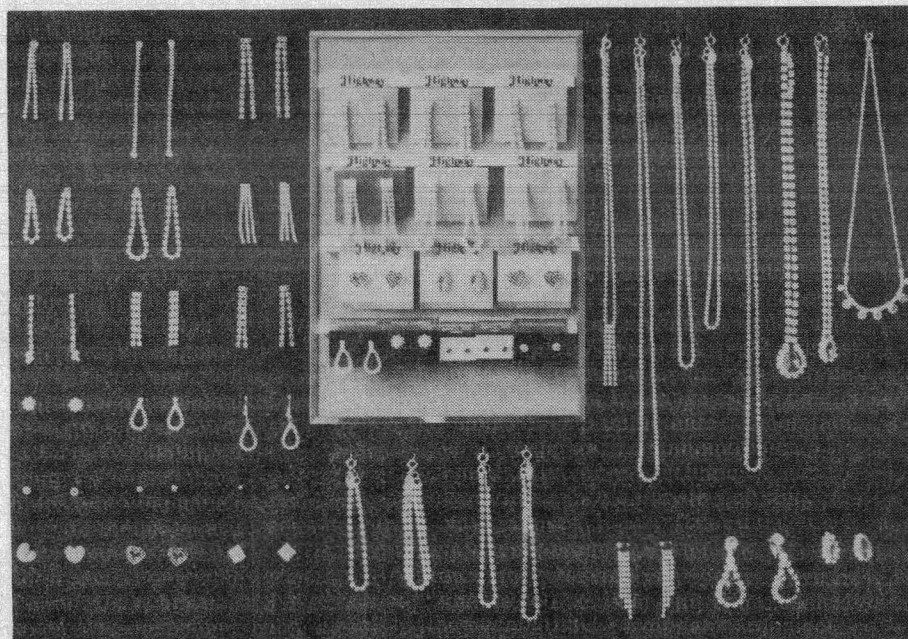
Maria turned away, picked up the paintbrush and began sloshing the red ink over the sheets of white paper that became our banner.

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**JOHN  
BIERMANS**

In speaking with many people about the subject of faithbreaking or deprogramming, one of the most common questions I am asked is whether the "brainwashing theory" has any truth to it. What they are referring to is a theory that originated to describe what took place in POW camps during the Korean war. American soldiers were subjected to attempts by the Communists to change their political ideas about communism and capitalism through various deprivations, group discussions and written confessions. This, of course, was done while they were being held as physical captives. As a result, some gave the appearance of having been changed, but only a few seemed genuinely changed in their political views.

In the words of Dr. Lee Coleman, in his article Psychiatry the Faithbreaker, "Out of this experience, however, and the embellishments of cold-war propaganda that sought to gain support for what was an unpopular war, came the idea that the Chinese had developed a method of 'mind control.' This is what scared so many people — the idea that a zombie could be created, one that acted like he was in control of his own thoughts and feelings but whose mind was in fact under someone else's control. It is this zombie that anti-cultists and vocal psychiatrists so vehemently claim the cults are fashioning."

#### Robert Lifton

The person most often identified with this theory of "brainwashing" is Yale psychiatrist Robert J. Lifton. During the 1950's, Lifton had attempted to study the propaganda techniques used by the communists and he subsequently created the concept of "brainwashing." In more recent years, Lifton has analogized the experience of the American POWs to the new religious groups. Amazingly, Dr. Lifton has done this without having carried out research on these religions. Nevertheless, Lifton and advocates of his position claim that "messianic" leaders have developed various types of thought reform which do not require physical captivity or coercion.

As the theory goes, there is a minimization of external influences, the development of special language and especially, the manipulation of the recruit's sense of guilt. According to Lifton, inner doubts about even the most bizarre cult doctrine and practice are then attributed to one's own evil, or the influence of the devil, as represented by society outside. Control over individual

John Biermans is a member of the HSA Legal Staff.

## PHILIPPINES

### from back page

member who had already graduated was told by school officials not to return to campus.

Behind this persecution was a Catholic priest who had organized public persecution against the Unification Church two years ago in a different city. This is now the third school in the nation that has closed its doors to us. Nevertheless, the brothers and sisters in the Tagbilaran centers seem to be unaffected and are cheerfully continuing their mission.

Perhaps the most significant event of the summer was a one-day introductory seminar on the Principle held in Manila on August 28, organized by a professor. Seventy-two professors, attorneys, accountants, journalists, and other professionals attended.

guilt is perpetuated by a variety of small and large group meetings, stressing criticism, self-criticism continuous confession — and, at times, public humiliation of those who appear to deviate.

In the words of Dr. Herbert Richardson of the University of Toronto, in an article entitled 'New Religions and Mental Health', "the claim is being made, by Lifton and others, that they have discovered a new form of mental illness. For example, Dr. John Clark — an associate of Professor Lifton in the brainwashing controversy — claims that ordinary methods of psychiatric diagnosis cannot

the psychiatrist disagreed!"

I must emphasize that the essence of this attack on the new religions by the mental health profession is that it is an attack on religion itself. As Dr. Richardson explains, the belief of these so-called cult experts is that "the very act of religious faith and adherence is itself an involuntary and coerced act. A free person, so their argument goes, would never consent to, or adhere to, a religion."

Thus, it is not the religious behavior but the act of converting to or joining the religion itself that is the prima facie evidence of loss of free choice. These

## Debunking the Faithbreakers

adequately diagnose the condition of 'brainwashing'. The mental illness of being brainwashed is so subtle, claims Clark, that it can elude an ordinary diagnosis. Hence, says Clark, a brainwashed person may appear, to the ordinary psychiatrist, as perfectly normal and healthy. This only shows, Clark argues, the depth and dangerousness of the condition — for the brainwashed person can actually fool an ordinary psychiatrist into thinking he is normal."

If you happen to be a believer in this theory of "brainwashing," what I have described so far may sound reasonable but, if one researches further and thinks clearly about the implications of such a theory, it becomes apparent how outrageous and dangerous it is. In actual fact, research by other psychiatrists shows that there is no real clinical evidence that there is any damage to persons from new religions.

One researcher, Dr. Saul Levine who worked in conjunction with a Government of Ontario Study, found that members of new religious groups, like members of traditional religious groups, appear generally normal. In his view, there are some who have symptoms of psychological illness, but his studies show that this condition frequently antedates membership in their religious group.

However, as Dr. Richardson points out, the problem that has been uncovered is not that members of new religious groups behave in unhealthy ways, rather the problem lies with psychiatrists such as Lifton, Clark, Margaret Singer and Susan Shulman who actually "believe that persons who exhibited no empirical symptoms of any mental dysfunction were still mentally coerced and not voluntarily doing what they freely chose to do."

This is rather incredible, but to go even further, these psychiatrists believe that these religious people are "brainwashed" and "self-deceived." Their view is that these believers did not know they were acting involuntarily — despite the fact that there was no behavioral abnormality to corroborate that claim. In short, the Lifton, Clark and Singer school of thought is that the "only symptom of their sickness was that they belonged to a religious group with which

Gary Fleischman traveled to Malaysia on July 26 to help Mr. and Mrs. Kagawa conduct a seven-day seminar, the first one held in Malaysia. The workshop site was a high mountain resort, in a cool and refreshing climate. Thirty-two Malaysians attended. Felice Hart, visiting from Thailand, gave an inspiring testimony.

A regional IOWC team was formed following the 40-day workshop held for members of the Southeast Asian region. The team members include six Filipinos, 2 Malaysians, 2 Singaporeans, and 2 Thais. Foo Yong Koon, a Malaysian member, was chosen as team leader.

They visited six centers in the Philippines, spending one week in each center, focusing on witnessing, street preaching and teaching. Two-day workshops were held each weekend. In one Manila center, they brought an average of 50 guests each day to the center.

Reprinted from Today's World

of Reverend Moon by the IRS as highly symbolic of religion under siege.

We live in an increasingly secular society and religion is the primary target. Naturally, it is always easier to attack the smaller minority groups — and the easiest way is to label them using medical terminology, prescribing psychological therapy. This is what was done by the Nazis in Germany and it is being done by the Soviet Union to its dissidents today.

Dr. Lee Coleman puts it this way: "Because the religions under attack are generally unpopular, it has been easy for many to overlook the fact that such tactics once unleashed on some, may eventually be unleashed on us all. Under the cover of psychiatric expertise and benevolence, indeed, there is no one who would escape the possibility of mental evaluation — evaluation to determine if his choices were made with a free mind or a manipulated one."

Thus, the answer to the question about the validity of Lifton's theory of brainwashing becomes self-evident — it is all "myth!"

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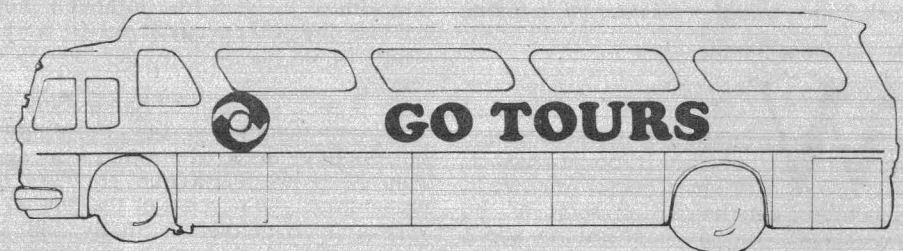
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## Goo Goo Goo

It's Baby Time for many families in the church. To share your delight with others, send a photo of the three of you — no babies by themselves please — 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 • 1. Walter and Brigitte Leitner with daughter Swana, born 9/24/80 and son, Sny (Snee) Michael, 3/13/82 in Geneva, Switzerland • 2. Ugo and Doreen Di Novo and son, Wildor Canugo, 11/19/83 • 3. Claude and Anne-Marie Guichard with daughter, Nathalie-Anne, born 6/27/83 • 4. Richard and Marjorie Buessing with daughter, Marrie Grace, born 6/28/83 • 5. Andrew and Lydia Compton and son, Alexander Ross, born 8/18/83.



## To give birth at 35

Many couples in the church are older, and are just beginning a family in their 30's. We thought this article from the New York Times would be of interest to them.

By Barbara Gamarekian

Washington — A paper on older mothers, presented at the national conference of the National Association of Social Workers in November, concludes that some of the stereotypes and misconceptions about being parents after the age of 35 are unfounded.

The study, entitled "No Better Time: The Choice of Parenting After 35," takes a look at what has been identified by one obstetrician as constitution "a second normal curve," a comparison with the traditional preponderance of childbirths in the 20's age group.

Although women have always had children throughout their reproductive years, modern birth-control techniques and access to abortion have made the decision of when to have children far more a matter of choice. For the first time in history, the study reports, large numbers of women are "choosing" to have children after the age of 35. In 1981, 53 percent of all births to white women in Washington were to women over the age of 30.

"The study came about as a result of my own experience," said Dr. Iris Kern, who teaches research at the University of the District of Columbia here. "I had my first child at the age of 27 and in a second marriage had another child at the age of 42. I was fully aware that the experience of parenting 15 years later was a vastly different experience than it had been in my 20's. And I wondered whether my experience was true for other people but could find no research that had been done in the area."

"The data for this study was collected starting in September 1981," said Dr.

Kern, "and the overwhelming single finding was that for the vast majority the experience was more positive than they had dared to imagine. The women interviewed pointed to multiple advantages. Those who had children for the first time said they felt they were in far better economic and psychological shape — their careers were established, they felt they were more mature, more patient. And almost all said that although they had less physical energy at age 40, it was compensated for by more psychological energy."

Dr. Kern's study of 83 babies born to 75 older mothers in the Washington metropolitan area who ranged in age from 38 to 49 found that contrary to expectations, 80 percent of the mothers were able to deliver vaginally and 58 percent delivered without any kind of medication.

***the stereotypes and misconceptions about being parents after the age of 35 are unfounded.***

"We did find a prejudice on the part of some physicians against older mothers," said Dr. Kern, "but older mothers are more familiar with their bodies, they aren't intimidated and won't always listen to a physician who automatically suggest Caesarean section."

"Women are in better shape at 35 today than their mothers, they get more exercise, they are into aerobic dancing, they are eating better," observed Dr. Cecil Jacobson, a Washington-area geneticist.

While risks such as decreased fertility in the mother and increase in Down's syndrome in the child are real, the study concludes, "they do not represent anything like the risk imagined."

Two-thirds of the women in the study believed that access to amniocentesis — a medical procedure by which the presence of serious medical problems in the fetus can be determined — helped them

to make their decision. One-third of the women elected not to use amniocentesis.

One-third of the women interviewed were first-time mothers, roughly another third were women who had a history of problems with fertility and who had accepted the fact that they were not going to be parents. And the remaining third were in second marriages and raising second families.

Seventeen percent of those interviewed had Ph.D.s, 9 percent had master's degrees and 5 percent were lawyers. Sixty-four of those interviewed were white, 13 black and 5 of "mixed" racial background.

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**T**his month I address a subject of great concern to me, and one of great concern to all parents. It has been much on my mind and in my heart, and I feel that I must try to deal with it. This is the matter of home visits by church members.

From time to time I receive letters from parents stating that they have not seen their sons or daughters for a long time; in some cases as much as three or four years. One parent wrote, "We are happy with our son's life in the church, and feel that he has benefited from it. However, he has not been home for almost three years, and we would just like to see him and hug him." Another said, "Why cannot each member spend a week a year with his parents? Can the church not establish such a policy?"

It is difficult for me to respond satisfactorily to such parents. In the first place, I am not in a position to establish any policy or direct any individual in the church. However, I am conscience of the need expressed by parents, and also the

## Taking care of parents

need of church members to shoulder their responsibilities. One thing I can say — each situation is different, and at this time can only be addressed on an individual basis. Many times I have heard Church leaders say, "We are a young church and policies have not yet been established on many things."

I certainly feel that three years is a long time for a family to wait to see a son or a daughter. However, I do know that in cases of which I have had any knowledge, the basic reason has been the feeling of the member himself that his responsibilities preclude his taking time away. They say, "Yes, I really want to see my parents, and I know how they feel, but at this time I do not feel I can go. Later I will go;" or similar words. I know one member who spent no time with her parents for six years, then stayed with them for over a month. However, many members do see their parents frequently, perhaps every few months.

The variables are manifold. Some of these include the mission of the member, the geographic location, the leadership involved, the relations between parents and offspring, and most of all the makeup of the individual. Many members express that their families should sacrifice with them at this time, to bear the fruits later. Many also feel that a certain

period is necessary during their first years in the church, for their own spiritual growth and sacrifice, before they can turn to other matters. Also, many parents manage to visit their sons and daughters, but again many cannot.

In some instances I have managed to facilitate a meeting, when it comes to my attention that so much time has elapsed. In those cases it has really been a matter of contacting the member and discussing the situation with him, and having become more aware. In other words, he or she may have been so completely caught up in their life and mission in the Church that the passage of time has not been realized, and when brought to his or her attention will try to arrange to see the parents. This, of course, has only been in a small number of situations.

Patience is a great virtue, we have always learned. And sometimes patience is the only answer — patience and a willingness to try to understand. However, my own feeling is, as I said, that parents who have waited a matter of years should prevail upon their offspring to visit, and should at least contact the Church leadership, who just may be able to facilitate matters.

You can write to Lillian Note-Dilg c/o Unification News, 4 West 43rd Street, New York NY 10036

By John Biermans

**I** couldn't believe my eyes when I looked at the front page of The New York Times ... a positive article about the U.S. intervention in Grenada! Could it be The New York Times had finally realized President Reagan was right all along when he asserted that the American action in Grenada was what the people wanted? This was an incredible turnaround in the liberal media's views on the issue of U.S. military activities. In fact, I had to look at the headline two or three times to be sure I was reading it correctly!

I am sure many of us recall the great outcry among most of the powerful media in this country (except perhaps The Washington Times and the New York Tribune) condemning the entire action as an "invasion" and a violation of international law, a violation of the sovereignty of the nation of Grenada. This was the overwhelming attitude of the media ... but somehow, the American people didn't buy it. The day after President Reagan gave his profound address to the nation, just after the landing, Americans rallied in full support of their president and the liberation of the first nation from the grasp of communism.

However, President Reagan has had to battle a very cynical and often anti-American media. At a recent press conference where he was asked about Grenada, he said he believes that, "beginning with the Korean conflict, and certainly in the Vietnam conflict, there was more criticizing of our own forces and what we were trying to do to the point that it didn't seem that there was much

criticism being leveled on the enemy."

He said he wished the government and the press "could get together on what is of importance to our national security in a situation of that kind, what is endangering our forces, and what is helping them in their mission."

This has certainly been my sentiment in recent years and I think most Americans tend to agree as demonstrated by their reaction to the Grenada "rescue."

In fact, most Americans felt like I did — we were relieved that finally America had become courageous again. For once, we felt pride in this nation and this was the message from this article I read in the New York Times. The headline read: "As Euphoric Grenadians Recover, The Mood Is 'Yankees, Don't Go'."

The article began by quoting the words of the owner of "Mama's Restaurant" who was in complete agreement with President Reagan in calling it a "rescue mission" and not an "invasion":

"We call it a rescue, the rescue of Grenada," said Mama. "The Americans rescue us from death. I am very glad they are here and I hope they never go back."

Despite an intense effort on the part of the media to find ways to criticize the American action during the first few weeks, the response of the Grenadians has overwhelmingly been one of deep gratitude.

As I read about how the American people responded in support of President

## Yankee Don't Go

Reagan's actions, I am constantly reminded of the prophetic words of Reverend Moon immediately following the landing of the American soldiers. He explained that this did not happen by some accident. It took place just a few days after the 66th anniversary of the Bolshevik Revolution and he explained that Grenada is the first nation to be reclaimed from Communism. From now on, Communism will decline and this is just the first step.

When I heard these words, I was inspired because it is quite true that for the past 66 years, whenever a nation has been overtaken by a Marxist dictatorship, it has never been released — democracy and freedom have never returned to any nation which has undergone a Marxist revolution. Now with the events in Grenada, we can begin to feel hope for the future — especially in light of Reverend Moon's prophecy.

There is still a great challenge ahead especially because the media has been unwilling to expose the true face of the Soviets and their satellites throughout the world. However, it is my hope and I am sure it is the hope of all those who believe in freedom, that the landing on Grenada on that historic day in October of 1983 will only be the beginning of the liberation of all enslaved peoples throughout the world.

Naturally, these are my personal views and everyone may not agree with me but ... there's something nice about patriotism.

Founded 1982

## Unification News

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## Psychiatrists and the UC

"A failure to understand religion," says Dr. Durst to 200 mental health specialists

By Richard L. Lewis

Is it possible for a psychiatrist to understand religion? This was one of the key questions that surfaced in a presentation Dr. Durst's made to over 200 health-care professionals.

"For the failure to understand our movement is the failure to understand religious commitment" he said in his speech on Jan. 27 to staff and faculty of the Albert Einstein College of Medicine.

The subject of the meeting was "Young People who Join the Unification Church: Psychological Issues" and it was moderated by Marc Galenter MD, a member of the psychiatric staff.

The other speakers were Jeremiah Gutman of the ACLU who gave a legal perspective; and Alexander Deutsch MD, who presented results of his work with the UC.

"Another misunderstanding of a 'hot religion' Dr. Durst continued, "Is the conversion experience. It is not always the dramatic 'Damascus Road' experience."

He then explained how the encounter

with God often takes place after a long preparation of life experiences — a "gestalt" of what had come before.

This idea was later echoed in Dr. Deutsch's work as he recounted the life history of one of his research subjects.

Dr. Durst supported this viewpoint with a brief testimony of his own life — his Jewish upbringing, his years as a 'radical' professor in the Bay Area and his encounter with the UC.

He ended his 20 min. talk by outlining the differences and implications of a religious world-view and that of orthodox psychiatry — a major topic of discussion at the faculty lunch that the speakers attended at the end of the session.

Jeremiah Gutman, in his talk, humorously reminded the audience that many psychiatrists had helped in "deprogramming" session and that many law suits had been filed which did not come under malpractice insurance — so "be careful!" he admonished.

He pointed out that under the Constitution there were no good or bad reli-



Psychiatrist Marc Galenter introduces the speakers — Dr. Deutsch, Dr. Durst and Jeremiah Gutman — at a meeting of mental health specialists.

gions and that "'cult' is a convenient word for those who do not think carefully."

He pointed out that many mental-health workers were anti-religious, even coining the new disease 'religiosity.' Recalling the headlines 'Moon Says He Talked To Jesus,' Gutman compared the thinking of a Christian, who might think that Reverend Moon had been blessed with a wonderful experience, to a psychiatrist who might think Moon was crazy.

"The right to persuade others to your views is protected, but you cannot force

a person to listen to you," Gutman continued, "which is the key abuse of the deprogrammers."

He then described some recent kidnappings to illustrate his point that the kidnappings were still occurring but were not getting as much media attention.

Dr. Deutsch concluded the session with a technical dissection of a study of four church members in which he described their spiritual experiences and idealistic motivation in an almost poetical, if clinical, fashion.

## UC busy in Phillipines

By Yoshinobu Murotani

One word can describe our activities during this past summer: witnessing! Virtually all the members throughout the country were mobilized to witness, street preach and teach. Results were encouraging, in terms of both quantity and quality. Large numbers of people listened to Principle, including professors, attorneys, accountants, scholars, and top students — the first time we have been able to reach so many professional people. Not only did our pioneer centers have good success, but for the first time the Manila centers were able to witness and teach many guests. In short, activities expanded at a very rapid pace, far beyond our expectations.

A 40-day national witnessing condition was held from July 1 to August 9. Brothers and sisters went out joyfully, and it seemed that Heavenly Father and the spirit world gave them much support. Those centers where the members went out street speaking had the best results. During that time, there were 41 two-day workshops, with 300 guests in attendance; 200 other guests listened to the entire series of Principle lectures. In addition, more than 3,000 lectures were given.

Thirty-eight of our members attended a 21-day national workshop in July. A

striking feature of this training program was the intense feeling of God's presence during the outdoor prayer meetings and street speaking conditions. The four nights of outdoor prayer sessions became for many members the deepest prayer experiences in their Unification Church life. After the final hour of joint prayer, brothers and sisters were jumping around, crying and laughing at the same time, expressing their deep internal joy. Street speaking also became a Pentecostal-type experience, as members overcame their shyness or reluctance and began to feel God's presence and heart as they spoke.

After this seminar, two new centers were opened in Manila and six pairs of pioneers were sent out for 40 days of witnessing. One pair of sisters found members within their first two weeks, and their pioneer efforts have established a new center. Two other center have been opened, bringing the total established centers in the nation to 21, with an additional five pioneer centers. Each center includes at least eight full-time members, and some have university students as well.

### Work on Campus

CARP chapters have now been established at four universities, with activities beginning at other campuses as well. However, student work has been a bit difficult recently, since any kind of large



An AOWC (Asian One World Crusade) rally in downtown Manila.

meeting can be suspected of being political. On one campus recently, a meeting was cancelled at the last moment for this reason. But professors who are friendly to us are helping us organize events.

A Catholic college in Tagbilaran City has now banned Unification Church members from its campus after four of their honor students — all campus leaders — joined the church. Witnessing had been good there until February, when the

school began publishing leaflets and large posters, repeating the familiar accusations against the Unification Church: brainwashing, exploitation, etc., all coming from the United States. Teachers spoke out against us in their classrooms, and any student known to have visited the center was interviewed by the school administration and ordered to refrain from visiting us again. One

*continued on page 17*

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