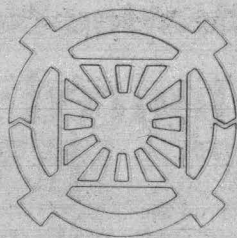


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# Unification News

Volume 3, No. 3

The Newspaper of the Unification Movement

March 1984

## Christian harmony on a tropical isle

400 ministers of all denominations meet to evaluate Unificationism

By Richard Lewis  
 Unification News Staff

**W**hat is the last thing you might imagine happening on a sunny, Caribbean island with its palm trees waving and crystal waters lapping sun-white sand. What would you least expect to find in a luxurious resort hotel set thereon amidst wild acres of green and riotous color.

How about 180 ministers, priests and pastors of all shades of opinion and color alighting there for a week to dissect and examine the theology of the "Moonies" — one of the most controversial religions of our age.

And it happened not once but twice on the lovely jewel of Grand Bahama Island, Feb. 20th and 27th.

As you might imagine, this did not happen easily. These International Conferences for Clergy (ICC) on Unification Theology — and these were the fourth and fifth — had started years ago with a few brave ministers brave enough to take a look at what all the fuss was about.

But, as President Durst has been known to say, "To know us is to love us." And then the first minister tells a friend who comes to the next conference and tells another who tells another — like a rumor, only nicer.

So there we all were, stashing away our heavy winter clothes wondering if there was time for a dip in the pool — with waterfalls — before things got organized.

I had been spirited away from the typesetting of the UNews in New York — one of the reasons it's late this month — and whisked to the island to be a "Resource Person." Small group discussions were to be led by a (non-UC) minister, so someone had to be there to answer questions about the church. I was more than happy to be "resourceful".

### Preparations

Before the conference began, all us "resources" met together and the key concepts of the conference were presented to us.

Conference coordinator, John Maniatis, Executive Director of the International Religious Foundation (IRF), the source of the funding for the conference, spoke of Rev. Moon's vision for IRF as "the Defense of God" and the money spent as a defense budget.

Then Kevin Brabazon, one of the organizers of ICC and a director of the National Council of Church and Social Action, asked us, "How many of you think that the Unification Church is a 'New-Age' spiritual group?"

"Wrong," he admonished those foolish enough to answer clearly a catch question. "We are mainstream, core Christianity." He expanded this theme and, with a few more deft strokes, banished any remaining thoughts of brown rice and mystic union.

That night we had a reception and banquet and met the ministers.

They were quite a mixture. In my small discussion group there were, among others, a Polish RC priest, a Seventh Day Adventist chaplain, a Unitarian minister and his wife, a Church of God pastor, a Presiding Bishop of a group of 30 independant churches, a Pentacostal pastor and a methodist minister, our group leader.

As was to be expected, their responses to the Divine Principle were very different. After the first two lectures by Sandra Lang on the Principle of Creation and the Fall of Man, the RC priest said "This is just like the Catholic teachings." Later on in the week, after Michael Beard's lectures on the Mission of Jesus, he commented on how different were the Catholic and Unification views.

And when, after the lecture on Jesus, the Unitarian minister said that he thought that Jesus was allegorical, he brought down the wrath of the Pentacostal, who carefully quoted scripture to show just how wrong he was.

### Role of Revelation

With such diversity, the lectures often served as a stimulous to wider ranging discussions. After the Fall of Man Lecture there was some discussion of the symbolism of fruit and trees, but soon we were discussing the validity of the prophetic voice. How does new inspiration and revelation sit with church authority and scripture? And if there is a new prophet, like Rev. Moon, how can that be personally validated.

As an example, I gave my testimony of joining the UC in San Francisco and how I left my career as a research scientist because, with the DP as a guide, I encountered God in a very personal way, validating Rev. Moon's work and altering my life goals and ambitions in a most dramatic way.

This led into a discussion of our own personal experiences with God which was very beautiful. By then we were all friends and enjoying our differences.

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# From the professors who toured Korea with Rev. Moon

## Why did they go? What did they think of it all?

In his first public speeches in Korea since 1975, Reverend Moon attracted tens of thousands of his countrymen in eight Korean cities to hear a stirring message at a most critical time in his country's history.

The pain of the two tragic incidents of KAL 007 and the Burma bombing was still in the bones of the Korean people, and nobody seemed really to understand the situation or to be willing to do anything about it. Reverend Moon returned to his native land to show the people support in their time of need. In his speech (see February Unification News) he explained why neither democracy nor communism, religion nor philosophy, had the answer to the world's problems. He described his own life and search for solutions, and revealed the answer God had given to him: Godism (Unificationism) and the theory of Victory over Communism.

Everywhere the response was overwhelming. With each day, Reverend Moon gained momentum. Overflow crowds jammed the gymnasiums and stadiums where he spoke, welcoming him. Even though the media was silenced by the government, hundreds of thousands knew about the speaking tour, and the Korean people wanted to see their "son."

At the same time, there was a meeting of the leaders of the Professors World Peace Academy. Before each of Reverend Moon's speeches, two of the PWPA professors spoke to the audience.

These are some of the comments made by PWPA professors after the meeting.

### Prof. Nour Salman

Acting Vice-President, PWPA, Lebanon  
Chairman, Department of Modern Arabic Literature, the Lebanese University

I came to this conference on very short notice. In spite of all that's happening in my own country — and you know very well that we are in a tragically complicated situation — I chose to come. I came because I am always eager, especially these days, to participate in constructive, positive and fruitful work.

What really struck me from these very important rallies is the pull for scholars and professors to reach the masses. We have had enough scholarly work put on the research shelves of our universities and cultural institutions for the sake of a limited number of people. The gap between academics and the masses should be overcome through a new orientation on the part of the scholars. If academic work is not concerned about human beings, their happiness, their ideals, the improvement of their situations, it is doomed to be futile.

I believe that Reverend Moon is one of the most unusual leaders of our age, and I underline the word "unusual." He has proven that miracles do not dwell only in the absolute, but that they can take a concrete form in every day life.

Reverend Moon warned us, and we really needed it, and drew our attention strongly to our responsibilities as scholars. In his very important speech, he talked about the failure of the institutions in our modern age, but did not stop at that. He provided an alternative by stressing the importance of spiritual values, faith, our relationship with God and the substantial building of the Kingdom of Heaven on Earth. He talked about the utopia spoken of in poetry. He was talking in a very simple but deep way about what could and what should be done.

### Prof. Angel Garcia-Ontiveros

Vice-President, PWPA, Bolivia  
Head, Department of Coordination, The Bolivian University

I was pleasantly surprised when I arrived here, because first of all we were called to become familiar with Seoul, the motherland of Reverend Moon.

I interpreted it as an appeal for us foreigners from other countries to learn about Korea, about its 5,000-year history, and probably to become internally motivated to be more receptive to Reverend Moon's message.

This preparation, even in this short period of time, was full of beautiful surprises, not only from Korea itself as a country, but because the organization and the people that were helping us to come here were so nice. We forgot very easily the 60 hours flight that I, for example, had from my country to Seoul.

But what is probably more important than the trip itself is the message. And I am going now to the second part: In my opinion, and I think this is shared by several other scholars, we very often escape from our responsibility in relation to world peace. In most cases, we were thinking that peace is a problem that we have to defer to politicians or the heads of government to solve. In only a very few cases do we accept the responsibility to contribute toward this peace.

The recent events of the late months were, in my opinion, a risk for world peace in a sense that the confrontation between the two worlds became more critical.

Reverend Moon based last night's appeal upon the use of our intellectuality and knowledge, contributing positively to peace. Reverend Moon doesn't only respond to a national or an international interest but a general worldwide interest which has nothing to do with race, religion, even geographical location of the people. I think that appeal, with his suggestions, are spiritually rich and are also practical efforts to face the problem.

Reverend Moon's speech was rich in the sense that it is not only attacking one side, the evil side, because he doesn't consider a particular government as evil. Further, he is attacking the system which fails to accept the spirituality of humankind.

Therefore this attack needs to be supported by those who think that freedom is a very precious gift of God, and the only way to keep this freedom is by opposing anything that would diminish it.

Moreover, in this attack, Reverend Moon established clearly that he is not for capitalism. I think that this statement is very important, because it means that he is only working in favor of peace, regardless of the political issues and the politics of governments. He recognizes that not only the East partakes of evil, but the West misbehaves as well. What he wants is worldwide restoration — not only to seek for peace, but to ground this peace upon values.

Another important aspect of his speech is related to values. I think mankind forgets very easily that unless real values, objective values, are established there is little that can be done because special interest groups are going to effect great results. Peace is in danger because of these special interests, and real values will then not be established.

So I am very happy and I would say very honored to be called from such a long distance to be here in Korea, and to be present at these important events that I am confident are going to be historic.

### Prof. Bongile Putsoa

Acting Vice-President, PWPA Swaziland  
Dean, Faculty of Education, University of Swaziland

I am highly impressed by the Korean people. I've been comparing what would happen in my homeland with such rallies. In my homeland, the only time you can have so many people come together is when they are called together by the head of state, and everyone must go; otherwise there is trouble. But I got the impression that these people are coming voluntarily, because they believe something. They believe that this is good.

What strikes me from Reverend



A group of PWPA professors visiting the Seuoggul-Am temple, a national shrine, during their tour of Korea with Rev. Moon.

Moon's message is that love is the basis for everything.

Secondly, I was roused when Reverend Moon said that most of the time when we know that something is wrong, we think it is too much for us and just keep moaning about the situation. Yet the little we can do to show our feelings, showing that we don't want this, is important. Then I began to realize something about Victory Over Communism. If one single person says, "We are not going to have," a whole lot of people will stand up as well. This comes from an individual making his statement clear and coming out into the open with it rather than giving up. And we do give up many times, don't we?

And a third thing that struck me was what the speaker in Pusan, Dr. Donald Drover from New Zealand, said, something which follows again what Reverend Moon was saying: As professors we have a job to do. This message related very well to the experience of just sitting back and hoping that things would become okay, thinking that other people would have to do something about it, but not us. And yet we in teaching can through our own classes change the mental status quo of the student.

At the university we've got so much freedom. We the curriculum of the year. Each member of the staff decides as a matter of course what he is going to be dealing with, and how he is going to deal with it. One only has to agree with the rest of his own department. This is the line we are taking. So we've got the power of the universities in our hands to lead knowledge to values. At least we can make a start. This is where an organization such as PWPA becomes important: We professors can have a chance of coming together to support each other, to explore what we can do to help the world situation.

### Prof. Chavannas Douyon

President, PWPA, Haiti  
Prof. of Psychology, University of Haiti  
I attended the ICUS XII in Chicago, the third one for me so far. When I was informed about this conference, I didn't know exactly what it would be about. I decided immediately to come, because I realized that if I was asked to come, it meant that there was something important. I arranged things to be able to attend. I am very happy to be here and to participate in all these rallies, bringing my personal support for Reverend Moon.

I know that he has been the object of very heavy attack, especially from the communists, and I support him of course as well as the people of Korea who are fighting against communism and who want to preserve their autonomy and their freedom. The Unification Movement is very blessed, meaning that it is in a good position to help create and offer a new solution to the world. We have realized that the other religions and

world views have failed to bring substantial answers to the world's problems.

I am very sure that the Unification Movement will help because of its philosophy, which is love. I think that's exactly what we need now in the world. We don't have enough love and we don't know how to use it. We have lost almost all of our values and we have to realize that absolute values are necessary so we can solve the conflicts of the actual world.

### Prof. Dr. Wilvin Wiggins

Vice-President, PWPA, Jamaica  
Head, Department of Philosophy, University of the West Indies

I felt somewhat uncomfortable after I discovered that I didn't read it as a PWPA meeting really, but a meeting to which PWPA had been invited. So it wouldn't be an ordinary PWPA meeting. From what transpired I realized why it had to be like that, what Reverend Moon was doing.

I mean it was an emergency, in a sense that there was some PWPA business which couldn't wait another two months, but rather it was coinciding with certain plans Reverend Moon had. So I understood it in that way and it's perfectly all right.

What struck me in Reverend Moon's speech was, near the end, a paragraph in the translation which made the point that professors cannot really afford to say that all they are doing is investigating knowledge and they are not at all involved in influencing the opinions or values of the community. I thought it was a very warranted rebuke. We tend to sit on the fence most of the time and say we are academics. That has serious implications.

### Prof. Josef Ben DAK

President of PWPA, Israel  
Chairman, Science Policy Consultants, Director, Kidron Digital Systems, Haifa.

I was greatly surprised. I really wondered how anybody could organize a conference on such short notice, but I decided to come even though I had many things to do.

Going to Korea is always a major experience. And I very much believe in the important point that Reverend Moon made, that Korea is the meeting point with the great enemy of mankind today, which is communism. For me so far it has been a fantastic experience to come, especially being able to share it with my wife.

### Prof. Jose-Antonio Galves

Vice-President, PWPA, Uruguay  
Prof. of Spanish Literature Institute of Philosophy, Literature and Science.

I was very interested to come to Korea, because I knew that the people and their thoughts must be very united with Reverend Moon. I needed to know

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# REVEREND MOON

## Intellectuals have a mission to pave the way of harmony

Speech to world leaders of the PWPA in Seoul

While Reverend Moon was on his speaking tour of Korea last December the First International Congress of the Professors World Peace Academy (PWPA) was held. This is an excerpt of Reverend Moon's speech to the professors at the Little Angels Performing Arts Center in Seoul.

By Reverend Moon

**H**onorable Chairman of this International Congress, Distinguished PWPA Presidents from seventy-two countries and respected Members of PWPA-Korea. I am pleased to have this opportunity to share with you some of my convictions occasion of this International Congress of PWPA. First of all, I would like to express my gratitude particularly to those PWPA chairmen who accepted my sudden invitation, which was extended to you several days after the conclusion of the Chicago ICUS at the end of November. I know that all of you must have been busy with previously planned schedules and itineraries at this time of year. Once again, I greatly appreciate your coming here, interrupting all those busy schedules. Ordinarily, no one is able to respond to such a sudden invitation, extended only a few days in advance. I believe you will come to realize the historic and providential meaning of this Congress and why it was so urgent for you to come here.

I have long thought that, in addition to their scientific achievements, scholars must be pioneers in the realm of conscience, inspiring mankind by their bold and determined actions. This is absolutely required in order to cope with the problems of human history and to fulfill the ideal of mankind.

With this in mind, I established the International Cultural Foundation in 1968 and convened the first annual ICUS in 1972, despite the difficulty of financing it at that early stage. Ordinarily, sponsorship of this kind of meeting is beyond the means of any individual or of any religious group; it should be held under the auspices of a government. Regrettably, no one seemed to be paying any attention to this very important need. Therefore, I determined to assume the responsibility myself for organizing this international conference. This year marks the tenth anniversary of PWPA as well.

Humanity today faces many dangerous problems. The greatest of these is the possibility of global war and nuclear disaster, which could occur only too easily amid the struggles, confusion and conflict of ideologies, owing to the absence of a correct value system. This threat results from the misuse of scientific knowledge by various political and economic interest groups, while religion, which is supposed to rightly guide the human spirit, is not fulfilling its appropriate role. Such dangers threaten the very survival of civilization.

### Mobilizing Intellectuals

I founded the PWPA to be a trailblazing organization at this critical moment in human history, to mobilize those intellectuals who have devoted their lives to the advancement of human wisdom and enable them to play a leading role in overcoming the dangers of the age and opening new pathways to world peace. The ultimate goal of PWPA is to help create a just and harmonious world order by encouraging scholars to search for new ideas and methods of achieving peace and prosperity. The PWPA should provide scholars and other concerned leaders with the resources they need to solve the fundamental problems facing humanity.

As you may know, my path to the twelfth ICUS was not an easy one. Providing such a large amount of funds was an enormous task. What was even more troublesome, however, was that I encountered so much jealousy, unjust accusation and persecution, although I was carrying out such a significant endeavor for humanity at great personal cost. I am happy to say, however, that I am comforted by the sight of so many distinguished scholars like you from throughout the world who have responded positively to these initiatives and who understand my genuine motivation.

Throughout history human beings have always desired a peaceful world. Yet conflict persists. Unfortunately, dictators and unscrupulous political leaders have frequently misused the word "peace," proclaiming their peaceful intentions, while in reality exploiting, manipulating and oppressing people both inside and outside their own nations. The communists in particular are accustomed to using their word "peace" while constantly fomenting violence and war.

Often "peace" has been employed as a mere tactic to realize unrighteous ends, rather than viewed as an ideal. True peace does not depend on such tangible or external characteristics as intelligence, wealth, social status, or political power. So long as there is no absolute standard by which to judge such worldly concerns, it will be impossible to forge a lasting peace out of the conflicts of interest among men and nations in a constantly changing world. Real peace can only be built upon the foundation of true love; and loving relationships can only be experienced by recognizing the absolute values centered on God that bind human beings together.

I believe that the PWPA should be international, multidisciplinary, future-oriented and action-oriented. No single discipline, no local prescription, can solve the problems facing humanity in this century. Mutual cooperation beyond national and regional boundaries and interdisciplinary study beyond limited specializations are absolutely necessary.

### Holistic approach to problems

Science today has become overspecialized. The challenge of our age can only be met by teams of experts from a diversity of disciplines, cooperating to examine problems from various perspectives. In light of the complexities of the modern world, the solution of problems needs to be approached from a more holistic, universal perspective. Therefore, it is not easy to organize and operate a scientific body that can meet these needs. Unfortunately, the disastrous notion of a scientific methodology that is somehow "value-free" has been widely accepted as an ideal by scholars. As a result, in many cases evil men have schemed to misuse the findings of scientific research for their own selfish purposes, to the detriment of human welfare and of man's highest ideals.

Deeply troubled by this, I have been trying to find alternatives centered on absolute values to solve the contradictions of our time through the ICUS.

Absolute value is the axis of all the sciences, as it is the standard of all other values. As long as the specialized disciplines are pursued by supposedly value-free methodologies, and as long as the standard of value differs from one individual to the next, where can we find the common standard necessary to realize the universal human community that human nature has long been seeking?

The conception of "freedom" also varies among individuals with different standards of value, among societies and nations, and among different economic,



Rev. and Mrs. Moon with the leaders of PWPA who organized the conference holding the Resolution signed by the participants.

social and political systems.

Then, who will remedy the manifold injustices committed in the name of freedom? It is clear that human nature, in its pursuit of the Good, requires a fixed standard of absolute goodness.

Moreover, the world is becoming smaller every day. As our world shrinks to a "global village" and the world's peoples are challenged to overcome national, racial and religious barriers and learn to live together in harmony, history demands that we establish an absolute standard of value as the only possible foundation of human unity.

If the world is to overcome its many problems, it needs leaders. I sincerely hope that the member-scholars of the PWPA will participate actively, not passively, in the search for and realization of universal human ideals. The PWPA exists not only for the advancement of the sciences, but also for the practical promotion of the well-being of mankind, thereby differing from most other scholarly institutions. Its members should become social activists, orienting their students in a positive direction, seeking to influence public opinion and playing a leading role in public affairs. In encourage you to grapple, in a non-violent manner, with the most difficult and pressing social and philosophical issues of the age, in order to provide humanity with the leadership it needs to cope with the seemingly insoluble problems it faces. The goal of PWPA is to put ideals into practice by generating new ideas by which peace can be realized, and actively participating in their implementation.

### Federation of universities

I have been planning for along time to establish an International Federal of Universities based on the extensive network of contacts already created by the International Cultural Foundation and the PWPA. The time has now come to realize this, by establishing first-class universities in seventy nations on the six continents, where young people of all races and nations will be educated as world citizens. I want to instill in them the ideal of a peaceful world where all human beings live as brothers and sisters, by promoting regular and extensive international exchanges of faculty and students, and by sponsoring numerous collaborative research projects with international staffs.

I have already told the Senior Consultants of the International Cultural Foundation of my plan to compile and publish

a great international encyclopedia, based upon a clear conception of absolute value. Although there are many encyclopedias already in existence, this absolute-value-centered encyclopedia is an indisputable requirement for the younger generation. I fully expect that it will take more than ten years to complete. All members of PWPA chapters in the world are encouraged to contribute to this historic work.

Another project I am planning is a new monthly magazine which is scheduled to begin publication in January 1985. Its purpose will be to give people the knowledge and guidance they need in order to lead better lives. Each issue of over 1,000 pages will feature articles of lasting interest. It will not be thrown away after a glance, but will occupy a cherished place on bookshelves everywhere, and be frequently consulted as a wellspring of wisdom and advice on every fact of human life.

Another project already being implemented is the publication of high-quality books in large quantities to educate people on basic social problems. I understand that the number of books of enduring value is declining, since publishers are more concerned with profit than with quality and contents. This new project will cost huge amount of money, but I am determined that more than 3,000 books of the finest quality be published in the next ten years.

### Why come to Korea?

Now I will explain why I invited all of you to Korea to observe the National Rallies for Victory Over Communism and to attend the First International Congress of PWPA.

First, Korea has often been the victim of foreign aggression throughout her long history. Located on a peninsula, her geopolitical situation makes her a bridgehead between the continent and the ocean, and a strategic point for the expansion of the great powers. Even today the Korean peninsula is a strategic area of confrontation between the Eastern and Western blocs and is playing a front-line role for the free nations by holding off the impending invasion by North Korea and Russia. Korea is a worldwide testing ground. The spotlight of world attention is focused upon her, waiting to see whether she will become a casualty of communism or whether she will remain a member of the community of free nations.

From the providential point of view, I  
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## PWPA active in Australia

ICF Report

Professor  
Frodsham opening  
the PWPA  
Australia meeting  
in Sydney.



In order to promote peaceful interaction between Korea and Japan, in 1972 Reverend Sun Myung Moon initiated a series of friendship meetings among university professors in those two previously hostile nations. Out of these encounters emerged the idea of a broad based asso-

ciation of scholars seeking to advance the cause of world peace and prosperity. Chapters of PWPA (Professors World Peace Academy) were inaugurated in Korea in May, 1973 and in Japan in September, 1974. PWPA is now active in over 50 countries through the world.

By John Coles  
PWPA

The PWPA of Australia held its first National Conference on "Interdisciplinary Approaches to Peace" on August 29 to 30th, 1983 at Wesley College, University of Sydney. The meeting was organized by the secretary-general of the Australian chapter, physicist Dr. John Coles. Approximately 70 scholars and observers attended the conference, at which two Australian Democrat Senators, four Australian Knights and several renowned scholars contributed as speakers.

Professor John D. Frodsham, Foundation Professor at the School of Human Communication, Murdoch University, Western Australia, welcomed the participants with an inspired introductory address, quoting from Confucian philosophy, and introduced the keynote speaker, Senator the Hon. Don Chipp, leader of the Australian Democrats. The

Plenary session, which was chaired by Sir Charles Moses, included: "Planning for the Next 100 Years" by Sir Barton Pope, a speech on defense given by Senator Colin Mason (New South Wales), deputy Leader of the Australian Democrats, "A Physicist Looks at Today and Tomorrow" by one-time Governor of South Australia Sir Marcus Oliphant, and "The Fallacies of Nuclear-Free-Zoning" by Sir Ernest Titterton of the Australian National University, Canberra. In a speech given after the final banquet, Dr. Michael Tokarczyk described his meeting with Lech Walesa in Poland just before the onset of martial law in his address on: "Solidarity — An Inside Story."

During most parts of the conference program, past ICUS participants played major roles. Sir Charles Moses served as the chairman of discussion for the second plenary address. Professor Stewart Fraser of La Trobe University and his wife, Dr. Barbara Fraser, spoke eloquently on "Vietnam and China — Contrasts in Children's Quality of Life."

important is that in Korea all the higher religions have been harmoniously assimilated by the original spiritual culture, resulting in a social climate in which all the different coexisting religions complement each other without any conflict. Korea is unique in this respect. Having considered all these facts, we cannot avoid the conclusion that it is impossible for communism to long maintain a foothold on this peninsula. I firmly believe that, as surely as God exists, He will teach a lesson to the world by destroying communism through the Korean people.

Third, Koreans are an energetic, keen-minded, righteous people. With such a national character, they surely cannot fail to grasp the significance of historical trends and respond appropriately. Once Korean people come to realize clearly the evil of communism, they will immediately rise up and demonstrate to the whole world a model national movement for Victory Over Communism.

Fourth, Korea is the meeting point of the Oriental and Western cultures. I think you will agree with me that many

small hearts, who are very abundant in this world and who cannot accept a person of deep insight.

To name all of Reverend Moon's qualities is very difficult, but I want to choose some that impressed me the most.

First, I think he is a man who chose to make a real spiritual and cultural revolution in the world, because he is centered on God.

Second, Reverend Moon loves the world beyond all personal and national interests.

Also I am deeply impressed by the humble, humane character with which he reaches me. He is a man who does not feel apart from other men, but instead reaches them with his heart in the deepest part of the human soul.

## Los Angeles Times

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Friday, March 2, 1984

### Church and State

The tax fraud conviction of the Rev. Sun Myung Moon is an invasion of the religious freedom of the founder and leader of the Unification Church and his followers. That is not to say that the government may never challenge the raising and expenditure of funds that a group claims it solicits and spends for religious purposes. Proof, for example, that a religious claim is advanced to cover wholly secular activities would certainly warrant government action.

But no such proof was offered in the prosecution of Moon. That fact, among others, has prompted mainline religious organizations to support the Korean-born evangelist in his appeal of his 1982 conviction to the Supreme Court. Among 40 or so supporters of Moon's legal defense are the National Council of Churches, the American Baptist Churches, the Presbyterian Church, the African Methodist Episcopal Church, the Unitarian Universalist Assn., the National Black Catholic Clergy Caucus, and the Southern Christian Leadership Conference.

The facts of the case against Moon are easily understood. A dozen years ago, Moon's foreign followers contributed money to him to finance a missionary crusade in the United States. He deposited the funds in a New York bank. Money he drew from the account for personal expenses was reported as taxable income to him. Income earned as interest from the deposited funds was not reported as taxable income by Moon. He claimed he was acting as trustee of the church and used the money to advance the cause of the faith, and evidence was introduced to show that the members of the church approved. The government disagreed and charged that the Rev. Moon had a personal liability for the interest earned on the account. It is common practice for church leaders to hold church funds in trust in their own names, and the government's position alarmed them.

Lawrence Tribe of Harvard University, a consti-

tutional lawyer representing Moon, said that the churches have cause to be alarmed. In this case, Tribe said, the government "simply proceeded with a theory that ignored Rev. Moon's relationship to his followers . . . a theory that treated the intent and religious identity of the assets' donors as wholly irrelevant. . . ." The government, according to Tribe, cast Moon in "the role of an ordinary high-ranking businessman. . . ." So far the government has won. A divided three-judge appeals court upheld Moon's conviction, and the full 11-member 2nd U.S. Circuit Court of Appeals refused to rehear the matter, although the court conceded that the case raised "troubling issues of religious persecution and abridgment of free speech."

What concerns religious groups is the assertion of power by the government to define the way the mission of a church is to be carried out. Earl Trent of the American Baptist Churches, representing the concerns of religious leaders, sees the decision as a "breach of religious liberty." Religious leaders argued that upholding Moon's conviction would "establish the proposition that judges and juries may simply override a religion's own decisions about how to organize itself . . . and how to expend church resources." Under these circumstances, the prosecution of Moon is an intrusion by the government into an area forbidden to it by the First Amendment. It is immaterial that the prosecution involves, in this instance, an unconventional religion led by an unconventional religious figure who is the object of considerable hostility because of his aggressive fund-raising tactics and charges that he brainwashes young converts.

The Supreme Court should reverse Moon's conviction and reaffirm the principle that the First Amendment makes no distinction between popular and unpopular religions or orthodox and unorthodox faiths.

Professor Peter Mason of Macquarie University discussed "Science and Peace — Is There a Connection?" And Theodore Roy, President-designate of PWPA New Zealand spoke about "Soviet Strategy in the South Pacific."

All members of the Executive Board of the Professors World Peace Academy

of Australia served as chairmen of discussions during lively but good-humored debates following each presentation. As a result of the conference many scholars expressed interest in becoming members of the Academy as well as attending future conferences.

Reprinted from ICF Report

## REV. MOON

from page 3

see the situation of Korea as a sort of microcosm, reproducing a miniature all the major developments and confrontations of the age. Directly or indirectly, all the major currents of world affairs, past and present, are converging on this peninsula. Therefore, if these problems can be solved in Korea, they can be solved worldwide. The resolutions and proclamations made by the distinguished scholars from Korea and from abroad on this occasion are related to each of your nations. Because they represent the interests of the entire world, they are certain to have international impact.

Second, Korea has along tradition of God-honoring culture and thought, and has enjoyed a rich spiritual life for nearly 5,000 years. Our ancestors constructed a brilliant civilization based upon Buddhism and Confucianism. Today, a scant 100 years after the arrival of the Christian religion, the Korean churches have astonished all of Christendom with the ardor of their faith. What is more

leading scholars are rather pessimistic about the future of Western civilizations and are awaiting a great era of religious and spiritual transition to come. The increasing fascination that Oriental thought and Oriental religions have for Westerners may be taken as evidence that the harmonious unification of Oriental and Western cultures is an idea whose time has come.

The best short-cut to achieving harmonious unification between the East and West may be by no means of a religious ideology that seeks to realize a "One Family World" and "One Human Brotherhood" with God as Parent. If the goal of the PWPA is to realize world peace, and if all of us as brothers are really serious about achieving this goal by uniting intelligence with conscience, we need today a reawakening and re-determination. A real and lasting peace for all mankind will never be achieved only by horizontal relationships between individuals holding different values. It will be achieved only through universal recognition of the absolute value of God.

Finally I want to affirm as my fundamental impression and as an academic, that I have not found in anybody else such a consideration, esteem, and confidence in men of culture or for men of culture, than there seems to be in Reverend Moon. He has given us a privileged mission in his plans to save the world.

Prof. Koeman

Vice-President of PWPA, Netherlands  
Prof. Emeritus of Education, Amsterdam University

After reading about Reverend Moon, I thought it is best to meet with these people and with him in person in order to analyze my opinion. I believe very much in my intuition, and I

It is an absolute requirement in this era that education for the coming generation be shaped by the firm moral convictions of their professors, who must communicate a clear sense of values. This must be the basic attitude of educators. From this point of view, the role of a professor is the same as that of a religious leader. We educators must assume the responsibility not only for transmitting facts, but also for sharing with our students the meaning and purpose of human life.

I am convinced that a resolute determination on the part of the participants in this Congress, grounded firmly on theistic beliefs, will enable the PWPA to achieve its historic goal and assure a decisive victory over communism in your countries. Once again, I hope this Congress will make a definitive contribution towards the construction of a strong international foundation for an alliance of all peoples for victory over Communism.

May God bless each one of your nations, and may He bless you and your families as well. Thank you.

was very happy that my own thoughts were very much confirmed in Reverend Moon as a person and as a minister. I don't want to say that my judgment is absolute, but such an important matter I wanted to everything possible to get to know him, because I also carry responsibility for other people.

The rallies were very special because seventy nations were represented. I also experienced for the first time what it means to live under the immediate pressure of another country, in this case, communist North Korea, just by here. What moved me also was to see how the Korean people reacted to the fact that 70 people had come from far abroad in order to sincerely support them.

Reprinted from Today's World

## PROFESSORS

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more about the spirit of Reverend Moon and through my visit here I gained knowledge of this. I can say now that I have learned much more than before of the Korean people and of God.

I always thought of Reverend Moon as a man of high inspiration. He has a very complex heart and mind. He is one of those persons who are very difficult to understand in all his dimensions, not because he doesn't communicate efficiently, but because he is a historic person — difficult to be understood in his time by people with narrow minds and



# Tax trial: Supreme court has many friends

As of the end of February, thirty groups and individuals had filed amicus curiae briefs in support of Reverend Moon's appeal to the United States Supreme Court.

The following are some excerpts taken from two of these briefs: 1. By the National Council of Churches of Christ in the USA, the Presbyterian Church, the American Baptist Churches in the USA, the African Methodist Episcopal Church, the National Association of Evangelicals, and the Christian Legal Society 2. Southern Christian Leadership Conference, the National Conference of Black Mayors, the National Bar Association, and Congressman Mervyn Dymally

## Interest of Amici

**1.** The National Council of the Churches of Christ in the USA is the cooperative agency of 32 national Protestant and Eastern Orthodox religious bodies in the USA, having an aggregate membership of over 40,000,000. This brief does not purport to represent the views of all of those persons, but is based on policy determined by their representatives sitting as the Governing Board of the National Council of Churches, a deliberative body of about 250 persons, chosen by the member denominations in proportion to their size and support of the Council. The policy which underlies this action was expressed by the Board in 1955: "The National Council of Churches defends the rights and liberties of cultural, racial and religious minorities." (Policy Statement: Religious and Civil Liberties in the USA) Three of the national denominations which are members of the National Council of Churches have been particularly concerned about this case and, from their own respective policy bases, have joined this brief as amici in their own right in addition to being represented by the Council.

2. The Presbyterian Church (USA) is a national, Christian denomination with churches in all 50 states. It has approximately 3,150,000 active members and approximately 11,750 congregations organized into 195 Presbyteries and 20 Synods. The General Assembly is the highest governing body of the Church, meets annually, and is composed of approximately 600 delegates elected by the presbyteries, known as commissioners, one-half of whom are ordained ministers, the other half ordained lay officers known as ruling elders. This brief does not purport to reflect the views of all members of the Church, but is based upon policies decided by the General Assembly or incorporated into the Constitution of the Church by vote of the Presbyteries. Chapter I of the Form of Government, a part of the Church's present Constitution, was first published in 1788 by an antecedent body, the Synod of New York and Philadelphia, where the founders of the Presbyterian Church asserted (and the Church still affirms in its basic documents) that "they consider the rights of private judgment, in all matters that respect religion, as universal and inalienable: they do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others." Consistent with this "principle of common rights," they recognize that every church is entitled to declare "the whole system of its internal Government."

3. The American Baptist Churches in the USA is a national Baptist denomination of some 6,000 congregations with some 1.5 million members, with national offices in Valley Forge, Pennsylvania. The American Baptist Churches in the USA has a mandate from its General Board to speak whenever Baptist principles are involved. The preservation of religious liberty is a tenet of the Baptist

religious belief. The issues present in this case are basic to the Baptist principles of religious liberty and separation of church and state.

4. The African Methodist Episcopal ("AME") Church was founded in Philadelphia in 1787. It arose because of the racial discrimination within the existing Methodist Episcopal Church. Today, the AME Church includes 6,000 churches with 2,050,000 members operating 5,500 Sunday or Sabbath schools with enrollments of 156,000. The Church includes 6,170 ordained clergy with 18 Bishops for 18 Districts, plus a Bishop in charge of Ecumenical Relations and AME Chaplaincy Relations, in addition to six retired Bishops in the AME Church. The Church joins the instant brief out of deep concern for the issues of religious freedom involved — issues which seem especially compelling when, as here, the defendants on trial are men of color.

5. The National Association of Evangelicals, located in Wheaton, Illinois, is a nonprofit association of evangelical Christian organizations, colleges and universities, as well as some 36,000 churches from 74 denominations. It serves a constituency of 10 to 15 million people through its commissions and affiliates. These affiliates include the National Religious Broadcasters, the World Relief Corporation, and the Evangelical Foreign Missions Association. The Association has participated in many religious liberty cases as amicus curiae.

6. The Christian Legal Society is a nonprofit Illinois Corporation founded in 1961 as a professional association of Christian attorneys, judges, law professors, and law students. Today it includes over 3,500 members throughout the United States. The Center for Law and Religious Freedom is a division of the Christian Legal Society founded in 1975 to protect and promote the freedom of Christians and others to exercise their religious beliefs. Since its founding, the Center has filed amicus curiae briefs in cases where religious liberty issues are at stake.

## Reasons for Granting the Writ

American pluralism is best exemplified by the multiplicity of its religious organizations. Each of these religious groups has adopted an organizational form which springs from its theology and its own determination of how it can best carry out its religious mission.

There is, consequently, a broad spectrum of religious organization which ranges from a rigid hierarchical polity on one extreme to totally independent local congregational churches on the other.

These religious groups must be understood for what they are, how they see themselves, and how their component units relate to each other and to the whole. For the state either to treat all religious organizations as if they were identically structured, or to refuse to allow explanations of actions of members in terms of their religious organization's understanding of itself is to treat them in ways which are contrary to the requirements of the religion clauses of the First Amendment.

The decision below established a number of precedents which amici believe seriously threaten religious liberty protected by the First Amendment. We urge this Court to review that decision for the reasons which follow.

1. Did the court below err when it permitted the Government to penalize a religious organization for its choice of organizational structure or form when: (a) that structure developed in response to theological determinations and beliefs, and (b) members of that organization were aware of and accepted that

structure as a part of their sincerely held religious beliefs?

2. Did the court below err in allowing a jury: (a) to impose its notion about the ownership of funds of a religious organization when its notion runs contrary to the religious beliefs and practices of the ministers of and donors to that religious organization, or (b) to decide when funds of a religious organization have been properly spent for "religious" purposes or for the carrying out of the religious mission of the organization?

3. Did the court below err in concluding that, when someone's religious beliefs and practices are relevant to his defense to charges against him in proceedings before Governmental authorities, those beliefs and practices may be disregarded in assessing that person's challenged conduct?

## Conclusion

Our alarm at the injustice in this case arises from the complete disregard of Reverend Moon's First and Fifth Amendment Rights, first by the trial court and then, on appeal, by the court below. No particular sympathy for the defendant in this case, and no agreement with his faith, is required to feel grave distress at the resulting breach of religious liberty. The Government's use below of Reverend Moon's religion — exploiting its unpopularity, and precluding him at key junctures from asserting defenses based on the practices and teachings of his religion — severely threatens rights of all religious groups. Accordingly, for this and for all of the foregoing reasons, we urge this Court to grant the petition for certiorari, and decide the important questions presented by this case.

## Interest of Amici

**2.** The Southern Christian Leadership Conference (SCLC) was founded in 1957 by the Reverend Martin Luther King and other religious leaders to provide Christian guidance and leadership in the struggle for interracial unity, human rights and equality of opportunity. Committed to nonviolent direct action as the means to achieve social justice, the SCLC has over 300 chapters and affiliates nationwide. Its membership consists of churches, labor unions, student groups and other organizations as well as individuals.

2. The National Conference of Black Mayors (NCBM) was founded in 1974 and currently is composed of 252 Black mayors who serve municipalities ranging in population from 100 to well over 5,000,000. The NCBM's purpose is to provide its members with information and assistance as they work to improve the quality of urban life for all.

3. The National Bar Association (NBA) is a professional organization for lawyers. Currently, it has over 7,000 members most of whom are Black. Founded in 1925, the NBA has had special concern from its inception for the constitutional and civil rights of all Americans.

4. The Honorable Mervyn Dymally is the United States Representative from the Thirty-first Congressional District in California and the former Lieutenant Governor of that State. Congressman Dymally represents approximately 525,000 constituents from a wide variety of racial and ethnic backgrounds. He joins in this brief as an expression of his concern that the right of freedom of worship and to a fair trial be preserved for all citizens.

## Reasons for Granting the Writ

The dedication of these Amici to the principles of equal justice and freedom of worship and their grave concern that the decision of the Appel-

late Court in this case poses a threat to those principles has prompted them to file this brief Amici Curiae in support of Reverend Moon's Petition for a Writ of Certiorari.

The SCLC, NCBM, NBA and the Honorable Mervyn Dymally file this brief not out of sympathy for Reverend Moon and his movement, but rather out of deep concern that Reverend Moon was denied equal justice because of his status as the controversial leader of an unpopular religious movement. The Amici believe that Reverend Moon's trial and conviction for tax fraud and conspiracy raise grave constitutional questions which were inadequately considered by the Appellate Court which affirmed Reverend Moon's conviction. The Amici Curiae fear that the opinion of the United States Court of Appeals for the Second Circuit, if allowed to stand, will constitute dangerous precedent whenever the Government prosecutes unpopular religious or political leaders.

Two issues are of most urgent concern to the Amici Curiae: first, whether the Government may force an unpopular religious leader to be tried by a jury because he has exercised his First Amendment rights to criticize the Government's motives for prosecuting him; and second, whether a jury may be permitted to examine the internal structure of a church or the uses to which church assets are put in order to determine whether the leader of that church holds the assets personally or in trust for the church.

The first issue is of particular concern to the SCLC, NCBM, NBA and Congressman Dymally because minority group members must rely upon the courts if they are to enjoy the full rights of citizenship and, conversely, are especially vulnerable to oppression and unfairness if the courts cease to safeguard the rights of unpopular defendants.

The Amici are gravely concerned by the second issue because of the devastating impact which it may have on unsophisticated unstructured ministries which serve the poor community. Many ministers lack the resources and legal sophistication to incorporate their churches. Few poor parishioners are sophisticated enough to utter the magic words "to be held in trust" when they make contributions to their churches. Under the Appellate Court's opinion, such ministers would be vulnerable to criminal conviction for tax evasion at the whim of a jury.

## Conclusion

For all of the reasons stated above, the Southern Christian Leadership Conference, the National Conference of Black Mayors, the National Bar Association and the Honorable Mervyn Dymally as Amici Curiae urge the Court to grant certiorari.

This summarizes the key concerns described in two of the amicus briefs that have been filed. Some of the other groups who have filed briefs include: The Catholic League for Religious and Civil Rights, The Church of Jesus Christ of Latter Day Saints (Mormons), the American Civil Liberties Union, Senator Orrin Hatch, Chairman of the Senate Subcommittee on the Constitution, the Attorneys General of Hawaii, Oregon and Connecticut, the Freemen Institute, the American Association of Christian Schools, etc. For copies of these and other briefs, please contact the HSA Legal Department at 4 West 43rd Street, New York, NY 10036.



## BAHAMAS

from page 1

When the official meeting was over we couldn't help but stick together for lunch and later for our foray out of the hotel down to the beach.

Guest speaker Dr. Richard Quebedeaux, evangelical and author, spoke of this phenomena on Wednesday evening, the third day, before getting into his main topic "Thy Kingdom Come: Restitution, Reconciliation, Restoration."

He told us, apologising almost, of his first contact with the "Moonies" in the early seventies on Berkeley campus. Of walking with eyes down so as not to make eye contact with any of them on the prowl. Vivid memories for me as one of those working there at that time.

Through contact with a UC member who was a student and suprisingly human he eventually visited the seminary in Barrytown for a theologian's conference.

He didn't quite know how it happened, but on the first day the theologians felt good, the second day better, and the third, quite euphoric. Such that he had culture shock returning to New York.

"You'll see," he told the ministers, "if it hasn't happened yet, by the end of the week you'll be high on God's love and quite different by the time you get back to your congregation."

And he was right. The catholic priest later told me that, although he didn't agree with the Principle and was still suspicious of Rev. Moon, he had to admire how much he had accomplished — arriving in America, a stranger not speaking the language — most obviously, getting all these ministers together. He declared that from now on he was going to be a lot more active as a priest.

### A thoughtful schedule

The schedule of the conference was well balanced, two lectures on Divine Principle in the morning, a break from 1 to 5 in the afternoon, and various presentations from in the evening before dinner.

The first night we saw "People of the Quest," a documentary on the church, followed by Carl Hagen who gave a presentation on the IRF.

But of much more interest, gauged by the discussion generated over the next few days, was a movie about the wedding of the 2000 couples in 1982.

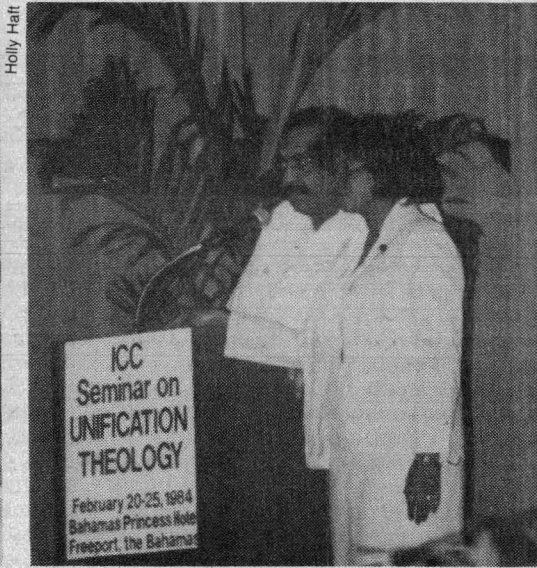
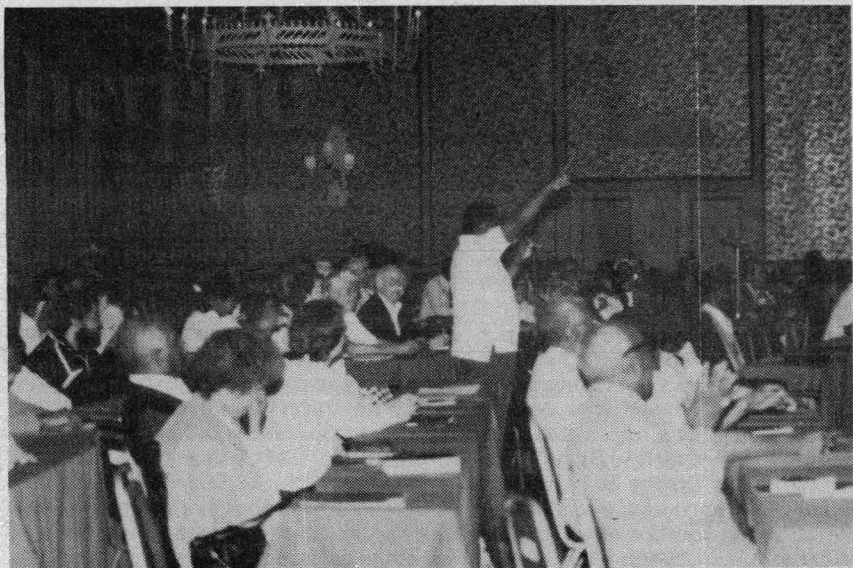
Some of the minister's questions were answered by Bruce and Patsy Casino after the film, but many more surfaced later.

Perhaps it was natural for the Catholic priests — for whom celibacy is the rule — to be most intrigued by this aspect of our church. Sitting by the swimming pool the next day, I tried to get across the heart of our tradition.

"Suppose one day the Pope was to get a revelation" I told them, "Suppose he said 'The priests and nuns are now to marry and raise God-centered children. You are all to gather in St. Peter's Square and, under the guidance of the Holy Spirit, I will move among you revealing the partner God has chosen for you.' Wouldn't you be thrilled and honored?"

They were spell-bound by the thought.

"That's how it is for us," I explained



Above left, a question from the floor of the ICC conference on Unification Theology while, above, Rev. Dr. Alex A. Chambers, moderator, and Sandra Lang, Divine Principle lecturer, listen. Below, the choir at the morning service led by Levi Daugherty.

how, for the first three years in our church, we live by the discipline of Poverty, Obedience and Celibacy — the classical religious vows, our novitiate. Then comes the "Blessing" — marriage, which also has elements of baptism, communion and ordination.

We were not so strange after all. It was good to climb in the hot-pool grotto and soak together, laughing in the jacuzzi-bubbles after such an intense discussion.

Breakfast was buffet style in the "Palm Pavilion," a cavernous auditorium. The signal for breakfast's end was the gospel beat of the minister's choir announcing Ecumenical Worship. This choir, led by Levi Daugherty, Unification assistant pastor in Washington DC, got better and better each morning. By the last day even the most staid ministers were on their feet clapping and singing gospel.

At the final banquet the choir stole the show — literally — as the planned program and professional band were cancelled because they were too good to stop. The Bahamian staff of the hotel — and the island has a very strong christian community — were drawn in from their duties and lined the walls clapping and singing to their singing.

### Theologians

Two other theologians also spoke to the ministers the same night as Dr. Quebedeaux.

Dr. William Jones, spoke about Unificationism, the Third World and the Black culture — "Unification Theology and Liberation Theology." Although UT was clearly non-violent, he saw similarities in the UT view of man's responsibility to build the Kingdom. It was a powerful speech and received an ovation.

Dr. Frank Flinn, speaking on "Unification Theology and Ecumenism," talked about 'Ecumaction' — churches working together in the community, quoting C. T. Vivian: "Good social action springs from good religion" and adding that "good social co-action springs from good co-religion." He placed great emphasis on unity of diversity — co-religion — as opposed to a one world-embracing religion.

As an addition to the program, I then got up and presented a 10 min. overview of the tax-case and its appeal to the Supreme Court. Many of the ministers spoke later of their experience, and felt



that there were some very active anti-religious elements in the government. One minister, in a most sincere fashion, asked for more information as he wanted to file an *amicus* brief with the court. I warmly thanked him, forgetting to mention how expensive are the legal fees for writing such a brief. But the heart was there.

Thursday morning, after Rev. David Hose's presentation on Providential History — including an unplanned 10 min. blackout — the idea that this is the Eschaton, the Last Days, was hotly debated. Bible verses flying everywhere. But we did agree that even if he's not coming now, we should still buckle down and heal the hurts of the world. As a Baptist minister put it, "Every christian denomination beleives in helping others, it's at the core of Jesus' message."

### The NCCSA

That evening the conference moderator, Rev. Dr. Alex A. Chambers — pastor of a 2000 member C.M.E. congregation in Memphis who ruled the week's proceedings with firmness — introduced the NCCSA, of which he is the President. He gave a brief overview of its development and structure, then spoke strongly of the need for Christian renewal and revival through service to the community.

Bruce Cassino, executive director of the Washington DC NCCSA, then spoke of how each of the independant NCCSA chapters existed to serve existing programs, to help them accomplish the goals they have set themselves. He detailed the work they were doing in his community.

Rev. James Stewart then spoke, focusing on the spiritual aspects and biblical foundations — "I was hungry and you fed me" — of his efforts to start a NCCSA chapter in St. Louis.

Rev. Chambers then introduced — describing her as a small, hot pepper — Dr. Veronica Maz of the National Institute of Neighborhood Self-Help. With great vigor she outlined her thesis — You can do anything you set your mind to.

Peppering her talk with anecdotes of her efforts to start soup kitchens and homes for battered women, she outlined a practical strategy for tapping the resources of society to serve those in

need. Her points included:

- Revise thinking, dream big, plan small
- Become a 'Number One Scrounger'
- How to become An Organization
- Ask people to give without effort
- Make a wish list

### Closing session

All too soon the Closing Session arrived. Rev. Kwak, President of IRF, gave a moving testimony of his experience of living and working with Rev. Moon. (The text of his speech can be found in this issue.)

Then, leaving his prepared text, he answered the questions the ministers had voiced about financial matters.

He first spoke of the early days of the church. When they had very little, yet Rev. Moon always put almost all of their meager resources into Interfaith work.

Then he spoke of the present. How the primary source of income was donated to the church overseas — mainly in Japan — and sent to the USA. The second source of funds were the business ventures developed by members of the church who tithed. Third, and small in comparison, was fundraising by church members in America.

He said the Unification Church had a policy — following Rev. Moon's tradition — that only 15% of the available funds could be spent on the church itself — the rest was to be spent on projects like the ICC conference, promoting the unity of Christianity and the emergence of a God-centered culture.

He concluded "It seems a lot of money. But we have so many more projects in mind that we need a lot more!"

### Time to go

Then it was time for final goodbyes. The last lunch together, the last dip in the pool. The lines at the airport, the cold and damp of JFK, the noise of New York. Photos to develop, typewriter to click away at.

But back in on the island the magic continued. Another 150 ministers were arriving for the second week. Was it as good as the first? Find someone who went, ask them — perhaps your minister slipped away for a week in the sun. Better still, get yourself — or your local pastor — to the next one. It's unforgettable.

## letters

Dear Editor,

Your anti-communist supplement in the January issue of Unification News was outstanding. I would like to use it as a training device here in the U.S. Army Reserve. Could you possibly forward me approximately 100 copies of the supplement. Advise me if there is a charge. With all good wishes.

Major P.K.

Department of the Army

• Delighted to — ED.

Dear Editor,

Your January supplement on Communism is indeed educational; I am looking forward to further presentations on the subject; especially the "counter-proposal" planned.

The enclosed check is to help keep the press rolling.

G.A.

Brunswick, Canada

• Thanks, your comments (and check) are most appreciated. Our next supplement will be on th National Council for Church and Social Action, the "Counter-proposal" will be later this year — ED.



## INTERNATIONAL CONFERENCE FOR CLERGY

## An insight into the thought of Reverend Moon

This speech was given at the Inter-denominational Conferences for Clergy "Unification Theology with Implications for Ecumenism and Social Action" in the Bahamas, February 1984. Reverend Chung Hwan Kwak is the President and Chairman of the International Religious Foundation, and his talk was titled "An Introduction to Reverend Moon."

By Rev. Chung Hwan Kwak

Ladies and Gentlemen, on behalf of Reverend and Mrs. Moon, I wish to thank each of you for your participation in this Inter-denominational Conference in the Bahamas. For some of you, this is your first formal contact with the Unification Church. Others here have taken part in other types of conferences and Unification-sponsored activities. Whichever the case may be, I hope that this has been a stimulating and enlightening experience for each of you.

During this past week, you have been introduced to the ideals of Reverend Sun Myung Moon through the presentation of lectures on the Divine Principle. I am sure that you are now able to understand, at least in part, what motivates the many activities which he has begun. Today, however, I would like to present a different type of introduction to Reverend Moon at his vision for the world.

I have known Reverend Moon for over 25 years, and I can say without any reservation that, despite the many types of things he does, the most important aspects of his life is his spiritual connection to God. In this sense, like most of us gathered here, his first priority in life is being a minister of God to the world.

Since he first received the revelation of Principle from God at the age of 16, he centered his life around developing his spiritual communication with God. I know the intensity of this communication and the spiritual power which results from it. I know him as a man who has an insatiable appetite for a daily life of prayer. Up until this very day, he still sleeps less than three hours each day, and upon awakening, he begins with several hours of prayer and meditation.

Usually, he begins his public schedule with a 7 o'clock breakfast meeting with church elders and department leaders. He does not even allow himself the pleasure of dining alone with his own family. He is always on the front line in his work for God. He is often traveling, visiting and meeting the members of our various departments and local church center. He not only preaches every Sunday to members, but he spends hours every day giving words of guidance and inspiration to members and guests of the Unification Church. Every activity he initiates and takes part in is done with the motivation of serving God and humanity. In all my years with Reverend Moon, I have never seen him take a vacation from this intense commitment to God.

Americans hold many opinions about Reverend Moon, many of which are based upon misinformation and a distortion of facts about his church and activities. The public ridicule by the media and other groups has never hindered Reverend Moon to this day, however. The reason for this is because he sincerely believes that he is doing the work of God and that God is assisting his work.

#### God is real

One thing he has in common with you is that Reverend Moon does not see God as being merely a human concept or phenomenon. Rather, God is an existent, living being who is actively a part of our human lives. The same is true of his belief in the real existence of a substan-

tive spiritual realm. For Reverend Moon, the affairs of this world cannot be considered without taking into account the presence of the living God and the spirit world in everything we do.

Reverend Moon has emphasized that the Unification Church was not established merely by himself, but by God. Because of this, when Reverend Moon passes on to the spirit world we believe that the Church will continue in its development and growth, just as other God-inspired religions have done in the past.

Actually, without God's support, it would have been impossible for the Unification Church to even survive because it has undergone such serious persecution throughout its history. Nevertheless, the Church has thrived and prospered in the midst of the most severe difficulties.

Even though America has imagined many things about Reverend Moon, the image most deeply engraved in my heart, from my own experience, is the image of him in prayer position, with tears flowing from his eyes. I have witnessed his spiritual life for many years, and I know him to be a righteous man who literally weeps for the suffering of God, the suffering of the world, and the speedy establishment of peace and the Kingdom of God on this earth. I urge you to study this aspect of his life so that you can come to a deeper understanding of him.

In line with what I have just said Reverend Moon's vision is to comfort the suffering and longing heart of God and of humanity, and to help establish God's Kingdom on this earth, once and for all. He recognizes three major obstacles to this which need to be confronted and resolved.

#### Three obstacles

One obstacle is the lack of morality and ethics in the midst of self-centered love carried to an extreme, especially as is more and more evident with each new generation.

A second obstacle is the lack of unity which exists in Christianity with its various denominations as well as among the other religions of the world.

The third, and perhaps greatest obstacle, is the forceful imposition and persuasive influence of atheistic Communism.

The problem of immorality and self-centered love is unfortunately especially evident in America, and it is increasingly becoming a problem throughout the world. The ways of promiscuity and immorality lead to attitudes of non-commitment and disrespect for other people and things. Free sex, drug abuse, murder, child abuse, robbery, vandalism and terrorism are just a few of the results of this attitude of disrespect and lack of commitment. The numbers of divorces and unstable marriages are increasing as each generation fails to understand the value of long-lasting commitments and self-sacrifice for the sake of others.

In many respects, the prospects look dismal for high-quality leaders and members of society to appear in the future, unless this problem is abated. Historically, this problem has been the major force contributing to the decline of great empires. It will also contribute to the demise of the Free World if it is not solved now.

Reverend Moon believes that of all people, religious people have the greatest responsibility to help God save America and the world. Hence, as ministers, it is our responsibility to find a lasting solution to immorality.

The problem of disunity among Christianity and other religions is just as serious. Throughout history, religions which have professed the same God and, even at times, the same teachings, have found themselves persecuting and war-

ring with each other. These religious wars continue today, and divisions and animosities exist in many other forms as well. While there has been a great attempt on the part of some churches to develop the ecumenical movement, intolerance, bigotry and religious arrogance are still the basic attitudes of many people.

We, as religious people, must realize that God is beyond denominationalism and doctrinalism. His purpose is, and always has been, to save the entire world, and not merely a certain race, nation or religious group. The mistakes and tragedies throughout history have often occurred when a certain religious or racial group has considered itself to be the only candidate to receive God's favor. As religious people, we cannot help God in the task of salvation when there is fighting and animosity among ourselves. A genuine tolerance and sincere dialogue must take place if there is to be any hope in the religious community fulfilling its responsibility to God and to the world.

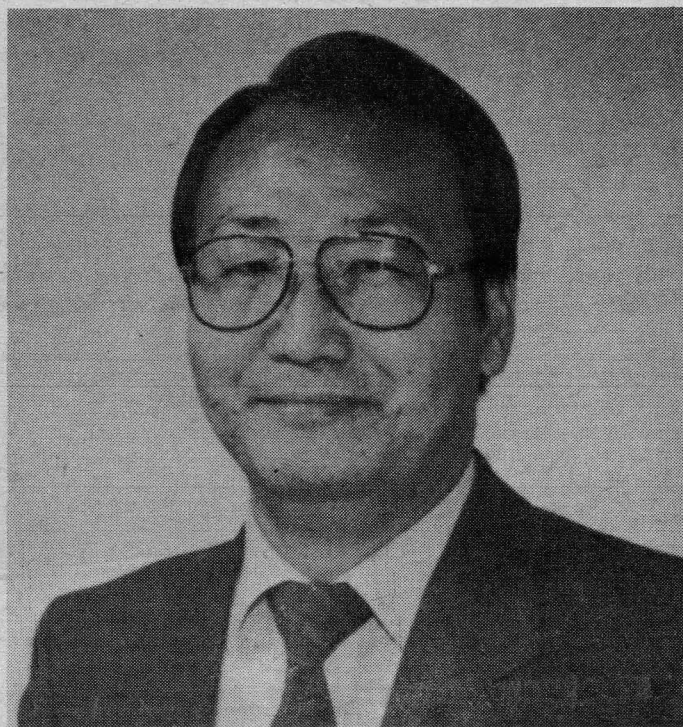
The problem of atheistic Communism can partially be solved by solving the first two problems which I have already mentioned. The key in showing that it is God in control over human affairs rather than Karl Marx, is for the Free World and the religious community to be united and morally strong. The denial of God and God's goodness in the world has partially come about because of the failure of the religious community to demonstrate that they have a superior ideal which can abolish prejudice and greed and lead to true, international peace. One cannot merely speak out against Communism and offer an alternative point of view without also demonstrating that this alternative will offer more than what atheistic Communism promises.

#### Making a difference

Over the last several years, Pope John Paul II has traveled to many countries throughout the world trying to convince the people that God and not Marxism is master of the human soul. He has received a lot of publicity and has had a great impact. Regardless of whether or not you agree with his methods and the exact content of his message, still we can see how much impact one dedicated man can have on the global community.

Imagine what kind of influence thousands of people — people like ourselves — could have on the world if we went out with the same fervor to solve the three problems I have just mentioned. Reverend Moon cannot do it alone; the Pope cannot do it alone. The commission to solve these problems lies with each of us. Especially as ministers, we each have the responsibility to go to the forefront with this vision of unity and conviction despite our different religious persuasions.

The members of the Unification



Rev. Chung Hwan Kwak, president and chairman of the International Religious Foundation.

Church have dedicated their lives to solving these three major obstacles to the building of God's Kingdom on this earth. They strive to have deep faith and to work hard for the sake of God and all peoples of the world. For this dedication, many people believe that members are brainwashed or under some form of mind control. It is not popular to be committed to giving one's life sacrificially for the sake of a God whom no one can see, and for a global population which appears too large to be influenced.

But again, Unification members cannot do it alone, nor can any other group by itself. It takes a unified effort from all of us to bring about God's vision. As ministers, you know the power and love of the Living God. You know how this benevolent, parental God can move to influence any human situation. As ministers of God, then, we are responsible to go forth and set the example so that others might follow. It is our task to defend our God against a hostile world. It is our challenge to them embrace that same world at the cost of our lives and personal biases so that all peoples might share in God's Kingdom.

As you can see from what I have just said, Reverend Moon has many things in common with you, because he is first a minister like yourselves. The guiding of his Church and the establishment of this vision have never been for the purpose of opposing other religions. He is not your enemy. Rather, he is a righteous man whose compassion for God and the world has driven him to inspire this vision of global harmony and true peace among all religions and peoples.

On behalf of Reverend Moon, I hope that you will take up this vision as your own, and move among your own circles to encourage a stronger moral foundation, a more concerted ecumenical effort, and a more outspoken defense of God against atheistic Communism. I also hope that you will continue to join with us in future events so that we might learn from each other how to better achieve this vision. Until we meet again, may God bless you and guide you in your very important work. Thank you.

## a letter

Dear Editor,  
Who is responsible for the illegible upper part of the Unification News, p. 14, January 1984 issue?

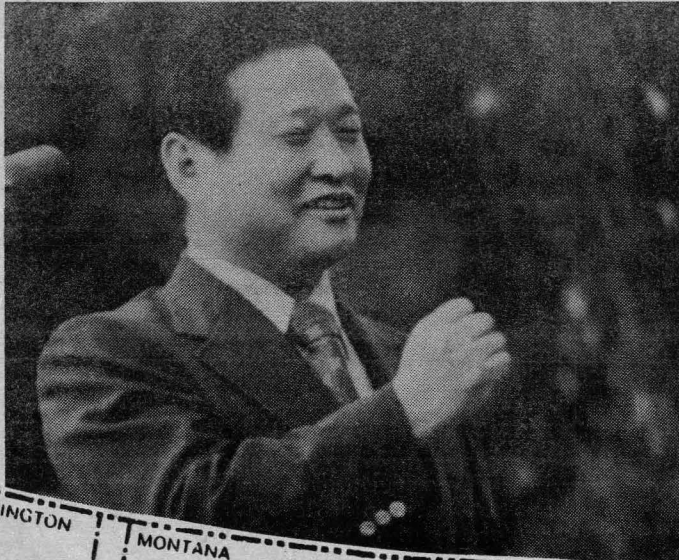
I have been a subscriber to the Washington Times and the New York Tribune since their inception and they have never been guilty of such a boo-boo. I'm sure you can do as well.

Otherwise, your Educational Supplement on Communism is fine reading and should be put in pamphlet form for distribution to students.

AS,  
• Apologies—ED. Rhinebeck, NY



Rev. Won Pil Kim,  
director of the  
IOWC.



# IOWC

We would like to offer our best wishes to Rev. Won Pil Kim on his becoming the director of the IOWC here in America. Our prayers go with Rev. Choi who is now leading the IOWC in Korea.

There are now 51 teams on the International One World Crusade moving from city to city every 21 days. The map indicates where each team is March 5 — 26 and the name of the team leader. Information on local IOWC activities can be obtained by either contacting the state leader at the church centers listed below or by contacting the IOWC National Office at 481 - 8th Avenue, New York NY 10001. (212) 947-1129.



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## Ministers' meet in Michigan

By Vanessa Nishikawa

**O**n February 6, the Unification Church of Michigan sponsored a ministers' luncheon for the primary purpose of informing local ministers about Reverend Moon's tax case. The luncheon was held in Detroit's famous "Greektown," in the *Old Parthenon* restaurant. Thirteen guests attended including the religious news editor of one of Detroit's largest daily newspapers, the *Detroit Free Press*.

The luncheon features a delicious lamb and rice platter prepared especially for that day. After lunch was finished, Mrs. Vanessa Nishikawa, the state leader of Michigan, gave a brief talk entitled, "Freedom for One is Freedom for All." After the talk, the videotape of Dr. Durst and Laurence Tribe explaining the court case was shown. Packets of information concerning the prominent issues surrounding the court case were handed out to each participant. A brief

question & answer and discussion period followed.

The high point of the luncheon was when Reverend Obie Mathews, pastor of the Christ Cornerstone Church of Detroit, stood up and gave an impassioned and quite spontaneous testimony of his experiences in support of Reverend Moon. Reverend Mathews brought laughter to even the most serious skeptics, softening and brightening the atmosphere.

Represented were five other ministers of the east-side "Ministers United in Action" of which Reverend Mathews is president. Reverend Mathews is also a member of the National Baptist Convention and the Baptist Pastors Council of Detroit. Also represented were priests and ministers of local Catholic and Presbyterian churches.

Another luncheon is planned for February 29 and subsequently, every three weeks. The Michigan church hopes to form a coalition of support that can be active in this religious liberties issue and other key issues in the future.



Vanessa Nishikawa, above, Michigan state leader, speaking to the participants at the ministers' luncheon, below left.

*This is taken from a speech given by Vanessa Ann Nishikawa, Michigan State Leader to the Ministers Luncheon on February 8.*

Vanessa Ann Nishikawa  
State Leader, Michigan

**T**he most precious gifts God has given us are love and life; and bound to that, the freedom to love and the freedom to live. Because of our original separation from God, the history of mankind has been a constant battle to secure those most precious freedoms that were lost. We have seen a history of oppression, subsequent searching and eventual liberation.

Our own country of America was founded upon what seems to be the actualization of long held dreams and visions by people such as Christopher Columbus, the Franciscan and Dominican monks, the Jesuits and eventually the Puritans. The source of these visions is, of course, God.

The book *The Light and the Glory*

brings to life the people who had a vision of a new world of abundance and beauty, a land that would be the growing place of God's kingdom on earth. And yet, interestingly enough, these men and women of such great vision were not easily received in their native country.

Christopher Columbus appealed for support over a period of eight years in the face of disbelief, persecution and mockery. He was thought to be a crazy person. In his memoirs, Columbus speaks ardently of a mission given to him by God to be the bearer of Christ's word to uninhabited lands and strange peoples.

The Separatists, a band of Christians who "separated" themselves from the early 17th Century Church of England in an attempt to establish a more pure following of Christ, sought religious asylum in Leyden, Holland and eventually embarked on a journey across the sea to found a "New Jerusalem" in America.

The point is that people of religious zeal in history have always been unpopular — have always met with adversity. Why? Because history has shown the

*continued on page 10*



## IOWC #4 Neither cold nor rain...

By Nadine Andre  
IOWC #4

**T**he IOWC #4 arrived in Kansas to greet one of the coldest spells the city of Wichita has ever known, but that was not to stop God's Providence from marching on in 1984.

After establishing the Kansas Coalition for Freedom; guest speaking at several classes at the University; sponsoring an Interdenominational Ministers Prayer Breakfast; a 3-day program at the Central City Library; a joint service with the St. Andrew's Baptist Missionary Church; and an interview with Reverend Orme, commander of IOWC #4, by the major daily newspapers — the icy cold of Kansas began to "thaw."

The winter campaign has proven to be a challenge for the IOWC and activities have had to be adapted to cooperate with snow, ice, and freezing temperatures. Under these conditions, the members visited local groups and church and attending meetings of many different organizations.

The first event just happened to me. As I was driving down the highway, the car went dead. Just in time, I was able to turn into a driveway in a section of town where I had never been before. A man peered out the window, but as he explained later, was at first reluctant to help because of many recent robberies. But as his conscience urged him to "help the nice girl in the car," he invited me in and I met the Reverend and Mrs. Chancey.

As we talked about the work of the crusade, he became very excited and invited us to his Church the following Sunday, a congregation over 100 people. On that Sunday, Reverend Chancey invited Reverend Orme to the pulpit

where she spoke strongly about the danger of atheistic Communism.

"We are proclaiming in this hour, that the beast in this time is Communism, an ideology that says there is no God, there is no Christ, and man is just an animal."

Then she sang a selection of high-powered gospel tunes, "Go Down Moses," "Joshua at the Battle of Jericho," backed by the band, Sunburst. The whole congregation was ablaze. After the collection was taken up, Reverend Chancey offered half the money to the crusade — the beginning of a beautiful relationship.

As it is also the hope of the IOWC to alert the public to the dangers and realities of Communism, one of the goals of IOWC is to build a nationwide network of coalitions throughout the United States to fight militant atheism and protect the Free World. Thus began the Kansas Coalition for Freedom.

Members began contacting various dissident groups and discovered a large Vietnamese community in Wichita. Nancy Spool, through her work with the community, met Mr. Lee, editor of "Ngay Nay," the largest nationwide Vietnamese magazine; Mr. Knu Tran, a man held prisoner in a North Vietnamese communist concentration camp for 17 years who recently escaped; and Thang Nguyen, a former high school teacher in Vietnam who also escaped.

The three came over to the center to speak to the members, Mr. Lee and Mr. Nguyen acting as Mr. Tran's interpreter. Mr. Tran said that if it wasn't for God's grace he would never have lived. He still had the marks of the shackles on his feet that held him for almost two decades. "There are still many Americans in communist prison camps. Americans should never underestimate the brutality of the

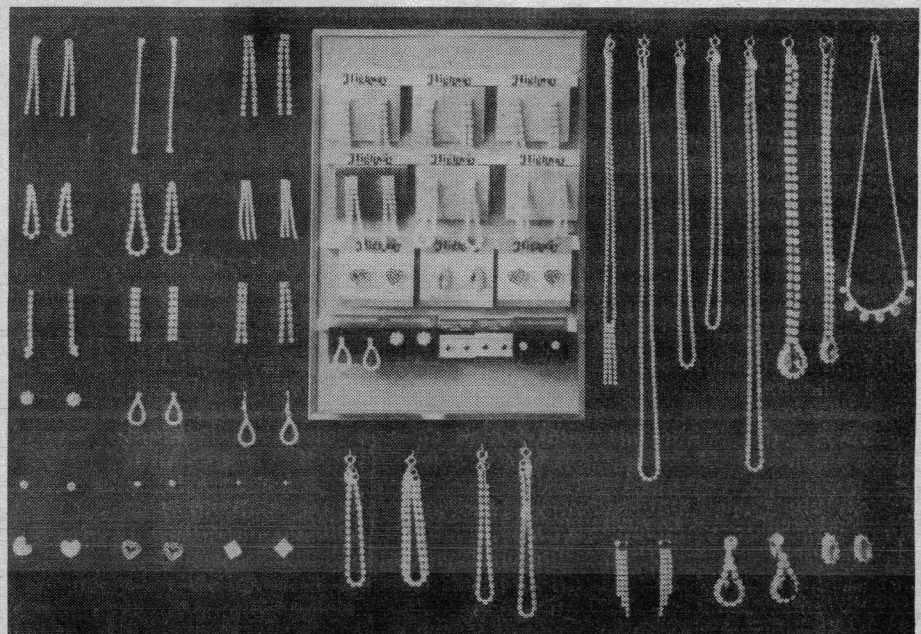
*continued on page 10*

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## IOWC #7 Interfaith gathering

By Rhonda Olsen  
IOWC #7

**W**e left Seattle in the wee hours of the morning as is our custom on IOWC Mr. Ikeno's team #7. We arrived in Missoula, Montana with eager anticipation, ready to rally the righteous and inspire the multitudes.

After praying at the Holy Ground, and with our mobile video cruiser polished up and ready, we arrived in downtown Missoula. Much to our surprise, however, the three main streets were deserted.

Trying not to be discouraged, we began our rally; singing songs, playing the guitar, jangling our tambourine, and preaching God's word all to the vacant streets.

An irate shop owner emerged to threaten us with violence if we didn't stop caterwauling. Not very flattering, but it was nice at least to be noticed.

Two cowpokes strolled on by with six-guns in holsters strapped to their sides (guns are legal in cowboy country) and casually looked our way and continued on.

Mr. Ikeno, our commander, quickly realized we needed a dramatic change in a strategy. We were used to big city campaigns; lots of fanfare and many passersby.

We began a grass roots or "home-church" style campaign. If we couldn't get the people to us, we would go to them. Because of the recent court cases, we were particularly concerned about the religious liberty issue.

We joined together with CARP and gave two talks at the University of Montana; "Spiritual Phenomenon" and "Parallels of History," which were both given by Tom Palmigiano.

A sociology student invited us to give a presentation on Unificationism for his "Social Movements and Utopian Societies" class.

Armed with Reverend Moon's inspiring vision, and fortified by the words of

Reverend Won Pil Kim, we decided to evangelize with the local churches. In Missoula, and in the surrounding area of western Montana, there are approximately 200 churches. We invited all of them to a Ministers Conference. Some churches were just tiny backyard garage conversions with no resident pastors.

We visited five of the local churches to attend Sunday services, to meet the minister personally and learn more about their congregation. Our Ministers Conference was welcomed with mixed reactions by the local clergy. Many were sincerely interested, but couldn't rearrange their schedules, others were outrightly enthusiastic, some promised to send representatives, while others couldn't see beyond our "doctrinal differences" to be able to work together.

Our conference was being held at the place, The Red Lion, (formerly The Edgewater) where Reverend Moon had sponsored a banquet ten years ago. Of the two hundred invited, 10% made a showing on February 27. The twenty participants were primarily clergy, but also in attendance were two professors from the Religious Department and the Law School of the University; Missoula city officials; and several attorneys that were concerned with religious liberty issues.

The spirit was high at the conference. Brothers and sisters sang and played guitars to accompany Chicken Cordon Bleu.

After lunch, we showed the video tape of The First Annual Conference on Religious Liberties, with Laurence Tribe and Jeremiah Gutman. Everyone seemed impressed with the presentation and we had a lively open discussion led by Jim Boreer (the Montana State Church Director).

The issue of working together for the sake of all religious liberty was emphasized, and the urgent need for action was the consensus. Many participants were interested in affiliated organizations such as the I.C.C. (Interdenominational Clergy Conference), CAUSA, and the World Youth Seminars.



Some of the participants of the IOWC #7 interfaith meeting.

Reverend Bob Crane, head of the "Freedom Church" in Helena, who attended our I.C.C. in the Bahamas, agreed to join his congregation with ours to have a "Revival" meeting at his church, which turned out to be a very meaningful and enjoyable experience on Sunday February 4.

Another inspiring outcome of our campaign, was the governor of Montana, Ted Schwinden, read on the front page of the *Missoulian* about our activities and agreed to meet together with us at the State Capitol. We asked him to support religious liberties, and help us in our campaign. He promised to discuss the issues with his lawyer and formulate a

response and wished us luck in our crusade.

One of the Professors of Religious Studies at the University mentioned to me at the conference that it appears that the US government is turning out to be Reverend Moon's best friend. Curious, I asked him why he thought so. He replied that the government along with the persecution is providing such a great opportunity for Reverend Moon to bring all the different denominations and religions together, like never before in history.

We agreed that even though surely the government hadn't planned it that way, that most probably our Heavenly Father did.

## letters

**D**ear Editor,  
My first six issues of Unification News have pleased me so much I'm sending you a donation of \$10 as my way of saying, "Keep up the good work!"

The thing I like best about the Unification News is the promptness and reliability with which you send out your paper. Even the December issue arrived on time despite the Christmas mails.

Also, your newspaper is very mature in its content. You draw from a wide variety of news sources and give an outsider's, as well as an insider's, views of the movement. You balance practical news with spiritual inspiration, too, whereas other church publications focus

all too heavily on the spiritual content alone for my taste.

Best of all, the Unification News shows by its business-like way, which in my opinion is not at all an impersonal quality, rather, it is evidence of sincerity and devotion. I'm afraid I have not found that quality present in some other church publications I have dealt with lately. But at any rate, I congratulate you and wish you continued success in 1984. May God bless you all.

P.S. I am also enclosing the address of an elderly friend of mine who lives in the United States, and who would probably enjoy receiving your paper. Please put her name on your list.

K.G.N.  
Calgary

• Thanks, your letter brightened up the post-Bahamas winter — ED.

## MICHIGAN

from page 9

trend more toward selfishness than self sacrifice. The real enemy has been within our own fallen nature, our own oppression by sin. What is sin? The Latin word "sin" means "without." We understand this to mean without God.

Reverend Moon recently said in a speech about freedom that "True freedom is liberation from sin." The acquisition for true freedom is ultimately for freedom to love God and to live for God.

Our founding fathers in America sought freedom in a new world in order to love and worship God as they chose without the restrictions of a narrow-minded government. The greatness of

the American constitution which eventually developed out of this religious zeal is that it secures for all people their most precious freedoms — the freedom to love and the freedom to live our religious and civil rights as preserved by the American Constitution, are actually a landmark in human history, a unique milestone accomplished by God's people for the sake of liberating God.

However, even with the religious rights for all set down in print, the actualization of these rights was not always immediate especially, once again, for unpopular and new expressions of religion. Why? Most fundamentally because of misunderstanding or long-standing concepts. In time, understanding has brought the possibility of many different kinds of religious traditions coexisting

and thriving side-by-side in America.

Satan's greatest tool is to divide and conquer, and Satan capitalizes on ignorance and misunderstanding, in order to create division. As proponents of religious freedom and rights, all of us stand threatened by the accusation coming against Reverend Moon. This trial is just a precursor of the gradual erosion of religious freedom and fundamental rights for all religious organizations in America. For those atheistic groups and forces present in America and in the world, the persecution of Reverend Moon represents a heyday.

Let us not be deceived by the popular attack against Reverend Moon as a religious leader. Reverend Moon has been used as a scapegoat for unpopular and even detestable accusations, which have

meanwhile created a tremendous wave of persecution and even hate for Reverend Moon, and the Unification movement. This has resulted in religious deference and dissension of the most extraordinary degree. Meanwhile, the sad reality is that atheistic forces have sensationalized the unpopularity of a good and righteous man, in a very clear attempt to destroy one of God's champions and, in the process, have contributed heavily to the disintegration of religion, to the disunity of religious groups and to the erosion of our fundamental freedoms.

Today our hope is to erase old concepts, bring light to the confusing issues surrounding this tax case, and establish new friends with whom we may join together in the glorious struggle to liberate God and all people.

## COLD...

from page 9

communists, even animals rebel against them."

Mr. Tran believes that God spared his life to come to America to help free his nation. "The Vietnamese are eternally grateful for the sacrifice of the American servicemen and women who gave their lives." Mr. Tran shed tears, grateful to the work of the IOWC and Unification members for their dedication.

Mr. Lee and Mr. Tran mobilized the Vietnamese community and members met with Cambodians, Laotians, Cubans, and the birth of the Kansas Coalition for Freedom took place on January 21, 1984.

That afternoon 14 vehicles met covered with posters and slogans ready to ride throughout the city to preview that evening's rally. Mike Smith, CARP leader, came from Chicago to MC the event. That evening Reverend Orme gave the opening address calling, "Christians and all good hearted people to unite to thwart the atheistic force that is threatening the lifesblood of this nation." Mr. Tran again spoke along with others representing the various groups that attended. The rally was a successful beginning for a movement that will educate and unite people against the forces of tyranny.

## Ministers

The next event, a Ministers Prayer Breakfast, was attended by local clergy,

including the President of the Labor Union of Wichita and the President of the National Council of Christians and Jews. International entertainment was provided and Reverend Orme once again spoke about the need for Christians to unite and the work of Reverend Moon in America.

"Reverend Moon has prophesied in this hour that if America does not repent for her sin and if Christians cannot come together and unite there will be a Third World War before the century is out."

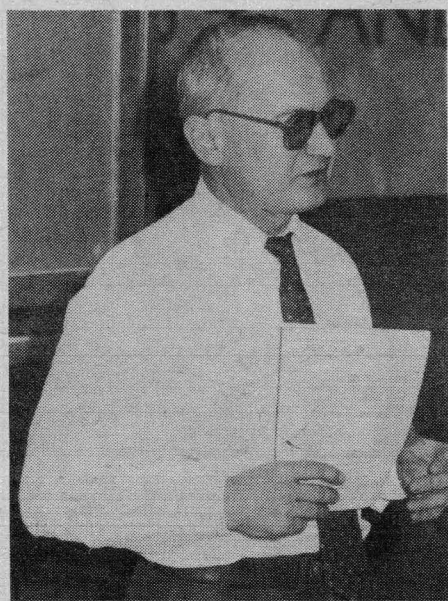
After the breakfast, each participant was given a chance to respond and share their own experiences. It was no doubt evident that all present were concerned about the urgency of the time and have a heartfelt need to bring about a greater unity within the Christian world.

The remainder of the campaign

included 3 days of public talk, video and lecture at the library, and an invitation by 2 college professors for Reverend Orme to speak at their classes. Reverend Orme gave her personal testimony and experience of 24 years within the Unification Movement and Reverend Moon. The large number of students were attentive, asking many profound and sincere questions.

As each campaign goes so rapidly, the urgency of the time is always so pervasive. We are always grateful to those who opened their doors to us and will keep on knocking until others do. We realize with every city how beautiful our country is and how God has blessed us. It is now our time to return the blessing to America. Paraphrasing the postman's motto, "In rain or shine, sleet or snow, onward the IOWC will go!"





Mr. Thomas Schumann, ex-KGB agent, speaking at a CARP rally in Los Angeles.

By David Doose  
CARP

In 1980 Irving Kristol, a conservative, wrote an article in the Wall Street Journal in which he mourned the lack of a "sharp ideological identity" that conservatives suffer from and he stressed, "ideological politics rallies its supporters around a vision for the future..." He declared, "you can't beat an ideology with no ideology."

In June of 1983 Erik von Kuehnelt-Leddihn wrote in a National Review magazine article that in the "present-day ideological domain, the Marxists have what amounts to a near monopoly." He went on to assert much the same as Kristol did three years earlier: "Conservatives have made no powerful appeal to the many and, least of all, to the young," he said.

Von Kuehnelt-Leddihn emphasized:

## CARP Afgan freedom fighter on a tour of mid-west



Habib Mayar, center, chairman of the Afghan Community in America, at a CARP meeting.

By Ray Presky  
CARP

"I promise you Afghanistan will be free," said Afghan freedom fighter Habib Mayar to conclude the first talk on his Mid-west tour. Mr. Mayar is the chairman of The Afghan community in America, a non-profit organization which so far has sent 300,000 lbs. of humanitarian aid to Afghan refugees in Iran and Pakistan.

The tour was organized through Kansas City CARP, by yours truly. The first talk was at the University of Missouri, Kansas City, on Tuesday, February 7. Thirty one people came to hear Mr. Mayar's moving account of the Soviet invasion and the subsequent suffering of the Afghan people.

"There are now 4 million refugees from Afghanistan in Iran and Pakistan... which makes the Afghans the largest refugee group in the world," explained

## CARP Nationwide conferences on World Freedom held

"Not only in Germany, Austria, France, but even in prosperous Switzerland and the Netherlands, we see young people rebelling out of sheer aimlessness. There are no reasonable causes for which they could sacrifice time and money, and, if necessary, their lives. 'Better Red than dead?' indeed because Red might give many of them a vision, a purpose, a task."

He went on to point out the need for "a common ideology for our world, one adhered to by the people of as many nations as possible..."

A new book entitled "Rethinking Liberalism" is a collection of essays which also calls for a new liberal ideology which has a vision for a global society.

### Stepping in

From these examples it is clear that there is a new political mood growing in America and throughout the world. A mood that is being created by a state of ideological unrest. A mood precipitated by a world plagued with the problems that cannot be solved by solutions currently available.

Stepping into this vacuum is the Collegiate Association for the Research of Principles (CARP) with its national conferences that are focusing on the Victory Over Communism philosophy and ideology that is the inspiration of the Rev. Sun Myung Moon.

CARP, under the direction of Dr. Joon Ho Seuk, decided to organize these conferences because it believes that the fundamental power of communism lies in the persuasiveness of its Marxist-Leninist ideological base, and that its own God-centered Unificationist ideol-

ogy can serve as the core of a creative and open-ended alternative to communist ideology. Dr. Tyler Hendricks, Assistant National Director of CARP, explains: "We feel that only when nationalistic anti-communist groups, the free world nations, and world religions go beyond their boundaries and work together in harmony, will our efforts to end communism be successful."

During the weekend of November 19, 1983, 315 participants gathered in four different cities for a conference on "The End of Communism: A Vision for the Future." University students, professors and members of more than 70 different groups opposed to communism met in Houston, Chicago, Monterey, California, and Valley Forge, Pennsylvania.

These conferences were followed by five conferences that were held during the weekend of January 28, 1984. These were held in Los Angeles and Concord, California, Chicago, Charlotte, N.C. and Valley Forge, Penn. The focus of this second set of conferences was "Strategies for World Freedom: 1984 and Beyond." Again more than 300 people participated. Many who came to the first set of conferences returned and some even brought friends because they were so inspired by what CARP was doing.

Participants in both sets of conferences included members of groups representing Poland, Afghanistan, El Salvador, Cuba, Vietnam, Nicaragua, Germany, Rumania, and Albania. Many of these participants were already active in the effort to discredit communism, but the consensus amongst them was that

there was a need for a national coalition of groups and they all welcomed CARP's efforts to bring them together.

Pedro H. Jaal Neto, an Angolan freedom fighter, told those at the first Valley Forge Conference: "What is important for us here is to get ourselves organized as an efficient force to act on behalf of the majority we represent — the freedom lovers. This can become a widescale struggle against communism."

### CARP all the way

Professor Adolfin Wupperman, a native Cuban who was also at the first Valley Forge conference, said: "I want you to know that CARP is the only group at Boston University who is working against communism. Some of them have been my students and I am very fond of them. I am with CARP all the way."

The second conference in Valley Forge featured the world premiere of the film entitled "Beyond the Khyber Pass," which is a documentary about the struggle of the Afghani people against their communist oppressors. Mr. Kurt Lohbeck and Ms Ann Hurd, the filmmakers, were on hand to explain to all the conference participants how the film was made. Financed by CARP, the film features many interviews with people caught up in the effort to fight communist aggression.

Mr. Arturo Andino of the Salvadoran Patriotic Forces attended the first conference in Monterey. He was quite blunt in his assessment of CARP's organizing efforts. He said, "the anti-communist movements without CARP are dead."

Also at the first Monterey conference was Mr. Thomas Schuman, who gave a special presentation on communist subversion strategy. Mr. Schuman, a native Russian, had served as a Soviet KGB agent while stationed in the Soviet embassy in India. Before leaving the Soviet Union he had been trained how to subvert a nation, and he passed all this

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ERIN  
BOUMA

**A**ndropov is dead. After only 15 sickly months on top of the heap, he's passed on to the great KGB in the sky (which he doesn't believe in). Meanwhile, back on earth, we see another senior citizen-bureaucrat, Chernenko, shift into position as the sixth dictator of the Soviet Union. This short line of Communist rulers in 67 years dramatizes central problems in the realization of the Communist ideal.

We must admit that modern totalitarianism is a distinctive new phenomenon, providing a striking contrast to all previous versions of despotism, tyranny, and total power. Whereas past absolute political reigns have been conservative in nature, bent on preserving the status quo, Communist totalitarianism, by contrast, claims to be dedicated to a "revolutionary future of statelessness." Today, more than ever, however, as the fires and passions of the original ideological struggle which founded the first Soviet state grow dim, its leadership seems to be caught between the very premise of their power—a state-directed revolution necessary to create a "new man" and new world—and the well-developed Communist Party apparatus working to maintain their status of privilege and power, finding comfort in the well-cushioned security they have placed between themselves and the larger, harsher reality.

This growing tension between the romantic-utopian vision of Communist prosperity and equality and the awesome institutionalization of the totalitarian Party monolith, traps even the most ruthless and wily of masters in a web of contradiction.

In addition, this tension clearly demonstrates the dead-end course of those

who pursue noble ends through ignoble means; the betrayal of Communist goals is already embedded in the Communist promise.

Looking back over the five rulers of the Soviet State, there is clear confirmation of scholar Bertram Wolfe's observation (made in 1955) of the "Law of Diminishing Dictators." Wolfe, only two years after Stalin's death could perceive that a dictatorship which requires a dictator will produce more and more personally ambitious men, who will rise to the top. V.I. Lenin, seizing Russian power in 1917 "by a minority conspiracy" prescribed Party dominance over the so-called "dictatorship of the proletariat" and provided for no legitimacy or legal succession at his death.

Predictably, maintaining state power was less dashing and idealistic than the previous 24 years of organizing and theorizing and terrorizing it had taken to seize the Winter Palace and a weak "provisional government" and war-weary nation. Robert Wesson, professor and author, in *The Russian Dilemma: A Political and Geopolitical View* (1974) discusses how "men who dream of social betterment through revolution and devote themselves utterly to it" are soon replaced in positions of leadership by the "gang which has managed by inside maneuvering and hidden means to squeeze or claw their way to the pinnacle of power."

Wesson traces the development from Lenin through Breshnev as the "revolutionary intellectual to the consummate apparatchik (party bureaucrat)."

In thumbnail sketches of the character of the first four Soviet dictators, Wesson makes his point. Lenin, he says, was as competent as a leader of the new state as he was in the destruction of the old, surrounding himself with generally impressive men of originality and "striking personality." Next came Stalin, less a revolutionary than machine politician, who was, however, able to write some quotable material and earn the respect of world leaders allied to him by war. Khrushchev, Wesson continues, was less impressive than Stalin: shallow



beneath his flamboyance and with only lackluster, obsolete doctrine in place of original ideology. But then, Breshnev even lacked Khrushchev's "flair, dash and verve," he observes and associated with men (now in power) with almost no individuality or brilliance.

At the same time the quality of leadership in the Soviet Union has been declining, Wesson notes that "the means by which leaders have come to the top have become steadily more obscure." Lenin's politics and battles are actually recorded in great detail (much of it expressed in his own fifty-five volumes of writings). Less is known of Stalin's rise to power, but still it involved open controversy and public acts. Only brief episodes (such as the contest of July 1957) are documented of Khrushchev's elevation, and later, demotion. The rise of Breshnev remains closely curtailed.

This trend has continued today, with the press even admitting that they did not know that Andropov's family existed during his brief, mysterious reign, until his wife, son and daughter arrived to mourn him at the funeral. Even his many months of severe illness were veiled behind an extra "iron curtain" of excuses and lies to cover Andropov's failing condition.

How long can this trend continue without bringing about its own 'anti-

thesis?' Wesson comments (Lenin's Legacy, 1978): "Marxist-Leninist party supremacy... is wearing out the advantages gained through the revolution, renewal and the inspiration of the elites." Through the sequence of leaders, he finds that each has been "less imposing than his predecessor, and the distrust of able and energetic men... indicate that the sequence will probably continue."

Wesson asserts that "unless it brings freedom, a revolution usually reverts toward the prerevolutionary condition." This he calls the "law of revolutionary reversal" which sees the present rulers of Russia as the uninspired "consumers of a revolution made by others." Thus, as in Czarist Russia, a ruling class develops, practiced in corruption and abuses of power, governing by routine, and trying to squelch all criticism as disloyalty.

So, without dynamism and a purposeful spirit that animated its beginnings, constructive change becomes painful and difficult for Communist societies as well as democratic and Christian ones. As we Unificationists and friends study the "Decline of the Soviet Empire" in our day, we must make sure that we have something lasting and fulfilling to offer our Russian brothers and sisters when their last dictator retires in the face of more responsible and God-centered leadership.

## CONFERENCES

from page 11

detailed information on to the conference participants.

At the first Chicago conference the featured speaker was W. Raymond Wanall, former Assistant Director of the FBI. He spoke on "The Radicals' plan to Destabilize America." The second conference in Chicago Brigadier General John D. Lawlor and author Richard Dunlop both spoke. Brig. Gen. Lawlor, who has spent many years in Washington, D.C. doing strategic and military planning, spoke about America's defense posture. Dunlop, who wrote a biography of General William Donovan (one of America's master spies) and has experience doing

guerrilla intelligence work in Burma, China, India and Greece, spoke on the strategy of terrorism.

A leader of the Conservative Coalition of Illinois was at the second Chicago conference and commented: "I've been to conferences addressing the important issues of freedom for 15 years but this is the best organized and most moving conference I have ever attended. Where have you people been. You have given us new hope."

Also attending the second Chicago conference was a leader of one of Chicago's Polish activist groups. He said: "There are 700,000 Poles in Chicago and many Polish groups but we almost never collaborate in our activities. CARP has brought us together for the first time in

the history of Chicago. This is a great day."

Chicago CARP, under the direction of Michael Smith, is now in the process of publishing a newsletter that will be published monthly so that all the anti-communist groups throughout the midwest can stay in touch with each others' activities. Also, as soon as the second Chicago conference closed many of the participants joined CARP members in its support of a rally held in front of the Polish Consulate to protest the brutal slaying of a young boy in Poland. The rally was covered by Radio Free Europe and Radio Liberty. Following the rally Radio Liberty broadcast the contents of the speech Mr. Smith gave to all the people of Poland.

Commenting on CARP's recent success with these conferences Howard Self, a CARP Assistant National Director, said: "The importance of these conferences is that after years of regional work this is a dramatic leap forward to a national level. These conferences will provide a basis for a national coalition. And, since many of the organizations represented in this coalition are international, we have here the capability of forming, in the foreseeable future, a united international front against communism."

Whatever the future holds, one thing is certain—CARP will be at the forefront of the effort to break the Marxist's monopolistic hold on ideological domains.

## AFGHAN

from page 11

MI-24 Helicopter Gunship," said Mr. Mayar.

Despite their advantages the Soviets have been unable to subdue the mountainous countryside. "The Mujahadeen control 90% of the land," stated Mr. Mayar. The Soviets have been employing a scorched earth policy, burning crops, destroying trees leading to starvation of the Afghan people. In addition, the Soviets have been practicing chemical warfare.

Mr. Mayar's arrival stimulated a lot of interest. The next day Mr. Mayar was interviewed on a local Christian TV station by Jim Jeffreys, a former Congressman for Kansas. The show is syndicated to nine other channels.

We had two newspaper interviews, with the headline story in the weekly campus newspaper. One class that I am

taking is in Soviet Foreign Policy, my professor was happy to let Mr. Mayar speak to the class.

With four million refugees from Afghanistan, many have found their way to America. The local Afghan community were delighted to welcome Mr. Mayar. Twice we went to local Afghans house for dinner.

Despite the many temptations American society has to offer, I feel that they have a deep desire to return to their homeland. In Afghanistan there are few hotels, travellers are usually put up by local people, in accordance with Islamic tradition. A contrast to American society.

Through connecting to the local Young Americans for Freedom, Mr. Mayar was able to speak to two classes at Baker University, Kansas. The response at the classes was always sympathetic. But often there was an ignorance of even rudimentary details. I found myself wishing that there was a thousand Habib

Mayar, to speak at every school and college.

That afternoon we had a talk at Lawrence High School, to their YAF Chapter. Although only ten came they showed such a sincere interest and support that it was a deep experience.

The last event of the tour was on Saturday February 11 in Wichita, Kansas.

Thirty people came to the talk. Mr. Mayar touched the hearts of the audience when he gave some details of the kinds of deprivations inflicted upon the Afghan people. People "suspected" of being with the Mujahadeen being tortured, buried alive, used as target practice and many other atrocities. Mr. Mayar recalled one story of how thirty Soviet soldiers in tanks came into a village, took away two girls aged ten and twelve and raped them. In Afghan culture chastity is so highly valued that it was worse than if they killed them. Once again Mr. Mayar's testimony moved many to tears.

I hope that Afghanistan will be the Soviet's Vietnam. However, unlike Vietnam this time the American media has ignored Afghanistan, and its peoples' suffering. The Soviets last year spent over \$80 million in propaganda just in India supporting their role in Afghanistan.

Mr. Mayar asked people not for merely \$10 donations but to write to their congressmen. To express their support for the Afghan Freedom Fighters.

If interested, the address of Mr. Mayar's organization is: The Afghan Community in America, 139-15 95th Avenue, Jamaica, New York, 11346, (212) 658-3737.

It felt good to work with other groups on this issue. Thanks especially to the Young Americans for Freedom, the local anti-communist and ethnic groups and the many people who expressed their support for a free Afghanistan.

Roy Presky is the director of CARP in Kansas City.



## Seminar at large in Japan

Field work is done by Divinity students at the Unification Theological Seminary during the summer and in December. It is to help the student experience some aspect of the ministry either inside or outside the Unification Church. Its aim is to help the student apply and put into perspective some of the concepts he has been exposed to in a real life situation.

The following report covers a two week period Greg Breland, a UTS student, spent with Tokyo CARP.

By Greg Breland  
Unification Theological Seminary

**D**escribing my field education for December 1983 with J-CARP, I would like to outline two spheres of work, a CARP Video Center and Victory over Communism (VOC) work at Tokyo University.

The Inter Cultural Video Center (ICVC) is located on the sixth floor of a small building in downtown Tokyo and is one of twenty that J-CARP operates in the Tokyo area. At present they have forty student members and twelve devoted members. Devoted members are those who have graduated from college and are working for CARP full time.

Witnessing is done either at the nearby train station or on the college campus. They make use of a questionnaire or just make personal contact with their friends. The questionnaire focuses on the individual's interests: Which movie or book influenced him a lot, why did you decide to go to college, do you believe in spirit world, do you believe world war is likely, do you think God exists, which philosophy do you like, and do you like to travel?

Based on this survey the witnesser asks if the person is interested in hearing a video tape that discusses significance of life and enter into discussions with other serious college students. The cost for the first video is \$4.50.

By Bruce Sutchar  
Unification Theological Seminary

**R**ecently, on a quiet winter Sunday morning, Sarah Witt, Public Affairs director for the Unification Theological Seminary received a surprise phone call informing her that an "anti-cult" meeting was taking place 18 miles south of Barrytown in Poughkeepsie. Quickly gathering a skeleton crew together we journeyed through the snow and ice toward Poughkeepsie.

When we arrived at the Trinity United Methodist Church, we realized that what we were actually attending was a meeting of the Dutchess County Interfaith Council, Inc., entitled "Challenges to our Youth: peer pressure, cults, and indifference." As might be expected, the forum sadly neglected peer pressure and indifference, and focused almost exclusively on the problem of "cults."

The initial speaker was a "deprogrammed" former of The Way International, who had his faith broken in two short days, after a two and a half year involvement with the group. He was not particularly articulate, and really did not say anything negative about the group, other than that they had expected him to give up his job in order to devote his life full time to God and studying the Bible. It made me think about two fishermen that had been asked to give up their profession about 2,000 years earlier, and I wondered how horrible that sacrifice had been.

The next speaker was quite articulate and an experienced "anti-cultist" named Maurice Davis. He equated the Unification Church with Hitler's Nazi Party, and



Greg Breland, center back, with members of Tokyo CARP.

I talked with a few new members on their reason for first coming over to ICVC and it was basically because of curiosity and the warmth of the individual they met.

Once an individual comes to the Video Center, he is introduced to an older church member who speaks to them. After that they are invited to hear the whole series of videos, a 2-day workshop, and then a 7-day workshop. There is a substantial fee for each of these. It often takes one from three to six months to schedule in all the lectures and workshops, and then decide to join.

The videos themselves present an introduction to the Divine Principle and emphasize that one's personal problems can be solved through this new teaching. After that they have four various lecturers presenting the Principle. The video room is separate from the rest of the floor and contains ten TV-Video sets.

### Workshops

Those who decide to go to 2-day workshops are nurtured through their two day experience, and at the final meeting are given a beautiful handmade card with the members' personal encouragement to go to 7-day workshop. A talk is given usually by the Tokyo director of CARP urging the guests to consider the significance of the Principle and of God, and they are encouraged to attend 7-day. Amazingly they have from 50-80% of those who go to 2-day say they will go to 7-day. The vast majority of those do attend 7-day.

The 2-day workshop is very tightly structured. The first of five lectures is given over a five hour period with lunch near the middle. Day one ends with the Fall of Man lecture. Day two covers the History of Restoration in Adam, Noah, and Abraham's family and the Parallels of History. The day ends with the talk to go to 7-day and a fine dinner.

7-day workshop is a very deep experience for the guests as they come to understand the depth of the Principle and its significance in their lives.

Amazingly 80% of those who attend 7-day move into the church. Of those between 20-40% will leave primarily due to conflict with their parents. Other reasons include sexual problems and dissatisfaction or disagreement with church leaders.

### Center life

Center life is very similar to that in America. Meals are communal as are male and female separate sleeping quarters. They are up at six a.m. for cleanup, morning service and breakfast and close the day around 10 or 11 p.m. with dinner, closing prayer, and a meeting.

Student members attend classes and are enrolled at the university. "Devoted" members are ones who have graduated and work full time for CARP. The center I was at had 40 student and 12 devoted members in two different houses. None of the members had started their families. Most of the student members were around 21, while the devoted members

## Observing 'anti-cultists'

spoke with pride about the 182 cult members whom he has "helped" out of cults, and his moving testimony brought tears to at least a few eyes in the audience.

The good Rabbi noted that he was involved only in voluntary faithbreaking. He made some absurd comparison to the Garden of Eden, stating that Adam and Eve could remain happily wandering about the Garden as long as they remained dumb, not gaining the knowledge of good and evil.

Next up, Ms. Priscilla Coates, Director of the Citizen Freedom Foundation, noted how wonderful nearly all cult members are, stating that she would be proud to be the mother of any one of them (us). She said that all cult members are deeply committed and deeply believe in what they are doing. She classified as cults a wide variety of groups from the U.S. Labor Party to participants involved in the cult of psychotherapy. She felt that "deprogramming" was neither cruel nor evil, and I began to get the idea that as far as deprogramming was concerned, "nobody condones it, but everybody does it." I also began to think about such cultists as Mormons, Mennonites, Quakers, Pentacostals, and Hasidic Jews.

The final three speakers offered ideas about practical programs which their ministries were using in an attempt to meet the problems of youth in their congregation. Rabbi Stephen A. Arnold and Reverend John J. Backes offered some down to earth inspiring ideas. The final speaker, Reverend David W. Honnorp, of the Hopewell Reformed Church

in Hopewell Junction closed the program with the advice that one best treat the confrontation of love with some definite skepticism.

After the 90 minute program, there were about five minute for questions. When Richard Mantle of the Unification Church asked the moderator Reverend James J. LeBar, why there were no representatives present with a positive attitude toward new religious groups, he was asked to formally state his opinion in the form of a question, or be seated. In response Reverend LeBar noted that we live in a free democratic society, in which, under the protection of the First Amendment, only one side of an issue need be addressed, and that was precisely what was going on in the meeting. To this response, the audience, of about 200, applauded in agreement.

This author was able to make a statement to the congregated body. What I expressed was a feeling that the issue on the agenda was not really addressed. To attack the evils of cults, does not even begin to deal with why the youth of America are looking to organizations other than their own local churches, to find spiritual fulfillment. What is the enrollment of Rabbi Davis' synagogue compared to the last several years? Who counsels his congregation while he is out rescuing innocent cult victims? And how was Rabbi Davis' own spiritual direction

## National edition for Washington Times

**T**he Washington Times announced on March 6th — the eve of its second anniversary — plans to begin publishing a national edition, which within two years, will be available to every region of the USA.

Starting April 16, the 24-page, two-section edition will be published in the San Francisco Bay area serving Northern California. A Los Angeles edition is planned for June.

The San Francisco edition marks the first of a series of satellite-transmitted editions that will eventually provide same-day delivery to 20 major metropolitan areas nationwide.

The new edition will emphasize national and international news, plus an expanded section of opinion and public-affairs commentary. The paper will include full business coverage and the complete "Lifestyle" section.

The national edition will also be printed with the same color photographs and graphic design elements that give The Times its distinctive appearance. In its first year of publication, The Times was honored by The Society of Newspaper Design as one of the four best-designed dailies in the nation, and has continued to receive commendations for its lively appearance as well as content.

The Times is a division of News World Communications — a New York State, tax paying corporation — funded by businesses affiliated with the Unification Church.

For more information contact: Washington Times, Circulation, 3600 New York Ave. NE, Washington DC 20002

age averaged about 27. Most student members remain in CARP for about 2-3 years until they graduate, which is sometimes delayed because of their involvement.

It would be difficult to overemphasize  
*continued on page 14.*

affecting members of his own family?

I was aware that if we had not been present at the meeting, the audience would have gone away with a distinct impression concerning the evils of cults, while the other side of the story is so often not allowed to be presented.

It's so frustrating, when I think of all the members of our movement that could have answered the questions presented at this forum, and it is frustrating to think of how many people have formulated ideas about our movement based on meetings like this, showings of "Ticket to Heaven," and sensationalist media coverage about cults in America. How often is the word of someone whose faith was broken in 2 days accepted as gospel, while someone whose 10 year membership in a movement of faith is never heard?

I am grateful, that this time somehow we were warned, but I fear the reality that much more likely, in most instances, we are not represented at all. We must realize that the anti-cult network is working overtime.

I am grateful, too, for the hard work and faith of so many people who are working everyday to provide answers to the searching problems of today's youth. Reverend Moon has provided so much insight and understanding, but it is only with the blood, sweat, and tears of our lives, that we will be able to overcome the superstitious negativity, and the fear, hatred, and suspicion that is being doled out against our movement.

I know that our spirits are strong, and I fully believe that by following Reverend Moon's example, we will be able to leave the false in the dust of our path as we build the Kingdom of God right here on earth, and in America.





COLLETTE  
CAPRARA

**T**he August sun bubbled the fourth layer of green paint from the park bench. If, to pass time, you peeled a little away, you could see the old aqua paint that it first sported. The aromas of cotton candy and caramelized popcorn blended in the air and collided with the oil smell of the Dragon-Boat ride that wafted from the lake. The "gathering music" from the loudspeakers blared over the merry-go-around music that beckoned from the background. Rows of benches were gradually filled with teetering, sun-bonneted grandmothers, their careful daughters and squirming, excited, chocolate-faced barefoot grandchildren. The Annual Eldridge Amusement Park Talent Show was about to begin.

Stan Machinsky had been chosen as the fitting Master of Ceremonies. As the applause rose and fell, Stan introduced six-year-old Tanya Ryback who reluctantly released the curtain that she clutched as she peered from the background and slowly edged herself to the front of the stage. She stood nervously inspecting her shiny black tap dance shoes from above and gave a self-conscious tug at the orange nylon net skirt that cascaded around the bottom of her leopard outfit. At last, Tanya's music began, but as she looked up for the first time, the impact of those hundreds of curious faces was too much for her. A tear trickled down the red circle of rouge that announced her left cheek. She bit her bottom lip that had been lipsticked with bright red for her debut. But those tiny patten leather shoes would not budge.

Suddenly, the sea of faces began to crystallize and focus and, as if through the viewfinder of a camera, one familiar, beaming face shone out from all the rest. In the third row, his smile spread with the pride that only a dad could have. While the sun gleamed off his hornrimmed glasses, and his blue fishing hat slid to one side, the energy from that smile infused the tiny leopard-leotarded daughter with energy. The tap dance that was to win second place began with more enthusiasm, courage, and delight than one could ever guess could be contained in the tiny body.

Tanya may not have been the new Shirley Temple, but, in heart, she still dances in my memory after twenty years. The image of her little pink tongue darting out the side of her mouth as she went through her stomps and off-beat turns with the greatest of intent and effort nearly stirs the same tears that fell that

August afternoon.

Today, when I think back of the Annual Eldridge Amusement Park Talent Show, the thing that rings loudest in my heart is the beauty of complete and sincere investment.

In the years that followed that summer in upstate New York, many experiences in my life provided what amounted to, in many ways, a training course on how not to invest, how to cut corners, how to play it "safe", and, above all, how to avoid the terrifying vulnerability of 100% investment. If, in studying for exams or in writing a paper, one didn't fully concentrate and consecrate oneself, then, if the outcome failed, one could always somehow feel that "I could have done it if I really tried." In the same way, at a deeper and more powerful level, if one guarded at least some part of emotions or thoughts, and kept at least a little piece of heart safe from exposure, then one could never completely fail or completely be rejected. The unshared part of the self was always untouched and belonged to that soothing, reassuring realm of "what might have succeeded".

You might be able to catch glimpses of the parts of yourself and your endeavors that lie within this same "safety closet" of your life. If you do, then I needn't tell you the price that this kind of security demands. The cost is, of course, the lost treasures of freedom and self honesty and self knowledge. It is the treasure of the winged heart that only wants to give, to express itself for others, without defenses or self consciousness and without regard or consciousness of acceptance or rejection.

Of the many things I feel I have gained through my ten years of membership in the Unification church, the revival of that freed and concentrated heart of Tanya is among the most precious. Reverend Moon describes this revitalization in the following passages of his talk entitled "Heart."

"Suppose you want to write in a notebook. While you write, yourself and the notebook are one. If you love that notebook and pour out your whole soul and energy into it, then inspired writing can come out of it. You must have a strong feeling of this. Before you do anything, you must contemplate that thing and be sure you are one with it, or with that purpose. Then you can begin united in harmony, and the love of the work you are doing will be realized as the idea that is actualized.

"When your mind and body are in perfect oneness, you can even hear your mind singing, and you feel light, as if you are flying or dancing. When you look at the world, it is so much more beautiful. It's as if you have eyeglasses of unity, and you are looking at things through God's eyes. Through those eyeglasses, everything in the world is beautiful."

To come again to that innocent place

Reverend Moon once said that if Tokyo University can be influenced, all of Asia can be affected. This is a result of the Japanese dominion of Korea, China and surrounding East Asian areas during World War II. Some of the foremost professors now at the leading universities in these countries are graduates of Tokyo University. They are automatically affected by what happens at their alma mater.

To offset the dominating presence of communist work on campus, CARP is making steady progress in several areas. Daily during the lunch hour they have speeches by loudspeaker detailing CARP's stand on local campus issues, as well as national and international ones. Covering similar issues they daily hand out leaflets that are placed on every student's desk throughout the university. CARP also produces weekly a university campus newspaper. Also everyday they maintain a booktable where literature is available about CARP activities and the teachings of Reverend Moon.

All of this VOC work has not been unnoticed by the local communists and

of complete investment, much healing is necessary. New

bonds of trust can break through old walls of defenses and safeguards. A safe atmosphere must provide a different kind of shelter, where determination can arise to replace self-accusation and where encouragement and direction shine out over criticism. Modeled after the life of its founder, this is what the Unification Church strives to provide. That great liberation into the vulnerability and the freedom of 100% investment becomes more and more a reality each day. The value of that freedom is undeniable.

I think back now to last winter, and a meeting that I attended with the directors of different social-service agencies of the city. I was sitting at the hostess' greeting desk near the entrance, re-stacking the press-on name tags and re-aligning the guest book, since most of the participants had arrived. The "coffee and donuts" session was hushing down to the "special speakers' presentations."

A shadow from the front door slowly preceded the hesitant brown pumps of its owner. I looked up to see the humble yet rich deep brown eyes of an older lady. Perspiration had beaded her forehead and her Sunday-go-to-meetin' bonnet fell starchlessly on one side. She apologized for being late and explained about her

several CARP members have been attacked, and mistreated over the past few years. This is not often done publicly for it tends to sour student opinion toward the communists.

In addition to VOC work all members witness to their friends about the Divine Principle and many use the questionnaire to interest students in an introductory lecture, either by video or on the blackboard. The lectures are given in two adjacent houses near campus, in which they maintain a very comforting and embracing atmosphere. There is always a keen desire to get guests to 2-day and 7-day workshop.

Presently the communists refuse to debate ideology publicly with CARP. They are also losing student support because of recent international events such as in Poland, Afghanistan, Cambodia, and the KAL massacre. The communists also seem to be on a decline because their ideals are not being realized in Russia, China, Cuba, etc.

This is not to say the battle has been won, for the Japanese Communist Party (JCP) is still quite active. They are even

confusion with the bus system to this new and strange and (for her) fearsome part of town. As I looked up at her, those same "talent show" tears began to well in my eyes. The beauty of her sincerity, her effort to attend this meeting, pulled at the core of my heart. What for others was a routine and professional conference was, for her, an immense challenge; a challenge of buses whose destiny she did not know, a challenge of the enigma of unknown streets, in a part of town she had never walked. Yet, for her, it was worth the risk and worth wearing her best green nylon dress and hat and green beads. Her very presence at the meeting was an occasion of complete investment. Because of this, her face glowed and my heart swelled. I walked across the auditorium to bring her a cooling glass of juice. I felt like I couldn't do enough. Heart responds to heart. Heaven is where we give our very best. It sparkles with Tanya's tap dance and this woman's journey through the city, and with all the moments we've had of complete investment.

To the eye, the dance might be clumsy and awkward, and the green nylon dress might be out of date. But, in heart, these are the jewels of heaven.

supporting communist groups on campuses, especially Tokyo University. Additionally, the leader of JCP has declared that their main enemy in Japan is CARP.

As I witnessed in Tokyo and talked with the guests who came over to the Video Center, I was impressed by the politeness of the Japanese people. They also seem to be very shy, especially in talking English to Americans.

As I reflect on J-CARP's system I see many things that can be applied here in America. Very significant in their daily life is a sincere and earnest prayer to God, for His help and guidance. Especially among the older members there appears to be a significant yearning for God's presence and direction.

CARP has set up a daily schedule and each member is generally very obedient to it and their central figure. Of course this is a reflection of Japanese culture, but it is impressive to see the power generated from this unity. It definitely suggests to guests a strong cohesion among the members. Most impressive of all to me was the comradeship among the members and leaders.



Artwork by Collette Caprara

## JAPAN

from page 13

the importance of Tokyo University in Japan society. Those who score highest on the college entrance examinations go to this university.

Virtually all the higher political and governmental offices are held by Tokyo University graduates as well as important positions in business.

Tokyo University, being the best university in Japan, is the target of considerable communist activity. Certain main sidewalks on the campus are lined with four by eight foot placards of the four communist groups on campus. They proclaim different themes: Beauty of the communist ideal, dissatisfaction over university decisions concerning student housing, upcoming general elections, and the unethical nature of our CARP activities and movement. The hope of the communists is to influence the students who to a large degree represent the future leadership of Japanese society.



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

By Mrs. Gil Ja Sa Eu

### Part Five

I was from established Christianity, and like me, most people in Christianity were searching for an upright faith. Such people flooded into the Unification Church like a tidal wave. Unable to counter this trend, the ministers took advantage of the rumors and used every possible means to hold on to their members.

Ewha University was no exception. Ewha University was established by the Methodist Church around one hundred years ago. The founder, Mrs. Appenzeller, from Canada, contributed greatly to the education and advancement of Korean women.

During the Second World War, while Korea was still under Japanese rule, the Japanese government began persecuting Ewha University for its connections with the United States. In the end it tried to close down the university. At that time the faculty and students spent the night praying in tears and singing hymns. Because of their sincere prayers, they were victorious over the Japanese government, and managed to avoid being closed down.

After this incident they began to take much more pride in their Methodist faith. They looked askance at the development of other denominations. Also, according to what I have heard since then, Dean Helen Kim of our university made regular trips to Canada to report on how many students had joined the Methodist Church and to receive large amounts of financial assistance. She was concerned about whether she could continue to receive this money if large numbers of students were to join the Unification Church. Because we refused to bend to her desires, she decided to indefinitely suspend the fourteen of us until we promised not to go to the Unification Church.

On May 11, 1955, our names were posted on the school bulletin board saying that I and four others should leave at once. In spite of this, we continued to

## THE EARLY YEARS Branded as a heretic

attend classes. Through the school newspaper we protested our innocence. Had we not simply tried to have a deeper faith than anyone by searching for the truth?

### Expelled

Finally the school authorities took extreme measures. When a professor came into the classroom at the beginning of class he said, "If there are any students here who are involved in the Unification Church incident, you must leave. I am going to follow the policy of the administration, and not begin my lecture until you have left the room."

There were five of us who were seniors in the school of Pharmacology. The professors and students waited for us to leave, so we had no choice but to leave. As I left I declared to them, "You know that we are hard working students. We have done nothing wrong. We have only tried to find truth so that we can rise up to save our country and the world. When you graduate you will leave this school, but we will be back." I can never forget how insulted I felt then.

We were also chased out of the dormitory. Three of us put our belongings in a cart, and pulled the cart through the streets in the rain. We kept asking people if they could lend us a room for the night.

Finally, after the sun had gone down, we found a small room and lay down for the night. One of my friends mentioned that we should consider ourselves fortunate regardless of how much persecution we received, because we had chosen the truth over our school. I nodded in agreement. We could hardly sleep that night because of our feelings of excitement and gratitude.

We tried in many ways to register a protest with the school authorities, but they would not listen to us. When I recall how they ridiculed us, I feel a strong determination to win a victory that I can take back and show them.

The school sent notices to our parents informing them of our indefinite suspension. The notices said: "This student believes in the heretical Unification

Church, which differs from the traditional faith of this institution. Though told not to go, she refused to listen. She is, therefore, suspended indefinitely until such time that she stops going to this Church."

### My Father Weeps

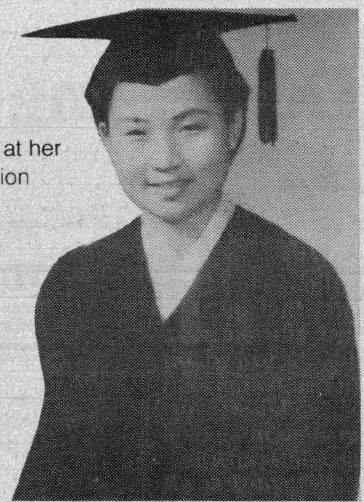
Our parents were shocked to receive such notices, and came to Seoul immediately. My father went to the school and demanded to know how such measures could be taken without consulting with the parents. My father told me that since I had only a short time remaining before my graduation, I should stop going to the Unification Church for the time being. I could go again after I had graduated, he said, but I refused to listen. My father whipped me severely, but I still would not listen. He even began to weep, but I refused to change.

He stared into my eyes for a moment and said as if to himself, "You are more determined than the communists." I answered, "Father, we have come to capture the communists, so we must be." "Oh! How could such a fearful child have come from me!" He finally gasped in despair, threw down his belt and flopped down on the floor.

We went to the newspapers and asked that they let people know that we were innocent. But they had already been subjected to political pressure through Park Maria, the Assistant Dean of the University. Their reports were actually against us. The husband of the Assistant Dean was the Speaker of the National Assembly and a close friend of President Lee Sung Man.

Because of this the Liberal Party, which was the government party at that time, completely supported the measures which Ewha University had taken. Most politicians and people involved in the government were Christian at that time, so Ewha University, the government, and the established churches, united into one to persecute the Unification Church. In the National Assembly some Assemblymen in the Liberal Party tried to have the Unification Church

Mrs. Eu at her graduation



branded as a pagan religion and disbanded. They were prevented from doing so by a group of Assemblymen in the opposition party.

### Avoided like the plague

Because the entire country was united against us, we could not longer carry on witnessing activities in Seoul. All the members, young and old, male and female, went into the countryside and began pioneering the way of witnessing there.

After we left Ewha University, five of us entered Sookmyung University. During the summer vacation of 1958 I went pioneering to Pohang in South Kyung-sang Province.

Because of the persecution by the government and the established churches, people would avoid us like the plague if they heard we were from the Unification Church. Still, many people cut their way through the path of thorns and joined one by one. Particularly, Christians, as well as people of other religions who had a sincere faith, joined our church in spite of the opposition.

All of them followed the steep course of pioneering. They steadfastly maintained their mission to witness in spite of fasts forced upon them by the lack of food and in spite of having to become like lowly servants. These were the people who built the history of the Unification Church today.

### Next Month • Part Six Pioneering

## Pioneer blend of psychology and the spirit

**People of the Lie** by M. Scott Peck, MD, Simon and Schuster, New York, 1983 hdbk (\$12.95 + 10% postage from HSA Publications)

By Dr. Jenny Fendley

This exciting blend of psychiatry and theology will surely be controversial and confronting to psychiatrists and ministers of religion alike. While Dr. Peck uses his psychoanalyst's couch as the technique to expose the sickness of evil, he proclaims the unconditional love of God to be the medicine by which the patient must be healed.

The book moves from descriptions of "evil" patients he encountered, exposing their evil as absolute narcissism which leads them to lie mercilessly and with no shred of guilt, to his expose of Satan as the source of evil and the "Father of Lies." In the culminating chapter of case histories, he describes his confrontations with Satan itself, and the victories that were obtained in exorcizing this spirit of absolute evil and hatred with the help of dedicated team of professional analysts, the power of God, and the determination of the patients themselves to expel Satan and embrace the love of God.

## PEOPLE OF THE LIE UP THE HOPE FOR HEALING HUMAN EVIL

**M. SCOTT PECK, M.D.**  
Author of **THE ROAD LESS TRAVELED**

Dr. Peck does more than state that he has discovered the existence of Satan, he describes this existence in terms that must cause Satan to writhe in frustration, as the arch-deceiver must hate most of all to be discovered at his game:

(1) The nature of Satan — A spirit that knows nothing of love, only hatred, determined to destroy all mankind, the father of deception, absolutely narcissistic and arrogant, whose power comes through our belief in his lies because as a spirit alone without a physical body he is unable to harm us.

(2) The identity of Satan — The fallen archangel Lucifer, who once was God's

second-in-command whose mission was to educate God's children. Through his arrogance and hurt pride at God's choice to show love and example to mankind through Christ His true son, Lucifer rebelled against God and created hell for himself and his angels who followed him, and has attempted to maintain control of all mankind in opposition to God ever since. While not the Divine Principle interpretation — which brings out more clearly man's portion of responsibility — Dr. Peck's account nonetheless successfully blends his psychiatric assessment of evil as narcissism and lying into the root of Lucifer's transformation into Satan.

(3) The possible restoration of Satan — The hope that since God continues to love His lost children and seeks to bring them back to His embrace through His unconditional love, that when all mankind has returned to God's bosom and Satan is alone with no one to listen and believe his lies any more, that all humanity will reach out to him with the love and grace God extended to us and offer Lucifer his rightful position back in God's kingdom. Dr. Peck sees that at this point Satan can choose to humbly accept this offer, or arrogantly remain alone and friendliness in Hell for eternity.

Dr. Peck does not claim to have all the answers to the psychology of evil, he is merely establishing the ground rules. He acknowledges the controversy of blending psychiatry and religion in this way, for indeed psychiatrists may complain that his proposals of religious healing, deliverance and exorcism are unscientific, and the religious protest that everyone know that prayer works and we shouldn't tamper with faith.

But I applaud his courageous effort to bring together the theological, the spiritual, the power of God's love, together with the scientific knowledge and expertise of psychiatry into a process of healing. And I admire his courage to confront the most difficult and dangerous problem — evil — and to confront the "Father of Lies" in this manner. For who among us is not in need of God's love to heal us? Yet how many people — tortured by the lies of Satan, who easily claims his victims at times of loneliness or confusion — need some powerful technique to liberate them from their own defenses and enable them to be embraced by God's healing love? As we know, through unity God can work, so I hope and pray that this attempt to bring unity can be a foundation for God to heal mankind and to exorcise Satan.

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## Debunking the Faithbreakers



**JOHN  
BIERMANS**

I concluded last month's column by saying that the entire allegation of brainwashing is a myth. If that is the case, you might ask, how did this myth become so widely accepted? Aside from the mental health profession, which is largely responsible, the media has played a very significant role in "spreading the word."

As theologian Dr. Herbert Richardson of the University of Toronto puts it: "The press plays the 'cult story' for all the papers it can sell." (New Religions and Mental Health).

This is not a new phenomena. The special interest of the media has always been to sell newspapers and to attract viewers. And controversial religious groups and religious figures always spark the interest of the public, especially when described in sensationalist language. Coming to a home for an evening dinner and conversation with a group of young people becomes transformed into a diabolical brainwashing session replete with drugged food, deceptive lectures and glazed-eyed zombies totally in control of your every move.

That such distortions have occurred before is a fact borne out by the experience of the Catholic Church during the 19th century. An incredible example of how Catholics were attacked is shown in Maria Monk's book entitled "Awful Disclosures of the Hotel Dieu Nunnery of Montreal."

Maria Monk made many wild allegations, such as, that Catholic nuns in her convent were supposedly "executed for refusing to obey the lustful will of priests." She also claimed that she had become pregnant by one of these priests and that she had fled the nunnery in order to avoid having to strangle her child at birth.

One can well imagine that this inflamed the already well-fuelled anti-Catholic feeling of the 1840's. Journals tried to outdo one another in describing Catholic atrocities. In some cases, the public became so enraged that they broke into religious houses "to liberate the young novices who were held there captive."

Dr. Richardson explains: "A perverse power to enslave the young was attributed to the Catholic Clergy — especially

Jesuits — who were accused of playing on the superstitions and credulity of the young."

This distasteful history is borne out by Catholic Sociologist, Father Joseph Fichter of Loyola. He commented, in a recent article entitled "Hammering the Heretics," that it "is as opprobrious now to be a Moonie as it was to be a Papist 150 years ago. Have we forgotten the Protocols of Zion and the flood of anti-Semitic hate literature during the 1930s? And to remind themselves that they were targets of earlier persecution, Roman Catholics ought to read Billington's The Protestant Crusade . . .

The rhetoric attacking the new religions today bear an amazing similarity to this anti-Catholic and anti-Semitic rhetoric of the past. Dr. Richardson did further research comparing all three. His results are described in the chart.

One might ask if the very similarity in the patterns of these three anti-religious rhetorics should not make us suspect that "they are based more on primitive hatred than on empirical analysis?"

Dr. Richardson writes that when he hears the Catholic priest Father LeBar vilifying cultists, he is always reminded that, when young, he heard a protestant fundamentalist describe Catholics in the same way:

"There was even a 'converted Catholic priest' who, coming on a regular lecture circuit, would describe how horribly the Catholic church had held him by the mental chains of 'superstition' until he escaped.

"Today, 'ex-cultists' travel the same circuit telling how they were 'mentally imprisoned' by Sun Myung Moon. Again, when I hear Rabbi Maurice Davis or Rabbi James Rudin vilifying the Moonies, I am struck by the fact that what they are saying is exactly what Hitler said about the Jews."

There is no question that anti-cultism sells newspapers. This is one of the tragedies of having an irresponsible media motivated by profit rather than public service. An Australian researcher, Gregory Tillet of the University of Sydney Department of Religious Studies, describes several cases of severe media distortion.

He concludes his research paper The Moonies, Media and Religious Persecution by saying: "The cases which have been considered are typical in both method and material, in what they say and what they fail to say, and in the way it is said. Either by partial representation, or misrepresentation, the media creates popular prejudice perpetuates the prejudice it creates, and then reports on that prejudice and its effects. Its

Anti-Catholicism	Anti-Semitism	Anti-Cultism
The pope is seeking to take over the world.	The Jews are seeking to take over the world. (The Protocols of the Elders of Zion)	Moon is seeking to take over the world.
Catholicism is not a true religion, but a political system.	Judaism is not a religion, but a political system.	The Unification Church is not a church but a political front group.
Catholics aren't loyal Americans, but are really loyal to Rome — a foreign power.	Jews aren't loyal Americans, but are really loyal to Israel.	Moon teaches Americans to fight for Korea.
The Catholic church exploits the poor in order to build rich churches and buy land.	Jews are really only after money.	Moon claims to be a prophet, but is really only after profit.
The priests enslave the minds of young people, inculcating irrational superstition.	Judaism is a legalistic, tribalistic system, ritualistic and anti-rational.	Moon brainwashes his converts.
Catholics control their young people's lives by teaching that sex is evil.	Jews control their young people's lives by making them feel guilty about marrying a non-Jew.	Moon controls young people's lives by making them remain chaste and then arranging their marriages.
Catholics justify lying by "mental reservation."	Jews always lie.	Moonies don't tell the truth but practice "heavenly deception."
Catholics entice children, while too young to decide for themselves, to become nuns and priests.	Jews kidnap gentile children for vile purposes.	Moon entices the young to leave their families.
Catholics are swarthy (Latin) and have too many children.	Jews have crooked noses and are verminous.	Moonies have glazed-eyes and are undernourished.

power to manipulate the minds of masses of people is far greater than it alleges even for Sun Myung Moon, and its use of this technique for the propagation of its aim of financial success exceeds even the business empire of his followers."

Father Fichter also laments that "the fairminded religious person will hardly find an objective treatment of the youth religions in the public media, or even in the religious press." However he points to several examples of an ecumenical approach which seeks to discover the truth of each particular religion rather than the superficial exposes we have grown accustomed to. Among these ecumenical studies that Father Fichter points to is the 10-month study made by Stanford professor and theologian Fred-

erick Sontag. "His synopsis of the 14 charges most frequently made against Moon and the Moonies is an example of balanced reporting which takes their religious and ecclesial system seriously."

A current article on this same subject appears in Religious Studies Review July 1982 by theologian Lonnie D. Kliever who says that "despite a burgeoning sociological literature on the Unification Church, little attention has been given to Unification theology within academic circles."

Hopefully this type of study can expand. Through better education and a more conscientious effort on the part of the media to find out the "truth of the particular religion" we can avoid a reversion to the "primitive hatred" of the past.

## Kiwis take a visit home

By Martin Scott

We couldn't believe it. A blazing banner on top of the airport observation deck depicting a happy Kiwi bird waving an American flag. The inscription, "Welcome Home Marty and Debbie."

It was a hot summers day in Christchurch, New Zealand when we were welcomed by my family and friends after my eight years absence. I was returning to introduce my wife to my family and to share the Christmas and New Year season together.

What a wonderful feeling to embrace my Dad and Mum, brothers and sisters, nephews and nieces some of whom we were meeting for the first time. Their welcome was overwhelming.

There were many people to visit and many stories to tell.

Of the nine children in our family, two of us are Unification Church members.

David works with fish in Philadelphia while I work with the vehicles for News World Communications. Since the Madison Square Garden wedding in July 1982 our parents have two additional daughters-in-law. David's wife Sonae is with the Wilmington Delaware church center while my wife Debbie is doing home church in Luxembourg, Europe.

My parents have always been supportive of the Unification Church and maintained great trust with David and I throughout. Even when they were faced with criticism from outside of the family they remained openminded and trusting of our missionary activity. In fact Dad and Mum and five of my brothers and sisters have come to visit us in America from time to time.

One of the highlights of our trip home was the opportunity we had to talk about Reverend Moon when we were interviewed on radio. Because we are Unification Church members there is a great curiosity surrounding our lives and as a result we had a ready audience. We were



Marty and Debbie, front center, and the family at a beach barbecue.

very proud to be able to talk about our lives as church members and of how Reverend Moon introduced us. It was an opportunity to clear up many of the myths surrounding our movement. Unfortunately the city has been barraged over the years by sensational stories and

infiltrated by faithbreakers that have caused the church to be misrepresented and misunderstood. It was an uplifting experience to be able to bring some fresh air of understanding and clarification and to feel the growing change of attitude toward the Unification Church.



# Is the Unification Church the Kingdom of Heaven?

This is the first of two excerpts from a sermon delivered at Sunday Service, New York Unification Church, on November 27, 1983.

By Shawn Byrne

**T**he Divine Principle, True Parents, Unification Church, Heavenly Father, mission, Kingdom, are all realities in our religious life. Do they, or ought they all to have equal value? Or, is there a hierarchy of values, some being of greater value and others of less?

To put the question another way: How shall the world be restored and the Kingdom come? Is the Kingdom simply an enlarged Unification Church? Why do we seek new members for the Church? Is it so that they will become members of the Unification Church and thereby enter the Kingdom? Do people, indeed, have to be members of the Unification Church to be restored? Is our purpose to establish the Church or to establish the Kingdom?

My initial response to the question is that the Unification Church by itself need not have existed. It came into existence almost by provisional necessity, something that need not have been. As we know, when Reverend Moon began his work he first approached the Christian Churches in Korea. He wanted to present to them *not* the Unification Church — which did not exist at the time — but that which is fundamental namely, the Principle.

The Principle is the indispensable foundation of the kingdom. The Kingdom is absolute. What Reverend Moon wanted to present to the Churches was the Principle so that on its foundation they could develop and grow and thereby all together could bring about a world which would be the Kingdom of Heaven. Hence, I conclude that the Unification Church is

Shawn Byrne was a Catholic priest before converting to the Unification Church. He was one of the founders of the NCCSA and is now leading evangelical work in the Boston area.

provisional, dispensable, conditional, and not absolute. The Kingdom is absolute, the Principle is absolute, Heavenly Father is absolute, the True Parents as the core of the emerging Kingdom are absolute but the Unification Church itself is a provisional vehicle to achieve the Kingdom.

It is like the organization of the Hebrews during their desert journey, as described in Exodus 18. It was something necessary during the transition period before they reached the Promised Land. After that, it became obsolete.

One of the recurring problems that we notice in the history of organizations, whether religious, cultural, political or economic, is the tendency in any group to see itself as indispensable, the tendency to become its own end and purpose. Then the members of that group tend to seek members for the group and there tends to be a blurring of the purpose of the group, that it exists to carry people beyond itself.

This happened to Christianity itself. Christianity did not begin as a Church. Jesus did not establish a Church (although you will find Churches teaching that he did). He came to establish the Kingdom and he initiated a movement which in the long run, since the providence had to be prolonged, would lay a foundation for the establishment of the Kingdom. Christianity initially was not a Church but it was not long before it became a Church.

Many centuries later at the time of the Reformation Protestantism emerged not as a Church but as a movement to reform the Church and it fell into the same trap; it became a Church itself. In fact, it became many Churches. Then later we find both Catholics and Protestants recruiting members for their particular denominations, saying: "You've got to be a Lutheran" (or an Episcopal or a Catholic) and branding the others as heretics. Even within the last century we find a Church such as the Disciples of Christ, which began as an ecumenical movement to end denominationalism, itself becomes a denomination. There is an inherent tendency in movements to cry-

stallize into organizations and for the long-term purposes to be overlooked. Unless we are very unusual people we run at least the same risk.

A denomination is a group of people who subscribe to a cluster of doctrines, rituals, and organization which differentiates them from others. It says: "We're this and you're that; so we're different." It unites a group and divides them from others. But the Kingdom is all about universal unity.

A denomination is a little like a whirlpool. Water, by its nature, flows onwards and downwards. But in a whirlpool water somehow gets trapped. It begins to turn on itself and then proceeds to suck everything it can into itself and swallow it up. Whether or not the Unification Church has reached this point is debatable. Whether it has or not we must take care that we arrest the process.

Allow me to suggest that the means of turning outwards that trapped energy is to throw our hats over the fence, so to speak, and then follow them, to cast ourselves outwards, to aim at goals that are beyond the Church. Let me also say that a characteristic of the Unification Church which distinguishes it from other

similar groups is that it does just that. We are not yet a whirlpool. But we have to be careful.

A whirlpool can escape from its fate by somehow becoming a river. We can do that by intent, by spirit, by vision, by moving outwards so that instead of becoming a whirlpool we become like the great Hudson river, moving onwards and downwards to the ocean, to the Kingdom. And as we move we bear with us the burden of the riches that we gather on the way; we bear them to the sea. Those riches, talents, people, resources that we gather on the way are not for ourselves. It is not for the whirlpool to suck them in and keep them for itself but rather for the great river to bear them to the ocean. In doing that let us see ourselves as part of a greater movement.

The Unification movement is a movement rather than a Church, is part of a great movement which extends far beyond the visible Unification movement. All over the face of the earth the spirit of God is moving. There are people everywhere who are becoming more aware of the needs of the world, more searching in their pursuit of answers. And the spirit of God seeks to move all in the direction of the Kingdom. It is for us, then, to act as a component of a greater movement. It is not for us to claim that we have a monopoly of salvation or restoration but to recognize the elements of restoration, of salvation, of the Kingdom wherever they are and to relate to them so that though our serving them and one another, movement to movement, organization to organization, we can all together move towards the Kingdom of Heaven.

Let me add here that the Unification movement does have something that is a core element in that whole process. The Principle is the indispensable thing and the True Parents are indispensable and absolute; these are the core things which make it possible for other movements also to attain the Kingdom of heaven. But it is for us, then, in the spirit of Jacob to share with them so that they also can benefit.

Next month • Part Two



MARY  
EDINGTON  
RAND

**D**r. Betty Rubenstein is a professor of Art History at Florida A & M and an art critic writer for the Tallahassee Diplomat. She has raised five children and is the wife of Dr. Richard Rubenstein, Robert O. Lawton Distinguished Professor at Florida State University and President of the Washington

Institute for Values in Public Policy. In a recent interview, Dr. Betty Rubenstein shared her personal experiences and thoughts on men and women's roles in relationship.

Dr. Rubenstein's theme for the man/woman relationship is "ecosystem." As a very young woman she was aware of the Oriental concept of yin/yang. She sees both parts functioning as a whole and that it's impossible to think of one without the other. The challenge lies in finding the perfect balance.

"For every couple it's different; there isn't just one way. The female and male language of life is so different that it's not just a matter of knowing their viewpoint. They each have their own way of being in

the world. Love is the bridge that can lead you to discover the other person."

As for women with careers, Dr. Rubenstein sees women in a multiplicity of roles. And not necessarily partaking in all roles at one time. Her own experience was raising five children and, in between their schedule, investing in community volunteer work.

Later when her family moved, her status built through her work did not transfer to the next community. Being the wife of a man with a lot of stature, gave her a feeling of being overshadowed and rated as a second class citizen. She also found in the academic world men talked about "interesting things" and women about housekeeping. Her desire for personal growth, enrichment and bal-

ance of status with her husband carried her through the rigors of a doctorate program. She noted that ageism was more severe than sexism. The professors weren't interested in teaching someone older who they thought wouldn't use the knowledge.

If she was to live her life all over again, Dr. Rubenstein would probably choose her roles in the same order. She recognizes the problems of women today who forfeit the healthy natural child bearing years to pursue a career and later have a career but long for a family.

Coming next month is an interview with Dianne McGuinness, research scientist and lecturer at Stanford University, currently doing extensive studies in inter-male aggression.

finalizar quiero decirles que esa es mi meta del año: Hacer feliz a Dios, y recordemos una vez más: la palabra imposible debemos sacarla gradualmente de nuestro corazón y la felicidad estará con nosotros... y con Dios.



JUAN  
CARLOS  
LIBON

**E**l artículo que debía aparecer en el número anterior fue postergado por razones que explicaré brevemente, como también mencionaré algunas experiencias que hacen de mi vida algo mucho más que excitante.

Por seguro muchos de uds. tienen en sus agendas personales las metas o aspiraciones que esperan conseguir este año; mi más sincero deseo es que todo lo planeado se les conviertan en realidad.

Para mí personalmente fue muy difícil el trazar mis metas para este año, puesto que en esos momentos sentí una

gran presión de fuerzas negativas que me impedían hacerlo, pero después de varios días una luz de fe y determinación apareció en mi corazón que internamente se expandía y extinguía todo residuo de negatividad externa, bueno, y después de todo la famosa frase filosófica se hizo realidad: "después de la tempestad viene la calma".

El vivir el "ideal" día a día es difícil y para ello se requiere fe y perseverancia centralizado todo el tiempo en Dios, de esa manera la "realidad" que es diferente al "ideal" no nos pueda absorber por circunstancias externas.

Hace varias semanas vino a la ciudad de New York el Rev. Song (36 couples), y tuve la oportunidad de asistir a una comida de recepción, el me pareció como un hombre alegre y bonachón pero al mismo tiempo sentí que es un hombre serio y determinante por hacer la voluntad de Dios; al finalizar la cena dio un corto discurso enfatizando repetidas veces que deberíamos convertir la ciudad

de New York en un lugar celestial, lo más importante que saqué en conclusión fue que la palabra "imposible" deberíamos de sacarla de nuestra mente y corazón, y que confiemos plenamente en la capacidad de Dios.

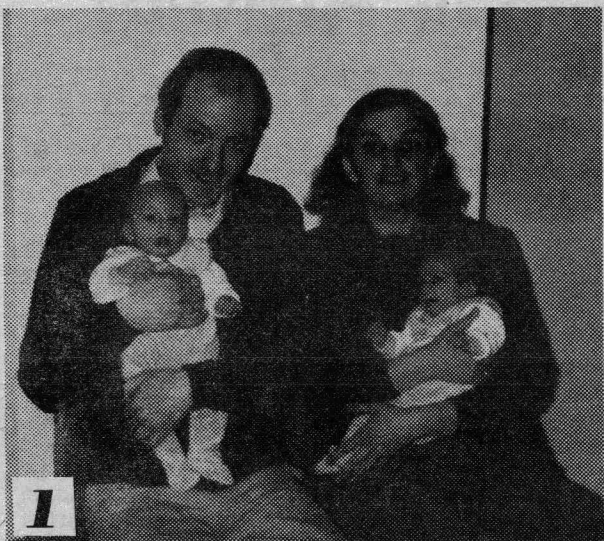
A la reunión asistieron algo así como 250 personas o más, pero el sentimiento general de todos fue que el Rev. Song es un gran discípulo de Padres Verdaderos y que su sola presencia nos dio energía y estímulo; brevemente después de finalizar su discurso empezó a llamar a los Hnos(as) Japoneses para que cantaran, después siguieron todos aquellos del continente Europeo, parecía como un desfile de todo el Mundo por el escenario, acto seguido aparecieron los representantes del Africa, y después de ellos... nosotros los Hispanos; al concluir todos juntos cantamos "God Bless America," en esos momentos pensé quién es el más feliz al ver todo lo que estaba ocurriendo? ... solamente Dios. Para

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It's still 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. Ferdinand and Jan Blaschke with twin sons Thomas and Benno, born in Austria Jan. 3, 1984 • 2. Ken and Ernestine Alexander with daughter Charise Gabrielle, born in Korea, Nov. 4, 1983 • 3. John and Darcy Hovard with daughter Elysa, born Dec. 21, 1983 • 4. Reinhard and Karrina Jaeger with son Risun Joshua, born Jan. 17, 1983 • 5. Greg and Keiko Breland with daughter Chiyun Katrina, born Aug. 4, 1983 • 6. Jackson and Kiyoko Bowman with son Joshua, born Dec. 19, 1983 • 7. Lowell and Lisa Ellanson with daughter Aralee Clarisse, born Oct. 25, 1983 • 8. Peter and Jane Schepmoes with daughter Carmia Marie, born June 6, 1983.



## Seattle 'Families and Friends'

By Mary Ann Schaffer

**S**unday, February 26, 1984 was the kick-off day for our Seattle Families and Friends Association's monthly meetings.

Our first meeting was an informal "Fire-side Chat" held at Windermere House in Seattle, Washington. This informal get together gave us a chance to share our feelings, fears and hopes for the future.

The two hour event began with a refreshment and reception hour in the dining room. Then we gathered in the living room for entertainment and a video presentation of Dr. Durst explaining Reverend Moon's tax case. We finished up the afternoon with a question and answer period and a return to refreshments and sharing.

Nancy Admundson prepared one of the loveliest arrangements of fruits, vegetables, cheeses, meats, crackers and cocktail breads I have ever seen. And with the help of our hostess, Lynda Ser-goyan, who arranged the refreshment

table, the refreshments were so beautiful that one could almost feel satisfied from just looking.

Our flowers were daffodils, daisies, and camillas from the yard at Windermere. We had fires going in both fire places tended by Brett Boehm.

Matthew Goldberg MC'd the event and began the entertainment with a song, "Late Night Radio." Then Dorothy O'Grady played "Tomorrow" on the piano. Kathy Mahardy sang a John Denver tune "Inch by Inch." The Choi family sang two Korea songs, and Aaryn Haukenson highlighted the afternoon by performing in full Korean costume singing, and playing an instrument from Korea.

Mr. Haukenson spoke about his experience when his son joined the Unification Church saying: "When he wrote home and asked for his good clothes (this was during the Hippie era) I knew that he was involved in a good group. And everything he has been involved in in the church has endorsed that feeling for me."

"But, really, we love them all ... they've been very good guests at our



The Hakansons — one of the families at the "Families and Friends Association" meeting.

house." He continued, saying that he believes strongly in the Lutheran ideology, and will not change his thinking; but he believes that his son has the right to choose his own belief and be unshakeable in his belief as well.

Mr. Haukenson's sharing was the best

part of the whole afternoon for me along with seeing everyone having such a good time.

Our next meeting will be in early April when Dr. and Mrs. Bettis will share their experience with the Youth Seminar on World Religions.



# THE DIVINE PRINCIPLE

## Prologue to book two: The Fall of Man

**T**he Divine Principle is divided into "Creation," "The Fall," and "Restoration." In the last nine issues, the "Principle of Creation" — the first volume of the Divine Principle Home Study Guide — has described the original ideal of God's creation and the principles involved in achieving it.

As we have seen, God originally intended a world of goodness — where individuals would have a sense of peace in their hearts, where family members would find lasting joy in their relations with each other, and where the natural world, cultivated by man, would offer God's children not only beauty and joy, but also adequate food, clothing and shel-

ter. In this world of joy, God would have found His joy.

Needless to say, we are not living in such a world. Rather than having a basic feeling of inner peace and happiness, most of us are far more familiar with feelings of anxiety, fear and resentment. Rather than harmony and love in our families, many of us suffer from alienation and conflict. And rather than being able to take pleasure in our surroundings, many of us function in environments that have become unhealthy to our bodies and unpleasant to our senses. Rather than having a Kingdom of Heaven on earth, in many areas we have created a Kingdom of Hell.

Few of us are satisfied with this state

of affairs. And, we are told by Divine Principle, neither is God. As we will see later, throughout history God has been working to realize His original goals. Because God is God and because we ourselves are invested with his character, Divine Principle affirms that inevitably the Kingdom will come.

According to the Bible, 2,000 years after Adam, Abraham came and 2,000 years after Abraham, Christ came. Today it is 2,000 years after Christ, the time, as the Principle will explain, in which God is opening fully the door to the Kingdom on earth. Today a unique opportunity is being given us.

But where did things go wrong in the first place? Why were these hopes not realized years ago, even at the dawn of history? Is it a matter, as the Book of Genesis tells us, of a primordial Fall of Man? If so, what is that all about? How can its effects be erased?

The second volume of the Home Study Course of the Divine Principle — the Fall of Man — addresses these questions. If the first volume has presented God's ideal of love and joy, the next volume will explain how its virtual opposite has come to be realized. As you will see, just as a doctor's understanding of a patient's illness can enable him to prescribe a cure, so knowing what is wrong with ourselves and our world can enable us to do our part in setting things right.

Founded 1982

## Unification News

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

## QUIZ

Also, to see how much you understand the Divine Principle so far, here is a quiz for you to test yourself.

How well do you understand your study of the Principle of Creation? To test your knowledge, please answer the following questions.

**1. God is an invisible being, and we can know His nature . . .**

- A. By studying man and the universe which are visible manifestations of the invisible nature of God.
- B. When we die and go to Heaven.
- C. We can never know the nature of God because He is invisible.

**2. Because everything in the universe has an internal character and an external form, we can conclude that . . .**

- A. The universe is eternal and infinite.
- B. God the Creator is a God of character as well as form.
- C. Things of the universe were created to oppose each other and exist in conflict.
- D. None of the above.

**3. What would be wrong with a painter portraying God as an old man with a white beard?**

- A. God has no human characteristics either masculine or feminine. It would be improper to portray Him in a human image.
- B. It would be an incomplete image. God has not only masculine characteristics but feminine ones as well.
- C. Nothing would be wrong with portraying God in this way.

**4. When two beings have give and take centered on God . . .**

- A. They see each other's differences more clearly and therefore separate into

different groups.

- B. They lose their individual identities and become the same.
- C. They draw closer, ultimately uniting and together forming the image of God.
- D. None of the above.

**5. God's three great Blessings to mankind are . . .**

- A. You shall love the Lord your God with all your heart, with all your soul and all your mind.
- B. Love your enemies, bless those that curse you and do good to those who hate you.
- C. Be fruitful, multiply, fill the earth . . . and have dominion.
- D. None of the above.

**6. According to Divine Principle which of the following statements best describes God's relationship with man?**

- A. God is self-sufficient and unaffected by man's response to Him.
- B. God needs man for the full experience of love and joy.
- C. God is primarily involved with man in heaven and distant from man on earth.
- D. God loves man and controls his every action.

**7. "Be fruitful, multiply, fill the earth and subdue it" implies that an individual should . . .**

- A. Attempt to perfect his nature.
- B. Take up gardening.
- C. Become one with God, create a family, and exercise a loving dominion over the created world.

**D. Study the Principle of Creation.**

**8. Nothing becomes perfect in a moment. The reason is that . . .**

- A. Everything is created to go through progressive stages of growth.
- B. Nothing can ever become perfect.
- C. God the Creator Himself is not perfect.
- D. Both A and B.

**9. The Indirect Dominion is . . .**

- A. A period of growth for man when God guides us through law and principle.
- B. The time before man was created.
- C. The term that describes God's relationship with the things of creation.

**10. The Direct Dominion is . . .**

- A. The time when God dominates man completely.
- B. The state in which man is mature and has a full relationship of love with God.
- C. A time when a person's unique individuality is absorbed into the consciousness of God.

**11. Which of the following statements is true according to Divine Principle?**

- A. God is all-powerful and can place man in the Kingdom of Heaven at any time He wants.
- B. God's power is effective only when man does his part.

**12. Every person consists of both a physical self and a spirit self . . .**

- A. But they have nothing to do with each other.
- B. Which nourish and sustain each other.
- C. Both of which are affected by the quality of a person's thinking and action.
- D. Both B and C.



less than 7, try again  
7-11 poor  
12-15 good

Score

6-B  
5-C  
4-C  
3-B  
2-B  
1-A  
7-C  
8-A  
9-A  
10-B  
11-B  
12-D

(one point for each correct answer)

Answers



# The God Conference

## Representatives of the world's religions meet in Puerto Rico to "defend God."

By Jolanda Smalls  
New ERA

**T**he third annual conference on "God: The Contemporary Discussion" convened in Dorado Beach, Puerto Rico, December 30, 1983 until January 4, 1984. Sponsored by the International Religious Foundation (IRF), the parent organization of New Ecumenical Research Association (New ERA), the conference was chaired by Dr. Huston Smith, Professor of Religion Emeritus from Syracuse University.

The first "God Conference" was held in Maui in December 1981 and the second, in Ft. Lauderdale in 1982, while the fourth is scheduled for August 1984 in Seoul, South Korea.

One hundred and forty-five participants from 30 different countries composed of philosophers, theologians and religionists came together from the Far East, the Pacific, South East Asia, the Indian Sub-continent, Africa, the Middle East, Europe, and North and South America. Each one had written a paper on one of the seven themes for this year's conference and for four days, the seven groups met and discussed each of the papers in depth.

The conference was opened by Dr. R. J. Zwi Werblowsky, Martin Buber Professor of Comparative Religion at the Hebrew University in Jerusalem, who began his plenary address with praise of the Unification Church's openness to criticism by holding such conferences. He was, however, dismayed at groups trying to stop their activities: "I cannot resist the temptation of opening my keynote address with a challenge to those churches, organizations, lobbies and vigilante pressure-groups who try to ter-

rorize us into boycotting conferences like the present one, and who in fact, succeeded in bulldozing even third parties (like the Government of Trinidad) into refusing admission to New ERA and forcing us, at the last minute, to change the venue of the 1982 conference."

He quotes critics as saying "These crafty Moonies are doing this in order to gain status by projecting an image of themselves as openminded and as encouraging critical thinking." Well, if that is the Moonie way of seeking status, we all can only say: "more power to them."

The largest group, with twenty-five participants, was "Experiences of God and/or the Ultimate." A Catholic monk wrote, quoting Thomas Merton, "Thus the man with the 'sacred' view is one who does not need to hate himself, and is never afraid or ashamed to remain with his own loneliness, for in it he is at peace, and through it he comes to the presence of God... he can see others as they truly are... to see below the surface and to guess at the presence of the inner and innocent self that is also the image of God."

In the same session an African spiritualist shared how in the Aladura worship service "... a sense of God pervades the place of worship and a worshipper is immediately transported into this profound God-consciousness... it is believed that at the point of the spirit's intrusion into worship, the whole scenario is changed and transformed, heaven is brought down to earth and the worshippers become spiritually saturated."

In the same group a European scholar reflected on the impact a person with a profound experience of God has on society: "... a new or unusual experience of

God often comes into conflict with the traditional representation of the socio-religious milieu in which it has taken birth. On account of the new contents which their experience brought them, some of the greatest mystics, among them the founders of religions, were considered as destroyers of religion."

Similarly diverse and rich presentations took place in sessions on "God and Social Reality: The Role of Religion in the Relationship between Rich and Poor Nations," "In Defense of God," "The Person and the Divine in the World's Scriptures," "Religious Ethics in the Great Traditions," "Tradition and Modernity in Conflict over Divine Reality" and "Women in World Religions Past and Present."

### Defense of God

"The Defense of God" was a session in response to Dr. Sontag's plenary address at the second conference on "God: The Contemporary Discussion" in which he issued a challenge:

"All over the world religious life exists under the threat of destruction. God has taken a vow of silence. He has no voice or arms to defend himself, but ours. Religious workers of the world, cease your age-old rivalries and internal strife, unite, arise. Defend a the divine traditions in every land."

As one North American theologian wrote, "Frederick Sontag is issuing a challenge which stretches beyond the limits of traditional religious thought and institutions. He is calling on those who participate in religious ways of life to acknowledge their share of the responsibility which goes beyond the limits of race, creed and nationality."

Apart from the stimulating interactions within the seminars, for many people, each meal was an opportunity to exchange ideas and establish personal relationships with other participants at the conference. Two Buddhist Monks in their saffron colored robes could be seen having lunch with two African scholars in their traditional African robes, Chinese psychologist with Jesuit priest, Muslim scholar with American art critic: A beautiful panorama of the diversity of our human family exploring each other's world.

As one participant wrote: "Apart from an exchange of knowledge and the clarification of problems and misunderstandings, the approach to God in other religions may enrich each participant's insight into his own religion."

One of the highlights of the conference was a meeting after the Farewell Banquet, when about twenty-five participants and fifteen members of the Unification Church gathered together to pray for peace in our world. Together they sang holy songs and shared in a representative prayer by a Unificationist and prayed in unison, each expressing in their own way their hearts to God. Toward the end, everyone held hands and there was a beautiful moment of oneness, which no one there wanted to end.

At the close of the conference, Reverend Chung Hwan Kwak, an early disciple

of Reverend Moon addressed the participants and explained to them Reverend Moon's motivation for sponsoring the God Conference and his hope for future meetings, in the name of world peace, among leaders of the world's religions.

The following is quoted from Reverend Kwak's closing remarks:

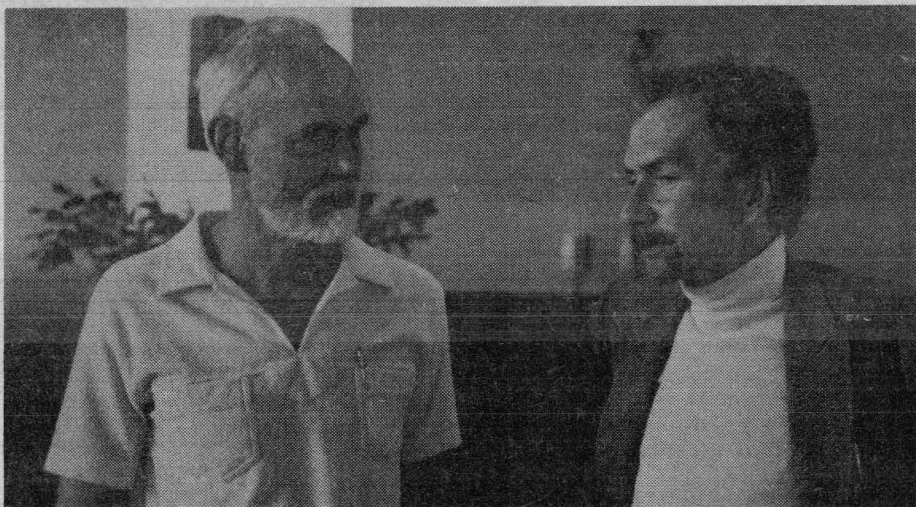
"War and violence are nothing new; but today, they are assuming eschatological proportions. International terrorism is quickly turning the entire world into a battlefield; and nuclear war threatens to destroy our entire human family. These threats to world peace constitute a challenge for our generation which is unprecedented in its magnitude and its urgency."

"Since God is infinite, no single religion can manifest God completely; so diversity and differences of opinion are inevitable and wholesome. But as children of the same heavenly Parent, we are all brothers and sisters, so inter-religious conflict and divisive hatred are unnecessary. It should thus be possible to base inter-religious harmony on mutual respect and understanding."

"But realistically, how could the leaders of the world's religions begin to accomplish this awesome task? I think that this God conference can serve as a valuable guide. You have come here from many different religious traditions, from all corners of the earth, to talk about God. Surely, no one thinks that your purpose has been to reach general agreement on matters of religious doctrine. Instead, as Professor Werblowsky so eloquently stated in his plenary address, you have come together to cultivate 'proper integrity' of 'disciplined thinking'."

"Similarly, a conference of religious leaders which did not require doctrinal unanimity, but merely mutual respect and cooperation in pursuit of common goals, could be a realistic step toward the establishment of world peace. With this in mind, the International Religious Foundation will sponsor an International Conference of World Religions before the end of 1985. The conference will consist of perhaps, 1000 to 1500 participants, including 100 to 200 delegates from each of the world's major religions, as well as representatives from other religious traditions. Its purpose will not be to legislate politically or doctrinally, but to promote mutual respect among the world's religions and to foster inter-religious cooperation on projects initiated by them. Its theme will be the renewal of spirituality and the establishment of world peace under God. Naturally, one single conference will not be sufficient; so the 1985 conference will be followed by others like it, including one in 1993, the centennial of the 1893 World parliament of Religions held in Chicago."

"I urge you, in the name of world peace, to join us in implementing this historic plan. We cannot retreat from our global destiny: we will either prosper together, or perish together. In this effort, we have nothing to lose but painful misunderstandings and the horrors of war. With God's help, we have harmony and peace to gain."



Dr. Huston Smith, left, conference chairman for 1984 and 1985, in discussion with one of the participants.

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