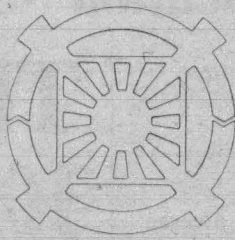


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# Unification News

Volume 3, No. 6

The Newspaper of the Unification Movement

June 1984

## 300 Clergy volunteer to go to prison with Reverend Moon

A Rally for Religious Freedom in Washington

By Mike Feinsilber  
 Associated Press

**W**ASHINGTON, May 30 — More than 300 clergymen from a wide spectrum of faiths denounced the government and offered to go to jail for a week when the Rev. Sun Myung Moon is imprisoned next month to serve a 1½-year term for tax evasion.

Religious men and women from 60 denominations said the decision by the Reagan administration to prosecute the case was religious persecution that next could strike any group with unorthodox beliefs. Fundamentalists who usually support President Reagan were among those taking part.

The 2½-hour rally took place in the ballroom of the Hyatt Regency Hotel in Washington. Signs on the walls read: "U.S. Department of Injustice"; "Taxing the Collection Plate — What's Up?" and "Government vs. God?"

The rally also protested the jailing of the Rev. Everett Silven for contempt of court in connection with the operation of his uncertified, and now shuttered, Faith Christian School in Louisville, Neb.

Tim LeHaye of San Diego, Calif., president of Family Life Seminars and of Moral Majority of California, urged all who would voluntarily go to jail for a week as a means of protesting the jailing of Rev. Moon to rise. In response, almost everyone in the hall stood, clapping and cheering.

"His confinement is our confinement," LeHaye said. "My friends, if something is not done and if some ears do not hear the voice of our protest, I fear that in 10 years the religious freedoms we have today will all be gone."

Bo Hi Pak, interpreter and close associate of Rev. Moon, sat in a back row but did not speak.

The rally was organized by LeHaye and the Rev. Joseph Lowery, chairman of the Southern Christian Leadership Council.

### 'Flagrant abuses'

The Rev. Bob Grant, chairman of the evangelistic lobbying group, Christian Voice, and a leader of Christians for Reagan in 1980, said it seemed incredible to him that such "flagrant abuses" of the constitutional guarantee of freedom of religion could occur "under this president."

"Now any controversial pastor —  
*continued on page 2*



In a show of solidarity, co-chairman Rev. Joseph Lowery, center, draws together, from left to right, Rabbi David Ben Ami, Rev. Bob Grant, Rev. Mamie Williams (obscured), co-chairman Dr. Tim La Haye, and Congressman George Hansen, all who are members of the Ad Hoc Committee for Religious Freedom, organizers of the Rally for Religious Freedom in Washington DC.

## Supreme Court refuses the appeal

By Mark Palmer  
 New York Tribune

**W**ASHINGTON, May 14 — The Supreme Court, washing its hands of what major religious groups have dubbed a key church-state dispute, has left Reverend Moon to serve an 18-month prison term for tax evasion.

The justices refused to hear an appeal from the founder of the world-wide Unification Church.

The court ignored the advice of forty church groups, which had urged the justices to settle what they called an important matter of religious liberty.

The National Council of Churches, the National Association of Evangelicals, the Mormon Church and other major reli-

gious and civil rights groups said Reverend Moon's conviction violated the right of a church to decide how to administer its finances.

Reverend Moon was convicted in May 1982 for failing to pay \$150,000 in personal income tax. He was sentenced to 18 months in prison and fined \$25,000.

A top assistant, Takeru Kamiyama, also was convicted of aiding in the filing of false income-tax returns.

### Day of Shame

The refusal of the U.S. Supreme Court to review the conviction of the Korean evangelist represents a "day of shame for America," said Dr. Durst, president of the Unification Church in America.

"For the first time in American history, the United States government has sought to imprison a worldwide religious

leader for his beliefs and the organization of his church," he said.

"Reverend Moon is innocent. Nothing will stop this church. The members are people of principle, not personality. No matter what happens to Reverend Moon, we will continue to follow his example."

Speaking at the Manhattan headquarters of the Church, Dr. Durst said Unification Church members will "pray that God can forgive this nation."

He said the Supreme Court had not said whether Reverend Moon was innocent or guilty: "They have simply said they don't want to handle this hot potato. That's all."

Dr. Durst described Reverend Moon to the press as "the hardest-working person" he had ever met. "He is up before 5 a.m. every morning for prayer

*continued on page 4*



The following are excerpts from the transcript of the Ad Hoc Committee for Religious Freedom rally in Washington DC, Wednesday May 30, 1984 at the Capitol Hyatt Regency hotel.

#### DR. TIM LA HAYE

Dr. Tim La Haye is president of Family Life Seminars and president of the Moral Majority of California

**D**r. Lowery and I would like to express our heartfelt appreciation to all of you for taking the time to be with us today and responding to this invitation. This is indeed a historic occasion. I don't believe in the history of America we have ever had such a religiously diverse group as we have in this room today. It's miraculous!

And it is interesting, isn't it, that there are many things that we could not even discuss in this room without getting a degree of heat that would make it more difficult to be here than impossible.

One of the uniquenesses that we inherited from our forefathers was the privilege of being a diverse religious people, and although we may not agree with each other and vigorously disagree, we do agree that we all have the right in free America to speak our minds and to communicate our message.

But we have seen secularist forces within the government moving steadily and relentlessly in an intruding way upon these freedoms. And some of us — and I commend all of you for being a part of that "us" — some of us have seen this coming and are willing to stand up today and be heard and meet here in such a situation.

I commend you for this because, my dear friends, if something is not done, and if some ears do not hear the voice of our protests, I fear that in ten years, the religious freedoms we have today will be all but gone.

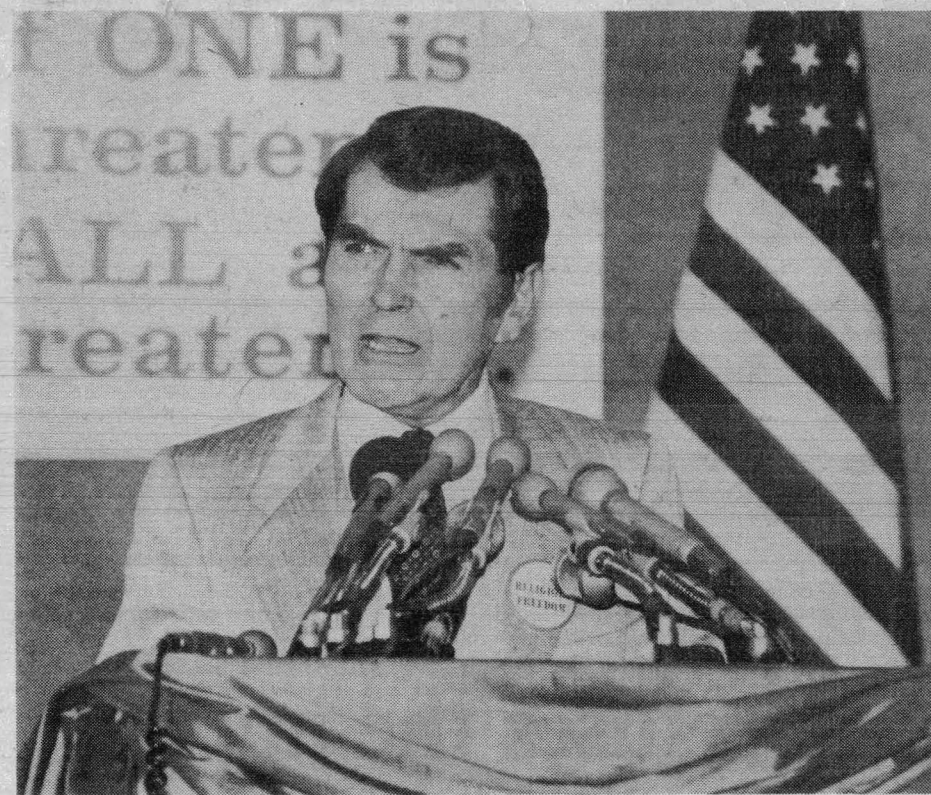
#### Concluding Remarks

I have never seen a more diverse group, religiously speaking, than we have on this platform right now. Friends, I believe what has happened with Reverend Moon is a long succession of events. It has happened to others, and it is time for us to do something within the framework of the law besides just meet and have a rally.

I think it's time we send a message to our government, with all due respect to those in authority over us, that we believe religious rights have been intruded upon and that what is happening to Reverend Moon is going to happen to us and it is time now for us to take a dramatic stand.

His confinement, in a sense, is a prelude to our future confinement. Personally I do not believe he should be subjected to this alone. In a vital sense his confinement is our confinement. Therefore I would like to challenge you to stand with me and say, "I will give one week of my life during that time and offer to spend that with Reverend Moon." Not that I agree with his doctrine, not that I agree with what he teaches because many of us don't know what he teaches. We have only read about it in the paper and you know how much we can trust the papers. What I'm asking you is, are you willing to stand with me and say as one individual, "I believe in religious freedom so much I am willing, if necessary and allowed, to spend one week of these eighteen months with Reverend Moon!"

If you do, would you stand to your feet. (At this point almost the entire audience stood up).



Co-chairman Dr. Tim La Haye, President, Family Life Seminars and Moral Majority, Cal.

## CLERGY

from front page

including most of us on this platform — and any controversial church can be persecuted," Grant said.

#### Diverse theological views

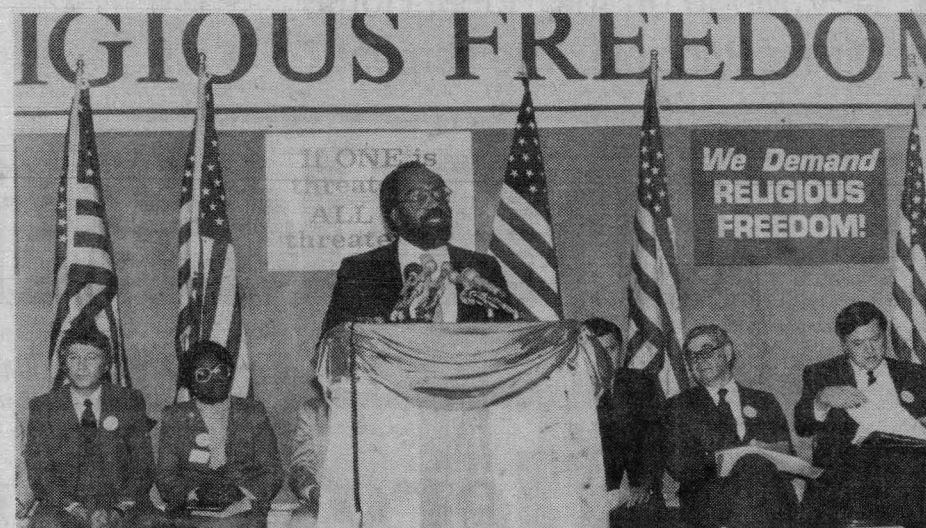
Amid shouts of "amen," speaker after speaker said only a threat to religious liberty could bring together religious people with such diverse theological and political views.

Rabbi David Ben Ami of Harrisburg, Pa., founder of the American Forum for Jewish-Christian Cooperation, recited a prayer in Hebrew to celebrate the ecumenical nature of the occasion: "How good and pleasant for brethren to dwell together in unity."

"So far as I am concerned, this is a precedent for the First Amendment of the Constitution of the United States that says there shall be a separation of church and state," said Rep. George Hansen, R-Idaho, who has had his own troubles with the government. He is appealing his conviction April 2 for failing to report \$333,978 in personal loans on financial disclosure documents.

"Let Caesar get back that which is his and keep his hands off that which is God's," said Hansen, the only government representative to address the rally.

# The Washington Rally



Paul Cobb, Religion Editor, Post Newspapers, and Master of Ceremonies for the rally

#### REVEREND GREG DIXON

Reverend Greg Dixon is the president of the American Coalition of Unregistered Churches. He is a close ally of Rev. Everett Sileven, Pastor Faith Baptist Church, who is the leading spokesman of the "Nebraska Seven," schools case.

**I** count it a privilege to stand here today in the stead of ... Dr. Everett Sileven, who cannot be here because he is serving an eight-month sentence in the Cass County Jail in Plattsmouth, Nebraska.

I was there a few years ago, when the Department of Human Resources, backed up by the State Militia of Texas, came to close brother Lester Roloff's home for wayward girls.

I was there the day that the Sheriff and the Deputy came into the Faith Baptist Church of Louisville, Nebraska, and arrested Pastor Sileven from his pulpit, whilst he was conducting worship services and chapel services among the little children. I stood there that day and heard little children weep and cry out with fear.

I was there that morning, 6 o'clock, October 18th 1982, after an all-night prayer meeting, when 18 Sheriffs, Deputies, State Police, came into the Sanctuary of Faith Baptist Church, and carried approximately 100 of us — pastors, lay-

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Reverend Greg Dixon.



Rabbi David Ben Ami.

#### RABBI DAVID BEN AMI

Rabbi David Ben Ami is the chairman of the American Forum for Jewish-Christian Cooperation.

**T**his is not just a Christian country, this is a Judeo-Christian country. Reverend Moon is the leader of the Unification Church and I resent this reference to the Moonies, the Jews used to be called by certain names as well

Unification is a very fine term. We have long preached unity of God

There is one quotation in the Bible I use all the time. "Has not one God prayed with us, have you not all one Father? Why then do we deal treacherously one against the other?"

So really we believe in unity, the unity of God, the unity of all peoples under God and I thought this was one nation under God. I'm very pleased to be here this morning to see so many diverse groups come together as people of God in a nation under God.

I but for the grace of God escaped from Germany and, the few Jews who managed to escape from Germany appreciate the concept of religious freedom. We cherish this great country, this great

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Some in the audience gasped when Jeremiah Gutman, president of the New York Civil Liberties Union, announced from the rostrum — where "secular humanism" was denounced by some speakers — that he is a member of the American Humanist Association.

But they applauded and cheered Gutman when he said, "I perceive that the government is using attacks upon unpopular groups in a way to garner political advantage to those in power."

#### 'Who will be next?'

He paraphrased what he said is government policy: "Kick the Moonies! Everybody knows the Moonies are bad. There was a time when it was kick the Mormons; there was a time when it was

kick the (Seventh-Day) Adventists, kick the (Jehovah's) Witnesses. Now it is time to kick the Moonies. Who will it be next?"

Many church groups — including the National Council of Churches, the National Association of Evangelicals and the Mormon Church — had urged the Supreme Court to consider the argument by Moon that his conviction violated the right of a church to decide how to run its own finances.

But 2 weeks ago, the Supreme Court refused to hear the appeal of the Korean-born leader of the Unification Church. In 1982, a federal jury in New York City convicted him for evading taxes on \$162,000 income. He is under orders to surrender on June 18 to start serving an 18-month term.



# for Religious Freedom



Co-chairman Rev. Joseph Lowery, President, Southern Christian Leadership Conf.

## REV. JOSEPH LOWERY

Rev. Joseph Lowery is the president of the Southern Christian Leadership Conference.

**G**od moves in a mysterious way His wonders to perform. He plants his footsteps on the sea and rises upon the stars.

Our nation was founded on the principles of liberty and justice for all. But many of us have been compelled from the very beginning to engage in vigilant and vigorous struggle in order to make these noble principles live for all of God's children.

In 1957 Dr. King and others of us gathered in Atlanta and New Orleans to organize a movement to apply these principles of liberty and justice to the plight of oppressed Americans. Our commitment to that struggle is etched on the pages of the nation's history. Our uncompromising commitment to liberty and justice and the moral imperatives of our faith compel us to be here today.

We in the civil rights movement have had to cause the nation pain sometimes. We've had to fill up her jails, we've had to crowd her streets, we've had to challenge her criminal justice system in order that she live up to the mandate we believe God has given her for now and for the future. So we come today and challenge our nation.

If a man discriminates against me because I'm ignorant, it's my fault, I can do something about it. If a man discriminates against me because I'm loud and rude and uncouth, that's my fault... If a man discriminates against me because I'm dirty, that's my fault... I can deal with that. But if a man discriminates against me because I'm black, he discriminates against God because God made me black and there's nothing I can do, or want to do, about that.

If a man discriminates against me because of my belief, because I'm fundamental or liberal, baptist or methodist, if a man discriminates against me because of my faith he also discriminates against God because God called me to my faith and there's nothing I can do or want to do about that.

God moves in mysterious ways, and he has brought those of us of different graduations of the political spectrum together today. We're here today because of a common cause.

Our fear of persecution must never prevent us from witnessing for truth.

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Jeremiah Gutman.

## JEREMIAH GUTMAN

Jeremiah Gutman is the president of the New York Civil Liberties Union.

**R**ecently, the Solicitor General of the United States, in a footnote of his brief filed in the Supreme Court, called me and all of the other 40 or so amici representing perhaps 125 million Americans, "dupes of the Reverend Moon"...

"Kick the Moonies — everybody knows the Moonies are bad!" — you can read all about the bad things in the press. There was a time when it was "Kick the Mormons," there was a time when it was "Kick the Adventists, kick the Witnesses," — now it's time to "Kick the Moonies." Who will be next? We must protect all of us...

I thank the Solicitor General of the United States, for dropping the footnote in the brief to the Supreme Court of the United States in which he deprecatingly

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Reverend Bob Grant.

## PROF. RICHARD RUBENSTEIN

Prof. Richard Rubenstein, is the Distinguished Professor of Religion, Florida State University.

**I** am not going to begin my comments by telling you that "Although I do not agree with the theology of Reverend Moon..."

I want to begin by saying that I have known Reverend Moon since 1976, and before these T.V. cameras, I want to declare that Reverend Moon is a great and good man. I further want to declare — and this I do as an historian of religion, trained for my task at Harvard University — that Reverend Moon is one of the most important religious figures of the twentieth century.

Let me give you some evidence of why I say this. Reverend Moon is a man who was incarcerated by the Communists in North Korea, smitten almost to death by the Communists. Nevertheless, true to his inspiration, for — at an early age, he was convinced that God had especially charged him with a mission in the world — he came out of that hideous situation and began preaching to one or two people — at first, from a hut! Within a few short

years, people all over the world had become not only his admirers, but his disciples. I regard that as extraordinary! How many people starting out as storefront preachers become world-wide religious leaders? One has to have the Spirit in order to do this.

I happen to know that Reverend Moon sometimes only sleeps for an hour or two. That, when others are sleeping, he is praying. I read in my hotel room, a scurrilous comment from a scurrilous Washington magazine which is devoted mostly to social events at the Embassies, that Reverend Moon is a convicted felon.

As an historian of religion, I am aware of the fact that Reverend Moon is not the only convicted felon in the history of religion! We all know who the greatest convicted felon in history is!

My final comment is this — and I know that our chairman is worrying about the time! I am a resident of the state of Florida. Friends, the state of Florida is awash with billions and billions of dollars of illegal drug money. And I have heard it told, (I have no evidence) that some very highly-placed Floridians — even some banks! — are the beneficiaries of this. If the government wants to go hunting for tax money, tax them! □



Prof. Richard Rubenstein, Distinguished Professor of Religion, Florida State University.



Congressman George Hansen.

## REP. GEORGE HANSEN

George Hansen is the republican congressman for Idaho in the US House of Representatives.

**I** am indeed humble to be with you today. To see this great assemblage of people, people who all have one thing in common as children of God, even though we approach God each in our own way.

What we stand here to do is to remind ourselves in this country founded on religious liberty, that that principle be maintained that each and every one can continue to speak and to pray and to believe as we please without the interference of Caesar.

In the Bible the coin was held up — "Render unto Caesar, that which is Caesar's and unto God, that which is God's." As far as I'm concerned, this is the precedent for the First Amendment of the Constitution of the United States which says there shall be a separation of church and state. Let Caesar get that which is his in the areas where he should get it and keep his hands off that which is God's.

We see people in jail in Nebraska — just recently a minister was put in jail for 120 days and the state had the church padlocked and chained — because they wanted to send their children to a Christian school in defiance of the power of the state. It was solely a matter of the

## REVEREND BOB GRANT

Reverend Bob Grant is the president of the Christian Voice.

**W**e gather together here for two major reasons: first, to declare our indignation at the insensitivity and the callousness of the Supreme Court; and second, to join together in solidarity to declare a Religious Liberty Day which shall always remind us that the battle for religious

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continued on page 4





HAL  
MCKENZIE

**T**he U.S. Supreme Court, to this nation's everlasting shame, is about to create its first official religious martyr. The leader of a bona fide religion — certified so by the New York State Court of Appeals — is due to be jailed June 18 purely because of his beliefs, the organization of his church and the fact that he is controversial.

This odious development was made possible by the Supreme Court's refusal to review Reverend Moon's tax-fraud conviction, despite the appeals of over 40 religious groups and legal experts who had filed *amicus curiae* (friend of the court) briefs backing Rev. Moon's appeal. These prominent Americans — religious leaders, politicians, civil libertarians, legal experts — fear that this "first" will not be the last. They are worried about the prospects for continued religious liberty in this so-called "land of the free." So are we.

Rev. Moon came to this country to stay in 1972, immediately launching an evangelistic campaign which made his name a household word. Bizarre allegations of "brainwashing" spread by professional "deprogrammers," who make big bucks kidnapping young members of so-called "cults" and breaking them of their faith, were widely repeated and given credence in the media.

Anti-Moon feeling soon made its way into the government. Early in 1976, then Sen. Robert Dole, perhaps in an effort to capitalize on anti-cult hysteria in his native Kansas, wrote a letter to the IRS containing newspaper clippings about the "mind control" allegations. In the

## An everlasting shame

letter he urged that Rev. Moon's church be audited by the IRS.

That same year, a congressional investigation led by far-left Congressman Donald Fraser, D-Minn., accused Rev. Moon of being an agent of the Korean CIA. Fraser had to admit in his final report to Congress that Rev. Moon, after all, was not a KCIA agent (only a "volatile factor in Korean-American relations") but concluded that a multi-agency task force should investigate Reverend Moon for what he called numerous unspecified violations of tax, charity and immigration laws. Of course, considering Rep. Fraser's far-left inclinations (the last we heard of him, the now mayor of Minneapolis was attending an anti-American "peace" conference in Moscow) the farthest thing from his mind was to exonerate the vocal anti-communist Reverend Moon, never mind whether he was in fact innocent. Unfortunately, despite the fact that Reverend Moon was cleared of the original KCIA charges, all the media could see in Fraser's report were the allegations.

We don't know what the connections are between Dole, Fraser and the current tax case, if any, but the implications are clear: A number of people in government and private anti-cult groups decided to "get" Reverend Moon. Considering the vast coercive and investigative power of the IRS, to name only one government agency, when the government sets out to "get" someone, that person has a snowball's chance in hell of escaping.

The only "crime" the government could come up with, however, was one that other religious groups testify is no crime at all. That is, Reverend Moon was accused of holding \$1.6 million in his name and failing to pay income taxes on the interest. Reverend Moon claimed the money, the balance of which he later

turned over to a church holding company, was church money he was holding in trust.

Certainly the church members who raised or donated that sum believed it was going to Reverend Moon on behalf of their church. The court record showed that any money used for Reverend Moon's personal use or that of his family was recorded on his income tax, as would be the case in any church parsonage. Furthermore, a number of religious groups submitted affidavits that holding church funds under the name of a church leader is common practice. In fact, it is also common practice for the Catholic Church to have church funds held in the name of the presiding bishop in a fund called a "corporation sole."

Nevertheless, the government successfully made its case to the jury that the money was Reverend Moon's personal hoard, that he was nothing but a white-collar businessman out to cheat the government out of its due. Unfortunately, the absurdity of a businessman "hiding" \$1.6 million by putting it into a bank account under his own name, or giving it away to his church to avoid paying taxes on \$150,000 in interest (where's the profit in that?) escaped the jury.

What scares the more than 40 religious groups who filed *amici* briefs, however, is the cavalier manner in which the government stepped in and decided what is religious and not religious in the Unification Church, totally ignoring the beliefs of its members and its founder, and invited a clearly hostile jury to agree with it. If this precedent were to stand, no church, large or small, would be free from such intrusion.

But then, one may ask, what about the government charges that efforts were made to "cover up" the source of the funds and that this coverup was worse

than the actual alleged tax evasion. Documents were backdated, ledgers fudged, and church members committed perjury, the government charged, to "protect" Reverend Moon from prosecution.

For one thing, the court record indicates that much of what the government charges as nefarious acts of deceit were really clumsiness, error and perhaps a bit of panic on the part of inexperienced church members trying to make an acceptable presentation under pressure of a government investigation, trying to produce records from a time when the church was barely organized and financial records were chaotic or nonexistent. In any case, if the original tax prosecution itself was motivated by constitutionally impermissible motives, and if in the process the government violated Reverend Moon's and his followers' rights, then the conviction must be thrown out to prevent similar outrages from happening to others. Why, we wonder, are obviously guilty murderers often set free on technicalities, while a peaceful religious leader declared innocent by nearly every major religious group in America is jailed in the teeth of glaring violation of the Constitution?

The Supreme Court, by allowing this travesty to stand, has failed to erase a gross injustice — an injustice which will spawn more in kind. It is a failure of historic proportions, similar in kind, say, to the Founding Fathers' failure to abolish the injustice of slavery, thus leading to the agony of the Civil War and the long struggle for racial equality.

The Supreme Court's failure to stop government officials and anti-religious fanatics in their attempts to destroy a religious leader because they dislike his beliefs is another such historic tragedy. We can only guess at the consequences, but we know in our hearts that they will be disastrous for this nation.

Reverend Moon may only go to jail, but America is headed for a worse fate unless its commitment to religious freedom is restored. □

## GRANT

from page 3

freedom is an eternal one. We must always remain vigilant to fight government intrusion into the sacred arena.

The government's persecution of Reverend Moon is one of the most flagrant abuses of the First Amendment that I have ever seen. Now, the federal government has set a precedent whereby it can dictate how a church should be organized, and how it should administer its internal financial affairs. By so doing, the government is reserving unto itself the right to dictate what is a "proper" versus an "improper" religious belief, and function of a ministry.

Perhaps the Federal Government foolishly thought that because Reverend Moon is a controversial figure, that no-one would care if he were convicted and imprisoned. I suggest to you that our turnout here today clearly shows that the government has made an egregious error of judgment in that way!

Let me also further point out that even more important than the suffering of one man is the dangerous "bell" against religious liberty that now has been struck as a result of his conviction. Now, any controversial pastor — including most of us who are here on the platform — or any unpopular church can now be subjected to arbitrary persecution by a biased government and by a jury.

We are gradually turning the IRS into the Grand Inquisitor — the new "Commissar" in charge of religion, if you will. Let me ask you this question — who amongst us will be the next to face religious persecution? "Should I pause at taking a controversial political stand which happens to conflict with the personal viewpoint of some IRS agent, or some Justice Department persecutor or prosecutor?" "Can I sleep peacefully knowing that my right to speak freely

## DIXON

from page 2

men, ladies, children — out of the church and then padlocked the church. They were on the inside and we were on the outside.

And I was there, just a few weeks ago, when 7 Godly men, some of the most outstanding citizens of the state of Nebraska, were tried and were not allowed to give testimony on their own behalf, for the Sheriff testified for them as to what they allegedly said.

I was there just 30 days ago when a judge jailed once again — for the fourth time — Pastor Everett Sileven. And to add insult to injury, he even denied him writing paper or electronic equipment. Which shows to me, once again, that the pen is truly more powerful than the sword.

I believe that we have entered the post-Christian era. Religion now can only be tolerated. There is not a mighty voice of unison from the religious leaders of America.

We will enter that time when religion will not just barely be tolerated, but will be persecuted daily, as in other countries.

I learned some things in Nebraska. First of all, I learned that the suit of tyranny does not wear well on Americans yet. Those Sheriffs and State Police were not comfortable carrying us out of that church. And then I learned in Nebraska that if we're not willing to die together for our faith, somewhere — alone — we will die by ourselves. □

will not be jeopardized?"

Unfortunately, Reverend Moon's conviction would suggest that the answer is an emphatic "No!"

The right of religious freedom is not granted to us by the Constitution, nor is it granted to us by government — it is our unalienable right, bestowed upon us by the Creator Himself! □

## HANSEN

from page 3

practice of freedom of religion. Their wives had to flee from the state with 23 children, they were going to put the wives in jail. They were going to put the children in foster homes.

Then the governor's commission finally admitted that the state had made an error and that the law needed to be changed. The law was changed. The minister went home to make restitution and the judge put him in jail for eight months without pen and paper to write books or create any kind of problem.

Is this the dark ages, the ancient world? This is modern America, this is an America that guarantees the freedom of religion and something is wrong in this country when that can happen.

## COURT

from front page

and gets to bed after 1 a.m. There are no servants, and he lives in a church parsonage, which is suitable for a major religious figure, and which is far more humble an abode than the archbishop of Canterbury's, the pope's or even Billy Graham's.

The case focused on the assertion by Reverend Moon that bank accounts in his name contained funds he was holding for the church.

The government, asking the Supreme Court not to review the case, said Reverend Moon did not prove public hostility was such that he was denied a fair trial and that while "a church is free to organize itself as it sees fit," tax consequences flow from such decisions.

The concerns expressed by the forty churches, organizations and individuals were brushed off in a brief footnote saying they did not understand the case.

Other church and civil rights to speak

And then we come to Reverend Moon. If Reverend Moon was the only one maybe, maybe we can say well it just happens sometimes. He's not the only one. He is one in a long string of atrocities against people practicing religion in this country and it is time to put a stop to it right now.

Reverend Moon's Unification Church seems aptly named for the fight that's going on today because it is indeed important that we unify to bring freedom of religion fully to this country. And I will just leave you with this. This is one nation under God. Many people have paid on the altars of the battlefield with their blood to give us this great country and it's been done from generation to generation. But sometimes the battle cannot be fought with bullets, it has to be fought with ballots, it has to be fought with the influence that you can wield on your government. □

out on Reverend Moon's behalf included, the Southern Christian Leadership Conference, the National Conference of Black Mayors, the American Civil Liberties Union, American Baptist Churches in the U.S.A., the Presbyterian Church U.S.A., the African Methodist Episcopal Church, the Christian Legal Society, the National Bar Association, the Catholic League for Religious and Civil Rights, the Center for Judicial Studies, the Freeman Institute, the American Association of Christian Schools, the Coalition for Religious Freedom, Christian Voice, Inc., the American Coalition of Unregistered Churches, and Religious Freedom International.

The states of Hawaii, Oregon and Rhode Island urged the Supreme Court to hear the case, saying the conviction radically changes the rules that govern legal interpretations of charitable trusts.

Sen. Orrin Hatch, R-Utah, also urged the justices to hear the case, arguing that the government and jury ran "roughshod over Reverend Moon's and the Unification Church's constitutional rights." □



## Tax threat to French church

**P**ARIS, May 15 — Authorities charged the head of the French branch of the Unification Church with fraud for failing to pay \$800,000 in income taxes.

Judge Bernard Peyrat charged Henri Blanchard, 41, with fiscal fraud for neglecting to declare \$1.6 million in revenues between 1979 and 1981.

The income would have cost the church \$800,000 in taxes, authorities said.

The revenues were profits made on the sale of the church magazine, *Nouvelle Espoir*. The church, a registered non-profit organization, claimed no income for the 3 years under investigation.

The investigating judge found there were grounds for a trial based on tax authorities' claims that the proceeds from magazine sales should have been declared. No date for the trial has been set.

Blanchard said in a statement: "The present socialist government is biased against the Unification Church and found a way to attack by refusing to consider us as a religion and insisting we are a business."

The previous government of President Valéry Giscard d'Estaing also had conducted an investigation of the group's activities, Blanchard said, and stated in the National Assembly on several occasions that its activities were legal and conformed to the laws governing non-profit organizations.

However, he added, the socialist government says the church exists merely to produce the magazine. "Just the opposite is true: The newspaper sales were used to support the church members and their missionary activities."

"They are using the tax administration to attack their ideological adversaries," he said. □

By Mike Breen  
New York Tribune

**S**EOUL, Korea — Recently published accounts of the early ministry of the Rev. Sun Myung Moon in North Korea show that most of the allegations made in 1984 against the 64-year-old evangelist are the same ones made by the North Korean communist authorities in 1948.

Thirty-six years ago, the young Korean, who had attracted a following among Christians in the northern capital of Pyongyang, was accused of being a South Korean spy, of exploiting people for money and of "confusing society."

Likewise, during his ministry in the United States, Rev. Moon has been accused of being a South Korean agent, exploiting young people for his personal financial gain, brainwashing converts and splitting up families.

"In 1946, we had about 30 members," recalled Se Hyun Oak, who was a deacon in another church when she met Reverend Moon. "The greater part of us came from the established churches."

Describing the atmosphere of their meetings, Mrs. Oak said, "We experienced spiritual phenomena [such as] happened in the upper room in Mark's house on the day of Pentecost, 2,000 years before."

### Ministers spread rumors

Some of the churches got into "financial difficulties" after their core members began following Reverend Moon, according to another early disciple, the Rev. Won Pil Kim, who now lives in New York. The disgruntled ministers, who relied on donations from their congregations, began to circulate stories about Reverend Moon.

"Christian ministers sent about 80 letters to the communist authorities denouncing [Reverend Moon]," Kim said.

On Feb. 22, 1948, the communists arrested the 28-year-old Reverend Moon. Five days later, said Mrs. Oak, his "crimes" were announced:

- Spying for the South Korean government.

## Rev. Moon, long a target of national persecution, . .

- Trying to "exploit money from rich women."

- "Confusing society."

By the time of the trial, April 7, the spying charge had been dropped. Had he been found guilty, he would have been shot.

The trial was well publicized. "Many established Christian church members came together and mocked us, saying, 'What kind of crown does he put on his head? He must be executed,'" Mrs. Oak said.

A packed courtroom watched as Reverend Moon, handcuffed and head shaven, was charged with:

- Spreading falsehoods.

- Taking money from innocent people and using them to get more money from others.

- Destroying the family and institutions.

"People had given money to the church, so he did not protest that," said Kim, who witnessed the proceedings, "but he strongly objected to the charge that he was disseminating lies."

### 5 years in a death camp

After what his followers remember as a "very shabby, sloppy trial," Rev. Moon was sentenced to 5 years in a labor camp. The camp had a reputation as the harshest in North Korea, a prison where few inmates survived their first 6 months.

During his imprisonment, Reverend Moon met the judge who had sentenced him, Kim said. The judge told him he had been ordered by his superiors to give Reverend Moon a stiff sentence although he knew the evangelist was innocent.

Reverend Moon had served half his sentence when the camp, situated at Hung Nam in North Korea, was liberated by U.N. forces under Gen. Douglas Mac-

Arthur in the Korean War.

Years later, a North Korean propaganda broadcast of September 1976, monitored in Japan, branded Reverend Moon an anti-communist "special agent wearing the mask of religion" and labelled his church a "bogus religious organization."

### Post repeats N. Korea line

When the *Washington Post* reported the broadcast, the charges were published widely throughout the United States, where there was already strong opposition to Reverend Moon's Unification Church.

The following year, staff members of a congressional subcommittee, which sought to justify spending \$685,000 of public money to investigate the Unification Church by trying to link Reverend Moon to the "Koreagate" influence-buying scandal, went to Tokyo and met pro-North Korean Japanese congressmen and South Korean dissidents. These U.S. government officials imported the "special agent" charge into the United States.

The "news" was leaked that Reverend Moon was an agent of the KCIA (South Korean CIA).

Although the charge quietly was dropped when the subcommittee investigators could find no evidence, it remained in the mind of the public because the government officials, refusing to believe in Reverend Moon's innocence, repeatedly said their unfounded accusations were true.

In this way, the "KCIA agent" charge joined the ranks of Reverend Moon's other "crimes": brainwashing converts, taking money from innocent people and destroying the family and other institutions. □

## GUTMAN

from page 3

said that we who had filed briefs in support of Reverend Moon were not only poor lawyers because we didn't understand the law, but we're dummies, ignorant and unprofessional because we haven't even read the record.

Why? Because we disagreed with his reading of the record. I thank him because the outrage which many of us felt at being so maligned and so attacked in our expression and our motives has helped bring us here together. I hope this organization will grow and prosper in the defense of religious liberty. □

## LOWERY

from page 3

Voluntary silence on the part of the faithful today will strengthen the voice of our oppressors and make our silence tomorrow compulsory.

While Martin Luther King, Jr. was in jail, the majority of the religious community stood against our struggle. But God moves in mysterious ways and by the mid 60's much of the religious community was supportive of our struggle.

Still God had to move in a mysterious

## BEN AMI

from page 2

country whose founding fathers established a democracy under freedom. This is a nation of immigrants where people of all races and all creeds came from every nation and every corner of the earth to enjoy religious freedom, to practice their religion as they see fit and to continue to practice the heritage of their fathers.

I want to conclude with one biblical phrase . . . not to make the Christians into Jews and Jews into Christians, but to have each group on its own heritage work together, as brothers, to realize the eternal principles of the Bible . . . "Oh how good and how pleasant it is for brethren to dwell together." □

way. A white religious leader from Nebraska, a yellow religious leader from Korea, bring the Judeo-Christian and Moslem community together around religious liberty helping us to understand that we are tied together inextricably.

There is no path to religious freedom or racial freedom for Lowery, that doesn't intersect Falwell and Grant and no path to liberty for Grant and LaHaye that doesn't intersect Lowery and Gutman. We're tied together.

We have got to understand that racism and religious bigotry today are twin plays, inseparable twin plays, that folks who have been engaged in the racial struggle, we've understood that all along. That's why it wasn't hard for me, a black Methodist preacher to defend the religious liberty of a yellow Korean man who I can't understand most of the time. But what I do understand is that I'm not secure until his rights are secure. None is secure, until all of us are secure. □

## . . now goes supranational

By Gudrun Hassinen  
New York Tribune

**B**ONN — A resolution seeking to restrict "new religious movements" was passed by the European Parliament (EP) and is causing a Europe-wide controversy and is evoking opposition from mainline churches.

The draft motion — originally aimed at the Unification Church — was adopted by the EP Commission for Youth, Culture, Education, Information and Sports, chaired by British conservative Richard Cottle, late in March.

In the previous one and a half years, liberalizing amendments had been added that, for example, eliminated a planned "code of conduct" as well as specific language attacking the Campus Crusade for Christ.

Discord has developed between Cottle and the Dutch government, which for more than 3 years has conducted its own investigation into the mental health implications for members of new religious movements.

A Dutch parliament subcommittee investigating sects, in a statement to the EP on March 30, said it "can justifiably conclude that a big distance separates the viewpoint that has been set out in the draft resolution [by Cottle] and its own viewpoint."

The subcommittee urged the EP not to vote on the Cottle report at its April session because "taking note of the final [Dutch] report probably will prevent the parliament from accepting a draft resolution that is based on quicksand and that certainly should not be considered for approval in its present form."

In an interview with a Dutch daily, *Trouw*, Cottle admitted he did not have "any qualified staff . . . to help with the investigation."

"I have made my investigations in my spare time and was assisted by a staff member in Bristol," he told *Trouw* in an interview published on April 4.

Asked whether he would drop or postpone the discussion of the resolution in the Strasbourg (EP) Parliament, Cottle said: "There is nothing so special about Holland that would make me subordinate my view to that of the Dutch parliament."

"The sects are intolerant, and therefore don't have any reason to complain that we are intolerant with them," Cottle said in the same interview.

The motion seeks to ensure, among other things, that:

Minors not make along-term commitment to a new religion.

The new religious movements take financial responsibility for visits abroad by their members.

Their headquarters give information on the whereabouts of members to government authorities.

If these requirements were applied to the established churches, this would make baptism, holy communion or confirmation criminal acts, critics say. They also say the provisions would violate data protection guaranteed by the laws of most member nations.

"I urge in the strongest terms rejection of the motion proposed by Cottle and the youth committee, which would deny to new religious movements rights which no one would dare to deny to the mainline churches and religion," said Francis Clark, reader in religious studies

continued on page 15

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## News from Maine

By Beverly Freed

IOWC and state members have joined hands in an effort to serve and unite people in this great state of Maine.

From November 1983 until March 1984, members conducted a door-to-door survey campaign covering the city of Portland with the purpose of eliciting the public's perception of Reverend Moon and the Unification Church. A total of 1553 people agreed to be surveyed, and of this number, 600 people agreed to be on our mailing list.

Based on this effort, it was decided to follow up on all mailing list contacts with a personal visit to invite them to attend a community dinner on April 15 in the Portland Police Headquarters building.

### Community dinner

The facilities which were provided were excellent. They consisted of a large auditorium complete with podium, large screen, and piano. Many members with various talents assisted in special ways. Anne Smart's banner and beautiful floral arrangements added color and visual excitement to the festivities. We were also fortunate enough to gain access to the Police cafeteria and the use of a refrigerator and stove. Tyndol Baines provided a delicious hot, home cooked buffet dinner, and the smell of Karen Mattern's cookies and brownies, baking in the oven, permeated the entire building. Many of the police officers working in the building at the time were pleased to share these with us.

Members were happy to participate in the entertainment. Rob Schwartz's melodic tunes and Paulette Tachibana's beautiful voice were highlights of the afternoon.

Rita Okaka mc'd the program, warmly greeting the guests, and Richard Wojcik gave an introductory presentation of Divine Principle followed by a film, "People of the Quest."

25 guests attended our program and

Paulette Tachibana and Rob Schwartz entertaining the guests at the community dinner.



we received newspaper coverage in the Portland Press Herald, as well as TV news story and interview of Richard Wojcik by Channel 13, the local CBS affiliate.

The media, consisting of both the Portland newspaper and TV station, subsequently gave news coverage to our street witnessing centering around the use of the recreational van. Street contacts have been invited to visit with us in the van at which time, we are making use of video equipment to present tapes on Divine Principle as well as presenting information on church activities. To follow upon all attendees and good contacts, we are holding 2-day workshops on weekends.

### Peace organizations

Also, on April 11 six of our members attended a meeting of all the area peace organizations, held at the First Unitarian Church in Portland. These groups were decidedly liberal and left-wing.

Richard Wojcik was afforded the opportunity to speak for five minutes, at which time, he announced the formation of a new peace organization, the Maine Federation for Victory Over Communism (MFVOC), inspired by Reverend Moon.

At one moment in the proceedings, Paulette Tachibana received applause

from everyone after stating "As long as there is disunity among us, how can we ever hope to attain peace on a broader level?"

Although people were shocked by our presence, there was no disruption and we had the chance to express our views and to make many good contacts. We are looking forward to beginning our recruitment drive and are eagerly awaiting direction and materials from the VOC umbrella organization.

### Planning activities

We are delighted to report that Reverend Sidney Dee, a retired and most distinguished Minister, who was contacted through our survey, has agreed to serve as convenor of the first New England Regional Conference for Ministers to be

held on June 25-28 in Kittery, Maine. We are also laying the foundation for NCCSA activity by extensive church visits.

Through our various personal contacts with ministers in the Portland area, we are presently planning activities to assist and support their parishes. On May 29, a luncheon for ministers will be held in Portland. The topic of discussion at this meeting will be "The Church and Social Action."

We are feeling the birthing pains of the new season both in the physical environment and in our efforts to serve the people of Portland and are eagerly looking forward to continuing these activities throughout the state. A pioneer center has already been established in Lewiston and our Mobile Home Team has been dispatched to Bangor.

All of us are completely in love with beautiful Maine and the warm and generous people who live here. □

## IOWC get media attention

This article is typical of the many that have appeared in newspapers covering the work of the IOWC. This one appeared in the Desert News in Salt Lake City.

Unification Church teams travelling throughout the country are like Paul Revere awakening Americans to the danger of communism, says the leader of one of the teams.

The Reverend Doris Orme is a gospel singer who was one of the first followers of the Reverend Sun Myung Moon in the Western world, joining his church 24 years ago.

She is in Salt Lake City as leader of one of 50 International One World Crusade teams that are travelling around the country to preach the Reverend Moon's message of anti-communism and Christian unity.

The group will hold a revival meeting at 6 p.m. Saturday in Mount Calvary Assembly of God Church, 1247 W. 48th South. Earlier Saturday, they will sponsor a luncheon for local ministers.

The Reverend Orme addressed a rally earlier this week sponsored by the Vietnamese Students Organization at the University of Utah.

"We feel it's a crisis point in the world," said the Reverend Orme. "If America can unite and set a precedent, other countries will follow its example. If Americans can't show the way and bring strong unity among Christians, there is the possibility of a third world war in

three years."

The Reverend Orme said church members feel current events fulfill Jesus' prophecies of what would befall the world in the end times. They believe the "mark in the hand" that was foretold is Marxism. Prophecies of a beast are fulfilled by the "beast philosophy" of communism, which teaches there is no God or Jesus Christ and that man is only a beast, she said.

"America is the only nation that will be able to bring hope to the world," she said.

Each of the church's traveling teams has about 30 members and stays at each spot for 21 days. The Reverend Orme's team leaves next week for Las Vegas.

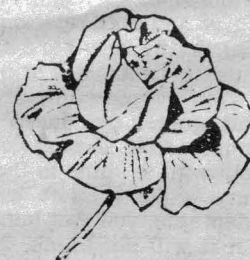
The Reverend Orme did Unification Church work in Europe for 16 years before returning to the United States a year ago. She found that attitudes among the press and other churches — who once regarded the Reverend Moon as "an ogre" — have changed dramatically. Two hundred ministers of various denominations attended a ministers' conference in Colorado, she said.

"We have been accused of breaking up families," said the Reverend Orme. "In reality we are keeping families together."

"We bring young people into a position where they can be true fathers and mothers and care for their children, have God, not drugs, at the center of their homes. If the family unit breaks down, there is no society." □

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*Ask for Peter or Andy*



*This is the first excerpt of a sermon given on September 11, 1983 by Reverend Moon at the morning service at Belvedere, New York.*

People often ask themselves, "What are the truly good and precious things in life?" First of all, they are not the things we can produce or manufacture; anything that can be easily replaced when lost cannot be really precious. We call those things which are rare "treasures." What is a treasure? We think in terms of gold, diamonds, silver, pearls, and so forth and one characteristic of those treasures is that they have a value which is not diminished by the passage of time.

A diamond is called a precious stone. Why is that? First of all, diamonds are the hardest material of all. Also, regardless of time and space, the characteristics of the diamond do not change. Furthermore, if you take a diamond stone anywhere, to England or Asia, it is always a diamond with the same value. Even if you take it into tropical weather or a very cold climate, its value won't be affected. Therefore, unchangability is one aspect of precious stone.

Think of gold. Why is it a precious metal? First of all, the rich color of gold never rusts but maintains itself forever. Time passes, places change, yet the same golden glow continues to shine. You can melt gold in a very hot furnace, but when it cools down it is still the same element.

What are the characteristics of a pearl? It is made up of shell and therefore it can be tarnished or dulled, but its essence will not be changed. The beauty of a pearl is that it harmonizes with everything; it has the "color" of harmony.

Do men or women like pearls the most? For that matter, who likes treasures in general? It is women. Why is that? Women exhibit changeable qualities and therefore, they like to possess things which are unchanging. When a woman looks at a diamond, she can enjoy a give and take relationship with it. The diamond is very hard and they are soft; thus the contrast is stimulating.

You women enjoy draping yourselves with golden necklaces because of their simple, rich, shining color. You feel that you want to shine in that way, too. Since pure gold is soft and is therefore adaptable, you can bend it and shape it but it will not break. If a woman has a basically sharp nature, she might look at pearls and say, "I want to be harmonizing like that. I must learn from the pearl!"

#### The true beauty

Sometimes I wonder when I look at a woman who wears lots of pearls and diamonds if she really deserves to wear such precious things. The true beauty and pride of a woman is her inner self and personality, not those external things. However, many women want to take pride in their earrings and necklaces.

If you could ask a diamond, "What kind of woman would you like to be worn by?" it would answer, "I want to be on a woman who is absolutely pure." For a woman to really deserve to wear a diamond, she must preserve absolute purity. Therefore, those women who go to one man and then another do not deserve to wear diamonds. The woman who devotes herself to one man day after day, regardless of the circumstances, is the one who is deserving.

Gold is genuine; it has absolutely no falseness. Inside and out, its quality is the same. Where is a woman like that? Only a woman such as that truly deserves to wear a gold ring. Is that a correct statement? It is so crucial that a woman achieve the quality of harmony. You must be able to harmonize with your surroundings, your neighbors, and so forth. When such a woman wears pearls, it is most becoming.

When the woman wearing precious jewels actually possesses the same qualities as those jewels, she will be pursued by men, not for the sake of her external

## REVEREND MOON

# Our Ideal Home



Reverend and Mrs. Moon with the youngest of their 13 children, from left, Sun Jin Nim, Yeon Jin Nim, Hyung Jin Nim, Young Jin Nim and Kwon Jin Nim.

treasures but for the sake of her personality itself. That is, the woman herself is the treasure. Would you like to have your husband attracted to your diamond ring? Certainly not. Would you like your husband to love you because you wear golden necklaces and wristwatches? Would you like your husband to love just one portion of you — your eyes, for example? No, you want a man to love your whole self and appreciate the harmony of all your parts.

#### More precious than gold

If you were confident of possessing the qualities of jewels, you could sit quietly on a dark mountain top and shine, just as a diamond shines at night as well as by day. Within such a woman there is an everlasting quality which never become boring, just like gold which never loses its glow. The person who is harmonious like a pearl can embrace her environment and be a harmonizing factor for the universe.

Would such a woman remain all alone on the mountain top? That woman has greater value than any diamonds she might be wearing. Suppose that woman were sitting on a rock of solid gold. Which would be the more precious — the woman or the golden rock? Even the birds flying in the air would like to stop and be near that kind of woman.

Many years ago, I visited Iran and saw a bank in which a large chunk of precious metal and diamond was on display. People lined up from very early in the morning to simply look at that treasure. I was amazed to see how eager people were to see just a stone.

What about a woman with the shining quality of diamonds? If she were sitting somewhere, how much more would she attract the interest of people, particularly men? They would want to line up for many miles just to see her. Do you think the husband of such a woman would want

to go away from her? Even if he had to leave, he would tend to turn around many times to get one more look at her. It would be hard to go to work! Her beauty and love would always pull him around.

When a person has something very precious, he doesn't want to leave it but will circle around it, looking at it and appreciating it more and more. He can never get enough of it. To parents, their loving children are like a precious diamond. The parents will just circle around the children, never wanting to go away from them. When a woman has a beloved husband, she will not want to leave but will want to be around him all the time. Likewise, a man will want to be around his beloved wife. The most precious aspect of such a relationship is that it lasts for eternity, not just a brief time. That is the kind of situation where we can use the words "forever" and "unchanging."

We can understand from this example that whenever there is a true subject of love, the object will not want to leave but will want to be there always, turning and circling around it.

#### Something alive

Let's return from precious metals to the topic of God. God is the one who is able to create gold, diamonds, pearls, and even women — all that beauty. What does God like the most? What is a diamond, gold, or pearls to God? More precious to the heart of God than those treasures is something which is alive.

It is wonderful to God to think of a treasure that can follow Him when He takes a walk. Also if a thief ever tried to grab His treasure, it would know how to dodge and jump away and still follow God. That kind of treasure would never be lost and God would know it was always following Him.

God wants a living creature whose

heart has the purity of a diamond. That is the best object for God. Put yourself in God's position. If you had a choice between a diamond as big as the planet earth and a living creature like we described, which would you want? If you caress a diamond, it doesn't say anything but a living creature is different. When God touched His treasure it would respond with joy; it would laugh and appreciate everything He does. Certainly God would want a responding treasure.

What kind of response would be the best for God? Would he want to be slapped when He touched His creature? No, He would want to see a sign of love. If that living treasure came and hung on God's neck, would He say, "don't touch me, you dirty thing?" Certainly not. God would be so pleased and would hug that treasure right back. Since God created that living treasure, He put His own heart and spirit into it; so when it responds to Him, it gives Him endless, ecstatic joy.

If you had a wonderful living treasure like that, who never wanted to leave you, wouldn't that make you feel good? We humans might feel good, but what about God? Wouldn't He feel good, too? You don't know, do you, how that would make God feel? Do you have any proof? Maybe if His living treasure grabbed onto God's neck, He would feel burdened. Maybe God would want to feel free and independent. Maybe He would complain against His treasure. Do you think so?

It is easy to get bored with other people when you spend a lot of time together, doing the same things, so there must be some element which is completely stimulating and never boring. Even if God kicked His living treasure, it would not run away but would come back to Him. The living treasure who wants to stay with his master all the time will look for something to win the master's heart. If you had that kind of "magic" substance, you could prick God's nose with it when He is dozing and He might sneeze and wake up, but He would feel absolutely joyful. We need to find such a magic substance.

Reverend Moon's brain was always thinking, "What is that magic substance?" He discovered that substance, finally, and it is called true love.

Is there some sort of a true love injection somewhere? People normally do not like shots, but what about the true love injection? Any injection is bound to be painful, but to receive that magic substance wouldn't you overcome your dislike? What about a true love thorn? Even though it would prick your finger, wouldn't you want to touch it anyway? The person who understands the taste of true love will appreciate the sweetness of touching the true love thorn.

What is the taste of true love — sweet, sour, bitter? Is it like a thorn or being hit by a club? Can you describe the taste of love? It contains all these components I have mentioned. Lovers can give so much pain to each other, like an injection, with just one sharp word and it penetrates to the deepest part of your heart. Then what happens? Will you run away from that pain, or will you go beyond that pain and unite with each other again? True love requires uniting beyond the pain and not going away from each other.

Sometimes a husband and wife may quarrel bitterly, to the point where they feel they want to divorce. But if they will go beyond that point of pain, they can experience a much deeper and more profound sweetness. When they pursue that deeper goal, then they really understand and taste true love. Do you understand? When you exchange harsh words, you can either go away from each other or you can re-unite.

Where is true love going to dwell? Will it be in the short-tempered person who runs away from his mate when sharp words are exchanged? No, even after you have fought for a thousand times you should search for a deeper level of understanding. That is the place where true love can dwell. □



# THE DIVINE PRINCIPLE

## Volume Two • Part Three

**G**enesis tells us that in the Garden of Eden, God created Adam and then created Eve to be his spouse. If the Tree of Life standing in the Garden symbolizes Adam, then the Tree of the Knowledge of Good and Evil, which stood next to the Tree of Life (Gen. 2:9), must symbolize Eve.

It is not unusual for the Bible to use the symbol of a tree to represent a human being. Jesus at times spoke of himself in such terms:

"I am the vine and you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing." (John 15:5)

In Romans 11:17, Paul refers to Jesus as an olive tree:

"... and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree..."

In a similar fashion, Adam and Eve are represented by two trees.

To assert that there was a Tree of Life and a Tree of the Knowledge of Good and Evil in the midst of the Garden does not mean that there were two literal trees in the geographical center of a literal garden. Rather, the symbols mean that the two people, Adam and Eve, were to be the center and nucleus of God's ideal of creation. God's entire ideal of creation is to be fulfilled through man and woman.

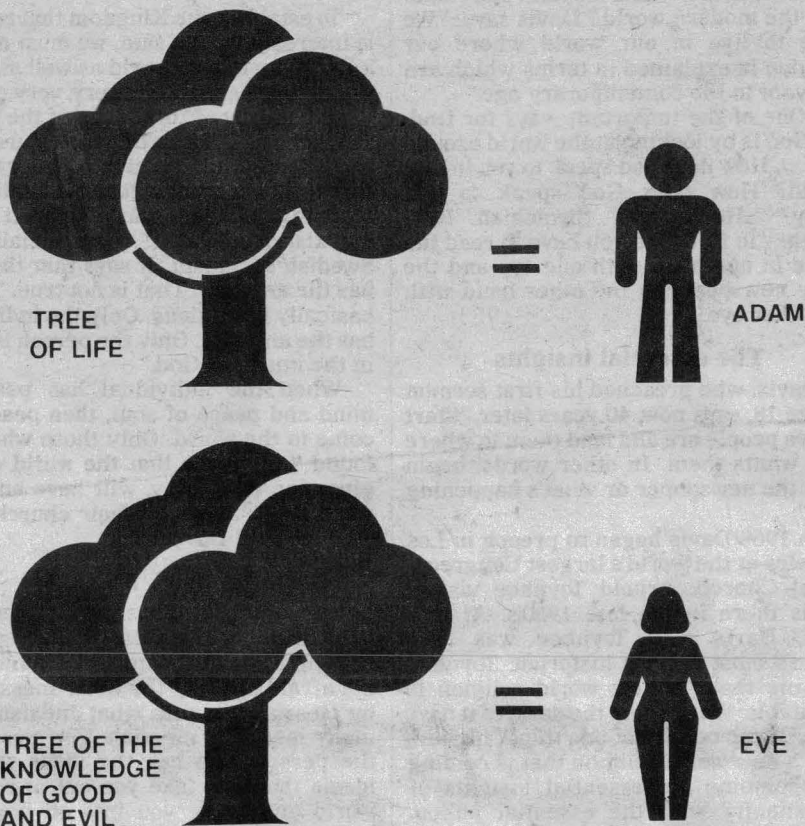
When we see that the Tree of the Knowledge of Good and Evil represents the woman, Eve, we can also imagine that the fruit of this tree is somehow related to Eve. A real tree would multiply by its fruit, which contains the seed necessary for producing the next generation. Comparably, mankind multiplies through the fruit of love — specifically Eve's love. Thus Eve was represented by the Tree of Knowledge; and eating the fruit represents experiencing Eve's love.

### The Serpent as Adversary

In addition to the Tree of Life and the Tree of Knowledge, Genesis tells us of a serpent that came to Eve in the garden

## THE FALL OF MAN

The theology of the Unification Church is the Divine Principle as revealed to Reverend Moon. It is divided into three parts — the Principle of Creation, the Fall of Man, and Principles of Restoration. The Home Church Study Guide was written as an introduction to the Divine Principle and is in six volumes (available from HSA Publications, 4 West 43rd Street, New York NY 10036). It is being reprinted here in the Unification News. Volume Two deals with the Fall of Man. Please keep in mind that the Divine Principle has the character of a revelation from God, and is not merely a product of human reasoning. If you have questions regarding any of its ideas, please don't hesitate to write in with your questions: The Editor, Unification News, 4 West 43rd Street, New York NY 10036.



and tempted her. According to the scripture, he was a talking animal, more clever than any other beast of the field, who subsequently became a crawling creature as a consequence of his temptation of Eve. Again there is the question of

how this serpent is to be understood. Is it literal or symbolic?

Obviously this was no ordinary serpent. First of all it was capable of tempting and lying to a human being. In addition, it was aware of the existence of

God and of the commandment He gave Adam and Eve. Genesis reports him as saying:

"Did God say, 'You shall not eat of any tree of the garden?'" (Gen. 3:1).

In other words, this serpent had the ability to comprehend God and His will.

As we know, snakes are not recognized for their spiritual capacities. An actual snake, which has no spiritual comprehension, could not be capable of such spiritual knowledge as was displayed by this particular "serpent." We must then conclude that the serpent is a symbol of a spiritual being who successfully tempted Eve to sin.

### The Serpent and Satan

The Book of Revelation reveals who the "serpent" symbolizes:

"And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world — he was thrown down to the earth and his angels were thrown down with him." (Rev. 12:9)

This passage brings together the last book of the Bible and the first. According to it, the ancient serpent, the tempter of Eve, was "Satan," and this has been the commonly accepted view within the Judeo-Christian tradition.

But the question is, "Who is Satan?" The word itself comes from the ancient Hebrew, where it meant "the adversary." It signifies the Biblical affirmation that there is a force in the universe which is in active opposition to God.

Since we know that in Genesis the "serpent" represents Satan we can discover who the "serpent" was by discovering who Satan is.

According to the passage just quoted, Satan was once "thrown down to the earth." If we contrast earth and heaven, Satan must have been originally in heaven before being thrown down to earth. Thus, the "serpent" must at one time have qualified for heaven. We may also surmise, in light of the principle of growth, that although this being was created good, later he fell and became Satan. □

### Next Month • The First Sin

By Mr. Jung Hwa Pak

Jung Hwa Pak first met Reverend Moon when they were both prisoners in Hungnam labor camp in North Korea. After their liberation, Mr. Pak travelled to South Korea with Reverend Moon and Reverend Won Pil Kim. In 1957 he left the Church but recently returned. The following testimony covers the period in Hungnam and his release and ends with the departure from Pyongyang.

### Part One

**I** was born on Dec. 7, 1913. We lived in a village in the South just outside Pyongyang. I went to Pyongyang Sungshil Junior High School, a Christian school, and later studied at Shinkyung Junior Industrial College in Manchuria.

My father was a wealthy landowner. I was married when I was 14. My wife was 19. I was the only son and it was customary then for the son to marry young so that the grandparents could see their grandson's children before they died. My first child was born when I was 18. I had one daughter and four sons.

When I left college I got a job in an electrical company. Later I was drafted into the Japanese Army as a second lieutenant.

In August 1945 when Korea was liberated from the Japanese the country was in confusion. At that time I was a special policeman at Pyongyang train station, checking weapons coming from Manchuria. In January 1947 my group came under the control of the North Korean Home Affairs Ministry. In December I

## THE EARLY YEARS

## In prison with Rev. Moon

was appointed as a military police captain at Haeju, in Hwanghae Province. Shortly afterwards I was promoted to lieutenant colonel and made commander at a place called Sariwon.

At that time the communists were checking high-ranking army officers. I think I was listed as a Christian (because of my school) and as the son of a rich man. In January 1948 the captain of military police at the town of Sinmag, a Captain Ho Jung, was arrested for helping South Korean merchants take their merchandise to the South (the border wasn't sealed yet). I was also arrested because the Sinmag MPs came under my command. Captain Ho got 10 years and I got three.

I was sentenced not only for failing to control my command, but also for disobeying orders (I engaged my men in skirmishes near the 38th parallel without waiting for orders from above) and for not doing my job "satisfactorily."

When Kim Il-Sung became president of the newly-formed Democratic People's Republic of (North) Korea in 1948, all prison sentences were halved. So my sentence was reduced to 18 months.

### Hungnam Prison

Hungnam Special Prison Camp was hell. There were about 1500 prisoners. I was 37 years old and in good health when I was sent there. After one week I became weak, after two weeks I was

feeble. My hands bled with the work of bagging fertilizer and my feet bled because I had no shoes.

There were 40 prisoners to a room. Each room was about 36 sq. meters. We slept toe to toe.

There were different kinds of work: bagging fertilizer carrying the bags, metalworking. The easiest job was in the canteen. For food we had chapgok (boiled grain) and miyok (brown seaweed) soup. The miyok was uncooked.

Every morning there was a line-up to check the prisoners. Then we walked to the site where we worked eight hours.

When we returned the four kilometers to the hut after work, I was so hungry I couldn't sleep. Because of our history, in Korea we have a saying that when our parents die it is sad, and when our children and spouse die it is sad; the worst things is to be hungry.

Once a month we were allowed outside visitors. Usually they brought us misukaru (rice powder), because it would last a while. When one of the prisoners in our crowded hut got some, I couldn't sleep, knowing it was there. Many times I thought of stealing other people's misukaru. Then I thought, "I am a leader in society, how can I think of such a thing?"

At lunchtime, the prisoners lined up and were given one radish. The food was the same but the size of the radishes varied. When I saw someone else had a



Mr. Jung Hwa Pak.

bigger one than mine, I felt such pain because I was so hungry. All day I couldn't get the thought of it out of my mind.

Each work group had to do between 1200 and 1500 bags of fertilizer a day. For ten days I worked under a group leader, Mr. Nam Su Kim. I'd never done manual labor like that before, so Mr. Kim gave me the job of holding open the sacks while two others shovelled in the fertilizer. I couldn't even do that properly so he put me on tying up the sacks. I couldn't do that either.

### Reverend Moon

One day one young man watched me and then began to help me. He did his own work and then helped me finish mine. In ten days I learned how to tie bags. At that time we didn't talk so much, but with the

continued on page 10



By Staffan Berg

## A walking encyclopedia

**H**e is called a "walking encyclopedia" by a philosophy professor at the Seminary where he is a research assistant.

Royal Davis, of the Unification Theological Seminary, often reads more than a book a day. Davis conservatively estimates that he reads 500 books a year. He prefers non-fiction over fiction and is interested in "anything in religion, philosophy and general culture."

Davis recommends every Christian to read Albert Schweitzer's "The Quest for the Historical Jesus" to understand what it is to be a Christian; Radhakrishnan's "The Hindu View of Life" to discover what it is to be religious in the contemporary world; Lao Tzu's "Tao Te Ching," for general wisdom; and Young Oon Kim's "World Religions" trilogy or Huston Smith's "The Religions of Man," to get an overview of the religious history of the world.

Having spent the last six years at UTS in Barrytown, New York, Davis, 57 has become a well-known profile there. Students know him as living on coffee; he drinks "20 big cups a day," according to his own testimony. He also takes delight in everything in between hot dogs and lobsters (from his native Maine). If a student is stuck on a term paper, Davis is the person they seek out. He can always give factual information, plus some treasured words of encouragement. If anyone catches him on a long walk or on his way to watch evening news, they can also count on a humorous comment or on a good story.

### To write books

It was to write books and do theological research that made Davis retire in 1973 from 25 years active duty as a minister in the Congregational Churches. He has assisted theology professor Young Oon Kim since then. Besides writing magazine articles and a book of his own, he has helped her to complete books such as "Unification Theology," "Types of Modern Theology," and "Unification Theology and Christian Thought."

The Seminary is the key to the Unifi-

cation movement, Davis says. "The movement will grow as the Seminary becomes stronger. Many people in our own movement do not realize that 10 years ago, when the Seminary started, we had almost no one with any theological education. From the very beginning, Ms. Kim had said to Reverend Moon: 'If you think that our movement is going to speak for God to the contemporary world, we have to have a leadership that is as well equipped, as intellectually trained, as the clergy of any of the major denominations.'"

The task is to "take the faith and relate it to the modern world," Davis says. "We have to live in our world where our religion is explained in terms which are relevant to the contemporary age."

"One of the important ways for finding God is by looking at the world around you... How does God speak to you in that world? How does God speak to you today?" He quoted theologian Karl Barth: "To find God you have to read the Bible in one hand with one eye and the daily newspaper in the other hand with the other eye."

### The essential insights

Davis, who preached his first sermon at age 18, says now, 40 years later "Start where people are and lead them to where God wants them. In other words, begin with the newspaper or what's happening now."

In 1960 Davis began to preach in Los Angeles at the world's largest Congregational Church. Arnold Toynbee visited Davis there in the late 1960's. At that time, Davis said Toynbee was "the world's most famous historian. Toynbee told me that, 'A new world religion is inevitable. We see only the dawn of it now. But you can be sure of one thing,' he said, 'that a new world religion that is coming will combine the essential insights of Christianity with the essential philosophy of Buddhism, particularly Japanese Buddhism.'"

Reverend Davis, who became a Unificationist in 1973, says "I was in full agreement with him. And the guess that the new religion would come out of Japan

was very realistic. As it turned out, Unificationism strongly emphasizes a religion which incorporates the values of the East and the West."

"To me," Davis said, "this is what Unificationism stands for. This is its gospel, its good news: That God who is not masculine, but masculine and feminine; second, religion and science are not enemies but friends; third, all Christians should learn to work together more closely. All the world's religions should cooperate."

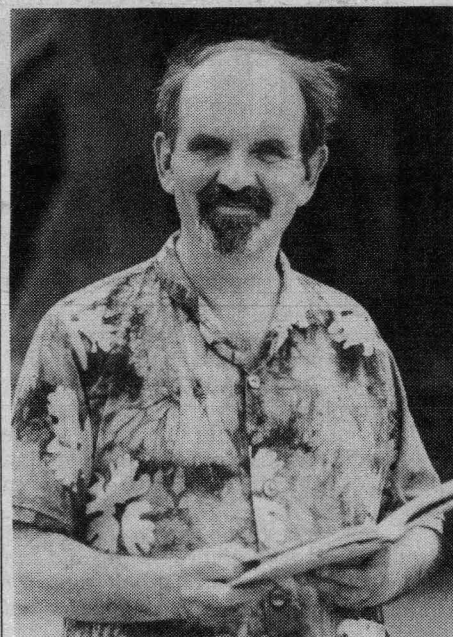
To establish the Kingdom that religion is interested in, he said, we must make it a Kingdom of this world as well as in the world of the spirit. "Be very, very careful to give up any of the values of the past in the name of a future of which you are not in control," he warned. "The greatest threat that our world faces is totalitarianism. That takes many forms. It can be Marxist socialism... Nazi socialism or Swedish socialism. It says that the state has the answers. That is not true. That is basically irreligious. Only the individual has the answers. Only the person is made in the image of God."

When the individual has peace of mind and peace of soul, then peace can come to the world. Only those who have found "the peace that the world cannot give, nor take away, will have anything worthwhile to say to their church or to their world," Davis said.

### The word 'messiah'

"Reverend Moon is the religious figure chosen to complete what Jesus had begun," the retired minister said. "I'm not afraid of using the word 'messiah,' if by messiah you mean what Judaism originally meant by messiah. The messiah is the person who has the ideas and the ideals that will take you out of a fallen world and bring you into an improved world. In that sense I can say, as a liberal Christian, that Reverend Moon can be called messiah."

"I have spent all of my life as a professional church worker," Davis said. He was educated at Bangor Theological



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Seminar for six years and four years on graduate scholarship in philosophy and theology at the University of Chicago. "My goal is to enjoy every day to the fullest, and find God in every day, every moment, and in as many people as I possibly can." □

## EARLY DAYS

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young man I felt we understood each other without having to talk. That was how I met Reverend Moon.

The 1500 prisoners were divided into groups of ten. Each group had a leader whose job it was to keep the nine men working. Ten groups made up a larger unit with a leader. This unit leader didn't work. He just watched the others. Of the 15 unit leaders there was one overall leader.

The leader at that time finished his sentence and was released. One day the camp director summoned me.

The director asked me to take the position of the released leader. I hesitated to accept, thinking of that young man (Reverend Moon) who had helped me, and asked the director to give me two days to make a decision. The next day I talked to the young man and asked him whether I should accept the position or not. He replied, "There is a special meaning behind this, so please accept it."

The next day I told the director, "I accept." I was introduced to all the prisoners at the morning line-up. The director ordered them to obey me as they obeyed him.

### My Dreams

That night I couldn't sleep. An old man in white traditional Korean costume appeared to me. He shook me, "Hung Hwa, Hung Hwa. Do you know who that man is who helped you for those few days?" I said I didn't know. Then the old man clearly told me, "That young man is the one you've been looking for since

your childhood. He is the Messiah." (I was baptized as a child and had been a deacon in Somunbak Church in Pyongyang.)

"Jesus said why do you look at me? I'll come back as you saw me go. That man is the one," the old man said.

I couldn't sleep for two days. "If he's the Second Advent why is he here in this camp?" I wondered. I couldn't understand.

Two days after becoming the leader of all the prisoners, I started working with them again. The reason was because I wanted to be together with that young man and watch him. My whole attention was focused on him, watching him, listening when he said anything.

When the camp director was addressing all the prisoners at the morning assembly, I sat behind the young man. He turned around and said to me, "Jung Hwa, you had a dream two nights ago, didn't you?" I was shocked. I remember that moment so well. So much has happened since that time, but then, I clearly said to him, "You are the Messiah."

I continuously asked him to take easy work so that I would have time to talk with him. Finally he accepted. He finished work in the morning so we could talk in the afternoon.

First he taught me about John the Baptist's failure, but I disagreed with him. What he said made me angry. "Why did he fail?" I protested. "In the Bible it says when he baptized Jesus that the dove descended and he testified."

That night I couldn't sleep. I had pain in my body. Also, that old man appeared again and said, "The reason you're in pain is because you're not following him."

One day I protested again when he told

me about the private life of Jesus and his cross.

He tried to make me understand. But I had a fixed idea of Christianity. I got angry and said, "What are you talking about?" and I walked away from him.

That night I couldn't sleep at all. I had such a pain, both in my spirit and my body. The next day I apologized to him and swore, "I'll never run away from you. I'll listen and follow whatever you teach me." That night the old man appeared and said, "From now on you follow him. Don't doubt him any more." Then I felt better.

Many people had visions and dreams and followed Reverend Moon in the prison camp. I asked the 15 group leaders to work together to follow him.

One disciple was Won Dok Kim. He had graduated from Japanese Military Academy and was a major in the North Korean Army. He was one of the country's intelligentsia. He worked as a special secretary for a high-ranking officer called General Mu Jong.

It was when General Mu Jong was on a trip to China that North Korean intelligence officials discovered that Major Kim, who was not a communist, had connections with South Korean officials. He was sentenced to death and was in Hungnam awaiting his sentence.

One night an old man appeared in his dream and led him to a huge stairway. They climbed up to the top where a man was seated on a throne. The light was so bright that he couldn't look up at the man's face. He felt so low compared to the man on the throne.

When he woke up he wondered what it all meant. The next day his deceased

father appeared and the same thing happened. This time he could see the man's face. His father said, "If you follow this man and stay with him you will not die."

After his father said that he woke up. He was more curious about the man at the top of the stairway.

After a few days he was moved to another cell. Among the 40 prisoners he recognized one young man as the person in his dreams. He was surprised and curious, but for a few days he kept his distance and just watched the young man.

Finally he communicated with Reverend Moon and he became his follower.

Reverend Moon told Won Dok Kim that he would not be executed. "So don't worry about it."

Later General My Jong returned from Red China and guaranteed to take responsibility for his secretary. He petitioned on his behalf and Mr. Kim's sentence was reduced to five years.

Another of the disciples was Reverend Jin Soo Kim. He had a Ph.D. from an American university and was the chairman of North Korea's Five Providence Christian Association. Although Reverend Moon warned them against it, he was sent to Bongung camp with Won Dok Kim. He was executed.

There were 12 or 13 of us altogether who were Reverend Moon's disciples in Hungnam. The others whose names I remember were Choon Shik Jong, who was killed; Nam Son Kim, one of the team leaders who was probably killed; Yon Ok Kim; and Myong Hwan Pak. I don't know what happened to them. □

Next Month • Part Two  
Escape South





Richard L. Lewis



## OPEN HOUSE

On May 27, the faculty and students of the Unification Theological Seminary invited parents and members of the public to the annual Spring Open House. Top right and clockwise, the afternoon Ecumenical Worship service in the chapel, the hay ride for the young (and not so young), the tent on the lawn providing refreshment through the heat of the afternoon, students cooking at the barbecue — dinner for 300 and, Dan Fefferman and the ladies of the chorus in "The Mikado" performed after dinner by the seminary students.



HENRY  
THOMPSON

Henry O. Thompson is the Associate Professor of Religion and Society at the Unification Theological Seminary.

## Reflections on the seminary faculty

Unity in Diversity aptly describes the faculty of the Unification Theological Seminary. We are Eastern and Western. We are women and men. We are European and Asian and American. We come from backgrounds of Judaism, Christianity, Islam, Buddhism and Confucianism. We are Unificationist and United Methodist, Orthodox Jewish and Greek Orthodox, Reformed and Roman Catholic, and "one who submits" (Muslim). Among us are graduate students and triple doctorates. We are full-time and part-time and visitors. We work together in harmony and sometimes disharmony.

Someone said, "Work on and do not despair. But if you despair, work on." We are not in despair, but we do work on, sometimes agreeing and sometimes disagreeing but working on. We are a microcosm reflecting a diverse macrocosm that continues to function in spite of its diversity. Some would find this distracting. We find it exhilarating.

A great deal of the exhilaration of teaching at UTS comes from our students. They also are a microcosm reflecting the diversity of the world in which we live. They mix occidental and oriental, black and white, women and men. Some are well-versed in religion while others are still at the introductory

stage. A few are special students without degrees while a few have doctorates. All come with inquiring, questioning minds, ready to learn but also to wonder and to ask, to offer perspectives out of their own richly variegated backgrounds. Life is not dull at UTS.

It surprises people to find that our faculty does not consist entirely of Unificationists. It should not be so surprising, however, that a movement concerned with building bridges of understanding among the diverse peoples of the world should have at the heart of its 'think tank' a similar diversity.

"What is it that ties you together?" We can answer that we are not tied at all but our togetherness is our own shared humanity. The diversity is an enriching stimulus to our own further thought, within our own specialties.

It is a special joy to acknowledge the continuing support of David S.C. Kim, President of the Unification Theological Seminary, for his leadership of the Seminary from seminal thought to reality; from shaky beginnings to the stability of maturity. We gratefully thank Reverend and Mrs. Sun Myung Moon for the warm hospitality of their home, for their many gracious kindnesses toward the UTS faculty, for their spiritual guidance and for their continuing support.

This is taken from the new book "Unity in Diversity: Essays in religion by members of the faculty of the Unification Theological Seminary," edited by Henry O. Thompson, U.T.S.



# Confusion in the Western values system

By Thomas Ward

In his text *The Rebel*, French philosopher Albert Camus points to Prometheus as a prototype of the Hellenic tradition. Prometheus was the immortal responsible for taking fire from Zeus and giving it to men. Zeus punished Prometheus for this act by chaining him to a mountain. According to Greek mythology, Zeus sent his eagle every day to devour Prometheus' liver. In the night, Prometheus' liver supposedly grew back again and day after day the process repeated itself. Prometheus was tormented in this way because he refused to repent before Zeus. Zeus for him was an unjust God. Camus maintains that this view of God as unjust is typical of the Hellenic tradition which, he says, glorifies the greatness and the goodness of man and belittles the justice of the gods.

Hebraism, on the other hand, emphasizes the justice of God. If we examine the biblical narration of Exodus, we notice it teaches that the cause of all problems stems from the Israelites' failure to obey God's commands. Whereas Hellenism points out the injustice of God, Hebraism focuses on the justice of God and the moral weakness of men. Hebraism has manifested itself in the mystic, the saint and the religious reformer. Hellenism has manifested itself in the humanist, the intellectual and the scientist. Though not necessarily contradictory, historical divisions have often occurred due to the lack of harmony between the traditions.

## Hebraism and Hellenism

Across history, we could cite many examples of conflict between Hellenism and Hebraism. However, let us focus here on more recent history. The Renaissance and the Reformation constituted a revival of both the humanistic and the religious traditions. The character of the Reformation was internal. It inspired men and women to reflect upon their relationship with God and the scriptures. It encouraged a re-awakening of moral values and a sincere re-examination of the implications of the Christian faith.

Instead of focusing upon moral issues, the Renaissance emphasized intellectual advances and new processes of "knowing." Revelation and mystical experiences were rejected as criteria for knowing. Descartes and Bacon instead promoted rationalism and empiricism as new methodologies in the search for truth.

Approximately two centuries after the high point of the Renaissance and the Reformation, the Enlightenment and the Great Awakening occurred.

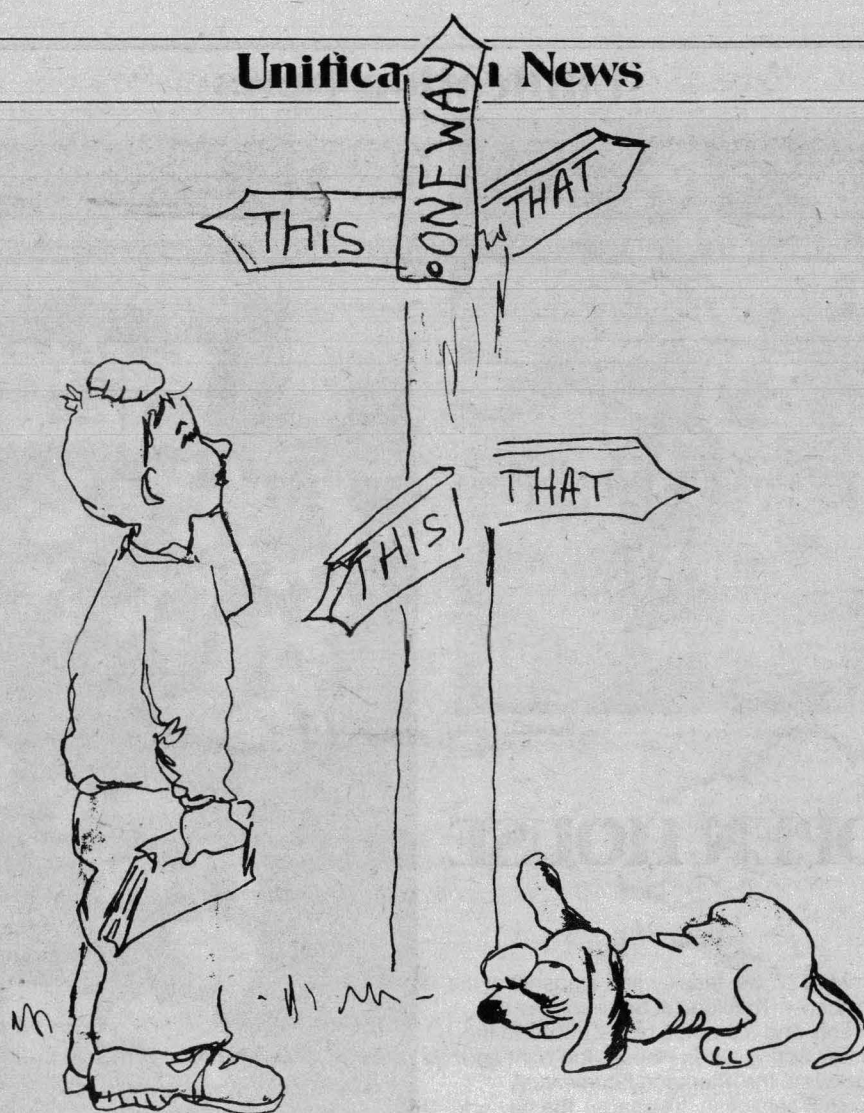
## The Enlightenment

The Enlightenment essentially had its origins in France. One of the highlights of the Enlightenment was the development of the encyclopedia by Diderot and D'Alembert. The encyclopedia provided a means whereby the cultured individual could have quick reference to any number of topics, including music, philosophy and art.

The Enlightenment connected itself strongly to the scientific discoveries of men such as Isaac Newton. Through Newton, the theories of Galileo and Copernicus gained wide acceptance.

Through Voltaire, the Enlightenment challenged the traditional view of God. Voltaire adapted the discoveries of Newton to God and religion. Through this process, we see the development of French Deism. In French Deism, God assumed the role of a machine-maker and the universe the role of a machine. According to Voltaire, God created the

Collette Caprara



universe, His machine, in accordance with rational laws which were discoverable by men. Voltaire and others maintained that after creating the universe, God withdrew and would not interfere with the processes of nature and the worlds of man. Humankind alone bore the responsibility for effecting change in the world. Human beings should not rely upon God; His help would not be forthcoming.

The development of science and technology and the Industrial Revolution offered many a great sense of optimism. They felt human progress was inevitable and that through the advance of science, humankind would ultimately succeed in solving all problems within society. This optimism encouraged the Industrial Revolution, but likewise allowed social theorists to feel that the injustices which laborers suffered at the moment would open the way to a utopian future for humanity.

## The Great Awakening

If the Enlightenment constituted a second Renaissance, the Great Awakening certainly can be said to represent a kind of Second Reformation. The Great Awakening occurred fundamentally in the United States. One of the foremost figures of the Great Awakening was Jonathan Edwards. Preachers such as Edwards emphasized the need for repentance, a personal relationship with God and Bible study.

The Great Awakening, in some sense, constituted a reaction or a deviation from the intellectual developments of the 18th century. Instead of emphasizing intellectual understanding of God, the Great Awakening emphasized faith and an effective relationship with God.

The Great Awakening inspired a religious revival throughout the Northeast. Its God-centered direction came to have great impact upon the spiritual and cultural development of America. Many historians relate the spiritual and cultural roots of the American revolution to the events which surround the Great Awakening.

Although the French and American revolutions occurred at approximately the same time, they had different philosophical origins. Generally, we can attribute the philosophical bases of the French Revolution to the Renaissance and the Enlightenment. We can attribute the philosophical bases of the American

Revolution more to the Reformation and the Great Awakening. Let us consider each of these revolutions.

## The American Revolution

An important factor in the founding spirit of the United States was the attitude of many of the pioneers who came to the shores of Massachusetts, New York and Maryland. They came to America not merely in search of economic prosperity but because they sought the right to practice the faith of their choice in freedom. The Pilgrim fathers who crossed the Atlantic in the Mayflower risked their lives in order to practice their religious beliefs and ideals. During their first winter in Massachusetts, many of them lost their lives but they were prepared to make such a sacrifice because, for them, nothing was more precious than to worship God as they saw fit. After harvesting their first crop, the Pilgrims gathered together in prayer and thanksgiving, in commemoration of the God who had protected them. Some of the early pioneers viewed America as a New Israel and a nation of providential design.

When we study the documents which surround the American revolution, we find constant references to the Divine Providence and to a belief that, without the guidance of the Almighty, the revolution could not accomplish its goal. When the Constitution of the United States was written, the first article of the Bill of Rights read, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." In his first inaugural address, George Washington dedicated one-third of his message to expressing the need for America to rely on God as she took her first steps toward nationhood. When Washington became president, he received broad, interdenominational support. Catholics, Jews, Methodists and Episcopalians all pledged their prayers and their support to his presidency and called upon God to guide their new nation.

This God-centered tradition continued in America in the 19th and 20th centuries. Prayer opened the United States Congress in each of its daily sessions. All across the country, millions of students began their day with prayer. At the time of the Civil War, when America confronted her own sin, President Abraham Lincoln even called upon the

American people to join with him together in a national day of repentance marked by prayer and fasting. At critical times in America's history, people did not forget God. It was perhaps for this reason that French historian Alexis de Tocqueville, after visiting the United States, noted that he had searched for the greatness of America in her factories and harbors, but had not found it there. Instead, he said he had discovered America's greatness when he entered her churches and "found her pulpits aflame with righteousness." De Tocqueville concluded, "America is great because America is good and when America ceases to be good, she shall also cease to be great."

## The French Revolution

Instead of basing their views on Christian values and ideals, the proponents of the French revolution were extremely suspicious of Christianity. The French had been subjected to absolutism, most particularly under Louis XIV, known as the "Sun King." Louis XIV had centralized France to an extreme degree. He proclaimed: "L'Etat, c'est moi!" Indeed, little was done in France without Louis XIV's approval.

Louis XIV retracted the Edict of Nantes which had granted religious freedom in France. As a result of this, many Protestants suffered brutal martyrdom. This provoked a reaction against the French crown and against Christianity.

When the French revolution occurred, certain revolutionaries called for the de-Christianization of France. Christianity was viewed as an instrument through which the monarchy had justified its power. Certain proponents of the French revolution even maintained that, because in the past the monarchy had justified repression through Christianity, the appropriate moment had come to avenge this by crushing Christianity and its hierarchy.

The guiding light of the French revolution was therefore the Enlightenment and humanism. The French declaration of the Rights of Man and the Citizen did not view religious freedom as the greatest of values, but instead merely stated, "No one may be disturbed on account of his opinions, even his religious ones, as long as the manifestation of his opinions does not interfere with the established law and order." Individuals such as Diderot and Babeuf openly proclaimed themselves atheists, and the ultimate result of the French revolution was the Reign of Terror.

Karl Marx interpreted the French revolution as a most significant event because it constituted a revolution of class and a significant advance in the development toward the ultimate revolution of class, the communist revolution.

Reprinted from the Causa Magazine

## Dawn

Lo, the sun is rising  
upon a yet still world.  
Darkness soon is faded  
before bright rays ashining.  
Fly through time, bird on branch,  
now that night has taken flight.  
Tarry not, forsake delay;  
the wings of time beat to this day.  
Lightened bird, feet implant within  
the chance yet life to grasp.  
Foot, give way to wing, now leap  
from branch to sunlight: Will life sleep?  
Awake! Fly high in love's warm rays.  
Tis here, long waited, day of days.

Richard Steinbronn



# TO BIGOTRY, NO SANCTION

# Reverend Sun Myung Moon and the Unification Church

*"An important and informative book."*  
**Dr. Frederick Sontag**  
Pomona College

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***"A fascinating and important spiritual autobiography that should go a long way to dispel prevalent misconceptions about the Unification Church."***

**Professor Richard Rubenstein, Theologian**  
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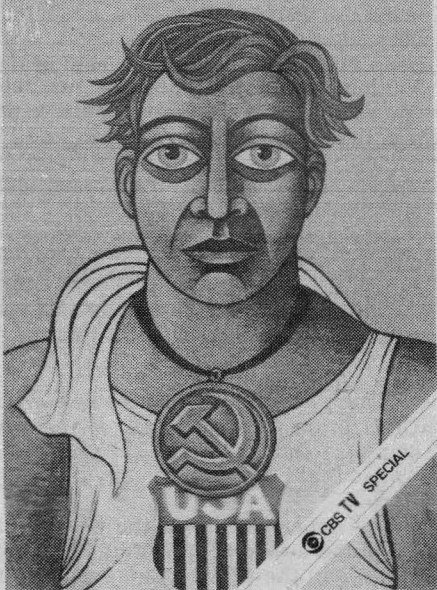
*"The first insider's account of Reverend Sun Myung Moon and his church. Fascinating! Loaded with surprises."*

**Professor Herbert Richardson**  
University of Toronto

*Note: Organizations and titles are included for identification purposes only.*

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**COMING OUT OF THE ICE**  
AN UNEXPECTED LIFE BY VICTOR HERMAN



# NEW BOOKS FOR JUNE

## 1. TO BIGOTRY, NO SANCTION. Mose Durst, Ph.D.

In this timely new book the president of the Unification Church talks about his own experience with the church and its leader, Reverend Sun Myung Moon. He discusses his own life and conversion experience, the church history and development in America. An excellent section on the current opposition and misunderstanding over this controversial movement is included. The first book to be written by an "insider" and published by a major American publishing house, Regnery Gateway of Chicago.

**\$6.95, paper, \$10.95, cloth.**

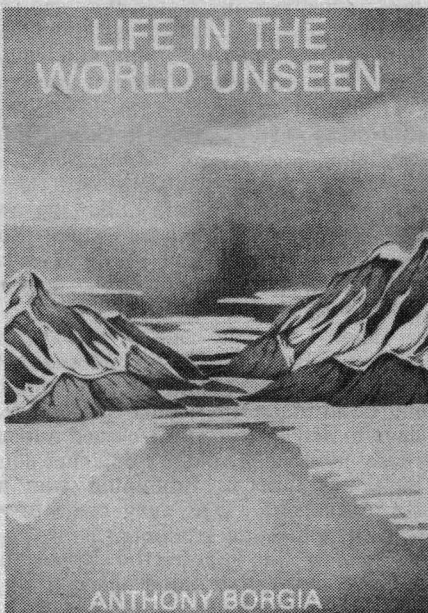
**\$6.95, paper, \$10.95, cloth.**

2. **COMING OUT OF THE ICE.** Victor Herman.

The astonishing true story of a young man sent to Russia by the Ford Motor Company, eventually thrown in prison, and his return to America 45 years later.

A vivid testimony of the human spirit which refuses to be defeated.

**\$6.95**




**3. LIFE IN THE WORLD  
UNSEEN.** Anthony Borgia.

Monsignor Robert Benson, son of a former Archbishop of Canterbury, "communicates" with his friend Anthony Borgia after his death. The result is a picture of the life in the world beyond, related in considerable vivid detail. For some time out of print, this book has just arrived from England. **\$5.95**

**\$5.95**

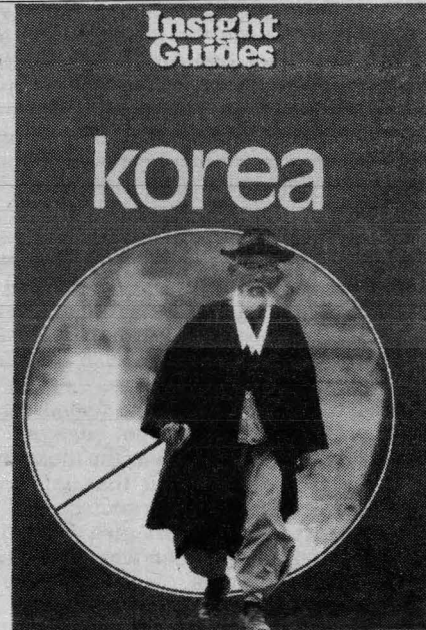
#### 4. KOREA. APA Insight Guides.

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By Geoffrey Hinkle  
UTS, Divinity Senior

## New eyes for the world

**M**y life and concepts about the world have been affected in so many ways as a result of this World Youth for God Tour. It would take hours to explain fully, but I would like to share about five main points or highlights in which I found my heart and mind most stimulated and perspectives expanded:

1) appreciation of other religious traditions; 2) the unseen element of tragedy in architecture; 3) the relationship of the Y.S.W.R., the work of our missionaries, and Unification contacts; 4) Communism in Red China; and 5) departing affections.

1. Appreciation of other Religious Traditions: I can more personally feel the value of various religious beliefs and practices. For example, Moslems seem much less mysterious, and now more like brothers and sisters with the same common religious roots.

I was surprised to find out that, by some Islam authorities, I could even be classified as a Moslem. Another example: How the polythesism of Hinduism now takes on a new meaning and value, I

don't feel satisfied with my knowledge of any one of the religions, but now I do have more of a common base for further inquiry, study and relationship.

2. The unseen element of tragedy in architecture: This point was very interesting and yet somewhat sorrowing to me. It seemed very much to be a major recurring theme throughout the tour.

The beauty and splendor of almost any major architectural masterpiece was for me diminished by some unseen underlying historical element of tragedy, misery and horror; (i.e. Taj Mahal, Roman Coliseum, St. Peter's Basilica, the Great Wall of China, etc.

I could never unconditionally feel admiration, praise or joy in viewing the greatest buildings in the world. This in itself could be the topic of a thesis but I don't like muckraking. I only long for the day the world will see the victorious accomplishment of true beauty in architecture. This must occur on the foundation of absolute innocence and righteousness from the moment of conception, through the means of fulfill-

ment, and perpetuated in its maintenance and function.

3. The relationship of the Y.S.W.R., the work of our missionaries, and Unification contacts: I was greatly inspired by the effect which our visits had on the missionaries. Some who had struggled alone or with a small foundation were able to do so much in just a few days. They were very inspired, too.

I'm sure the presence of our diverse group in its travels and countless personal encounters left a broad path of spectators affected by this spiritual pilgrimage to various degrees. Furthermore, in India and Nepal where we have only one or two missionaries, I was astonished to see the reception we were given and the attendance in public programs: 250 guests in India and 700 in Nepal. This was primarily not through our members but through the efforts of church contacts. These things all expanded my appreciation of Reverend Moon's vision and efforts.

4. Communism in Red China: This was something I was hoping to see more

clearly but it was very illusive in many ways. It was very difficult to get a sense of what Chinese people were feeling about their situation and the communist way of life. Largely, I feel this is a result of the language barrier.

However, a testimony of one of the Chinese tour guides did reveal a lot. He said when asked what people felt about Mao today, that he hoped we could understand but he could really share what he wanted because he thought we were being watched.

5. Departing affections: The greatest testimony to the success of the Y.S.W.R., I feel, was the scene of affections being expressed in the farewells each time our group divided into smaller fragments, until finally, each person was back in their home again. Moslems, Jews, Hindus, Buddhists, and Christians embraced each other in streams of tears. It was one of the most amazing sights of the entire trip. People whose beliefs were completely contradictory in some points had grown to love and respect each other so much. It was truly a vision of World peace through Religious Dialogue and Harmony. We will never be the same! □

## Looking back without anger

*This was written by a Canadian who was a member of our church for a while. His sister, who is in the church, sent this to us to share with our readers.*

By Steve Hartnett

**C**hristine, my sister, had been a member of the Unification Church for five years. She had been living at the San Francisco church center for two years when she invited me there to visit. I thought it was the ideal chance for a nice holiday. I had just separated from my wife and I was feeling kind of empty and disillusioned. Visiting my sister was exactly what I needed to cheer me up.

On arriving at San Francisco airport I was very excited about seeing Christine. It has been almost three years since we had last seen each other. I was met in the airport by Chris and a good-looking young man named Jeff. Jeff was not like the other men I had met from my sister's church. He was very smartly dressed and possessed a good sense of humor. The other men I had met were not as well dressed and seemed more serious. Actually Christine had just got engaged, and I was hoping that Jeff was the lucky man.

Later on I found out that Jeff was a church leader in San Francisco and was engaged to an English girl. Christine's fiancée was a Canadian who, at the time, lived in Washington.

When we arrived at the center Jeff took me to the room where the men slept. It was a large room with plenty of sunlight. The only pieces of furniture in the room were a cot and a video machine. Jeff told me that since I was the guest of honor that I could have the cot. I remember wondering what the other men slept on. That night I found out that they slept on foam mattresses, which they packed inside a closet during the day.

After I unpacked my suitcase I went to the living room to meet the other people that lived there. There were five others in all. I got along well with everybody. They all impressed me as very strong, idealistic, intelligent people with very high standards.

### Praying for peace

At around suppertime my sister and the other girls excused themselves and left to prepare dinner. When the meal was ready we all gathered in the dining room. One of the young men who played the guitar lead us through a really bright,



righteous song. I've heard of singing for your supper, but I didn't realize it could be such fun and so appetizing. After the song Jeff said a really emotional thanksgiving prayer; this part of the meal really sticks out in my mind. He prayed for world peace, an end to human suffering, and forgiveness for our own sins. At the end of the prayer I was not surprised to see the tears streaming down his face. As I looked around I realized that everyone else was equally moved. The dinner itself was a very simple but nutritious meal.

That evening I spent a lot of time with Christine. She told me how she met the church and how it had changed her life. Actually the Christine that I knew was a fun-loving girl who had an obnoxious streak and was also pretty self-centered. This girl I was talking to was a sensitive, unselfish very conscientious young lady. Was this the mind controlled version of my sister that the media had brainwashed me into expecting? I was curious to know more about the church.

During the next few days Christine and Jeff introduced me to as much Unification doctrine as time would permit. As we got deeper into the doctrine I began to realize why Christine was so devoted to its cause. My sister has always been a revolutionist at heart. In the world where young people are drinking, smoking, taking drugs, being sexually open and

thinking of no one else but themselves, the Unification Church is going against the grain. Their members don't drink or smoke. They live together in church centers as brother and sister, they are free to leave any time — contrary to popular belief. They choose to stay and devote their lives to the restoration of mankind.

I am not saying that the Unification Church is perfect, because they are far from that.

After a week of living with these people I began thinking about my own life. What was my purpose in life? Did I have one? By the end of my holiday, coming back to Edmonton was looking more and more gloomy.

When I arrived back in Edmonton I had already decided to sell up and move to San Francisco to join the church. With my mind made up, it only took me four days to sell everything I owned and get ready to move. The one thing that could have kept me in Edmonton was my Karate school. I was very close to my 'sensa' and fellow students.

Well you can imagine the stories going around when they found out that I had joined the 'Moonies.' Yes, I definitely had that distant look in my eyes. It was blatantly obvious that I was brainwashed, not to mention the plans they made to 'rescue' me.

My actual time spent with the church

was a learning experience. A regular day in the life of a Unificationist consists of waking up at 5:30 am and attending the morning church service. After service breakfast was served at about 6:15 am. By 7:00 am the working day had started. The church has many activities which need manpower, and there was always plenty to do — fundraising, working in an office or witnessing — it was all done with vigor and enthusiasm for God's heavenly kingdom on earth.

At about noon an hour is taken for lunch and then most people work through till dinner time which was at 8:00 pm. After dinner there are preparations to be done for the next day. The day was usually ended with a group prayer which lasted for about half an hour. Between 11:00 and 11:30 pm it was time to go to bed. Life in the church was very hard-paced and sometimes it was easy to forget what all this hard work was for!

The Unification Church wants to bring the world back to God. Each member takes on this responsibility and will go to great lengths to witness to people. Joining the church does not guarantee you salvation, but members believe that it is the best way to find it. Personally I couldn't tell you if Reverend Moon, the controversial leader of the church, is the messiah or a business tycoon. All I know that he is the founder of an organization that has changed the life of many people, and if these people were better before they met the church then I am sure they must have all been perfect saints.

### Leaving the church

There are many reasons why I left the Unification Church. Most of them are selfish. I think the main reason though was so that I could pursue my training in Karate.

My experience with the church had made me aware of how much suffering there is in the world today. I don't think that any one individual or any one Unification Church can put an end to human suffering. The solution is in the heart of the individual. Since my return to Edmonton I have given up many habits which I used to consider as normal or trendy. I am not professing to be a saint, but I certainly feel better about myself now than I did before I met the church.

Living as a member in the church is not for everybody, but it sure amuses me to know what some ex-Moonies contrive to justify their not being able to stick it out. For reasons such as this, the Unification Church is under much persecution. People accuse them of taking the easy way out being "brainwashed" mind controlled and spaced out zombies are names often associated with the church members.

But if being a Moonie is that easy, I challenge them to give it a try. □



# Religion and Psychology

By Gordon Neufield

**T**wo worlds exist for every person on earth. There is, of course, the world "out there," the world of people and nature and interactions; but there is also the world "in here," the world of the private life and the individual mind and heart.

Unification Thought recognizes this truth, that every individual is a world as well as being part of the world, and it shows how each world is a marvellous product of God's creativity. The Divine Principle explains that men and women are "microcosms of the macrocosm." God created the many different aspects of the universe to collectively reflect the entirety of His nature. He then made each person "in His image," that is, to be by himself or herself a microcosmic reflection of the whole of God's nature.

Although there can be an infinite number of unique individual characters, the fact remains that every person is capable of fully understanding God and hence able to appreciate all of His Creation. To the admiring eyes of a man or a woman, some seashells littered on the beach may have the same stamp of indelible beauty as the galaxies and nebulae scattered over the furthest firmaments of space.

Although there can be no denying the reality of either of the two worlds, the history of philosophy has seen the rise of two basic approaches to reality, each of which tends to emphasize one of these worlds at the expense of the other. Hence there are two gateways to reality, and two paths to knowledge: one — the route most often taken by Western thought — that sees man as an individual, existentially alone; the other — more favored by Eastern thinkers — that sees man as part of a seamless universal unity. With Unificationism, the two philosophical paths are finally able to merge into one.

Because psychology focuses almost exclusively on the inner world, it is a relatively new discipline which is rooted mainly in Western thought. It evinces the same error that can often be found in Western philosophy — a failure to appreciate the inter-connectedness of things, and indeed a failure to see that this interdependence is the most fundamental and important reality. On the other hand, psychology does share with other aspects of Western thought the merit of fully appreciating the existence and value of individuals as entities by themselves — a reality which, though less important, is still undeniably significant.

The goal of psychology is not merely to understand the inner world of the individual but to offer answers to problems that disrupt this world. Psychology, hence, has the same goal as Unification Thought: "Restoration" — which means to restore love, order, and harmony to a distraught and warring world. The difference, of course, is that psychology has this goal only for the inner world, whereas Unificationism seeks it for both

worlds and places primary emphasis where it belongs — on the world of politics, society, and all people. Nevertheless, the discipline of psychology is likely to become an important tool in the pursuit of the overall aims of Unificationism.

Of course, given the multiplicity of psychological practices that exist today, not just any theory will do. It is, rather, essential that Unificationists devise a theory of the mind that can truly take into account both the fact of man's spirituality and the fact of his ever-active subconscious.

## The "Subconscious"

Unification Thought teaches that man is both a physical being and a spiritual being. Even after death, the human spirit lives on and is capable of influencing the minds of men and women who are still physically living on earth. This influence has often been dismissed as simply the work of the subconscious mind, but it is becoming increasingly clear from the large number of spiritual phenomena reported around the world that this is just not good enough as an explanation. Nevertheless, one should not jump to the opposite conclusion and assume that all of one's private (and sometimes distressing) thoughts are merely the product of spiritual influences!

Actually, before a spiritual influence can be truly potent, there must be a pre-condition of subconscious susceptibility in the mind of the individual. For example, a cheerful person will not become depressed merely because a depressed spirit happens to be nearby. However, he may indeed change moods suddenly if he has an emotional illness which predisposed him this way. From this, it can be seen that controlling spiritual influences is not as important as controlling the psychological predispositions that can open one to these influences.

If restoration is truly the goal of psychology, it follows that it is not enough to merely contain or repress emotional illness; the illness must actually be cured. Fortunately, the analogy of "two worlds" is useful in showing how this can be achieved, since the process for restoring the outer world of politics and society is exactly the same as the process for restoring the inner world. Consider: the greatest obstacle to bringing peace and

prosperity to planet Earth is without a doubt the ideology of Communism, which manipulates the resentments of ill-used, deprived, and tyrannized peoples for its own selfish ends. Communism hold out false hopes for social justice and wealth but delivers only enslavement and death. Unificationism shows the way to overcome this menace: the answer is not to destroy the angry ones, but to bear their anger and win them over with love and actual service, until all mankind recognizes the superior love and wisdom of God.

Mental illness works within its private domain in much the same way as Communism in the public arena, and for this reason it can be healed by the same approach. A child may have been abused, oppressed, and neglected and so grows to adulthood with resentments and subconscious pain as a constant companion. Knowing no way to deal with these feelings, he or she will generally try to ignore them and will compulsively latch onto neurotic behaviors which, like the false ideology of Communism, hold out false hope of peace and security. The modern trend towards widespread sexual immorality undoubtedly derives from this subconscious unreal hope; but it brings only enslavement. How can the sufferer be induced instead to give up neurotic defenses and allow the grace and love of God to come in?

As with global restoration, the answer is to bear that person's resentment, to hear it out and still to love and serve that person until he or she is completely won over. God by Himself cannot do it, any more than God by Himself can bring the whole of mankind back to happiness; God requires our assistance and willingness to work the miracle of Restoration. (God of course has the raw power to do it by Himself, but if He did we would be nothing more than robots manipulated by power, not love.) So even for a faithful person, psychological problems must be methodically and laboriously restored

religious movements — after receiving floods of letters from distressed parents in the anti-cult groups — the original proposal came from the socialist faction within the EP.

A far left-wing West German member of the EP, Heidemarie Wiczorek-Zeul, first tried to pass a resolution in the EP in 1982 — at that time directed solely against the Unification Church. When she failed to get enough signatures to get the items discussed, the issue was referred to the youth committee under Cottrell.

Several critics of the motion have voiced suspicion that the motion is political more than religious in that it — like socialist countries — seeks control over religions.

resolution mainly on the grounds that religious liberty must remain indivisible.

They say that now familiar religions once were themselves new, unfamiliar and unpopular — like Mormons, Quakers, and at one time Christian and Jews.

It would be virtually impossible for political organs to differentiate between religious and pseudo-religious confession and activity, several theologians have maintained.

Although the EP has no legislative or executive power, but can give advice only to the member states, passage of the resolution is likely to give support to the various national "anti-cult" groups.

Although several conservatives in the EP support the motion restricting new

with the help of others. Like an impoverished nation, an emotionally deprived person needs above all else to believe that he is being heard, and

that he is respected for himself, no matter what anger or pain or resentment is devouring his heart. Therefore, a good therapist must show unconditional willingness to hear out the patient's thoughts and feelings even if they are the sort of feelings of which both therapist and patient disapprove.

For example, if the patient has a powerful anger inside, the therapist must on no account advise her to merely hold it in and forget it; he must, rather, provide her with means whereby she can actually let it out without harming or offending others. Often this can be done simply by giving her a room where she is free to beat the walls with her fists until the anger dissipates. Once this is done, the resentment that gave rise to the anger will also dissipate. Now that's true restoration!

Unfortunately, there are quite a number of psychological theories whose aims and methods are almost the opposite of this; they seek, like Communist disinformation, to fool the individual into further suppression by either getting him to believe that his compulsive neurotic behaviors are really quite O.K. or by offering him stronger substitutes for these behaviors. Drug therapy, electroshock treatment and behavioral therapy, to name just a few, are all examples of this.

Make no mistake: when a hostile attitude is taken towards the inner world, it can never feel safe enough to open itself to the healing power of God's grace and love. Instead, it will retreat still further into the darkness of repression and non-restoration.

Happily, however, we are entering a new and hopeful era in which the power of Unification Thought can shatter these delusions and bring true peace and freedom back to both of the two worlds in which we live. □

"We must remember how certain religious groups have been severely discriminated against in the past, for example, early Christians, Catholics, Jews, and today in the Soviet Union where the government is specifically anti-religious," The Italian Catholic Mission in Birmingham, England, said in a statement, one of many issued against the motion.

Before the end of the year there will be a meeting of the Council of the EEC, the executive body at which there will be reports from the member states on the social impact of the new religions. Also, the Youth Committee plans to hold a public meeting at which the established churches will give their opinions. □

## SUPRANATIONAL

from page 5

of Open University in England.

K.J. Treeby, an Anglican and member of the Liberal Party in Britain, in a letter to the EP said, "I cannot see how an official who may not even be interested in things of the spirit can set himself up to judge these matters."

Members of the EP have said the EP has no business discussing religion at all.

In the meantime, the French Protestant churches — themselves a minority in predominantly Catholic France — British Pentecostal churches, and theologians and academics of nearly all EP member states have protested the





RICHARD  
L. LEWIS

**M**arxism — materialism taken to its logical extreme — asserts that within the nature of energy itself is the tendency to movement. Unificationism views this as a partial truth. A more complete explanation is that energy does have an innate tendency to movement, but it is movement that occurs in very specific patterns.

Take, for example, a water molecule. It is made of energy (the exact amount given by the  $E=mc^2$  formula). This energy is structured as particles, which are structured as atoms, which are structured as a water molecule. No scientist would expect to find a random hodge-podge of constituents, and we don't. The structure is complex and very regular.

For instance there are certain specific angles, frequencies of vibration and stretching, etc., which can be measured very precisely. It is remarkable, if you stop to ponder it, to think that billions of water molecules have been examined by modern science, and they all have the exact same structure. It does not matter from where you get the molecules — you can collect them from the Hudson, extract them from coconuts on Tahiti or the ancient ice-strata of the Antarctic — they are all the same.

In addition, water molecules have been brought back from the moon and, with radio and infra-red astronomy, we are now able to look at water molecules millions and billions of light years away in far distant galaxies. Yet, as you might have guessed, they are all, so far, exactly the same as those found here on Earth.

## SCIENCE AND UNIFICATIONISM

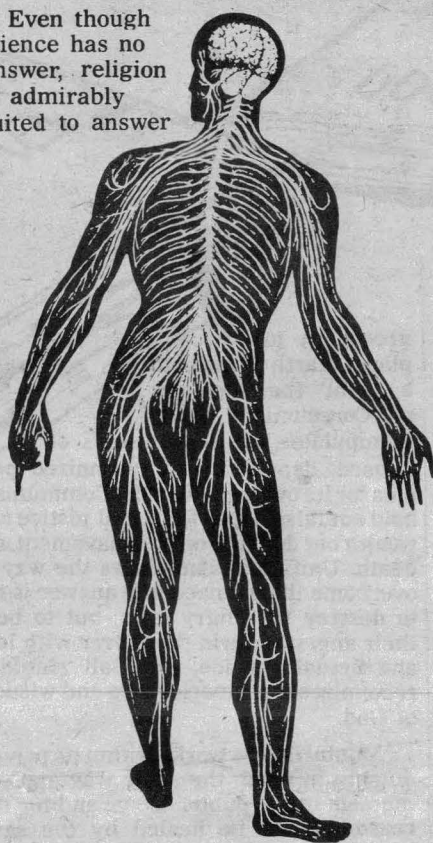
# The source of natural law

As one writer put it, (whose name I forget and whose book I have lost) it is as if all the water molecules in the universe had been stamped out of the one same mold.

The same can be said for all other molecules. This is a most interesting fact to which few scientists would stop and give thought. However, there is little, if nothing, in modern science that can explain the fact of the laws of nature.

### To the rescue

Even though science has no answer, religion is admirably suited to answer



such a question. In the book, "From Nothing to Nature," by Prof. E. H. Andrews (reviewed this issue) I found a succinct expression of a Protestant view of the laws of nature and their relationship to God:

*"The Laws of science describe how things hold together in nature. The laws are the word of God's power. Moment by moment He tells the atoms, the molecules, the forces . . . what to do. They in turn, obey His voice. God does not speak actual words (it is) nearer to say that He directs them by His thoughts."*

The Unificationist view is similar to this but with a different way of looking at God's conscious, active participation.

### God's "nervous system"

The Divine Principle maintains that as God made man in His image, much can be learned about God by looking at human beings. If the laws of nature have something to do with God's "mind," then much can be learnt from the way the human mind works.

Our minds are invisible and insub-

stantial. However, the mind is subject and controls the visible, substantial body, which is object. If you doubt this, look at your little finger, then make it twitch. Simple, but infinitely mysterious.

In a similar way, Unificationism divides all of reality into the insubstantial subject, which is God, and His substantial object, which is the Creation. They are to relate as mind and body do.

The human mind controls the body in two ways, the conscious and the unconscious. While the twitching of the little finger is a conscious act, regulation of the liver function is unconscious.

This division also applies on the cosmic scale. God expresses Himself in Creation in two ways: one that is automatic and one that is not.

There are different words used to describe the automatic function. In the Bible, it is called the "Logos" or "the Word." In Unificationism, it is sometimes called the "Principle" (not to be confused with the book of the same name.) This is the source of natural law and will be discussed in later columns.

So, in this way of looking at reality, it would be incorrect to say that God "thinks" up the sun every morning, (an idea that approximates to pantheism.)

continued on page 17

## A fresh look at life's origins

From Nothing to Nature by Prof. E. H. Andrews. Evangelical Press, England, 1978, available from Master Book House, PO Box 983, El Cajon, CA 92022

By Richard Lewis  
Unification News Staff

**I**n the West there is a fundamental schizophrenia — a culture founded on Christianity yet with its prosperity based on an atheistic science and technology.

The Divine Principle provides an explanation for this dichotomy in the development of our culture, concluding that we can expect two parallel developments, one tending away from, the other tending towards God.

Regarding our scientific understanding of the natural world, we have seen in the last century the flowering of the atheistic view.

To date, however, we have not seen the counter development — the emergence of a theistic science at least as influential as its older sibling.

So it is delightful to see the tentative early beginnings of such a development in reading a book such as "From Nothing to Nature" by Prof. E. H. Andrews.

The author's credentials as a "real" scientist are impeccable with over 80 books to his credit and a Professor in no less substantial areas than "Materials" and "Engineering."

He clearly sees no great divide between science and religious belief:

*"Science, then, cannot prove God. But neither does science contradict God. Even scientists who do not believe in God, or that He created the world, have to admit that the pattern and order, the beauty and the harmony of nature, are just as if there had been a great Maker who planned everything so perfectly."*

He reminds us that scientific understanding often deepens a relationship with God: There is awe and wonder aplenty in the organization of the cell or the ripple of electrons creating the rich hue of polished teak or the chemistry of the taste of strawberries.

### The great divide

He quickly zooms in on the one aspect of modern science that has riven the scientist from the believer (sometimes within the same person):

*"This harmony or agreement between science and God is spoiled only by the theory of evolution."*

In a simple and logical way the professor looks at different elements of the evolutionary theory. He starts with "What is life," outlining the intricate

beauty of the molecular architecture of cell biology. Looking at modern theories of the origin of life he quite rightly asks in conclusion if we can "have faith" that this all developed by accident:

*"As usual, of course, the evolutionist waves his hands and explains that there were many millions of years for the (oil) droplet to turn into a living cell. But this is nonsense. Neither oil drops or living cells last for very long."*

There is an excellent and concise discussion of natural selection, the key process that is supposed to seive the chaos of mutation into progressive development from "fish to philosopher." He talks about un-natural selection — the directed breeding of plants and animals — reminding us that no matter how hard breeders have tried — using all sorts of clever techniques — they have not been able to create even one new species:

*"There comes a point when they can go no further."*

There is a discussion of the fossil record and the very obvious problems it poses for the atheistic theory with a inevitable dip into Noah's flood as an alternative explanation. All very stimulating to thought.

### The limits of science

He also reminds the reader of the limits of science: *"science cannot explain itself, it cannot explain where these laws of science come from. It cannot tell us why they are what they are and not different in some way."*

The last chapter is an ingenious attempt to understand the Genesis account with a blend of miracle and natural law. Again very stimulating — if not too convincing — to my mind. Interestingly enough, he concludes that God created seeds which then grew naturally, following the created laws of nature. The professor is ripe for the Principle of Creation!

The book is written with young people and for those whose knowledge of science is that "little but dangerous" smidgen. I think this will be a useful book for Unificationist parents. Our children will be growing up with some potentially dangerous stresses: On the one hand they will imbibe the Divine Principle, on the other, they will be learn about "development by chance and accident" in the secular world.

This is a useful book for balancing the two. One day I hope our movement will produce books that do even more to bridge mechanistic understanding and spiritual belief, and fully participate in the revolution of science towards a theistic framework.

## A beautiful guidebook to Korea

Korea, produced by Leonard Lueras and Nedra Chung, APA Productions, Hong Kong. Distributed by Prentice-Hall Inc. New Jersey. 350 pages, paper, \$14.95.

By David Stewart

**K**orea, "The Hidden Kingdom," "The Land of Morning Calm", Chosen.

The names have an element of mystery, enticing, yet distant. The book "Korea" eliminates the mystery through understanding, greatly increases the enticement, and replaces distance with immediacy.

Historically the Republic of Korea was one of the last countries in Asia to open its doors to the outside world; hence the misunderstanding and ignorance about this remarkable country that necessitate this fine book. Given Korea's phenomenal economic growth over the last thirty years, let alone the depth, diversity and richness of its culture, it is a country we need to know about.

"Korea" is more than a travel guide. Most especially its photographs are magnificent in that they compliment and add to text revealing so much of the character of this beautiful country and its proud, fiery, practical but most hospitable people. The reader can marvel, as the photographer must have done, at the beauty of white sand resorts, the spectre of zen monks charting ancient sutras in granite

niches, spirited grandmothers dancing in fields of pink summer blossoms.

"Korea" is definitely designed to educate the reader. It begins with a description of the extraordinarily varied geography and wildlife of this small country. This is followed by a concise and informative account of Korea's 5,000 years of turbulent history. Lying at a strategic crossroads of northeast Asia, the Korea peninsula has been trampled by armies of Chinese and Japanese, Mongols, and Russians. But the people have definitely survived, as is eloquently attested to in the section on "people!" You can learn of Korea, from the myth of the creation of the semi-divine ancestor of this people Tan'gun, to contemporary marriage and religious practices.

The main focus of the book is on contemporary Korea, but based on understanding its historical foundations. This is as true in the section on "Places" as it is in that on various aspects of Korean culture. Korea is a country of bristling, bursting cities amidst a countryside that ranges from severe mountain peaks to the dazzling quality of the giyko tree and fields of azaleas.

Culturally the potential traveller is prepared through articles on art, traditional medicine, cuisine, the language, dress, music and dance and even Who's Who in Korean Buddhism.

The last section is designed for the tourist, being a "Guide In Brief" which covers most of the travellers' necessities from "Survival Korean" to "Good Telephone Connections" to "Local Customs and Lifestyle."

Overall "Korea" is a most worthy volume including more than 380 pages of fine photography, useful maps and well-researched text.

"Korea" is available from HSA Publications, see ad on page 13.

### ERRATA

There were some significant omissions and errors in the timeline of the movement's history last month:

Feb. 28, 1969: The first 13 American couples were blessed.

Dec. 31 1976: The News World appeared on the streets of New York.



The International Relief Friendship Foundation (IRFF) is sending aid to the refugee camps in Thailand. This report is from one of the IRFF volunteers.

By Thomas Mackin  
IRFF

## The suffering of refugees

United Nations "Evacuation Camp #1" in the Thai-Cambodian border area has about 25,000 men, women and children. The young men are Cambodian resistance soldiers fighting the Vietnamese inside Cambodia. Most of the women and children are the families of those soldiers. The UN world food program supplies rice and small amounts of fish to the women only. They must then feed their children and husbands. Water arrives constantly in converted oil trucks from a nearby reservoir.

As an IRFF field officer in Thailand, I was allowed to visit some camps on the Cambodian side of the border. At the present time IRFF can only afford to supply used clothing from America and Japan. But these families are not considered refugees and most of the ones I spoke with only desire to live in a peaceful Cambodia. About ten days earlier their camp in Ampil, Cambodia, was bombarded by the Vietnamese communists and then occupied by them. The Cambodians then travelled the 13 km to this evacuation camp, but even here they run the risk of attack by the Vietnamese and are ready to flee at a moments notice. They set up a "tent-city" with plastic sheets supplied by the UN. The temperature at noon day was over 100 degrees F.

It is difficult to describe in words or even photographs the life of these people with a home. "Evacuation camp #1" and

its 25,000 inhabitants is only one of many such camps along the border. The political situation is complicated because Thailand officially closed its border with Cambodia in 1981. By being in the border-area these Cambodians can receive some protection from the Thai military, but still, the Vietnamese often attack close to the border or cross into Thailand in pursuit of the resistance fighters. The sound of the Vietnamese artillery is like distant thunder and the war is never far away.

For the Thai villagers living near the border life is always tense. Many live in "defense villages" which look like prison camps. The men are allowed out to tend the rice fields during daylight but the women and children must always remain inside the village. The highway which runs along the border has constant military checkpoints and movement is very restricted.

What can be done to help these people driven from their homeland by war and communism? IRFF can only provide some medical aid and some other external help. The UN provides most of the assistance in this area. The real problem lies in the desire of one people to conquer another people and nation. In South East Asia the Vietnamese communists believe that every nation should be liberated by communism.

The 25,000 men, women and children in "Evacuation Camp #1" reject communism as a solution to their country's



The refugee camp in Thailand for Cambodian refugees in which IRFF volunteers work.



problems. The problem may be an ideological one, but the suffering and hardships are real. When I visited the camp and its people I felt paralyzed by the suffering. As an American I wished I could assure them of my nation's help. As an individual I felt sorry that I could only

observe and not offer any solutions. The fighting spirit in man seems to keep him alive. Some hope for future happiness and peace keeps the Cambodian people from living a life of passive resistance. They, and so many others like them, need our prayers for world peace. □

## ICF seminar in Brazil

By Paul Perry

The International Cultural Foundation sponsored a Divine Principle seminar for professors in Canela, Brazil, from January 22 through 28, 1984. The week long program included Divine Principle lectures, Unification Thought, Victory Over Communism Theory, and special topics, such as the Blessing and Unification Theology.

The seminar drew 160 participants (122 professors and 38 spouses), came from 14 of the 23 Brazilian states as well as Bolivia, Chile, Colombia, Paraguay, and Venezuela. It was the third ICF seminar held in Brazil, and the first that Reverend Chung Hwan Kwak, director of the international missions, was able to host personally.

The lectures were delivered in

Portuguese by Liberto Silva (Portugal), Waldir Cipriani (Brazil), Fatima Silveira Balfour (Brazil) and Paul Perry. Discussion groups gave participants an opportunity to express their views and to clarify points presented during the lectures.

Many Americans are not aware that Brazil — sometimes referred to by Brazilians as "the sleeping giant" — is larger than the United States without the state of Alaska.

The Brazilian Unification Church has over a thousand full-time members, with almost ten thousand home members. At the seminar, 19 leaders of the Brazilian church comprised most of the staff; they worked, some days without sleep, to make this seminar an exceptionally successful event.

What was most inspiring about this seminar was to see how completely the participants learnt in the short period of

seven days. We saw many miracles occur. The professors acquired very quickly a wonderful attitude of cooperation and unity. There was no problem of tardiness or absenteeism. After breaks, participants would naturally return to the lecture hall, even without being called. They seemed always anxious to participate in whichever event would come up next.

When problems occurred, the participants themselves would rally around to try to find a solution. For instance, one participant was unusually strong in his effort to convince others of his views during a question and answer period about Unification Theology. Several professors took it upon themselves to point out to that individual that he was going too far in pushing his own view. After the session was over, about ten professors came to our lecturer to apologize for the behavior of their colleague.

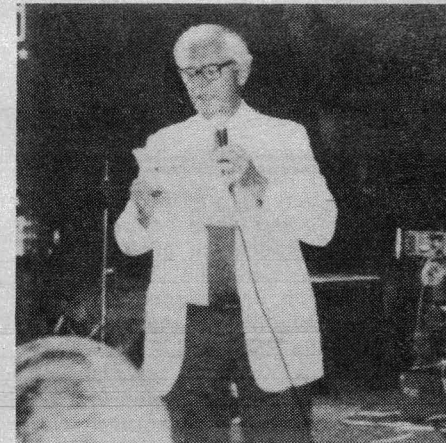
One of the most significant aspects of the seminar was the presence of Reverend Kwak. He was busy every minute during the whole time he was in Canela.

Furthermore, Reverend Kwak was able to deliver the concluding speech himself, whereby he introduced Reverend Moon's life to the participants. At the end of his speech he received a standing ovation. Then he continued to talk from his heart, sharing with the participants his own experiences with Reverend Moon. He introduced the various projects that Reverend Moon has initiated and will soon initiate. The response was enthusiastic and joyful.

After Reverend Kwak's concluding speech, the participants were given the opportunity to become associate members of the Unification Movement and 82 of them signed associate membership forms.

### Letter to Reverend Moon

One group of participants also had the idea of writing a letter to Reverend Moon. A letter was drafted, and input from various participants was included. After the closing ceremony the letter was



Prof. A. Franco reads the letter sent to Reverend Moon from the Brazilian seminar.

read in public and participants were given the opportunity to sign it, if they chose to do so.

We expected that a few would sign; but in fact, virtually all of them signed. We had to make several copies of the same letter to accommodate all the signatures. It was unprecedented and spontaneous tribute to Reverend Moon. It was an explicit declaration by everyone that they recognized that Reverend Moon was indeed the hope of the world!

At the closing ceremony, participants presented songs and poems that they had written about Divine Principle and the ideal world. A true feeling of fellowship had grown among them. As they said goodbye, many pledged that they would continue to study the Principle and would get involved with our movement in their areas.

The seeds that Reverend Moon has been sowing for such a long time have produced wonderful fruits of life and resurrection. Indeed, our Church is now at a different age, the age of the victory of love. The smiles mixed with tears of the departing professors signaled that the tide of Reverend Moon's new hope has reached Brazilian shores. □

Reprinted from Today's World

## NATURAL LAW

from page 16

God is nature). Just as we would not say, "Excuse me a moment, I'm adjusting the alkaline phosphatase activity in my liver."

God also expresses Himself in a way corresponding to our conscious control of our bodies. This is the working of His will through human beings. So, in the cosmic person, if God is the mind and Creation is the body then human beings correspond to the voluntary nervous system.

And that synaptic connection is love. As God's love moves a person and that person (supposedly) moves the Creation with love, God can express Himself.

Using this analogy, it is clear why God often seems to be powerless. His situation is comparable to that of a paralyzed victim of polio who has lost the ability to move.

The will is there as the mind is still working. And the body continues to function — the heart still beats and the stom-

ach still churns. But there is no connection as the nervous system has been knocked out by the virus.

Through what is traditionally known as the 'Fall of Man,' God lost His "voluntary nervous system." We have lost our ability to respond to God's love. The automatic system is working fine. The electrons spin, the seasons cycle. But God is paralysed.

But all is not lost. You've seen those heroic movies when the quadriplegic victim of a ski accident manages to twitch one finger. One little nerve made a connection. Perhaps that's how God feels when someone like Abraham or Moses responds, however imperfectly, to Him.

And, as we have seen, all of history moves when God manages a "twitch."

To hopefully tie this all together, we can say that religion deals with the "conscious," and science deals with the "unconscious" aspects of God's relationship with His Creation. Religion seeks to understand and cure the "disease" which has disconnected us from our Creator while science seeks to understand the workings of natural law and the Logos.

More on the Logos next month. □



Lloyd Howell, the regional coordinator for the Interdenominational Conferences for Clergy, recently interviewed Dr. Fred Schwarz, director of the Christian Anti-Communism Crusade. This is the first of two parts.

**Lloyd Howell:** How did you get involved in anti-communism work?

**Fred Schwarz:** More than 40 years ago I had my first debate with someone named Max Julius, a member of the central committee of the Communist Part of Australia, at the University of Queensland. I was an active evangelist and he was a militant atheist. He came to the debate with one supporter and I brought my whole crowd. So he had the opportunity to speak to my group and I had none to speak to his. He was a shrewd fellow and when he spoke he didn't even talk about Communism instead he launched into an attack upon Capitalism. I learnt some lessons from that experience.

I later graduated as a medical doctor but my interest in Communism had been really stimulated and I used to go to sleep every night thereafter reading the collected works of Marx, Engels and Lenin. At one point my wife commented that she had four men in bed with her every night!

In 1950 I was invited to visit the U.S. I spoke at little churches and found many fervent anti-communists whose fervor was only surpassed by their ignorance of it. No one had heard of "dialectical materialism." They didn't know if it was animal, vegetable or mineral. So I began to explain fundamentals. At that time I also met Billy Graham who suggested I start a movement, so in 1953 I made my way to America with \$10 and one speaking engagement.

In the early '60s I was a nationally controversial figure somewhat like your leadership at this time. I was attacked in

## INTERVIEW

# Fred Schwarz, a fighter

numerous books such as *Danger on the Right*. Just full of falsehoods. But now I'm seeing the harvest as people all over the country and around the world are recruited to this activity.

**Howell:** Now didn't Billy Graham go to the Soviet Union not so long ago and announce that there was freedom of religion?

**Schwarz:** I wrote to him about that and tried to point out some things. Basically I asked what does one mean by "religious freedom?" Now the Soviet constitution grants freedom of worship and freedom of anti-religious propaganda. That is interpreted as permitting established believers to worship until they die while every child is officially taught atheism in school. So religious freedom as we know it doesn't exist for one is not allowed to evangelize; the spreading of religious belief is actually a criminal offense in the USSR. Now I haven't as yet got a reply from him.

**Howell:** What do you think of the idea; that if Christianity really practices Christianity that Communism will go away?

**Schwarz:** I don't know if I would agree with that idea. Let's look at the situation; the Communist world has under its control about 1 billion people, a vast armed force and educational systems that have been teaching atheistic materialism for decades — in fact 5 for every 1 that is hearing anything about the story of Christ. It won't just go away so easily.

**Howell:** What I mean is that it works through exploiting resentments and grievances which Christian love could resolve.

**Schwarz:** But it also works to a considerable degree through idealism and vision. Take the story of Whittaker Chambers, a Soviet spy who forsook Communism and came to our side. He was asked by a New York Grand Jury: "What does it mean to be a Communist?" He replied that when he was a communist he had some heroes. One was Felix Dzerinski, a Pole born into a wealthy aristocratic family. He had everything and as a boy left it to help the poor by becoming a revolutionary organizer. He spent his later teens in prison where he insisted on doing the dirtiest jobs, like cleaning the latrines. He felt he had to set an example.

For Whittaker Chambers that was what it meant to be a communist. Of course, it is interesting to see what happened to Felix Dzerinski. He came to be known as the "conscience of Bolshevism," the man without a selfish thought. Later he became part of the Central Committee at a time when Lenin was looking for someone to root out the opposition, exercise terror and conserve the revolution. So who was the ideal man for such an unpleasant task? So Dzerinski became the head of the secret police and founder of the Red Terror. That is the awesome and hideous aspect of Communism to take the very best in human nature and pervert it in such a way.

**Howell:** Have you been to any of the CAUSA conferences? If so what was your experience?

**Schwarz:** I can speak about it on two levels. The technique of presentation of the material was excellent. The computerized use of slides and the preparation was very, very good. However there are



Fred Schwarz.

two weaknesses as I see them; one is they are weak on Leninism. They are good on my speciality, dialectical materialism, and strong on Marxism but they don't deal significantly with the structure of the Communist party which comes from Lenin. Communism is not simply the triumph of Marxist ideas but also of Lenin's techniques of organization.

The strength of the CAUSA presentation is that it doesn't necessarily depend upon the eloquence of the lecturers but almost anyone who has the slides can make a presentation. Thus it could be mass-produced and you could have literally hundreds of lecturers.

Actually I find your whole organization fascinating for I have always had a profound respect for excellence and in some areas your achievements with a rather small amount of personnel are remarkable. The furor you have created and the things you've gotten done with your small membership is an illustration of how to get things done. □



JOHN  
BIERMANS

## DEBUNKING THE FAITHBREAKERS

# On religious bigotry

ased. He said he would have felt "more comfortable" with a bench trial (trial by a judge) but since he did not think religion would play a part in the trial, he was not so concerned about the demonstrable biases of the jurors. This proved to be fatal for Reverend Moon's defense since the primary issue in the case had to do with Reverend Moon's religion.

### Influence of Apostates

To return to the question of why Reverend Moon had become controversial, my personal view is that it had a lot to do with apostate members (especially those who were forcibly removed from the church by faithbreakers) whose stories have been carried in every newspaper in the country.

Two noted researchers who have written extensively on this subject, David Bromley and Anson Shupe, write as follows:

"It is difficult to overestimate the influence which apostates have had in shaping the course of the new religions. Most individuals in American society have had little personal, direct contact with members of the new religions apart from perhaps an occasional, transitory encounter with a member engaged in proselytization or fundraising activities. Virtually all of the public 'knowledge' about the new religions, therefore, has been obtained indirectly from accounts in the media, a substantial proportion of which was initiated by the opponents of the new religions in general and apostates in particular. Because these individuals have often been readily accorded credibility by the media, they have had a disproportionate influence in setting the agenda for public discussions of the new religions."

These stories have been given credibility by the media and the public because these ex-members "were actually there" — because they "know" from

"personal" experience ... However, there is more to it than this. An Australian researcher, Gregory Tillett, writes:

"Those of us who have attempted to write history know only too well that the person who was there, who took part, is often a rather poor, and almost inevitably, a very partial source of information, and that one needs to know a lot more about a potential source than that he was present at the events he describes."

Besides, ex-members of anything have a personal stake in attempting to justify their involvement. Just as with the "ex-Roman Catholic," the "ex-Mormon," the "ex-Jehovah's Witness," the "ex-Moonie" seeks to show himself as a victim. The way a Unification Church member would describe his conversion as having carefully studied and questioned the theology and then accepted it, after being kidnapped and subjected to faithbreakers, becomes:

I was grabbed off the street, brainwashed/indoctrinated against my will, and therefore I am not responsible for what I did or believed.

For many, this has become a way to make a living. In our sensationalist society, repeating exposes about the horrors of the Unification Church and other religions is very lucrative.

### Sweeping Generalizations

The stories that have appeared in the media have often been so distorted that there is almost no connection to reality. In fact, I have often told people who questioned me about the horror stories they have heard that if these stories were even partially true, I would have left the Unification movement years ago! One method of distortion by the media has been to apply sweeping generalizations. For example, a Sydney newspaper writes:

"Sophisticated hypnotic brainwashing techniques have been

developed by certain dangerous cults which can capture unwary citizens of any age ... and indulge in occult practices, spirit possession, extraction of money and infiltration at high levels of business and politics ..."

Gregory Tillett comments that these articles sought to warn the public that:

"All the new religious movements, including the Moonies, represented a real threat to national well-being and sanity — but felt no need to substantiate this warning by anything by way of documentation or evidence beyond sweeping generalizations and references to what 'research' had revealed. It was shock-horror atrocity journalism at its best."

The anti-Catholic literature I came across spreads the same kind of "shock horror atrocity," which I hesitate to repeat because it is so vicious ... It goes as follows:

"The Vatican is so mysterious that most of the priests, nuns and members on the lower level of their clergy and people who work on the lower level of federal government agencies don't know that they're part of the world's largest cult and that narcotics, prostitution, pornography, booze and black market — every filthy thing — can be traced right back to the Vatican and her government agencies."

The hate and bigotry that is engendered by this type of distortion saddens any of us who are concerned about creating a world of peace, brotherhood and understanding.

The irony about Reverend Moon's situation is that he has made more effort to work with all religions of the world than any other religious figure. He believes that one of God's greatest heartaches is when His children fight with each other — especially in His name. However, even though Reverend Moon has had to endure his painful court battle, he remains undaunted in his commitment to religious tolerance and brotherhood. Despite all that has happened, his message of love and forgiveness is unwavering.

This, I believe, is the greatest hope for an end to religious bigotry. □

Religious bigotry is a terrible thing and when I think about the experience of Reverend Moon and the Unification Church, I am saddened by the reality of such bigotry in America. However, it is not just Reverend Moon who is a victim. In fact, twice in the last few weeks I have come across some vicious pieces of anti-Catholic literature. The crimes and conspiracies that the Pope and the hierarchy of the Catholic Church are accused of make the allegations against Reverend Moon sound tame in comparison. Here is one excerpt:

"The Vatican also sponsors every major terrorist group in the world. The reason for this is to keep people's thoughts on unexplainable, insane tragedies that their terrorist groups are committing while the Vatican is busy undermining all the governments of the world so they can have world dominion (papal power) ... This is the real thing that the Vatican is after though, world control of our religion and our government ..."

The reason I am describing these things is because I was recently asked by a Catholic professor friend why Reverend Moon had become so controversial and unpopular that he was targeted by the IRS for tax prosecution. He asked this question because it has become increasingly evident to many observers who are concerned with religious and civil rights, that Reverend Moon was railroaded from start to finish. The trial judge explicitly acknowledged that if Reverend Moon had been the leader of a non-controversial religion, it is unlikely that he would have been prosecuted.

To make matters worse, the trial judge admitted on several occasions that he did not feel confident that the jury was unbi-





EUGENE CURTIN

The rain has been falling incessantly in New York this Spring. The Apple is thoroughly mushy, saturated and soggy.

It can be seen in the people as they pass by. They seem limp somehow, damp, a little disappointed I think in the promise of Spring. "April showers bring May flowers" we were assured at our mother's knee, but this year's April showers have brought May thunderstorms and it all looks so terribly endless.

For me it has been particularly miserable.

About 9 months ago I left the snow laden streets of Toronto to take up a position with the *New York Tribune*. Apart from dealing with homesickness after leaving one of the most beautiful cities in the world, I have had to live particularly close to the torrential downpours we have been suffering.

I live in Queens and in one of my finer moments of inspiration decided to buy a

## Riding through the rain

bicycle to commute between my apartment and the *Tribune* offices in Manhattan, thus saving the \$600 or so one would spend each year on public transportation.

It's about a 45-minute trip, nice in the sunshine, with a glorious view of the Manhattan skyline as one comes across the 59th Street Bridge. But when it rains. Oh, when it rains...

Do you know how wet you can get in 45 minutes riding a bicycle?

Bicycling limply down Second Avenue, rainwater sloshing in my shoes, sweating under the rubber coat and pant coverings that make it all just tolerable, I try, feebly, to win the battle of the road against heavy odds. Huge trucks drive past throwing waves into my face, insane taxi drivers take a right just as I'm preparing to ride through an intersection.

And then there are the famous New York City potholes.

Oh, yes. The potholes. If I manage to avoid being sideswiped by a truck or squashed by the taxicabs, I'm still likely to end up soaked in a rain-filled pothole, front wheel hopelessly submerged under

water, nose rubbing the street, elbows resting on ground level.

The wind, the rain, the wetness of it all. May in the City.

But it ends and I finally arrive at the *Tribune* offices. I wheel my bike through the seemingly everpresent crowds of teenage schoolkids anxious to see how a newspaper works, squeeze into the elevator.

Drying out time in the washroom.

Squeeze the water from my socks, put on a fresh pair. Quickly towel my hair, lock the bicycle and head for the newsroom.

And there it is. Today's *Tribune*. Front-page headline: "300 clergy offer to go to jail with Reverend Moon." A quick check reveals that neither of the nation's two most prestigious newspapers, *The New York Times* and *The Washington Post* even mentioned the story. A leading religious figure, long reviled by both the secular and religious worlds, has been so miserably treated by the government of the United States that even those who have long sworn opposition to his church are moved to pledge their willingness to serve jail terms on his behalf.

And the nation's major media deemed



it a story unworthy of the telling.

Suddenly, my dampness becomes less troublesome. My feet don't feel at all wet. It's a joy to make that trip into Manhattan every day. And even though those cab drivers might try to stop me, trucks try to sideswipe me and potholes try to drown me, yet it seems as nothing for I have the opportunity to present news that otherwise people might know nothing about.



COLLETTE CAPRARA

Sitting here, beginning to write in the warmth of the late May sun, I watched an awkward duck waddle his way to the river in front of me. He filtered a few mouthfuls of water through his wagging beak and ambled further in to glide away, transformed into gracefulness in the water.

The peace of the moment, the smells of the water and damp mud-sand make it easy to drift back thirteen years to one of the many travelling, hitch-hiking, experience-craving treks that I plunged myself into during the late 60's and early 70's.

Having spent a year at a university in England, I had felt fairly confident of my footing across the ocean, and I was eager to rise to the call of any adventurous journey that beckoned. My theory was that, essentially, each of us is the sum total of the "bundle of experiences" that we allowed our lives to touch.

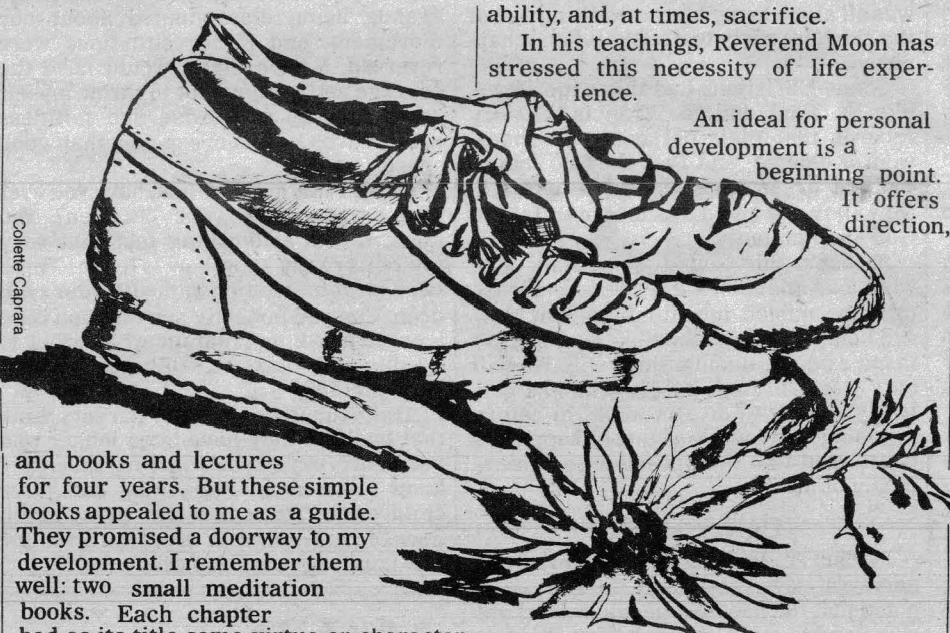
### On a shoe string

The experiences of travel promised, to some extent, self-knowledge and self-actualization. The adventure of travelling "on a shoe string" through new cultures and environments opened, for me, an opportunity to my old sense of values and identity in "suspended disbelief" and to whole-heartedly and honestly explore the possibilities of who I was and who I could be.

I suppose that all of that seems only natural. I was in my probing early twenties and I was part of the 60's, the "challenge generation" of American culture. However, I don't regard my stance as a mere phase to be gone through. For me, that time in my life was an outcrop of an underlying bedrock of hope for development, growth and change. I think that each of us has that same bedrock at one level or another, and that the points where it can rise closest to the surface are the times when our life has the most vitality.

What I remember now from those many journeys, are two small red books that I carried with me across thousands of miles. I had brushed against many theories of The Good, of Value and the True Person. I had enthusiastically thrown myself into philosophy papers

## There is a lot more to fund raising than meets the bucket



and books and lectures for four years. But these simple books appealed to me as a guide. They promised a doorway to my development. I remember them well: two small meditation books. Each chapter had as its title some virtue or character trait that was to be achieved. That was followed by a quote from Jesus regarding that virtue, for example, "humility." And that was followed by a suggested prayer and meditation passage.

### How does it happen?

I followed my intuition concerning the value of those readings, and I dutifully read and re-read them, on the beaches of France and Spain and Greece. But some hidden gateway remained blocked. Just how does internal change and development "happen?" Is it possible, by meditating on a deeper sensitivity to become more deeply sensitive? The answer was a puzzling, frustrating, undeniable "No."

There I sat, with my meditation books, on the mountains and the sands, upset by the smallest idiosyncracies or habits of my travelling companion. My most lofty thoughts tumbled into wondering which suntan lotion really worked best. Where does change and growth come? What is the "missing link?"

With hindsight, I can see that I had been partially right in thinking that experience was the key, but that it was not the passive, meandering, self-centered experience that I let happen to myself. The experience that yields growth and development is experience that is directed; with a purpose and perspective. It would involve risk, vulner-

ability, and, at times, sacrifice.

In his teachings, Reverend Moon has stressed this necessity of life experience.

An ideal for personal development is a beginning point. It offers direction.

perspective, and guidelines. But if it is to be substantiated it must be "acted out" in actual life experience.

### Fundraising

Strangely enough, this is one of the functions of fundraising in the Unification Church! Truly, the funds that are raised are much needed to support the many different ecumenical, societal and educational programs sponsored by the church. Yet, at the same time, the activity itself offers that smaller environment where one's episodes of spiritual challenge and victory are visible and workable.

How do you expand your reality beyond the specific economic and social situation that you were born in? Try making a nationwide "tour," not through merely the city sights and restaurants, but through every street and dimension of a nation: through a factory where a man has been welding in a dark factory for the last fifteen years to send his son to college, through a small Alaskan village, where, in an atmosphere of total trust and honesty, a sincere native voice beckons you to come in, without even meeting you at the doorway.

How do you revive an awestruck stimulation from nature when you have spent a month on the beauty of the Mediterra-

nean, but somehow felt that something inside could not be moved? Try joining your team mates in the morning dew, at a red clay rock formation that overlooks an Arizona city. Feel the stimulation of heart as those familiar voices join together to pray for the welfare of that city in which they will be working.

All of the above are samples of the revivification that is promised through the educational "course" of fundraising. In addition to that stimulation of natural sensitivity of the heart, individual character traits can sharpen and emerge through the day to day challenges that arise.

### Victory at last

One that stands out most clearly in my memory is that basic virtue of giving-to-the-very-last, perseverance, which has been rewarded in so many cases by the well known "victory in the final moment."

The scenario springs to memory, so vividly that I can almost smell the hot tar on the sunbaked Los Angeles roads...

I had had the theory that if one carries a lot of flowers, the sheer impact of walking up to a potential customer with a bountiful and fragrant variety would encourage him to buy. That is why it had been two hours that I struggled under the weight of twenty dozen roses in my bundle. But I was doing the least of the suffering. The poor roses themselves had not been equipped for the 98 degree swelter, and they bloomed and drooped with bewildered little heads from the newspaper that surrounded them. Not one had left my bundle.

Out of sheer sympathy for the floundering flora, I took advantage of a hose that beckoned from the side of a gas station and sprayed them lovingly with a tender mist. However, moments after their refreshing shower, one of those periodic but unpredictable Southern California "dust winds" ran through.

When my vision cleared, I looked down to see those family limp and wilted flower faces. Yet, hard as it may be to believe, this time they looked even more pathetic. Each was coated with a fine layer of dust mud!

This was it. The often read about, talked about and philosophized about: THE MOMENT OF CHALLENGE. There it was, the TEMPTATION: the air-conditioned MacDonalds in the distance with the garbage bin smiling open-mouthed at its side. And there it was, one last attempt possible: the "We Pack 'Em" sandwich factory two hundred hot yards ahead. The choice to focus, the blur of

continued on page 23



By Sarah M. Witt  
Unification Theological Seminary

*Nevertheless, when the Son of man comes, will he find faith on earth? (Luke 18:8)*

In what appears indeed to many people to be the "Last Days," our modern society seems to be in a state of utter confusion, insomuch that our values seem to be turning completely opposite to those which formed the foundation upon which this great nation was built.

In an effort to recapture the spirit of truth which seems to be glaring by its very absence in so much of what we read in our news reports, I picked up a copy of the Bible, opened it up, and the first words that met my eyes were those contained in the verse at the head of this article.

My analytical mind led me to search through Webster's New Collegiate Dictionary for precise definition of "faith." This is what I found: *Loyalty, fidelity, to one's promises, belief and trust in and loyalty to God, firm belief in something for which there is no proof, complete confidence.*

The opposite of faith is faithless, and this is what Webster has to say: *Not true to allegiance or duty, treacherous, disloyal, not to be relied on, untrustworthy.*

#### Faith in children

Why am I agonizing over these things? Because I, myself, am a mother, and I see in our society today a phenomenon unique in the history of mankind — parents who have no faith in the children they raised; parents who are proving themselves disloyal and untrustworthy to their own children. I weep in anguish when I see pictures in the newspapers of parents comforting their children who are being "deprogrammed" by opportunistic mercenaries like Ted Patrick.

Recently I read "Up From Slavery," the autobiography of Booker T. Washington, an ex-slave who did more to lift up his entire race than perhaps any other human being in history. The tremendous inspiration I received from this wonderful account of a humble man who was loved respected and honored gave me the stimulus I needed to write this article for the benefit of parents who are faithless to their own children.

Furthermore, this is meant for those parents who are bewildered and unable to discern truth when they are confronted with negative propaganda about the Unification Church. Not being able to understand the dramatic change that has come over their grown up children, after they have completed a substantial course of training in the Divine Principle. Some

## IVERSEN

*from back page*

especially for the American members working in Seoul. For three weeks they had to stop all their public activities. Still, they would not be defeated and as soon as the word was go, they went, vigorously out onto the streets again, bringing about our final victory.

During our final week in Korea all the members gathered in Seoul for a seven day workshop taught by Rev. Ang and Rev. Yoo. They sang Korean Holy Songs, and most of them by this time could converse in Korean. To see Africans, Japanese, South Americans, Americans, Chinese, speaking together in Hangul in just four and one half short months was the deepest inspiration of my trip. Even at the airport the Koreans stared at us in total disbelief.

I am eternally grateful to Reverend Moon, who gave us all the chance to experience God's great heart in Korea. Only through his unbelievable vision, could we have managed to make this adventure a reality. Thirty years ago, it was only a dream and a prayer. But through his determination and love we could make this dream come true. □

# Mother to Mother

parents are influenced to believe that their children have been brainwashed by Reverend Moon and his "Moonies."

#### Something different

They only know that there's something different about their children; for one thing, they seem much happier than they ever were, and they seem to have a definite purpose in life and know exactly where they're going and why. This gives them the strength of will to work harder and be more self-sacrificing than their parents have ever seen them act.

Have you ever heard of Christians being reborn? Well, this is what many at the Unification Church have exper-

and clothe us, but even though I had little time or strength left to spend with my children, I still managed to teach my children basic values of honesty and integrity which they reflect to this day.

Therefore, I can say that I have perfect faith in my two sons regardless of the fact that I have been a member of the Unification Church for over eleven years, and they are not ready to devote their lives to doing God's work. But I know, in my heart, that I can trust them to be true to those God-centered principles that I have taught them, and that eventually they will realize that my words and teachings are true, and that they should not believe others whom they do not

*What gives me the right to say this? The fact that I am a mother, with two grown sons, 26 and 23, whom I raised myself . . . You know, it's an astonishing fact that very few of us really know how to listen! Think back on your relationship with your children. Can you honestly say that you have learned anything from them?*

ience, including myself. My rebirth happened almost 11 years ago, before I even heard about Reverend Moon, and I was all alone in my kitchen editing one of the church's early textbooks when it happened.

Many Christians had this experience, like St. Paul and St. Francis. History records that their personalities underwent a change, and that they no longer thought or acted in the same manner: Now all they wanted was to love and serve God and humanity.

Doesn't this sound something like what our members experience. Please don't be misled into thinking that they are being "brainwashed" — God doesn't inspire people against their will. He will only work through people who are perfectly willing to do His work. In return for doing God's work, a state of happiness is attained that is impossible to achieve in any other way.

#### Universal law

Booker T. Washington discovered this universal law very early in life — he noted that the happiest people were those who lived to make others happy. What do you think he would say about a member of his own race who was exploiting the love of parents of Unification Church members by selling them on the idea that their children were being brainwashed and charging them \$5,000 to \$30,000 to "deprogram" them by using foul and obscene language in the name of God, as one part of the treatment?

I think this saintly man, who has been called a black Moses by a well-known war correspondent, would denounce this charlatan as a disgrace to his people. Furthermore, I feel he would think that the parents of these unfortunate young missionaries had gone temporarily insane. In other words, the parents are the ones who have been brainwashed by the lies of Ted Patrick and others like him.

If these parents had had even a small amount of faith in their own children, they would not have been blinded by the evil machinations of these outright criminal conspirators, and induced to destroy the happiness of their own children.

#### I am a mother

What gives me the right to say this? The fact that I am a mother, with two grown sons, 26 and 23, whom I raised myself. I was forced by circumstances to go out to work to earn the money to feed

Likewise, a devout and sincere Christian knows that without wisdom given by God, our knowledge leads us nowhere, because it is self-centered, and designed to benefit not one but ourselves and our own families and friends.

If you child has joined the Unification Church and is willing to endure a life of hardship and self-sacrifice in order to help God and mankind, please think before you betray your son or daughter. Because if you do, you will never forgive yourself when the truth is finally revealed, and you realize the terrible injustice you have done not only to your own child, but to yourselves as well.

So I humbly plead with all of you parents — don't be caught unprepared in these last days. If you can't understand your child, at least have faith in those to whom you, yourself, gave birth and raised to the best of your ability. Consider that the teaching and training you gave to your child will be used by God to help build a better world by sharing that training with all of mankind.

#### Good parents

Therefore, please examine your own motives carefully before doing anything that can hurt your child. Be honest with yourselves, even if it is painful. Remember, good parents will be happy when they see their children happy. You might also ponder the verity that you cannot force a person to be happy or to believe in God, but that you can force a person through extreme measures such as that used by Ted Patrick and other mercenaries to give up basic beliefs by destroying the spirit of that person. It is this phenomenon that is the real brainwashing. At least that's what Webster's calls it.

But you don't have to take my word for it. All you have to do is look up the definition for yourself, put two and two together, and realize that something, somewhere doesn't add up. And if you're a wise parent, fair and open-minded, you'll give your own child the benefit of the doubt and stand by him or her.

If parents can do this out of unselfish love for their children who have landed in the penitentiary because of having committed serious crimes, then you surely can have faith and stand by your own child when that child wants only to serve God and help build a better world. After all, your children are going to have to live in that world after you're gone.

No matter how intense the persecution and vilification becomes, have the courage to be loyal to your child. □

## MAYR

*from back page*

Seoul in January 1984, 230 brothers and sisters, determined to gain our VOC membership goal and not leaving before victory followed. We made our determination with the cry "Kyeoleui Handa," a pledge of victorious conduct.

Our leader and director was Yeong Sook Choi who had come from America with us. He directed our activity throughout the cities and countryside of South Korea. "You are working for the sake of the world even in Korea," he told us.

We were partly self-supporting and helped by local chapters of the VOC movement, spreading our activities daily in Korea under the direction of each regional director of the VOC, in my case, Yoon Doek Myong of Chang Won.

I was really touched by the goodness of heart of the Koreans of all social backgrounds, by the silent language of thousands of calloused hands, filling out VOC forms and attaching their thumb prints in red ink.

At first, at the Seoul training center, our teachers poured out their hearts in their testimonies to the history of the early church and the work of Reverend and Mrs. Moon. In the industrial city of

Chang Won, Keong Nam province, people spared no expense to make us feel at home, reasonably comfortable and honored guests. This included a place to live and a gift of a Korean dress or suit for brothers and sisters. The oriental food was plentiful at times and medical care available in case of need.

We really felt God working among us and caring for us. The rallies, holiday celebrations and excursions were festive and colorful. Our educational training had all the essentials and lacked nothing in content. My most memorable day was March 21, when Hyeon Jin Nim and Kook Jin Nim were our guests in the Chang Won Unification Church temple. I was able to give my testimony to them and UC brothers and sisters.

Everywhere we were impressed with the sincerity of simple Korean people, their solid anti-communist convictions and their special love for foreigners and Americans.

I appreciated the effort of everyone, even though sometimes we lacked complete understanding of our responsibilities. I sensed that our investment determined much of the future direction and fate of Korea. Our heart and zeal shall remain. Our fighting spirit in Korea can be expressed with a popular Korean saying:

Il Pyeon Dan Sim Yeong Hweon Bull-byeon (One Piece, Red-Hot, Eternally Unchanging). □



By Hugh Spurgin

## The world at the time of Jesus

No study of Christianity is complete without a careful analysis of Judaism, the foundation of early Christianity. Originally a sect of Judaism, Christianity owes much of its heritage to the Jews.

Having evolved from the faith of Abraham, the laws and commandments of Moses and the direction and guidance of the great prophets, Judaism was the religion Christ was taught as a child and sought to expand upon.

Jesus and his disciples were Jews and though influenced by Hellenic and Roman ideas were by birth and tradition Jewish.

As Rudolf Bultman put it, "Jesus was not 'a Christian,' but a Jew, and his preaching is couched in the thought forms and imagery of Judaism ..."

Many of the beliefs, customs and rituals of the Christian Church were derived or based upon Judaism. Abraham's belief that there is but one God, Yahweh, is the most basic Christian tenet and the foundation for Christ's proclamation that God is our Father. Another example is the bread, wine and candles of the mass which are the same symbols used by the Jews to begin and observe the Sabbath.

At the time of Christ and today the Jews were an unusual group of people. More tenacious and resilient than most people, the Jews endured extreme hardship and pain and made sacrifices that few others could have endured.

The nation which God chooses is often an insignificant, suffering one. Only thus is it worthy of God's recognition and praise. The Jews were such a nation.

Persecuted and conquered by many nations, the Jews and their religion outlived all other religions of the Roman world. Their suffering and humiliation strengthened them and laid the foundation upon which the Messiah could come and upon which the Kingdom of God could expand.

As David L. Edwards points out in *Religion and Change*, a massive amount of "...heroism and saintliness [is] needed to build a religion."

### Period of preparation

Jewish history is a history of preparation for the Messiah and anticipation of the Heavenly Kingdom. But that Kingdom does not come easily. Great passion and sacrifice are required. The suffering of the Jews was just the first step in the establishment of the Kingdom. The reality was to come with the advent of Christ and in the wholehearted response of the people to his message.

Observing patterns in the history of God's preparation of the Israelites as a chosen people, a basic spiritual principle can be seen. That principle, within which God always works, is that change takes place gradually and always through someone who serves as a channel, instrument or focal point.

God chose Abraham to bring mankind out of a sinful age. The times were chaotic; there were many gods and Abraham made many mistakes. Nevertheless, he brought about a whole new level of understanding. His conception of one God, Yahweh, lasts even today.

God had to start somewhere so he started with Abraham and through Abraham blessed the Hebrew nation.

God, having chosen the Israelites, led them through two thousand years of afflictions. Through hardship they became a resilient people. Upon that foundation of strength He sent Jesus, the man who was to become the restored Adam through whom all of humanity could be reunited with God.

### Jesus and the Kingdom

A recent historical phenomenon is the renewed interest in the historical Jesus. Instrumental in this resurgence is the trend in 19th-century thought toward a humanistic, realistic interpretation of

the person of Christ.

Ever since the founding fathers of the Christian Church debated the nature of Christ, the questions of whether Christ was God or man have permeated Christian theology.

Commenting on this recent liberal, humanistic trend in theology, Albert Schweitzer says in *The Quest of the Historical Jesus*:

"The critical study of the life of Jesus has been for theology a school of honesty. The world has never seen before, and will never see again, a struggle for truth so full of pain and renunciation as that of which the Lives of Jesus of the last hundred years contains the cryptic record."

### Theology of hope

Many of Schweitzer's concerns and conclusions were revived in the 1960s through a new school of thought termed "the theology of hope." Essentially what Schweitzer and such "hope" theologians as Pannenberg and Moltzman have in common is a belief in the eschatological nature of Christ's teachings.

Eschatology refers to the study of the theological doctrine of the last days and in this context the importance of the

God precedes every Christology and every new qualification of human existence and thus becomes the foundation of both.

In Jesus's message everything is dominated by the idea of the imminent Kingdom of God.

Over the centuries Christians have lost the core of Christ's teachings regarding the imminence of the Kingdom of God. This is understandable, considering it never "materialized" (Pannenberg's word).

### Apparent contradiction

No one has ever been able to adequately explain the apparent contradiction between Christ's teachings regarding a world without war and the realities of the human condition. How does one reconcile the utopian demands of the Kingdom of Heaven with the hardships, pain, and suffering of this world?

Some say Christ was disillusioned. Others believe the Kingdom was not of this world but a spiritual one. Most people are not even aware of the contradiction. For the majority of Christians "Jesus came to die." They are unaware of alternative explanations.

Pannenberg's thesis is that Christ him-



*Many believed that Christ would come in a supernatural way. Thus, when Jesus, a humble man, appeared in the flesh few could believe in him and all but a few rejected him.*

Kingdom of God in Christ's teachings.

A German theologian, Wolfhart Pannenberg opens his book *Theology and the Kingdom of God* with the statement:

"The message of Jesus centered in the proclamations of the imminent Kingdom of God. ... There is a striking difference, however, between the preaching of Jesus and the place that the Kingdom of God occupies in contemporary theology."

Gerhard Gloege wrote some years ago, "Generally speaking contemporary Protestant theology in all its fields has lost the basic idea of Jesus' preaching."

Dialectical theology disregarded Jesus' message about the Kingdom of God as an expectation regarding the concrete future. The intention of Jesus was an embarrassment, for it was all too obvious that his expectation of a cosmic revolution in the near future had been illusory. So theologians focused on Jesus' words about the presence of the Kingdom of God now.

In the New Testament, however, Jesus' message of the imminent Kingdom of

self realized the Kingdom on a personal level and universal fulfillment awaits the Second Advent. Though an interesting and plausible explanation, such a view fails to explain why the Kingdom was not realized for everyone two thousand years ago.

The Kingdom Christ described was more than a spiritual paradise to be realized after this life; it was a tangible, visible "Kingdom on Earth" in which all men could live as brothers. The Jews and the Semitic people were practical people unimpressed with unrealistic, unreal interpretations of life. Jesus spoke to them in parables and symbols that they could understand; he spoke of realities — real people and real life situations, not in abstractions.

Albert Schweitzer claims that recent scholarship has made it more difficult to accept the view of Jesus' Kingdom as an unrealizable ideal. In *The Kingdom of God and Primitive Christianity*, Schweitzer contends:

"Early scholars assumed that Jesus

interpreted the Kingdom of God in a spiritual way and that he'd rejected current Jewish expectations of the Kingdom of God. This view was held so long as all four Gospels were regarded as equally authentic sources of knowledge.

"When, however, it became necessary to regard Matthew and Mark as the only real historical sources, it became much more difficult to maintain the view that Jesus had a spiritualized conception of the Kingdom and his Messiahship."

### The Kingdom at hand

From the beginning of his ministry the essence of Christ's teaching was "Repent, for the Kingdom is at hand (Matt. 4:17b)."

In *Theology of the New Testament* F. Bultmann comments:

"Jesus' message is the Reign of God. Now the time has come. The Reign of God is an immediate, impending eruption in which the present course of the world (that under the influence of Satan) will be destroyed."

The crash and doom of the world was at hand and therefore there was no time for the ordinary pursuits of life. The unquenchable fires of Judgment are upon us. Therefore, "Seek ye first His Kingdom and His righteousness."

The time had come for the long awaited Kingdom, and God had sent His Son to usher it in. The world of universal peace and brotherhood prophesied in Isaiah 9 and 11 was being realized.

All men were to be transformed and made new, and Christ would reign as their head forever.

How is one to account for the failure to establish the Kingdom Christ proclaimed? Where is the Kingdom he described?

Jesus' teaching has its foundation in the apocalyptic scriptures of the Old Testament and the proclamations of the prophets. At the time of Christ the expectation of a supernatural event surrounding the advent of the Messiah was widespread. The fervent hope of the Jews for alleviation of their suffering was to come with the Messiah. Therefore, John the Baptist's and Jesus' words announcing the approaching kingdom were truly the Gospel — "good news."

As the chosen people, the Israelites were the focal point of God's dispensation. In preparation for the advent of Christ, God had formed a nation and to that nation sent prophets to prepare the way.

Six centuries before Christ, Daniel had prophesied:

"... and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days. ... And there was given him dominion, and glory, and a Kingdom, that all the peoples, nations, and languages should serve him."

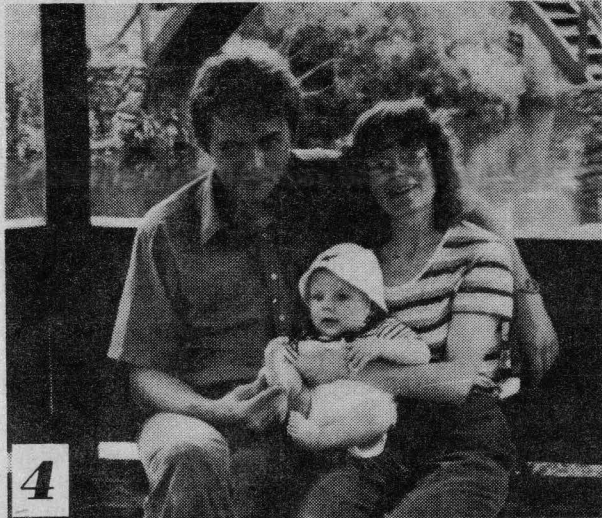
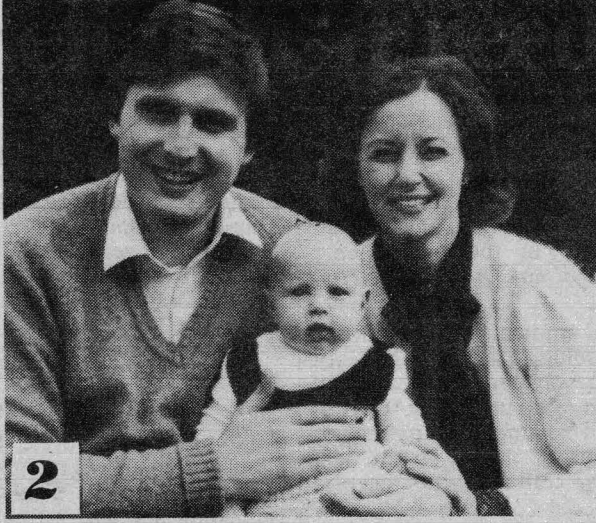
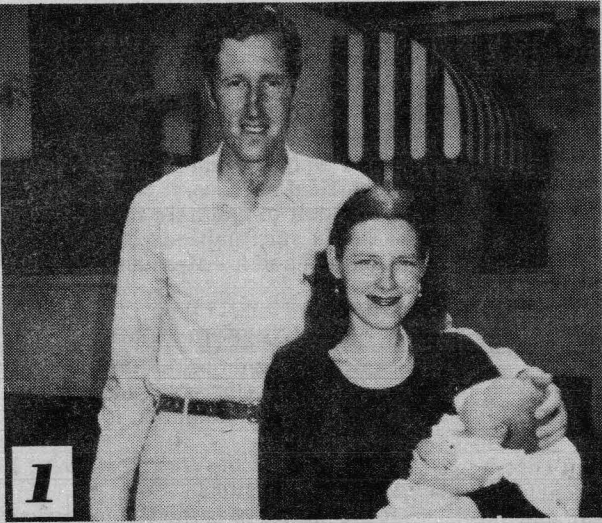
Obviously because of this passage and other prophecies regarding the Messiah, many believed that Christ would come in a supernatural way from the sky. Thus, when Jesus, a humble man, appeared in the flesh few could believe in him and all but a few rejected him.

The threat to the Jewish religious establishment was not merely Jesus' message of the Kingdom, it was his message of repentance — the need for each individual to become "restored in heart" before being fit to enter the Kingdom. The concept that one had to change oneself, and beginning at a focal point (i.e., Christ) build the Kingdom was a threatening one to these chosen people.

Secondly, Jesus hardly fit the image of the great world leader that many anticipated. The "Son of Man," not even prominent in the Jewish hierarchy, the son of a poor, young maiden, was hardly the one chosen to announce a kingship or kingdom. Consequently, his plea for people willing to help in the great task of restoring the world was sorrowfully rejected and he became "...despised and rejected by men; a man of sorrows, and acquainted with grief (Isaiah 53:1-4)." □

First published in *The Way of the World*

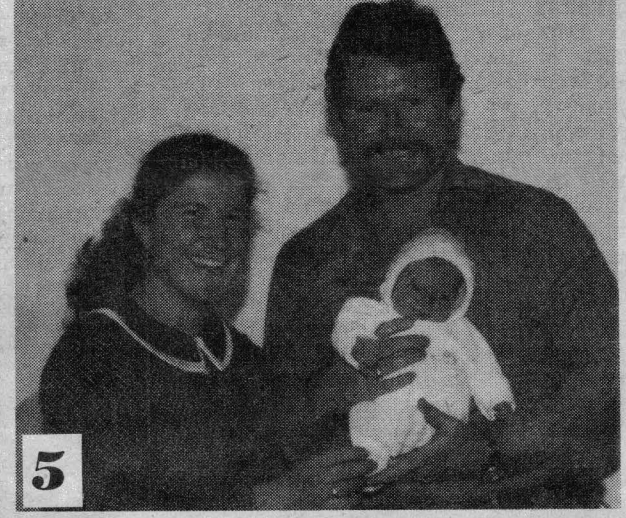




## Goo Goo Goo

To share your delight with us, send a photo of the three of you, with the names and the birthdate to: Unification News, 4 West 43rd Street, New York NY 10036.

This month we are proud to present • 1. Thomas and Eva Mackin with daughter, Rebecca Audrey, born March 11, 1984 in Thailand • 2. Mark and Linda Brann with son, Jeremy Daniel Myung-su, born Nov. 22, 1983 in London • 3. Justin and Patty Fleishman with son, Kyungil Bekne, born Dec. 13, 1983 in Senegal, Africa • 4. Yrjö and Dagmar Siivonen with son, Martin, born Dec. 1, 1983 • 5. Bryan and Myrabelle Corlett with daughter, Marama Kathleen, born May 3, 1984 • 6. Reginald and Eiko Thorne with son, Jade Remas, born Jan. 24, 1984 • 7. François and Laurette Heppell with son, David Pascal Laurent, born April 30, 1984 • 8. Tom and Kitty Wojcik with daughter, Tath Margaret, born Feb. 4, 1984.



## Having a baby back home

By Anne Deshotel

**T**his is our story of "Oh, it's a girl. And she was born at home?"

Our church tradition is to prepare several years before starting a family. It's a time of joy and struggle during which time we fall in love with one another and plan to offer the best we can to mankind through our family.

So naturally after our marriage, I wanted to have a baby as soon as possible. All around me were pregnant ladies and more pregnant ladies, but not me. I wasn't able to share in their joy until I came to the point of putting my situation in God's hands. One month later I found I was pregnant!

My husband had me on a "pre-baby" diet for a couple of years prior to this. Under his strict but loving guidance my diet was primarily vegetarian with Shaklee supplements and Ginseng tea. I found a regular exercise routine extremely helpful in preparation for delivery and also for relaxation (we found relaxation

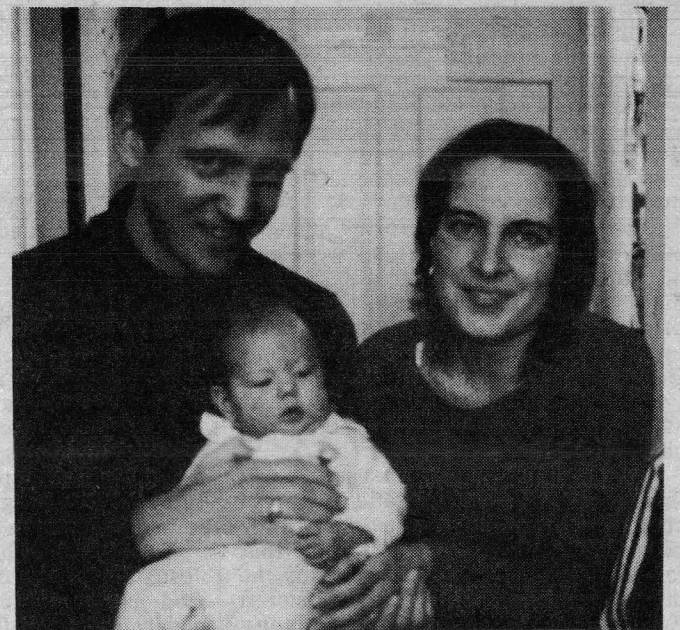
to be the real key for a smooth delivery.)

### Spiritual preparation

It's commonly known that physical preparation is essential but we believe spiritual preparation is even more vital to the baby's development. Consciously loving and wanting the child, even before delivery has such a great effect. My husband and I were able to nurture and keep this kind of attitude through our prayers, honest communication and reading Divine Principle. We also read Divine Principle and sang Holy Songs to the baby as she was growing. Now for the big event!

Being an advocate of wholistic health, I didn't want to go to the hospital because I wasn't sick . . . I was pregnant. We found a skilled midwife with whom we established a very close relationship. The delivery itself was the most intensely joyous experience of my life. The points I've already mentioned are all secondary to my husband's constant love, encouragement and support. He pushed harder than I did!

Clopha and Anne Deshotel and their daughter, Hanabeta Tyliu, born 12/5/83.



After Hanabeta's birth, we've discovered that pregnancy and delivery was the easy part. Parenting is very serious business. Recently while driving with Hanabeta in the car she was thrashing around and screaming so I finally had to pull over. I regained my composure, forced myself to maintain a prayerful

attitude and spoke to her softly to comfort and reassure her. Even at 3 months, understanding and love was communicated through our eyes. She smiled at me and went to sleep and I could drive.

Each day is full of experiences with our heavenly baby that are forcing us to be heavenly parents. □





LILLIAN  
NOTE  
DILG

Many parents have said to me, "I have heard a lot about Montessori." When I replied, "What have you heard?" often the answer was either that children did exactly what they wanted with no limits, or, it was a very rigid atmosphere.

Neither is correct

It is true that there is a definite structure in Montessori. However, this is not evident to the lay observer, nor is it obvious to the children. Montessori said that freedom and discipline were two sides of the same coin, and that responsibility is the precursor of freedom. True freedom is not possible without responsibility and discipline.

Children usually come to the Montessori classroom at age two and a half to three, and of late many schools have classes for toddlers once or twice a week, and even infant care in many cases.

#### Practical life

The area of practical life or daily living is of utmost importance, and is

## On Montessori

referred to as the foundation of Montessori. The children work at everyday tasks such as washing dishes, sweeping floors, cutting carrots and apples and serving them, folding napkins, scrubbing tables, sweeping, buttoning and tying, polishing, and serving each other. They also do many exercises involving sorting and classifying. Care of self, care of the environment, and manners and courtesy are stressed.

Concentration, order, and attention span are developed in this atmosphere, which is part of what is referred to as the "prepared environment." Self discipline is a goal, and the children have a large part of the responsibility for maintaining order in the classroom.

Learning is individualized, and in a classroom of thirty children each one may be working on a different project. However, group activities are included. Stories, music, art, science, and other activities are part of the curriculum. Montessori felt that a program which only included academic or cognitive pursuits was anemic.

#### Movement

Movement is very important in the Montessori classroom. Dr. Montessori emphasized that the hand and mind develop together, so the apparatus is

designed to encourage movement and tactile experiences. The children are helped to carry a specific task from beginning to end in a logical sequence, which they find very satisfying.

Some critics feel there is not sufficient opportunity for exploration or creativity, but this is not the case if the philosophy is followed. The child is first instructed in the use and purpose of a piece of apparatus, just as anyone in school is instructed. However the Montessori "directress" is more of an observer and helper in the approach to learning.

The readiness and interest of the child is the guide. Later there is ample opportunity for the child to explore and innovate within the limits of the material. Abuse or misuse is not acceptable.

Many preschools have adopted certain ideas and practices from the Montessori Method, and of course many of the ideas and much of the philosophy actually represent, as Maria Montessori said, "just good sense." The job is putting it all together.

Once I asked Mother Isabel Eugenie, pupil of Dr. Montessori and Director of Teacher Training at Ravenhill Academy, Montessori Division, in Philadelphia for many years, what she felt was the most important attribute of a Montessori teacher. She replied, "her demeanor."

Next month I shall discuss the sensorial area of the Montessori classroom. □



Dear Editor,  
I was interested in Jennifer Trenth's letter (UNews April 1984). For several years we have had an on going Principle study group meeting weekly in San Francisco. It began for members working in one of the local businesses, who wanted to continue their spiritual growth and nourishment.

Some programs are devoted to Principle study, many have focused on a recent speech of Reverend Moon. Some of the most stimulating ones have taken a question or a practical issue in our life of faith and explored it as a group.

There is no formal "central figure" of the group. People come (traveling as far as 50 miles for a meeting) for spiritual nourishment, encouragement or fellowship. The attendance at a given program may be 10-12 people and a feeling of real friendship and commitment to each other has developed. In the absence of programs planned by the local church for people in such situations, we feel we have gained a lot this way, drawing upon ourselves for resources, studying issues, preparing something to stimulate and inspire each other.

Perhaps Jennifer and others in the New York area might try something like this.

For many years our church's activities have been focused on center life. The challenge is how to expand this to home and community life, and how to support and challenge each other when we are not living in the same house.

Joy Pople  
Berkeley

Dear Editor  
I know you must be, as always, very busy — I want to make mention of one important thing. Can you please make sure that when you print the list of addresses of state centers on the IOWC page — please make sure the addresses and phone numbers are all correct!

One phone number listed was a disconnected number, one wrong zip code, and most recently another wrong zip code resulting in all my mail being sent to Harrisburg, Pennsylvania, instead of New Jersey. I know it may seem nit-picky but our whole IOWC is depending often on that very list of addresses so that we can receive mail from our friends, contacts and relatives.

Karen I. Mylne  
IOWC #9

Dear Karen, Thank you for pointing this out. The only way we find out that the addresses are wrong is if the people who know tell us.

## FUNDRAISING

from page 19

temptation cleared, and I lumbered off to the sandwich factory building.

Just before entering, I, unfortunately, looked down one more time at those mud coated beauties. I decided that I had better say quick prayer before actually braving my way through the door.

I stood, trying to muster a smile as the receptionist compassionately but clearly shook her head no. A blur of the office passed through the reception room, and his head popped back curiously from the doorway. He seemed to see through the layer of brown coating to the roses orig-

inal beauty. He had been thinking of some way to treat his catering fleet. Strangely enough, it was four o'clock and one by one the trucks were arriving back at the factory. And there I was with my flowers.

The receptionist sat glowing behind the little stack of bills that the manager had left at her desk. As each of the workers came through to sign out, she announced that the flowers were a gift from Mr. Palastrini. The door swing

again and again as the beaming smiles headed for home, bouquets held upright, with visions of the loved one that they would soon surprise. The roses had been transformed by their gratitude. I had a vivid and lasting lesson of the value of going the extra mile. Life was just a little deeper.

The next you pity the "poor Moonie fundraiser" that you see, think again. There is more to it all than meets the bucket. □

Founded 1982

## Unification News

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

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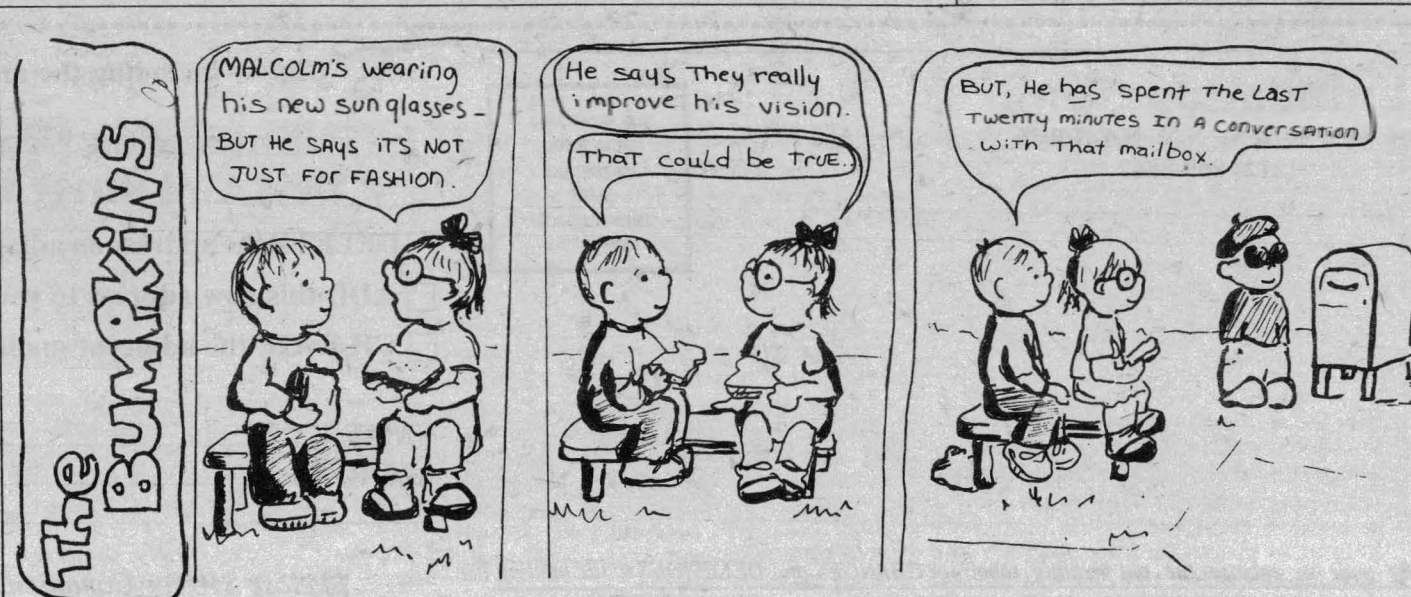
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By Edy Iversen

**O**n May 8, 1984 we officially reached our goal of 7 million new members for the International Federation for Victory Over Communism in Korea. Due to the hard work and sacrifice of diligent members from over 50 countries, we were able to finish our goal before the scheduled completion date of the end of June.

My greatest inspiration in Korea was having had the honor to work with our dedicated and unstoppable Rev. Choi Yong Suk. I have always wondered what it would be like to work with someone who is unchanging and absolute — and this was really my chance.

From morning till night, Reverend Choi would speak to leaders and IFVOC members in Korea, sometimes for up to the late hours of the night. Following his example, our younger members worked just as hard to bring about this great victory. They were also greatly encouraged by Reverend Yoo and Mrs. Yoo, our "MiGook" parents.

#### A beautiful land

Korea is a beautiful land of heartistic people with a great potential for economic development and a very bright future. Yet, I feel without the work of the IFVOC in trying to unite South Koreans to work against Communism, there was little hope for a country that is constantly fearful of an invasion from North Korea. It is hard to realize the reality of such a thing, until you visit the North/South Korean border at Parmanjong, as our members did. There you can see clearly the gigantic tunnels carved out by the North Koreans to invade South Korea. There are said to be twelve existing tunnels. So far, South Korea has only found three.

While in Korea, our members had a chance to visit Pusan, where Reverend Moon prayed with two members (the entirety of the Unification Church in 1954). Here on this lonely rock, in a poor area of town, he pledged to God that one

## INTERNATIONAL FEDERATION FOR VICTORY OVER COMMUNISM — IFVOC 7 million Koreans sign membership in IFVOC

day he would bring people from all over the world to save his little suffering country. How funny it must have seemed to his two disciples to hear Reverend Moon's incredible vision for the future. Yet, here we were on that same rock, people from 50 countries, making that dream a reality.

#### Everywhere and anywhere

Our members visited and lived with older church members in their churches and small houses all over South Korea. They worked from early morning till late evening going door to door signing at subway stations, restaurants, bookstores, in alleyways, everywhere and anywhere their hearts and pens would lead them. They were mostly welcomed by

everyone, and there was only slight persecution by some well meaning people, but generally people were eager to help our cause.

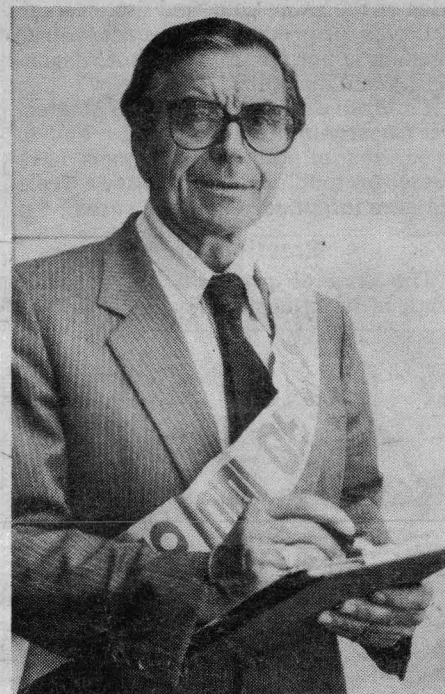
We visited the Samaul Headquarters (New Village Movement), and various government offices speaking about our work, while Rev. Choi talked endlessly to government officials and high level dignitaries trying to educate them about our work.

Because we reached 5 million members in two and one half months, the Korean government became a little wary of our work, fearing maybe we would want to take over the government. Therefore they banned our table signing which made things a little more difficult,

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IFVOC international volunteers signing up some of the 7 million new members for the Victory Over Communism campaign in Korea.



Max Mayr, one of the IFVOC American volunteers, with the plaque he was presented for his work in Korea.

By Max Mayr

**T**he International Federation of Victory Over Communism conducted a successful membership drive in the Republic of Korea from February 8 till May 5 and I participated as an American representative.

Grateful Korean people handed us plaques at the end of the campaign. Mine reads: "Following Reverend and Mrs. Moon's request for 7 million VOC members working for human peace, you came to Korea in 1984, devoted in loyalty to heaven and human love. You helped achieve the goal and, in recognition of your devoted service, we give you this prize."

Representing 72 nations, we arrived in  
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