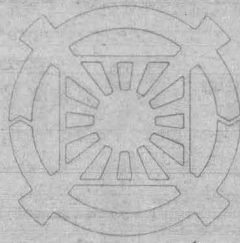


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Unification News

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WORLD PEACE THROUGH
 RELIGIOUS DIALOGUE
 AND HARMONY

YOUTH SEMINAR
 ON WORLD RELIGIONS

The participants in the Youth Seminar on World Religions (YSWR) 1984 gathered in Washington DC on June 26, 1984 for the third annual tour to the religious centers of the world. This year's pilgrimage included Washington DC, Jerusalem, Istanbul, Rome, Madras, Bangkok, Beijing, and Seoul.

YSWR selects competitively one hundred and fifty creative youth and faculty from different cultural, religious and national backgrounds to undertake a spiritual journey to the holy and historical sites of different religions.

Its purpose is expressed in its theme: "World Peace Through Religious Dialogue and Harmony." On this tour around the world they met with respected religious leaders and scholars, learning about their religious beliefs and practices of their respective religion.

The group objectives are: 1) to appreciate the unique qualities of the world religions, 2) to facilitate religious dialogue among the participants, 3) to give participants the opportunity to learn different traditions and rituals, 4) to establish friendships within and across different

These are a selection of excerpts from the YSWR newsletter from each city on the tour, authored by Herb Richardson, chairperson; Joseph Bettis, tour director; and John Maniatis, Prospect Coordinator. This covers the first half of the tour from Washington DC to Rome. The second half of the tour will be covered in the October Unification News.

religious traditions and 5) to promote religious harmony and tolerance.

YSWR is a venture of the International Religious Foundation, Inc., (IRF) which sponsors conferences and publications for scholars and religious leaders throughout the world.

Over 140 participants from 30 countries and representing 15 major religions gathered at Trinity College in Washington, for the orientation. The seminar officially opened with a welcoming address by Dr. Joseph Bettis, seminar director.

Bhikshu Sudarshan, spiritual advisor to the group, conducted an invocation in which six candles, symbolizing various religious traditions were lit from a common

candle. Dr. K. L. Seshagiri Rao (Hinduism), Mr. and Mrs. David Zeira (Judaism), Dr. Roise Arthur (Christianity), Dr. Abdo Elkholy (Islam), Mr. Joseph Stein (Unificationism), and Mr. Shams Kairys (representing all other religions) participated.

Religion is the human tropism, or outreach for "the One," "the More," and "the Mystery," began Dr. Huston Smith in a series of introductory lectures on the world's religions. Dividing the family of religions into three groups, Dr. Smith discussed "the three faiths of Abraham" (Western religion), "a sociable God" (East Asia), and "religion meets psychology" (South Asia).

Later in the day Dr. William Hynes, Education Director, presented "Christianity in the United States."

The following day Mr. Joseph Stein presented talks and answered questions on Unificationism, putting Unification thought in the context of other religious experiences. In between these activities there was time to begin to get to know each other and to enjoy music, volleyball, and an ice cream social.

On Saturday we toured Washington. After dinner

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New York Rally for Religious Freedom



In Jin Moon.

Hans Jordan

By Mark Palmer
New York Tribune

Heralding the "birth of an international movement" for religious freedom, thousands marched and rallied in lower Manhattan on August 28, protesting what they saw as government intervention in the affairs of churches.

The Battery Park rally — which featured jazz great Dizzy Gillespie; the Rev. Joseph Lowery, leader of the Southern Christian Leadership Conference; the Rev. Greg Dixon, president of the American Coalition of Unregistered Churches; and In Jin Moon, the 18-year-old daughter of the Reverend Moon — was organized by several groups concerned with religious freedom that have sponsored similar events throughout the country.

Radio talk-show host Barry Farber, who served as master of ceremonies, told the protesters he had been asked by friends why he, as a conservative, was associating with an event that included "left wingers" and that was calling for the release of imprisoned ministers including Reverend Moon.

"This particular bird [the religious-liberty cause] is too important for just one wing," he said. Furthermore, he added, he intends to ask his friends in the American Jewish Committee why they have not shown more concern about protecting the freedom and rights of religions other than Judaism.

City police in Battery Park estimated the crowd size at 2,000 to 3,000, but by the time the group reached City Hall, the number had swelled to 4,000, according to a rally organizer.

"All of us are threatened by government's assault on religion," Lowery, a close associate of the late Rev. Martin Luther King Jr., told the protesters, many of whom waved placards carrying slogans such as, "Christians United for Religious Freedom" and "Religious Liberty: Cornerstone of American Freedom."

"We are frightened. We have learned from painful experience that when a government refuses to protect the rights of minorities, they will soon move to an outright denial of rights," Lowery told the gathering.

Saying it is easier to persecute "that which is unpopular," Lowery said more than 6,000 churches or ministers are currently "being bothered by government."

He cited the imprisonment of Reverend Moon and the Rev. Everett Sileven of Nebraska as examples.

Sileven was incarcerated because Nebraska refused to accept his contention that his Baptist Church school was exempt from state teacher-certification rules. Rev. Moon currently is serving an 18-month prison sentence for not paying taxes on funds he continues to insist belonged to his church and were

therefore non-taxable.

"Make no mistake about it," Lowery said. "Sun Myung Moon is in jail because he was unpopular, not because he was unfaithful."

Court 'chickened out'

Lowery told reporters that the IRS never was given authority "to decide what is a bona fide church." He also said it was "very unfortunate that the Supreme Court chickened out" by refusing to hear Reverend Moon's appeal.

In Jin Moon, daughter of the Korean evangelist, told the crowd that the day her father entered prison on July 20 seemed "as if the end of the world had come to my family."

"I never imagined in a million years this would happen to my father, particularly in America," Miss Moon said. "The nation my father so dearly loves has imprisoned him."

She said, "God needs America to save the world," and urged the protesters to "turn our anger and grief into powerful action to make this country free again."

Dixon said constitutional rights must apply to all to be fully just.

"The First Amendment is for everyone or it is for nobody," he said. "We must recognize that religious freedom is not just for our own faith, but for all faiths, to believe as they wish without fear or favor."

Dixon also said he saw the controversy over religious rights not just as an isolated event but as part of a larger "war" between "theism and atheism."

"Either we will win or the secular humanist, materialist crowd will win," he said.

Glue to unite is God

Despite the different religions of the protesters, Lowery said, "the one glue that unites us all is, we believe in God."

"All of us are threatened by this assault on the Constitution and on our moral right to exercise faith without government interference," he said.

The Rev. Roger Fulton, of the Neighborhood Community Church of Greenwich Village, said the danger to religious freedom in the United States was widespread and took particular issue with Mayor Koch over his Executive Order 50, which Fulton claimed "sanctioned" homosexuality.

"America's traditional and moral values are in great danger at all levels of government," he said.

Gillespie, renowned for his "bebop" style of jazz, spoke briefly before performing three pieces.

"It's a great pleasure to be here and represent religion," the 66-year-old musician said. "I am a religious man. I am a member of the Baha'i faith, and we teach unity."

Farber said there was "nothing like a good repression to get the right people together."

The popular New York City talk-show host, who made several references to his Jewish faith, said he had received criticism from some for attending a rally organized by a "Moonie front group."

"I've got news for you," Farber said. "This is not a Moonie front. This is God's front."

Farber said the "rainbow coalition" was a political term made popular recently by the Rev. Jesse Jackson, but that standing before him in the rally he saw a number of Protestant denominations, some Catholic friends and Muslim representatives.

"This is God's rainbow coalition," he said.

Proclaiming that the present series of nationwide rallies is "just the beginning," spokesmen for the religious-freedom movement said their cause was growing in strength "every day."

They announced plans to mail information on their goals to more than "300,000 priests, rabbis and pastors throughout the United States." □



Clergymen in a mock jail at the rally.

Resurrection of the 1st

By Eugene Curtin
New York Tribune

A cluster of large helium-filled balloons sailed among the tall office towers of lower Manhattan yesterday. Trailing from them, fluttering in the wind, was a long banner reading, "First Amendment."

The balloons symbolized what the nearly 4,000 demonstrators gathered near City Hall hope will be the resurrection of the First Amendment constitutional guarantee of freedom of religion, which they claim has been threatened by recent governmental actions.

Earlier, at Battery Park, the midday heat drove many people into the shade of the surrounding trees, but a large crowd stayed close to the stage, where huge electronic speakers pounded out the music of jazz king Dizzy Gillespie and the orations of the Rev. Joseph Lowery of the Southern Christian Leadership Conference.

To the right of the stage, five ministers dressed in black vestments were incarcerated in a mock jail cell. They remained in the full glare of the sun during the full 2 hours it took for the rally participants to begin the march to City Hall.

The theatrics culminated with a bewigged, stern-faced "judge," dressed in Colonial costume, declaring that freedom of religion in the United States had been tried and found guilty of opposing the "true" interests of the state. The First Amendment, he said, was sentenced to death.

A black coffin, marked "First Amend-

ment" was placed ceremoniously in a horse-drawn hearse for the march to City Hall.

Sandra Reis, 22, of Hollis, Queens, found the harsh demeanor of the judge convincing.

"He's good — very nasty," she said. "They [judges] really used to be like him. Brutal and dumb."

Reis, describing herself as a "back-sliding" Roman Catholic, said she just happened to be in the park and heard all the noise.

"I think it's scary if what these people are saying is true," she said.

Nationwide protests

The rally was part of a series of nationwide rallies called to protest the recent jailings of the Rev. Sun Myung Moon, founder of the Unification Church, on tax evasion charges and of the Rev. Everett Sileven, a Nebraska preacher jailed for refusing, on religious grounds, to stop operating church schools that were not sanctioned by the state.

Most of the speakers appeared to have no doubt about the truthfulness of charges that the U.S. government is seeking to undermine the free practice of religion in the United States.

"When you read the transcripts of the Rev. Sileven case and the Rev. Moon case, it sounds like what's happening in the Soviet Union," said the Rev. Greg Dixon, president of the Coalition for Religious Freedom, a sponsor of the rally, and of the American Coalition of Unregistered Churches.

"Rev. Moon had a mock trial and so did Rev. Sileven. But so did Jesus Christ,

continued on next page

By Collette Caprara

Clergy attend 'Common Suffering'

I have gained priceless insights which will better equip me as I join in the struggle for the maintenance of religious freedom. These are the words of a recent 'graduate' of the Common Suffering Fellowship Seminars for Clergy, (CSF).

The CSF seminar series began on July 30, 1984 at the request of many of the ministers who had participated recently in the events sponsored by the Ad Hoc Committee for Religious Freedom.

The formation of the "Ad Hoc" committee was catalyzed by recent First Amendment issues that arose in such notable cases as that of Reverend Sileven of the Faith Baptist Church and the recent jailing of the Reverend Sun Myung Moon.

Participants in the activities of the Committee for Religious Freedom felt that this was truly a critical time for vigilance regarding religious liberties in America, and that it was necessary for a deeper and broader education concerning religious freedom to be made available to concerned ministers of all denominations. Upon this demand, the Common Suffering Fellowship seminars began in Washington, DC, sponsored by the Interdenominational Conferences for the Clergy.

Many of the ministers who had been active with the Committee for Religious Freedom had pledged that, in defense of those religious leaders who had been jailed in recent controversial rulings, they would be willing to give one week of their own life in jail. This "common suffering" jail pledge has been translated into the attendance of the "Common Suffering Fellowship" seminars.



Clergy march through the streets of Washington protesting violations of Religious Freedom.

Since July 30, over 200 ministers have attended the seminars. Many have praised the ecumenical spirit and interdenominational unity that the seminars have evoked. One minister who attended declared: "I was touched by how much love we gave to one another, even though we were from different denominations."

Attendants have included priests and ministers from the Catholic, Baptist, Presbyterian and Pentecostal faiths, as well as many others.

The Common Suffering Fellowship seminars strive to offer a broad educa-

tion on the history of religious liberties in America, an update of current issues in this topic, and possible paths of action for concerned clergy. Speakers who have offered their expertise include ministers from a variety of faiths, attorneys, advisors in political strategy and academicians.

The education offered by the conference channels into three main categories: academic education, skills and techniques, and spiritual renewal.

The "education" department offers insights from the history and recent

developments in the realm of religious freedom in America, highlighting and explaining the issues of recent court cases.

The "skills and training" sessions strive to equip the clergy with the means to implement their insights into practical and effective plans of action.

Group sessions are held for groups of 5 to 10 ministers who reflect on the value, purpose, and impact of shared suffering, and who pool their resources for ideas on the most effective means of communicating the message of the religious liberties movement.

Many ministers have had the opportunity to meet with their representatives in Congress, to discuss the issue of religious freedom, and have learned how they, as clergy, could interact with the political process.

Interdenominational worship

The "spiritual renewal" that is afforded by the CFS seminars includes a variety of interdenominational worship services throughout the week. Each day begins with an ecumenical prayer service led by one of the participating clergy. In the course of the seminar, a prayer vigil is held by the ministers at the Lincoln Center. The energy of an ecumenical spirit permeates the prayer, reflection and study periods that are offered by the seminar. One of the participants described the atmosphere, saying, "The sense of unity among diverse groups was most rewarding."

Many of the participants have found the seminar series to be a means to deepen their awareness and effectiveness in the critical battle to preserve the rights of religious liberty in this country.

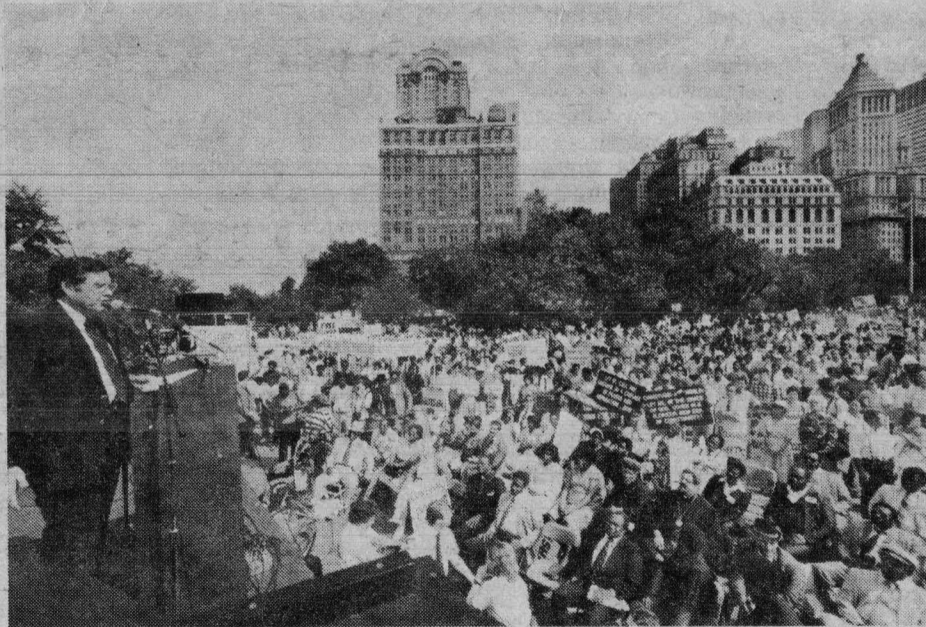
RESURRECTION from page 2

2,000 years ago," he said. "We must have no more mock trials in America."

Edwin Simon of the Bronx said he had been watching the religious-freedom movement for some months and believed it would become a major force in the coming decade.

"I believe the 1980s will see a fight for religious freedom just as the '60s saw the fight for civil rights," said the 24-year-old Baptist. "I think Moon got ripped off by the IRS, and Sileven just wants the government off his back."

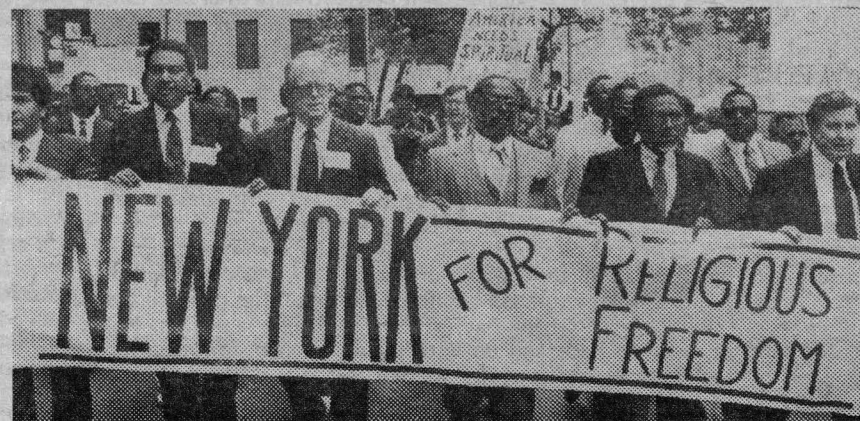
The procession made its way to City Hall via Greenwich Street, Trinity Place, Church Street and Murray Street. Thousands of people on their lunch hour lined the streets to watch the long parade make its way past.



At Broadway and Murray Street, just opposite City Hall, the demonstrators gathered and set up a makeshift stage.

The Rev. Roger Fulton, of the Neighborhood Community Church of Greenwich Village, said the danger to religious freedom in America was widespread. He cited Mayor Koch's Executive Order 50 as a "particularly egregious" example of government intrusion into religion. □

Hans Jordan
At the the New York rally: Left, Rev. Joseph Lowery, above, Rev. Greg Dixon, and above right, Dizzy Gillespie.



OBITUARY

On June 19, 1984, Rev. Peter Koch died unexpectedly at the age of 57. He was the leader of the Austrian Unification Church and the first Western missionary for the Unification Church to Europe.

Peter Koch had strong chest pains over the June 17 weekend and went on the following Monday for a full medical examination. His condition was found to be critical and he was immediately hospitalized. During their a medical exam, the doctors found that he had had a heart attack on Saturday, June 16. Rev. Peter Koch had a second massive heart attack on Tuesday at 12 noon and he died at 3:00 p.m.

WORLD YOUTH TOUR from front page

everyone gathered in the twilight at the base of the Lincoln Memorial to hear an address given by Dr. Hubert Locke, Dean of the Graduate School of Public Affairs at the University of Washington.

In a moving address about the struggles of Gandhi and Martin Luther King, Jr. to free their people and humanity from prejudice and oppression, Dr. Locke said, "what both these men shared was the intuition that violence against the adversary and violence against the self are inseparable."

Reverend Chung Hwan Kwak, the chairman of IRF, greeted everyone on Monday afternoon and wished them a fruitful trip.

On Tuesday, Dr. Frank De Graeve of Louvain University in Belgium and theological advisor to the seminar gave a talk on rituals. In preparation for our visit to Israel, Mr. David Zeira followed with a talk on the rituals of the synagogue.

In the afternoon a delegation of 15 representatives from the Youth Seminar were received at the White House. They presented a greeting card, designed by David Alexander and signed by participants, for President Reagan.

The day closed with a banquet and a talent show put on by many of the very talented participants. Shlomo Carlebach, "the Singing Rabbi," led the group in singing and dancing. Then everyone rushed to do their final packing for the departure for Israel.

JERUSALEM

During our week's stay in Israel, we touched upon four religions: Judaism, Christianity, Islam, and Baha'i. During the forty five minute bus ride from the airport to the King's Hotel in Jerusalem, our guides provided an introduction to the countryside: the fertile coastal plain with orchards and fields of cotton giving way to arid, rocky hills as we approached Jerusalem. Along the highway lay rusted hulks of armored trucks and cars left from the 1947-48 War, reminders of the thorny and unstable political realities of the Mid-East.

After lunch and a brief rest, many chose to take the optional walking tour of the Via Dolorosa Area of Old Jerusalem. Beginning at the Praetorium, the Roman fortress where Pontius Pilate sentenced Jesus to death by crucifixion, we retraced the stations of the cross.

From the Praetorium, the traditional way leads through the old market area lined with shops to the Via Dolorosa and the fifth station, where Jesus took up the cross, we continued into the Church of the Holy Sepulchre, a vast Byzantine-style structure containing the traditional site of the crucifixion and burial.

In the evening Dr. Stephen Langfur gave an excellent lecture introduction to the Holy Land. He also discussed the importance of history and community to the Jewish people.

The next day, we toured the Mount of Olives, the Kodron Valley, the site of the Old City of David, and Mount Zion. The morning included a cool wady walk through the quarter-mile-long Hezekiah's Tunnel. Built in ancient times to assure defenders of David's city access to the city's water supply in times of siege. The dark coolness of the tunnel was a welcome respite from the heat of mid-morning Jerusalem.

The afternoon brought visits to Bethlehem and the Church of the Nativity, Hebron and Mamre. At sundown we walked through the old city to the Western Wall, where Jewish residents and visitors were welcoming in the Sabbath. Many of our male participants donned Yarmulkes so they could join the men praying at the wall, while the women of our group joined with the women praying at another part of the wall. Afterwards, almost everyone visited Israeli homes for a traditional Sabbath dinner followed by talking and singing.

On Saturday morning, we boarded tour buses for the ride from Jerusalem through the Judean desert to the Dead Sea and Masada, the ancient fortress built by Herod on a high desert plateau and used by Jewish zealots in the rebellion against Rome. "Masada shall not fall again" is still a living statement of freedom for the Jewish people.

After Masada, we stopped briefly at Ein Gedi to enjoy a quick dip in the salty Dead Sea, where even the non-swimmers among us floated buoyantly. Then we travelled on the Qumran to see the caves in which the famous Dead Sea Scrolls were discovered.

Sunday was a day of many options. Participants could choose to attend church services in Jerusalem, take a trip to Haifa to visit the magnificent Baha'i Shrine, hike in the desert to visit a remote Greek Orthodox monastery, or visit the Shrine of the Book which contains many of the Dead Sea Scrolls.

Again this year several representatives of various religious traditions planted a tree for peace. Another delegation from the seminar was warmly received by the Imam of the El Aqsa Mosque where Dr. Rao

explained the purpose of the seminar.

On Monday we visited the Western Wall in Old Jerusalem to observe the Bar Mitzvah ceremonies for young Jewish boys and then walked up to the Dome of the Rock and El Aqsa Mosque, beautiful structures of special sacred value to Muslims.

The keynote address for Monday evening's public program, designed for invited local guests and participants, was given by Professor Pinchas Peli, who spoke about the contributions of Judaism. Following the address, Rabbi Tzvi Marx led a discussion group "Judaism, Conscience and Torah," and David Zeira led a discussion on "the Welfare of Minorities in a Jewish State." Then the groups reassembled to hear Dr. Benjamin Uffenheimer speak on "Israel-Arab Relations: a Challenge to Peace." A reception for guests and participants followed.

On Tuesday we left early for the trip north across the West Bank area, into Galilee. First stop was the Oasis of Jericho, lush with date palms and fruit trees in the midst of dry desert sand. After exploring the Tel, the mound under which older layers of the settlement were found, we reboarded buses and travelled into Galilee, where Jesus spent much of his life.

Then we journeyed to the Mount of Beatitudes, the peaceful, breeze-swept hillside overlooking the Galilean fishing villages where Jesus delivered the "Sermon on the Mount." This place was a favorite for many. After a visit to Capernaum, the disciple Peter's village, we went to lunch at the kibbutz of Nof Ginosaur.

In the afternoon many went to Nazareth to see the Church of the Annunciation and to visit the home of participant Ibrahim Abu-Rabi, where we were introduced to gracious Arab hospitality. Others toured the Nof Ginosaur Kibbutz or went for a refreshing swim in the Sea of Galilee.

Wednesday, our last day in Israel, was a busy day. In between the morning walking tour to the Jewish quarter of Old Jerusalem and the afternoon's activities, everyone quickly did last minute laundry, wrote postcards, and packed.

A visit to Yad Vashem, the Jewish memorial and museum to the Holocaust, was a sobering afternoon's experience. "The most awful aspect of the holocaust was its machine-like precision, carried out by some of the most educated men in Europe," said Dr. Franklin Littell. Dr. Littell and his wife Marcia Sachs Littell, director of the Anne Frank Institute, talked about the necessity for education to prevent genocide and oppression of any peoples. Afterwards we visited the Holocaust Museum, which contains the records and pictures of the destruction of twentieth-century European Jewry.

Our stay in Jerusalem closed on a lighter note with an Israeli cultural program. Music and dancing were provided by the Savrena Dancers with everyone joining in for the concluding hora. A special Arabic cuisine banquet followed at the National Palace Hotel.

ISTANBUL

This is "a lively city" . . . "a feast" . . . "a place I want to return to." This is how participants in the Youth Seminar on World Religions came to describe Istanbul. Once Byzantine, then Constantinople, this fabled city straddles the Bosphorous and the continents of Europe and Asia. We arrived ready to learn more about Islam.

But first, friendships. Many of last year's Turkish Selma, Birsan, Neslihan, Ahmet, and Cigdem returned and quickly made friendships with this year's group. For all, the friendships between peoples of different countries and religious backgrounds is one of the deepest experiences of the seminar. "We leave a little part of ourselves in each country and with each person we meet," said one of last year's participants.

"Although Turkey is predominantly a Moslem country, the government is secular, and religious tolerance and freedom is prevalent," said Dr. Kasim Gulek, former Deputy Prime Minister of Turkey, in his welcoming address to the seminar.

Dr. Mehmet Maksutoglu on the faculty of Theology at Marmara University, then gave an introduction to Islam. "Islam does not belong to any particular person, people or country. It is neither the product of human mind nor is it confined to any particular community. It is a universal religion, and its objective is to create and cultivate in man the quality and attitude of Islam or submission to Allah," he explained. He then went on to outline in more detail the tenets of faith and duties of a Muslim.

After observing Friday activities at the Mosque of Sultan Ahmet (Blue Mosque), and visiting Hagia Sophia and the Suleymaniye Mosque, the group gathered at the Marmara University Mosque for an explanation of Islamic prayer and a reading from the Koran.

The next morning, following Dr. De Graeve's helpful introduction to the history of the Greek Orthodox Church, participants departed for an audience with his holiness, the Greek Patriarch. A kind gentle person, the Patriarch received us with great warmth and dignity, wishing us well on our journey.

An afternoon performance of the Mevlani Whirling

Dervishes was of great interest. The dance was preceded by an explanation of the Sufi Order.

Sunday was a day of options. Most chose the morning boat ride on the Bosphorous which provided a chance to relax, chat, and enjoy the views of both the European and Asian sides of the city.

Monday morning found most of us at the expansive Istanbul covered bazaar. Monday afternoon participants gathered for the public program where we had the opportunity to meet with many local residents. Professor Cahid Battaci presented the keynote address: "The Islamic View of World Peace and Harmony."

Several discussion groups were scheduled. "The meaning of Jihad," presented by Dr. Ali Safak, Professor of Islamic Law, provided excited and extensive dialogue. Other discussions were "Human rights in Islam," with Dr. Baltaci, "The personal perspective, the individual and God," with Dr. Nezih Uzel, and "Socio-economic aspects of Islam," with Mr. Hulusi Yavuz. After the group reconvened, Dr. Recep Sahin of Ege University in Izmir talked about the Ottoman Empire and religious tolerance.

Closing the public program, Dr. Kasim Gulek said, "The youth seminar on World Religions is a noble undertaking. Religions have been the cause of wars for centuries. Let us now try to make religious understanding a means of peace . . . stay in your own religion, be devout in your own religion as I try to be in mine which is Islam," he continued, "but try to understand others as well."

Mr. Selahattin Kaya, Jufti of Istanbul, gave the closing prayer of benediction, saying, "so far as we understand it, the purposes of this group is to increase harmony and understanding among religions and contribute to peace and harmony among people . . . I invite you to study Islam. If rightly understood, it will contribute to love, peace, and mercy among human beings."

It was with affection and a touch of regret that participants said goodbye to Istanbul and their Turkish friends on Tuesday. There was the hope that some would return one day for another visit . . . "Enshallah," as we learned to say.

ROME

Dr. Francis Clark, Professor of Theology at the British Open University and our guide and mentor in Rome, met us at our hotel and gave the introductory presentation on Christianity.

A gentle, thoughtful man, Dr. Clark "embodies the essence of the Christian tradition," commented one of the participants after the lecture. Certainly the churches and antiquities of Rome gained new freshness under his enthusiastic guidance.

Before beginning the tour the next morning, Father Frank De Graeve celebrated mass for all the participants at the Church of Nostra Signora de Guadalupe. Then the group left for the Wednesday morning Papal audience in Saint Peter's Square, where some of the participants were fortunate enough to receive a personal blessing from the Pope.

During the afternoon, members visited St. Peter's Basilica, the Church of San Gesu, headquarters of the Jesuit order, and the Pantheon, a unique blend of Hellenic and Christian traditions.

Here in Rome participants established informal "round-table discussions" held every evening and led by various members. The discussions focused on topics and questions raised by the day's experience. The topic for the first meeting was "What Christianity means to me," lead by Belgium participant Hilde Allaert.

A trip to the little town of Subiaco, perched in the Sabine Hills, where we visited Saint Benedict's Monastery was Friday's event. The small upper portion of the monastery contains the cave where Saint Benedict reportedly lived before he founded the Monastic Movement which spread all over Europe.

Dr. Clark explained the special vocation of the monk to participants saying, "monks seek the mystical knowledge of God. They take vows of poverty, chastity, and obedience, and live an orderly, self-sufficient but simple life of prayer in a community set apart from worldly living."

During our visit to the monastery, a prayer vigil for world peace, led by Bhikshu Sudarshan, was held in the courtyard.

The group returned to Rome by way of Hadrian's Villa. There in an olive grove an impromptu discussion on the questions of faith and reason, led by Dr. Clark and Father De Graeve, engaged many participants.

After lunch, we drove along the ancient Appian way to tour the Catacombs, where early Christians sometimes met to worship during the time of persecution. In the late afternoon the group stopped at Saint Paul Without Walls in time to hear evening vespers sung by the resident fathers.

After dinner at a seaside restaurant, participants went to the airport for the flight to Bombay, leaving the three religions of Abraham to embark upon their exploration of Hinduism and the Indian sub-continent. □

Next Month
Madras to Seoul

By Michael Herbers

UC is very relevant to Puerto Rico

To many, the opportunity to work in Puerto Rico may seem a kind of fairy tale come true: tucked away somewhere amidst the balmy breezes of the Caribbean, where exotic flowers bloom year round and life is mellow. Puerto Rico has a culture vastly different from that of the United States and different language as well. As a possession of the United States, however, Puerto Rico is a part of the American providence and so is considered a "state" in Unification organization and expectations. Accordingly, our center strives to feel connected to America while at the same time being more Latin in culture.

The problem then, is, how can a culture of different expectations fit directly into the expectations of the American providence. Two main problems have stood in the way of past progress: 1) All the literature, tapes, and materials sent from the States are in English and thus have marginal usefulness in Spanish Puerto Rico; 2) The media itself in Puerto Rico is very insular and maintains a certain isolation from anything outside of the island; thus, few people have heard of the Unification Church or Reverend Moon.

The typical media response is: "It isn't relevant to Puerto Rico. Goodbye."

Michael Herbers is the director of the church in Puerto Rico.



Similarly, the churches remain outside of the ecumenical spirit that has been enveloping the U.S. for the last two decades, and still react defensively.

Faced with this situation, I could indeed feel the heart of Reverend Moon when, upon coming to the U.S., he had to find a way to become "relevant." He did this by touring the states, speaking the truth out boldly, and generally stirring things up until he became known to everyone. With this example in mind, we made plans to tour the island and plant

the seeds of truth in every corner.

Over the previous year we had translated and printed several pieces of Church literature for witnessing. At our workshop in January, I had invited Martin Bauer from the Dominican Republic to come and lecture, and at that time video-taped the lectures so that we now have 14 hours of Spanish Divine Principle lectures. We now quickly prepared more literature for our planned tour. Charts were created for street lecturing, a public address system obtained, and other necessities gathered together.

A Foundation

Since a strong witnessing foundation had not previously been laid throughout the island, nor the members experienced

a determined witnessing effort, these were our primary goals: to preach throughout the island and to train for regular and concerted witnessing activity. Accordingly, a 40-day condition was

set for internal preparation and learning the lectures through continuous lecture practice (although my Spanish is weak, I could understand enough to guide and correct the members in their practice and myself give a halting introduction).

Internally, we sought the spirit of repentance for ourselves, our families, for Puerto Rico, and for the U.S.; the development of a stronger focus and vertical connection to better discipline mind over body.

On arriving in town, we first contacted City Hall and the police to obtain permission to speak in the town plaza with public address system; in this way we also gave city officials literature on the Church and Reverend Moon's biography.

Everywhere we visited, they now has positive information on Unificationism. We then asked where all the media were located and spent the rest of the day contacting the media, setting up appointments, giving interviews, and of course handing out literature.

In this,

Randy and Conchita did most of the speaking, although occasionally I would add things.

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CAMP SUNRISE, 1984

By Lisa Lay

"In the bright morning light there is peace on earth. There is time for birth and beginning..."

These are the opening words to a favorite song of the children of church members at Camp Sunrise 1984. This summer, from August 9 through 19 under the directorship of Farley and Betsy Jones, Mrs. Linna Rapkins and Mrs. Marie Ang, 64 children ranging in ages from 7 through 14 gathered at Barrytown for two weeks of recreation and reflection.

This was the fifth such camp, and as in previous years, activities such as swimming, horseback riding, archery, boating, hiking, soccer, camping out, arts and crafts, tennis and hay rides filled the days with excitement.

But this year was also very different. In the past there was always some daily spiritual time, Korean study and limited Principle Life Education, but never before had the children of this age group participated in a full-scale workshop, hearing the Principle all the way through.

Jim Baughman, a veteran lecturer and seminary graduate, came and gave the older children two intensive days of Principle study, discussion and answering of questions that had been in the minds of the children for a long time — unspoken and unanswered.

The depth of their questions even surprised me, a veteran camp staffer who

thought she knew these kids so well. They were intelligent, direct, mature and presented with much thought and seriousness.

"Who is God? If God was all good, why did He allow the fall? Why couldn't Jesus have hid from the officials and started his ministry somewhere else instead of going to the cross? Who are Reverend and Mrs. Moon and how do I relate to them?"

Some of these questions were answered and others posed by two special people who helped tremendously with the camp. Young Hwan Chi and Jin Goon Kim, both children of Korean church elders and both 16 years old, came to share their own life experiences, thoughts, hopes, doubts, struggles, pains and conclusions.

Both had recently participated in the 21-day workshop held at Belvedere for older Korean children. Under the direction and leadership of Hyo Jin Nim, eldest son of Reverend and Mrs. Moon, they had obviously shared an experience of deep prayer and realization of exactly who they were and of their relationship to God.

They extended this bond to the camp children, offering them not only the responsibility of the blessing that has weighed so heavily on them in the past, but also the link of caring and love direct from the Reverend and Mrs. Moon.

The inheritance of the children was made clear for the first time and the children shared with each other in such a deep way that we as staff felt that these

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Above left, the staff and campers at Camp Sunrise, 1984, right, Cara Jones about to take the plunge and, below, Mrs. Choi answers all kinds of questions the children had about like in Korea.



THE DIVINE PRINCIPLE

THE FALL OF MAN

The theology of the Unification Church is the Divine Principle as revealed by 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.

Volume Two • Part Six

A number of ancient Jewish and early Christian writings agree with the Divine Principle interpretation of the Fall. Several Jewish thinkers claim that Satan thought, "I will kill Adam and take Eve to wife." Another ancient rabbi explained that Satan intended to rule the earth with Eve as his spouse.

Professor ER. Tennant of Cambridge University, who did an exhaustive study of the Fall, notes that legends "concerning the monstrous intercourse of Adam and Eve with demons, and especially of Eve with the serpent, or Satan, were widespread" in ancient sources.

However well-documented this explanation of the Fall is, can one seriously believe that an angel could have sexual intercourse with a human being?

To throw light on the question, let us examine the beliefs of the Hebrews and Christians recorded in the Bible. Both the Old and New Testaments take it for granted that spiritual beings can and do lust after mortal women. One key passage is a short account to be found in the sixth chapter of Genesis: in it, "sons of God," traditionally understood as angels, descended from heaven and successfully "took to wife" certain fair women. (Gen. 6:1-2).

We might dismiss this story as primitive myth if it did not reappear in two different parts of the New Testament. In the Epistle of Jude (Jude 6-7) and in the epistle called II Peter, (II Peter 2:4) the story is revived and given the authority of Christian scripture. Obviously, for the Christians, it was assumed that spirits and human beings could and did have sexual relations with each other.

There are other times in the Bible when angels had direct contact with people or things in the physical world. For example, an angel wrestled with Jacob so vigorously that he dislocated the patriarch's thigh joint. (Gen. 32:25).

When two angels visited Lot at Sodom to warn him of the coming destruction of the city he invited them into his home and they had a meal there.

When Mary saw an angel near the tomb of Jesus, she thought he was the gardener. (John 20:15)

From this, one can readily see that angels not only possess powers of sensual perception similar to humans, but also possess a form that can on occasion be perceived.

Nor is there a lack of evidence of this phenomena on what we might call the satanic side. Satanists have long maintained that in their mystic rites one could experience sexual union with their master or his supernatural associates. During the Middle Ages down to the seventeenth century and even today, they have confessed as much to clerical and secular authorities, not as an admission of guilt, but as their belief and experience.

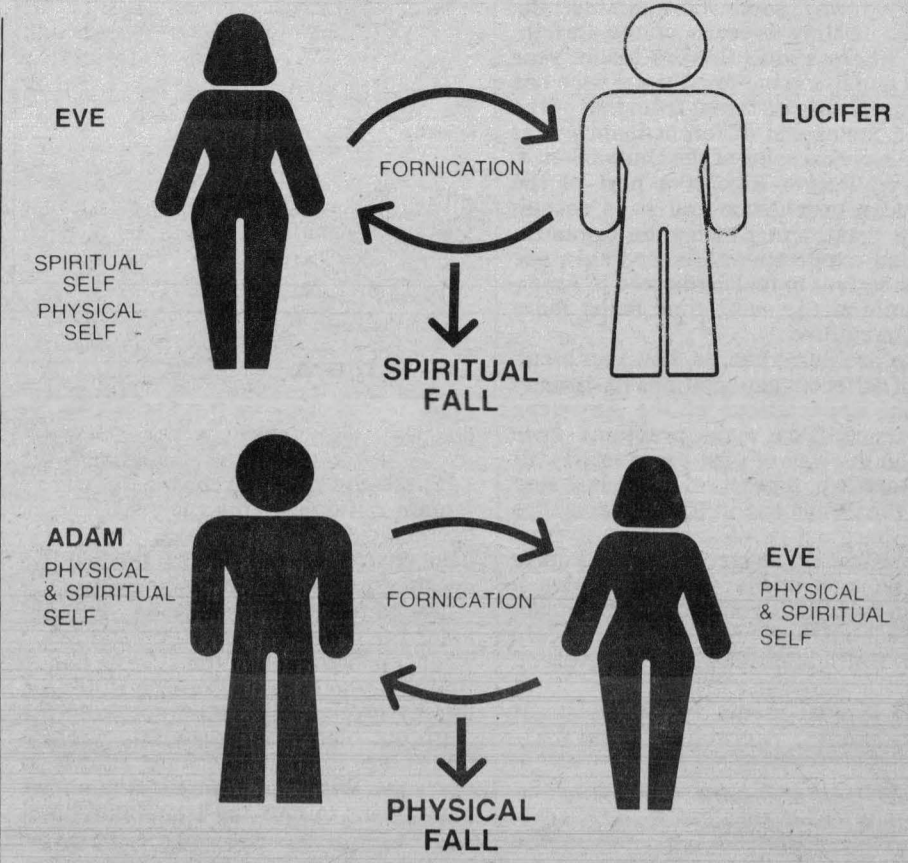
Of course, a spiritual sexual experience is not within the realm of the ordinary person's everyday experience. Nevertheless, it is a fact of existence, even in the twentieth century.

The Fall Complete

How was the fall of Lucifer and Eve extended to Adam? Love unites two beings, bringing a reciprocal influence. Having united with the archangel, Eve received two elements from him. First, she experienced fear. The archangel knew in his heart that in uniting with Eve he would violate a clear principle of God, yet the power of his love for Eve led him to do so. In rebelling against the Almighty God, he became frightened. When the unprincipled union between Lucifer and Eve took place, his fear was extended to her and became a part of her. She came to feel the same fear Lucifer did.

Also, when Eve ate the forbidden fruit, her eyes were opened as the serpent had predicted. At that moment Eve understood that Lucifer was never intended to be her mate but that God had created her for Adam. Deep regret and repentance came to her. This realization, in conjunction with her sense of fear, made her turn to Adam for comfort and help.

Loathing her previous act, Eve was willing to do anything to regain her former sense of well-being. Recognizing



that God had intended Adam to be her rightful mate, she erroneously thought that by having a sexual union with him, she might rectify her prior error. Acting on this idea, she tempted Adam to behave as her husband.

Heretofore, Adam and Eve had lived together in a brother and sister relationship. It had been intended that they would grow in this way to perfection and then receive the blessing of marriage from God. In the state of mature love with God, they would be in the proper position to have a Godly love with each other. Any union with each other before reaching this stage was in violation of God's design.

Nevertheless Adam responded to Eve's advances and the two united sexually. This union between Adam and the spiritually fallen Eve constituted the physical Fall of Adam and Eve. Since God created man in both spirit and flesh and Eve had already fallen spiritually, from

the moment of their physical union their Fall became complete.

What she might have done

Rather than tempting Adam as she had been tempted, Eve should have confessed her mistake to him and begged him to intercede for her with God. Through Adam, God could have restored Eve. When Eve led Adam to have a sexual relationship with her and he consented, they only repeated Eve's first mistake. Now they both were cut off from God and without hope. There was no one to intercede with God on their behalf.

Sunk in their shame and guilt, Genesis records that God Himself ultimately had to come looking for them, calling, "Where are you?" They were lost, spiritually and physically.

If our first ancestors had not eaten the fruit of good and evil, they would have

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THE EARLY DAYS My father is converted

By Rev. Moon Kyo Song

Being the boss of the gang of boys, one of my responsibilities was to patrol the area; any new boy that moved into town had to report to me. But because Father Moon called me so often, I couldn't accomplish my responsibility well. One day while making the rounds, I saw a strange boy playing with one of my boys.

I was preparing to enter junior high school. But because I was so tall, instead of wearing the first-year junior high school badge, I would wear the badge of a first-year high school student. I asked my second-in-command who that strange boy was. "What boy can play with one of my boys without first reporting to me? Did you give him permission?"

He replied that he didn't know who the boy was.

"Hey!" I called out. He looked up at me and saw the badge I was wearing of a first-year high school student. He was in his second year of junior high school, one year higher than me. Actually, he was two and a half years older than me, although

he was still smaller in height (he still is).

In a ring, before boxers start fighting, they look each other in the eyes you have to win at that point. Look straight at the person; if you look to one side, or up or down, you lose. If you lose in the eye combat, you will lose in the boxing as well. When you win the spiritual fight, victory in the physical fight comes naturally. But the new boy lost the spiritual fight, because when I called out "Hey!" he replied, "Yes, sir."

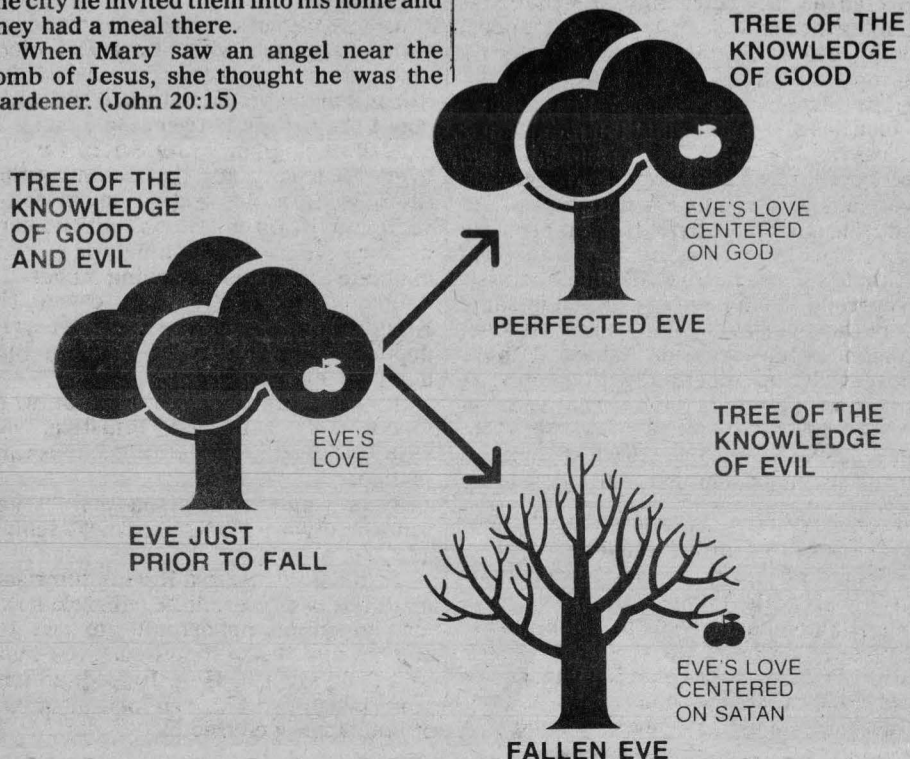
I was so pleased internally. I knew that he was older than me and more advanced in school than me, but still he said, "Yes, sir."

"Okay, you can play with my boy," I replied.

Then I asked him to stand up and measure his height against mine. He was shorter than me. At first glance, I had seen he had sharp and keen eyes, so instead of making him go all the way to the bottom of the gang and fight his way up, I allowed him to fight my third-in-command. If he won, he would become closer to me.

I soon found that my third-in-command could not beat him, so I let him

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REVEREND MOON The world of True Love

Does true love come easy, like a cheap drugstore item? No, true love is at the point which is beyond the pain of the cross. In order to reach it, you have to go to the Mount of Calvary. Let's say true love was a person. If he were looking for his partner, where would he look? Would he look in some cheap place, such as a house of prostitution? Or would he look within the deepest, most hidden and difficult place to get to?

Let's say true love were a person called TL. We are the members of the TLC — True Love Club. TL wants to create a large, rocky mountain as an obstacle. TL only wants to become the host to the person who can climb the thorniest, highest mountain and then knock on the back door of his house,

saying, "Mr. True Love, I am here." He would be more moved by such a person, rather than someone who loudly knocks on the front door, calling out to him to come answer.

Search for true love

Those who are determined to climb the thorny paths in their search for true love are usually regarded by secular society as crazy people. Who are the Moonies? We are the pioneers searching for true love. Everywhere you and Reverend Moon go, controversy arises.

Are you a bunch of gangsters or bandits? I really like to see persecution come to our church because it is like the thorns along our path. Only if you are willing to pay the price and if you are determined, will you gain true love. If the road to true love were a wide highway along which



Reverend Moon.

David Hager graduated from the University of Michigan Law School in 1978. Later that year, he joined the Unification Church in San Francisco. He has been the director of Legal Affairs for the Unification Church of America since 1980.

By David Hager

Reverend Moon has said many times that the central characteristic of a mature and God-centered human being is an unchanging character, and an unchanging commitment to God and to the ideals he holds most dear. Although I have always been moved by Reverend Moon's consistent commitment to his mission and unselfish love for others, the attitude and spirit that Reverend Moon has shown since his imprisonment is truly a remarkable testimony to the depth of his faith in God and love for others.

One of my responsibilities is to act as liaison between the prison officials and Reverend Moon, his family, church members and visitors. I often come to the prison to meet with the authorities, or to accompany visitors who may wish to see Reverend Moon. In doing so, I have had the unusual opportunity to see and hear Reverend Moon during visiting hours, and also to speak to the guests who visit with him and the prison officials and other inmates at the institution.

Reverend Moon entered the Federal Correctional Institution at Danbury, Connecticut on July 20th, 1984. The very next day was a visiting day. I accompanied Mrs Moon and several of their older children when they went to visit with Reverend Moon. When he entered the visiting room the day after he arrived at the prison, I was truly amazed by the way he inspired and reassured his wife and children. He greeted all of us with a reassuring warmth and calm that no one fully expected. He spoke with them for more than six hours, sometimes seriously, sometimes laughing, but always conveying a spirit which was deeply concerned and serious, yet also absolutely optimistic and supportive.

I have also attended meetings between Reverend Moon and various church leaders, and most recently accompanied three distinguished professors, all of whom travelled a great distance to visit with Reverend Moon. All three of these men — eminent scholars in their own right — were deeply honored and grateful for the opportunity to come to the prison to visit with Reverend Moon. He asked many concerned questions of each of the professors: about their work, their families and their interests. He also



Mrs Moon speaking to her husband in prison at Sunday morning service.

anyone at all could come, then true love would have very little value.

Which kinds of flowers do you prefer — lilies, roses? When a person buys his lover a flower, he often gives a rose. In order to receive that flower, one has to grasp the thorny stem. In other words, you have to go beyond the thorns to receive it. Thus the rose can teach a lesson about love.

It may happen that the beloved will prick her finger when she grasps the rose, to the point where she bleeds. Still she would not want to reject the flower, but would lean over and pick it up where she dropped it. Why is that? Why wouldn't she just throw it away? Because the rose's perfume is still there, even though it may prick your finger. Its ultimate beauty remains and that is what you like.

Rose and Lily

Man and woman come together and create a family. Do they want to live together for just a short time, say one

year, or for a very long time, even forever? There are plants like the lily which bloom only one year and then die. Would you want a love like that, or wouldn't you prefer a love like a tree which stays green and healthy, year after year? In order to reach the blossoms of a rose bush, one has to lean over a lot of thorns, insects, and so forth. There are couples who are like the lily and couples who are like the rose bush.

The lily is often a symbol of religion. It grows only in one certain direction and looks like a trumpet, while the rose bush grows out in all directions, 360 degrees. The rose has a stem, but it also spreads out as a vine. It has the ability to climb upward and also to spread out sideways. When you pick the roses and cut back the bushes, they will grow thicker the next year. Thus you should give the roses to someone; they need to be harvested. You don't lose anything by that, but rather your roses become more beautiful.

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A man of unchanging character

spoke at length about his concern for the many global problems which will be discussed at the Thirteenth International Conference on the Unity of the Sciences, beginning on September 2nd. Reverend Moon founded the ICUS in 1972.

In all of these settings, Reverend Moon has shown an extraordinary lack of concern about his own situation, and an equally extraordinary abundance of concern about his family, the members of the church, and the many important projects which his vision has helped to inspire. Although most people who come to visit Reverend Moon have expressed in some way their desire to support and comfort him on every occasion where I have observed him meeting with people, it turns out that he is the one that ends up reassuring and inspiring his visitors! He has never shown the slightest concern about his imprisonment, nor has he ever

shown a trace of resentment or bitterness about this unjust situation.

In speaking to church leaders and prison officials, I have learned that Reverend Moon has become a virtual celebrity at the prison. Most prisoners like him and many feel honored to make his acquaintance and to spend time with him. Reverend Moon has even earned the

titles of "Billiards' Champion" and "Tabletennis Champion" among the inmates.

One of the prison chaplains was especially surprised when Reverend Moon made an unusual request: he asked that the prison chapel be unlocked so that he could pray there between 3:00 and 5:00 a.m. The chaplain commented that "if everyone took prayer that seriously, then there would be no need for any prisons."

To me, Reverend Moon's attitude and perspective on imprisonment is a living example of Jesus' teaching about the nature of the Kingdom of Heaven. The Kingdom is indeed in the midst of us, and depends more upon our attitude than upon our external surroundings.

It is taught in the Bible that when faced with evil and injustice, our response must be to return goodness and justice.

It is taught in Indiana that "When someone gives you a lemon, make lemonade."

Although Reverend Moon's imprisonment has been a great heartbreak, it has also given an opportunity to see the strength and peace that God gives those who fully trust in Him. Indeed, no temporal power can truly "imprison" a man of unchanging character. □



HAL
MCKENZIE

In all the propaganda slung about by communists these days, one seldom if ever hears any more about the labor theory of value, the key formula behind Marx's economics. The reason for this is clear: The communist countries' dismal economic performance is so obvious that communists would prefer not to call attention to it by dragging up Marxist economic theory.

Nevertheless, those who seek to understand and combat communism should understand the theory, because it is the basis for communists' belief that only the destruction of the capitalist system can end economic injustice.

Eradication, not reform

The labor theory of value, however, is pure chicanery. Communists condemn capitalism on the basis of a false indictment. And where the indictment is false, justice is impossible. Therefore, until the falsity of Marxist economic theory is exposed and the truth revealed, communists will continue to needlessly inflict pain and suffering on humanity in a futile attempt to correct economic injustice.

In Marx's day, the early Industrial Revolution was creating tremendous social dislocation and a great deal of suffering. Writers like Charles Dickens and Upton Sinclair wrote eloquently of the shocking conditions in which workers lived and worked. For Marx, it wasn't enough to simply push for reform. He concluded that only the total eradication of the system and its replacement by communism would do.

Therefore, in his opus "Das Kapital",

Hal McKenzie is the New York Tribune senior editor.

TRUE LOVE

from page 7

In the same way, love should not be directional. Religion, like the lily, is directional, but love should be universal — going out in all directions. A couple in love should not expect to have a "greenhouse" type of love. They should not want to just sit back and receive a beautiful, sweet outpouring of love from each other. Rather they should seek a rich life together, trying to serve each other, dedicated together even through suffering.

"Greenhouse" love is protected from the harshness of the weather but when you are out in nature, you have to endure whatever comes along — sometimes rainstorms, hurricanes, and snow. That is what seasons and solidifies your love.

Love is amazing. As a slave of love, you can make a queen envious. People only

THE FALL

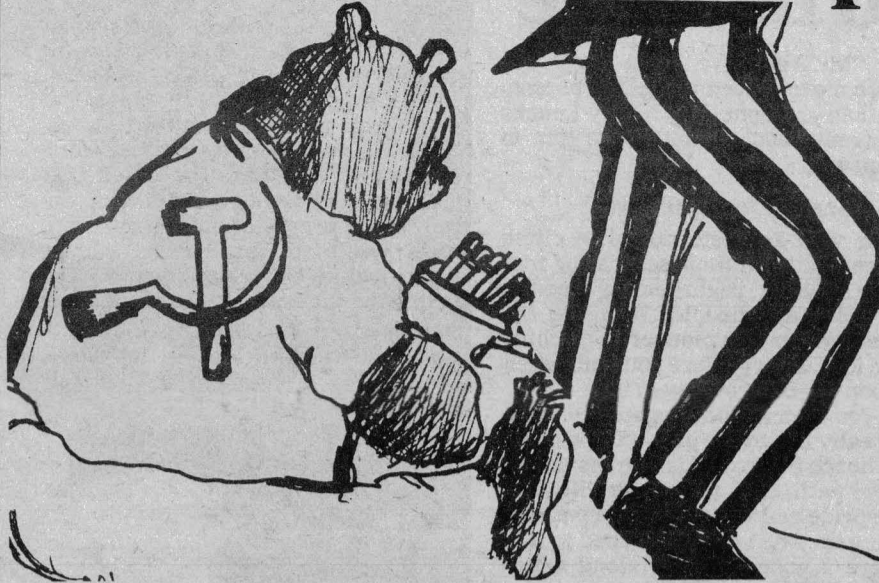
from page 6

established an ideal family by producing children of goodness. Eve's love would have been a good fruit and she would have been likened to a Tree of Goodness. But before she could achieve perfection, Eve fell and led Adam to fall, thus giving rise to a family lacking God's love and stained with a satanic heritage. Therefore, the fallen Eve was liked to an evil tree and her love to an evil fruit.

Immediately prior to the Fall, Eve was thus in a position to become either a tree of goodness or a tree of evil. For this reason she was symbolized by the Tree of the Knowledge of Good and Evil. The fruit of the tree, which was her love, could have been either good or evil.

Next Month • Part seven
The Power of Love

Marx fabricated capitalist guilt



Marx set out to prove that capitalism was not evil only because of greedy policies, but irredeemably evil due to the nature of the system. If that were so, no reforms could ever work and its annihilation could be justified.

Marx began with an analysis of commodities. Marx said every commodity has a certain use value which makes it valuable to the consumer, but before it can be exchanged in the marketplace, labor must be expended to manufacture it. The real value of a commodity, therefore, is derived from the labor invested in it. In short, Marx wrote, "As values, all commodities are only definite masses of congealed labor-time" ("Das Kapital," p. 40).

The result of this intellectual legerdemain was to "prove" that capitalists make their profit only by exploiting the blood and sweat of the workers, by in effect robbing them of the product of their labor. A further result was his famous economic "laws" by which he

predicted the inevitable collapse of the capitalist system.

The masses revolt

To summarize: Individual capitalists inevitably compete with one another. In the heat of competition, profits become less and less. Small capitalists are bankrupted and expropriated, concentrating the wealth in the hands of fewer and fewer capitalists and swelling the ranks of the working class. The laborers become poorer and more numerous until they become a vast, dissatisfied labor army. Finally, the masses revolt and the capitalist system falls.

None of these predictions have come true — except behind the Iron Curtain. The only genuine workers revolution in the world today is in Poland. And the greatest contrasts between privileged elites and the toiling masses is to be found in communist countries. The only justice in this situation is that Marxism is being hoisted on its own petard.

Marx's economic jive hid the simple

truth that the true value of a commodity derives from use value, not labor. Antiques, for example, are valuable not because of labor, but because their age makes them desirable to consumers. Besides, machinery generates so much profit that we can say that capitalists profit by exploiting technology, not labor. Obviously there's no injustice in that.

Capitalism manufactures wealth by a give-and-take between commodities' use value to consumers and their profitability to manufacturers. Where this give and take occurs without hindrance, the magic of the marketplace creates the marvels of production and affluence that we take for granted in the capitalist West.

Scarce and shoddy goods

Because the labor theory of value obscures this simple truth for Marxists, they have resorted to a command-type economy which is a model of inefficiency. The average Soviet citizen spends most of his leisure time standing in long lines for scarce commodities notorious for their shoddiness.

The injustices that occur in capitalism result from inequitable distribution of profit, not in creation of profit itself. Over the years, capitalism has been made more equitable by legislation, unions and taxation. Unfortunately, today the main economic injustice in the United States is government deficit spending which tends to concentrate profit in non-productive bureaucracies instead of in the private sector where it can be used to stimulate economic growth and create jobs.

Capitalism, rather than being an evil system, is a marvelous tool which, when used wisely by humane leaders, can meet all man's material needs. The only revolution needed in capitalism is a moral and ethical one that can direct it towards that purpose. □

say sweet words of praise to a queen, while the slave of lost must suffer many difficulties selflessly. The nobler position is to be a slave of love.

This is boiling down to one simple question: what is true love? Is true love the attitude of receiving? Or isn't it the attitude of wanting to generate love, to give it?

Certainly, giving is closer to true love than receiving. The love of God is not the kind that just sits and waits to collect from others. It is a love which is sacrificial, giving for the sake of others. The person with God's love does not want other to sacrifice for his sake but prefers to sacrifice for their sake.

The essence of God's love is that of giving and living for the sake of mankind. Therefore, the more that kind of love is given, the more it grows and becomes strong. It never becomes weaker.

The essential motion of the universe is that of circling; all living things are moving in a basically circular motion. The more you give with love, the more you increase your energy and replenish yourself. As you give love, it automatically returns to you; then you receive it and give it out again. The result is that love returns to you greater than ever.

The creation of the universe was the result of this principle — of initiating the giving action, then receiving, then investing more, receiving more, and on and on. That is the way all creativity occurs.

By giving true love you can connect yourself to the universal essence and therefore you will not be diminished or destroyed. Everything exists in relationship to something else; there is no single object within the universe. All things exist in the system of subject and object; one is up, one is down; one is left and another is right. This principle is true, whether for the animal kingdom, the plants, or the minerals.

The universal principle is one of initiating action by giving of the self. According to this principle, all beings must become harmonized with something greater than themselves. The universal principle is a giving, harmonizing and creating principle. Thus the more you give, the more harmony is produced, and the more goodness is created.

Goodness is characterized in this way: that you live for the sake of others. This is what I have been preaching over and over again. That is what we mean when we say that the individual should live for the sake of the family, the family for the society, the society for the nation, and the nation for the world.

What is a good husband? He is one who lives for the sake of his wife, and the

good wife lives for the sake of her husband. What is a good couple? Those who are living for the sake of their family, their children. Good citizens are those who live for the sake of their country; good leaders live for the sake of the people. What is a saint? He is a person who lives totally for the sake of mankind, beyond the boundary of any nation. Who is God? One definition of God is that He is the Being who lives for the sake of the universe, rather than Himself.

The critics of the Unification Church may tell you "Reverend Moon has made up a very persuasive theory, but it has no foundation. He is just trying to hook you. He wants to make all you young people suffer. What kind of principle is that — 'living for the sake of other'?" □

EARLY DAYS

from page 6

fight my second-in-command. The new boy was an excellent Korean wrestler, so he bested my second-in-command as well.

"Okay", I told him. "You are excellent. You can be my number two man."

Whenever we had a gang fight with the Pusan boys, all 30 of my boys would stand in a row and 30 Pusan boys faced them on the other side. Boys of the same height started fighting together. Then, at the end, I had to fight the other boys. In order to have my boys following me well and obediently, I had to win over the other boss. I knew that if I lost, they would not listen to me. My second-in-command before the new boy showed up was not a strong fighter, so I had to do the final fighting. But the new boy could fight so well that I didn't need to do any fighting.

Father Moon started rewriting the scribbled pages of Divine Principle, and my elder sister started copying it. I learned a little bit about Divine Principle, and sometimes I joined Father Moon

singing hymns. At the time, however, I had more fun playing with my friends. I still directed my 30 boys.

Twice a month, my father made a special Korean ceremony for ancestors. Good food was prepared, and some drink was offered to the ancestors. So twice a month we could expect good food.

I don't know his motive, but one day my father suggested that Teacher Moon come down and have a drink with him.

My sister and I eventually moved to Seoul to study. While we were in Seoul, my father became "brainwashed" by Reverend Won Pil Kim. When I went home for vacation one summer, I found my father speaking about Divine Principle. He had also stopped his ancestor worship.

Furthermore, Big Uncle was no longer living on the mountain, and I asked my father where he had gone.

"Somebody tried to give him a hard time, so he left this village and went to downtown Pusan."

Although we had a somewhat strange relationship, I felt sorry that he had gone. So I went out to find him. □

Next Month • In the Church

By Shawn Byrne

My companion explained that our planet earth would be no bigger than a softball if it were reduced to solid matter with all space "removed". Within each molecule there are atoms, with great reaches of space, relative to their size, between them. Within atoms there are protons and electrons. The "bulk" of an atom is not the result of its mass but of the interaction of its elements, the protons and electrons. It is their relationship that enables us to experience the atom as solid, as real.

As we talked, I began to appreciate that relationships are what make things and people real, what gives them value.

Human beings have always struggled to understand who they are and where they have come from. In seeking answers, two views have emerged. One view holds that men come from a Creator, God, and the entire world is God's creation. Based on this belief, religions have come about, and the values, ethics and spiritual heritage of our world have developed.

A fundamentally different view maintains that there is no God, and that this world was not created. In this view, matter alone has always existed and is the essence of the universe. Human life is seen as nothing more than a phenomenon associated with matter, and human beings must thus create their own meaning and purpose, as well as their own solutions to life's problems.

These two views of life exist in uncompromising opposition. One way of thinking affirms that there is an Absolute Being and therefore there are absolute values. The opposing way of thinking holds that there is no Absolute Being, and therefore values are relative. One way affirms that happiness is achieved by the development of the internal nature of man, according to moral and ethical principles. The other way indicates that happiness is attained through the development of one's external aspects, and through the pursuit of sensual satisfaction.

Two opposing systems

Although these two divergent views have always existed in human thought, in the present century they have become expressed into two opposing political and social systems: communism and the free world.

The essence of communism is that it denies that there is a God. It is the fruit of the revival of Hellenism and the glorification of man as the center of the universe and the source and standard of truth. It advocates a solution to the world's problems which is devised and put into practice entirely by men.

The essence of the free world is that it recognizes God. The rights of man to life, liberty and the free pursuit of happiness guaranteed by the constitutions of the free nations are based upon a recognition of the Creator. Although the democratic world has always defended religious plurality, it is firmly based upon the recognition of God's existence.

God or No God?

In the final analysis, the struggle of the two worlds is a struggle of ideas — a struggle of belief, philosophy and ultimately, of ideology. If God exists, then communism must be wrong; if there is no God, then communism must be correct. Since two contradictory beliefs cannot both be true, then there must come a showdown in which the truth will prevail.

Does God exist or not? This is not a new question; it is ancient. But upon this question hinges our entire view of life and the world. Upon the answer we must base all of our social systems and all of our programs of economics, politics and culture. This question must be answered, and it must be answered in such a clear

Relationship: The basis of all value

Suppose there's a planet somewhere that's just a gigantic diamond but no one knows that it exists; what value does it have? But the moon, which seems only to be rock and dust, does have value. It has value because it has a relationship with us.

The planets of the solar system would be meaningless and valueless if they merely wandered in space. But because they relate to one another they are life-bearing and have meaning, value, realness. It is relationship that confers realness and value.

Unlike the physical world which is

predetermined, the world of people is an opportunity for us to create relationships. Thereby we give value and meaning, even realness, to ourselves. The relationships that we establish in all directions is what we are, what we make ourselves to be. Life is the space that God gives us so we can, with Him, co-create ourselves and our world. Not power or wealth, fame, pleasure or ideas gives us value, but relationships. The Principle explains that God's ideal is accomplished only through the four-position foundation and the three blessings, that is, through God-centered relationships.

Such relationships are our treasure buried in the field (Mt. 13:44). It takes an effort to acquire that treasure. To establish God-centered relationships we have to project ourselves in giving. By receiving only, we cannot establish God-centered relationships. God is the great Giver. The sun, a symbol of Him, gives continually. So does nature. By becoming giving people we become like creation. We become like God. Moreover, we become the center of a network of relationships. This creates our own treasure, our own value, meaning, life and world. Is it not worth giving everything else to achieve that goal, that treasure buried in the field? □



God or No God? is still the question

and convincing way that all men of conscience can agree upon the answer. It is the responsibility of religions to do this.

The Crisis of Religions

The fact is, however, that religions of today are not capable of clearly answering the question: God or no God? Today's religions seem to be unable to control the confusion of the world and lead man's spirit forward. This situation is very grave. If religion, which has been established to lead the spirit of mankind, loses its function, the world will degenerate into complete chaos.

Why is the religious world in such a state of crisis? We may cite several causes for the collapse of the religious perspective, including the subtle intrusion of materialistic and atheistic thought in all levels of society, as well as the subversion of the religious world by the forces of communism.

But the greatest factor which is undermining the religious world today is the lack of a clear understanding of the ontology of the Creator and the created world. The explanations which the various religions have given have been consistently deficient in answering such questions as the nature of God, the way in which God created, and most particularly, the purpose of God's creation and thus of all human life. Without answers to those questions, religions of today have no persuasive power. They are not even able to establish clearly that God exists!

The crisis of Western Civilization

Western civilization, based upon the Judeo-Christian tradition, has been responsible to uphold spiritual values and the Godly way of life. Beginning in the 15th century, however, the Christian world was shaken by the Renaissance, and all aspects of society were transformed, including political structure, economy and even religion. For some people, science and the pursuit of technological excellence even began to take the place of religion.

As the usefulness and power of science and reason were first discovered,

certain intellectuals felt they had been finally liberated from the "inhibitions" of religious belief, and they tended more and more toward a materialistic interpretation of human problems and goals. We have arrived at a point where God is being excluded from consideration when dealing with the world's problems.

Even religious people find themselves confused by the multitude of materialistic philosophies. From the viewpoint of God, our age — the age of greatest human confusion — must become a turning point in the history of human thought.

God must be made real

We believe that there is God. It is therefore our most important duty to make that God real in our lives, and make that God indisputable in our world. We can no longer take God for granted. In this moment of emergency, when the world of extreme Hellenism is not only competing with, but actually trying to conquer and destroy the God-accepting world, we must find the ultimate solution to the confrontation of theism and atheism. Either God or no God — one must be a lie.

The problem is this: as long as one believes in God, there will always be someone who disbelieves, and there is no way to resolve the dilemma. Belief implies the option of disbelief. If, however, there is a way to make the existence of God indisputable in our world, even in the face of communism, then communism is already defeated, because there is no more foundation for it to stand upon. When a light is turned on in a darkened room, the darkness will instantly disappear, because there is no room for the darkness to dwell. In the same way, an ideology based on ignorance will vanish when men come to know God.

Need for a new worldview

In this context, it is absolutely necessary that a new worldview emerge as a light to the darkened world, with an ontology that can explain clearly and accurately the unique, absolute God. Unless reasonable and consistent answers are available and given, the intellectuals and other conscientious

men and women of today will not be willing to accept God as reality.

A completed understanding of the ontology of God will show that all religions originated from the same God and pursue the same purposes, being like brothers. The complete ontology must explain the purpose and law which control the motion of all things in the universe, and show the norms by which human beings must live.

This ontological explanation must not contradict the knowledge of the natural sciences; it must accord with the human conscience; and it must resonate with the great truths of the spiritual teachers of history. The new ontology must be able to unify all religions in such a way that each one is able to preserve its essence before God, while all treat abreast for the realization of the ideal society, which is God's original ideal of creation.

Unificationism is the new ontological expression capable of doing this.

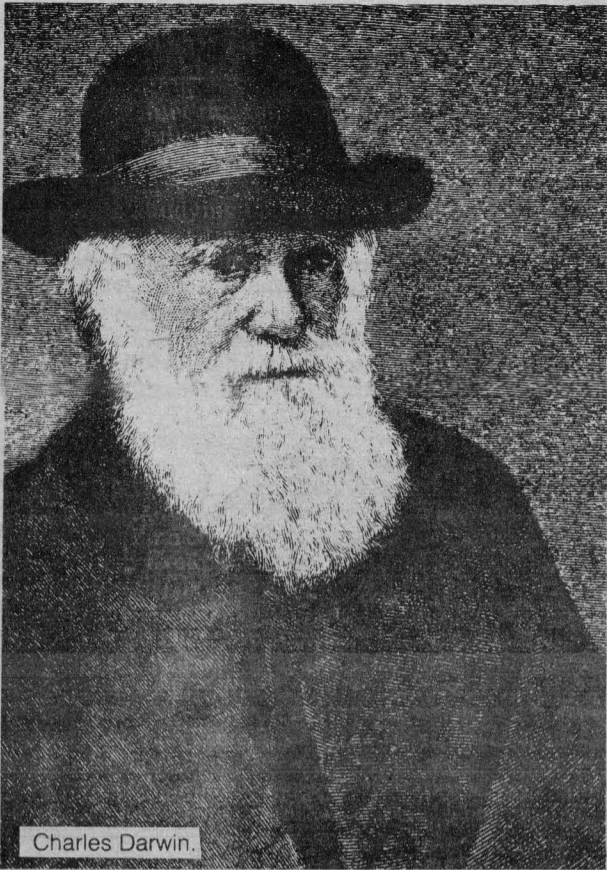
Unificationism makes God real by fusing the elements of scientific knowledge, reason and personal experience. In the 19th century, materialists believed that science would come to displace and eliminate religion, but through the Unification method, science is shown to be a beautiful complement to philosophy and a natural ally of God.

When people come to understand the viewpoint of Unificationism, they experience a renaissance in their spiritual values and religious beliefs. With this worldview based upon a clarification of the ontology of God, it is no longer adequate to speak of belief in God, for each person can come to know the reality of God as a child knows his parents.

Unificationism elevates man's understanding of God from the realm of belief to the realm of indisputable knowledge. In doing this, modern man is liberated from his skepticism, doubt, and insecurity concerning life — it is like finding an oasis. Finally, man can settle in peace, because he drops the anchor of life on a firm foundation of eternal value.

Unificationism is good news for modern man, for it gives man the foundation for peace. □

Theories of a believer haunt the Darwin purists



Charles Darwin.

By Linda Joyce Forristal

Missing manuscripts and correspondence do not exactly fit the exalted image science has bestowed on Darwin, but neither does the fact that Darwin was not the sole founder of the theory of natural selection.

Throughout history the question of priority in invention and discovery has led to many heated debates. The pattern is generally the same: Two or more scientists announce an independent discovery simultaneously, each after years of research and solitary contemplation. Perhaps the most prominent and little known example of multiple discovery is the case of Darwin and Wallace.

Multiple discovery

Alfred Russell Wallace, an English biologist, did his research in a group of islands, the Malay Archipelago, much like Darwin's Galapagos. His years in the Malay Archipelago were preceded by years of study and travel. Because of his family's financial situation, Wallace was primarily self-taught. But despite his lack of formal education, he and Darwin had read the same books. Charles Lyell's *Principles of Geology*, Alexander von Humboldt's *Personal Travels in South America* and Thomas Malthus' *An Essay on the Principles of Population*, each helped shape these two great scientists. Both men were undoubtedly also influenced and inspired by the writings of naturalist Henry David Thoreau.

Like Darwin, Wallace travelled and collected extensively. In the late 1840's Wallace befriended entomologist Henry Walter Bates, and inspired by Humboldt's travels to South America, the two dreamed of a tropical collecting expedition. Eventually, Wallace spent four years with Bates travelling and collecting specimens along South American river jungles. But upon his return to Europe nearly all his specimens were lost when the ship sank.

Wallace was undaunted by losing the results of virtually four years of work. He immediately planned another trip. Within two years, he left for the Malay Archipelago to collect virgin species. During his eight year stay in the Far East, Wallace started to synthesize his theory of natural selection.

In 1858 Wallace expressed his theory in an essay, *On the Tendency of Varieties to Depart Indefinitely from the Original Type*, which he mailed to Darwin to appraise and pass on to Lyell. Darwin was shocked to receive the manuscript. Wallace's theory was exactly like his own to the extent that Wallace's terms stood as the heads of the chapters Darwin had already written. Darwin knew that to publish Wallace's essay was the honorable thing to do.

Perhaps Darwin would have faded into obscurity instead of Wallace, had it not been for Wallace's geographical distance and the skilful manoeuvring of Darwin's two close friends, Charles Lyell and Joseph Dalton Hooker.

Lyell and Hooker engineered the reading of Wallace's essay before the Linnean Society preceded by the reading of excerpts from Darwin's unpublished essay

on natural selection (dated 1844) and from a copy of a letter from Darwin to Asa Gray, the great American botanist (dated September 5, 1857) discussing the "principle of divergence." Due to this joint reading on July 1, 1858, both men were awarded priority in the discovery of the principle of natural selection.

In scholarly circles, the ambiguity surrounding this joint presentation has long been discussed. Modern historians like Barbara G. Beddall have emphasized the disappearance of the manuscript of Wallace's essay, as well as crucial letters that passed between Wallace, Lyell, Hooker and Darwin during this time.

Why be omitted

Throughout the years, Wallace never complained about the fame of his colleague. He felt honored to be Darwin's friend and did not demand equal fame. However, this does not explain the fact that Wallace's name has been virtually unknown except to serious students of science. Why would a scientist who simultaneously had submitted such an important historical theory be omitted from textbooks and literature?

Perhaps the reason lies in Wallace's interests in later years. His research took a curious twist. Though continuing to pioneer many areas in science, Wallace became interested in spiritualism, a contemporary rage. He participated in seances and compiled his own spiritualist library. Wallace recorded his experiences in miracles and Modern Spiritualism.

"It is true, perhaps, that I ought to state for for twenty five years I had been an utter sceptic as to the existence of any preter-human or super-human intelligences, and that I never for a moment contemplated the possibility that the marvels related by spiritualists could be literally true. If I have changed my opinion, it is simply by the force of the evidence.

In 1866 Wallace issued a pamphlet on his spiritualist exploration entitled *The Scientific Aspect of the Supernatural*. He lectured on spiritualism while on a speaking tour in America. In San Francisco he lectured on the topic, "If a man die shall he live again?"

His autobiography, *My Life*, records that "the audience was most attentive, and it was not only a better audience, but the net proceeds were more than for any single scientific lecture I gave in America."

Perhaps because of his inquiry into the existence of a spirit world, Wallace began to place limits on the process of natural selection which particularly altered his view of the theory's application to human beings.

In a review for the Quarterly Review commemorating the tenth edition of Lyell's *Principles of Geology*, a foundation for the theory of natural selection. Wallace stated for the first time that natural selection could not explain the evolution of the human mind and spirit.

"Neither natural selection nor the more general theory of evolution can give any account whatever of the origin of sensational or conscious life. They may teach us how by chemical, electrical or higher natural laws, the organized body can be built up, can grow, can reproduce its like; but those laws and that growth cannot even be conceived as endowing the newly arranged atoms with consciousness. But the moral and high intellectual nature of man is as unique a phenomenon as was conscious life on its first appearance in the world and the one is almost as difficult to conceive as originating by a law of evolution as the other."

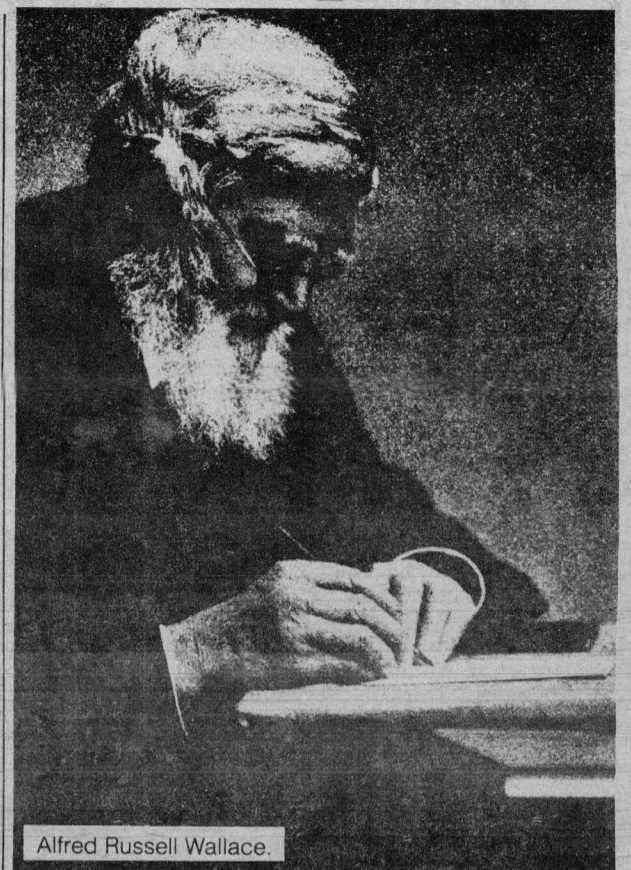
Wallace believed that the human physical body had evolved from ape-like ancestors but that the spirit had been put in through the "intervention of a power." Wallace stated: "While admitting to the full extent the agency of the same great laws or organic development in the origin of all organized beings, there yet seems to be evidence of a Power which has guided the action of these laws in definite directions and for special needs." Wallace believed that strict natural selection could only endow savage men and women with brains a few degrees superior to those of apes, not with the high degree of intelligence they actually possess.

Influence of spirit

Wallace's position on the application of the theory to humans startled Darwin. Darwin wrote to you Wallace, "I differ grievously from you, and am sorry for it." A great rift grew between these two scientists over the question of human origin and place in the universe.

By delving into spiritualism, Wallace had broken the unspoken law against mixing science and religion; granted his was not typical religion. He had crossed the line of what was considered appropriate research for a scientist. perhaps this provides a clue to the reason Wallace, though not entirely forgotten, has not been as popularized as Darwin. One can speculate that his interdisciplinary and novel approach ostracized Wallace, and caused him to fall out of favor with the scientific elite. He was subsequently ignored in the hallowed annals of science.

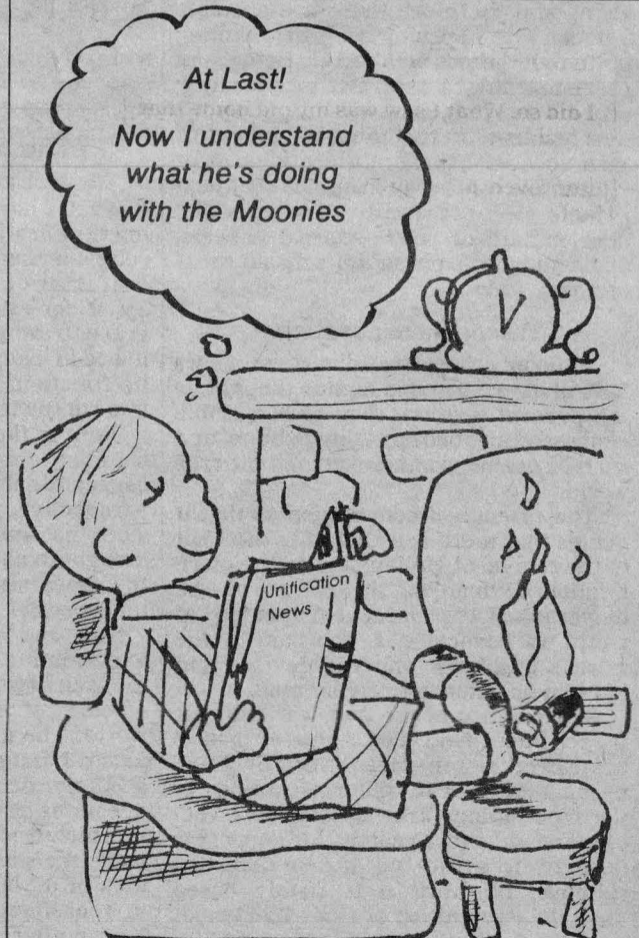
As humankind tries to solve the problem of human origin, Wallace's long dormant writings will be studied



Alfred Russell Wallace.

to see if his ideas can elucidate various aspects of the controversy. His writings are certainly worthy of consideration, and his spiritual approach to the whole of science may answer more questions than other approaches raise.

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**LET THEM ALL
KNOW WHAT
YOU ARE DOING**

**PUT YOUR FAMILY, YOUR
FRIENDS AND YOUR
CONTACTS ON THE
MAILING LIST FOR THE**

UNIFICATION NEWS

See Back Page For Details

This is the second in a series of excerpts from the book "Life in the World Unseen", an account of a revelation received by Anthony Borgia. (Available from HSA Publications, 4 West 43rd Street, New York.) The views expressed here are not exactly those of the Divine Principle, however there is a remarkable similarity in the two views of the life after the physical death.

Part 2

As we departed, the room gradually became more misty until it faded farther from my vision, and finally disappeared. So far, I had had the use, as usual, of my legs as in ordinary walking, but in view of my last illness and the fact that, consequent, upon it, I should need some period of rest before I exerted myself too much, my friend said that it would be better if we did not use the customary means of locomotion — our legs. He then told me to take hold of his arm firmly, and to have no fear whatever. I could, if I wished, close my eyes.

I took his arm. I at once experienced a sensation of floating such as one has in physical dreams, though this was very real and quite unattended by any doubts of personal security. The motion seemed to become more rapid as time went on, and I still kept my eyes firmly closed. It is strange with what determination one can do such things here. On the earth-plane, if similar circumstances were possible, how many of us would have closed our eyes in complete confidence? Here there was no shadow of doubt that all was well, that there was nothing to fear, that nothing untoward could possibly take place, and that, moreover, my friend had complete control of the situation.

My old home

After a short while our progress seemed to slacken somewhat, and I could feel that there was something very solid under my feet. I was told to open my eyes. I did so. What I saw was my old home that I had lived in on the earth-plane; my old home — but with a difference. It was improved in a way that I had not been able to do its earthly counterpart. The house itself was rejuvenated, as it seemed to me from a first glance, rather than restored, but it was the gardens round it that attracted my attention more fully.

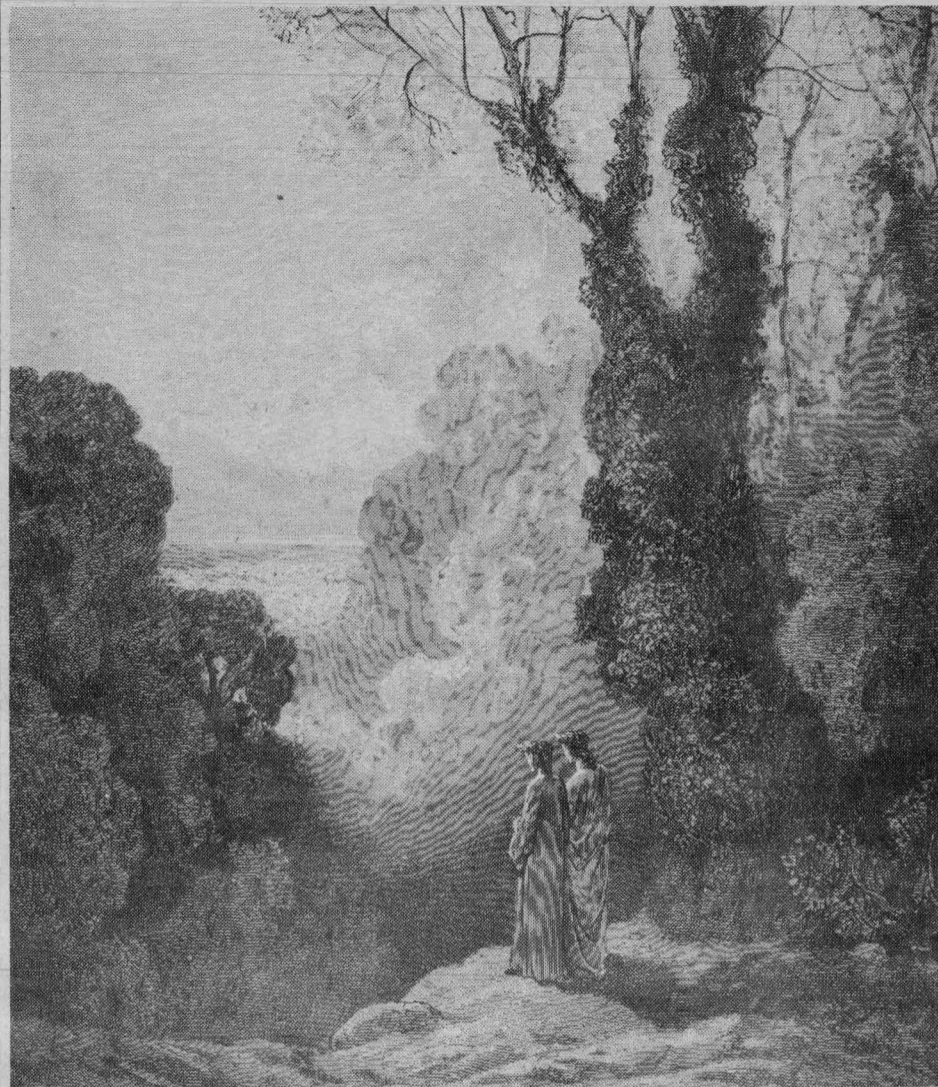
They appeared to be quite extensive, and they were in a state of the most perfect order and arrangement. By this I do not mean the regular orderliness that one is accustomed to see in public gardens on the earth-plane, but that they were beautifully kept and tended. There were no wild growths or masses of tangled foliage and weeds, but the most glorious profusion of beautiful flowers so arranged as to show themselves to absolute perfection.

Of the flowers themselves, when I was able to examine them more closely, I must say that I never saw either their like or their counterpart, upon the earth, of many that were there in full bloom. Numbers were to be found, of course, of the old familiar blossoms, but by far the greater number seemed to be something entirely new to my rather small knowledge of flowers.

It was not merely the flowers themselves and their unbelievable range of superb colorings that caught my attention, but the vital atmosphere of eternal life that they threw out, as it were, in very direction. And as one approached any particular group of flowers, or even a single bloom, there seemed to pour out great streams of energizing power which uplifted the soul spiritually and gave it strength, while the heavenly perfumes they exhaled were such as no soul clothed in its mantle of flesh has ever experienced. All these flowers were living and breathing, and they were, so my friend informed me, incorruptible.

There was another astonishing feature I noticed when I drew near to them, and that was the sound of music that enveloped them, making such soft har-

THE WORLD UNSEEN Spiritual garden of delight



One of Gustave Doré's illustrations for Dante's *The Divine Comedy*.

monies as corresponded exactly and perfectly with the gorgeous colours of the flowers themselves.

The Garden

Already I was conscious of the revitalizing effect of this heavenly garden to such an extent that I was anxious to see more of it. And so, in company with my old friend, upon whom I was here relying for information and guidance, I walked the garden paths, trod upon the exquisite grass, whose resilience and softness were almost comparable to "walking on air," and tried to make myself realize that all this superlative beauty was part of my own home.

There were many splendid trees to be seen, none of which was malformed, such as one is accustomed to see on earth, yet there was no suggestion of strict uniformity of pattern. It was simply that each tree was growing under perfect conditions, free from the storms of wind that bend and twist the young branches, and free from the inroads of insect life and many other causes of the missapeliness of earthly trees. As with the flowers, so with the trees. They live forever incorruptible, clothed always in their full array of leaves of every shade of green, and forever pouring out life to all those who approach near them.

I had observed that there did not appear to be what we should commonly call shade beneath the trees, and yet there did not appear to be any glaring sun. It seemed to be that there was a radiance of light that penetrated into every corner, and yet there was no hint of flatness. My friend told me that all light proceeded directly from the Giver of all light, and that this light was Divine life itself, and that it bathed and illumined the whole of the spirit world where lived those who had eyes spiritually to see.

I noticed, too, that a comfortable warmth pervaded every inch of space, a warmth perfectly even and as perfectly sustained. The air had a stillness, yet there were gentle perfume-laden breezes — the truest zephyrs — that in

no way altered the delightful balminess of the temperature.

And here let me say to those who do not care much for "perfumes" of any sort; Do not be disappointed when you read these words, and feel that it could never be heaven to you if there were something there you do not like. Wait, I say, until you witness these things, and I know that then you will feel very differently about them.

I was struck by the fact that there were no signs of walls or hedges or fences; indeed, nothing, so far as I could see, to mark off where my garden began or ended. I was told that such things as boundaries were not needed, because each person knew instinctively, but beyond doubt, just where his own garden ended. There was therefore no encroaching upon another's grounds, although all were open to any who wished to traverse them or linger within them. I was wholeheartedly welcome to go wherever I wished without fear of intruding upon another's privacy. I was told I should find that that was the rule here, and that I would have no different feelings with respect to others walking in my own garden.

It exactly described my sentiments at that moment, for I wished, then and there, that all who cared would come into the garden and enjoy its beauties. I had no notions whatever of ownership personally, although I knew that it was my own 'to have and to hold.' And that is precisely the attitude of all here — ownership and partnership at one and the same time.

Seeing the beautiful state of preservation and care in which all the garden was kept, I inquired of my friend as to the genius who looked after it so assiduously and with such splendid results. Before answering my question he suggested that as I had but so very recently arrived in the spirit land, he considered it advisable that I should rest, or that at least I should not overdo my sightseeing. He proposed, therefore, that we should find a pleasant spot — he used the words in a compara-

tive sense, because all was more than pleasant everywhere — that we should seat ourselves, and then he would expound one or two of the many problems that had presented themselves to me in the brief time since I had passed to spirit.

Some Explanations

Accordingly, we walked along until we found such a "pleasant" place beneath the branches of a magnificent tree, whence we overlooked a great tract of the countryside, whose rich verdure undulated before us and stretched far away into the distance. The whole prospect was bathed in glorious celestial sunshine, and I could perceive many houses of varying descriptions picturesquely situated, like my own, among trees and gardens.

We threw ourselves down upon the soft turf, and I stretched myself out luxuriously, feeling as though I were lying upon a bed of the finest down. My friend asked me if I was tired. I had no ordinary sensation of earthly fatigue, but yet I felt somewhat the necessity for a bodily relaxation. He told me that my last illness was the cause of such a desire, and that if I wished I could pass into a state of complete sleep. At the moment, however, I did not feel the absolute need for that, and I told him that the present I would much prefer to hear him talk. And so he began.

"Whatsoever a man soweth," he said, "that shall he reap." Those few words describe exactly the great eternal process by which all that you see, actually here before you, is brought about. All the trees, the woods, the houses that are also the happy home of happy people — everything is the visible result of "whatsoever a man soweth." This land, wherein you and I are now living, is the land of the great harvest, the seeds of which were planted upon the earth-plane. All who live here have won for themselves the precise abode they have passed to by their deeds upon the earth."

I was already beginning to perceive many things, the principle one of which, and that which touched me most closely, being the totally wrong attitude adopted by religion in relation to the world of the spirit. The very fact that I was lying there where I was, constituted a complete refutation of so much that I taught and upheld during my priestly life upon earth. I could see volumes of teachings, creeds, and doctrines melting away.

Religious views

My friend went on to tell me that I should find living within the homes, that we could see from where we were lying, all sorts and conditions of people; people whose religious views when they were on the earth were equally varied. But one of the great facts of spirit life is that souls are exactly the same the instant after passing into spirit life as they were the instant before. Death-bed repentances are of no avail, since the majority of them are but cowardice born of fear of what is about to happen — a fear of the theologically built eternal hell that is such a useful weapon in the ecclesiastical armoury.

Creeds, therefore, do not form any part of the world of spirit, but because people take with them all their characteristics into the spirit world, the fervid adherents to any particular religious body will continue to practise their religion in the spirit world until such time as their minds become spiritually enlightened. We have here, so my friend informed me — I have since seen them for myself — whom communities still exercising their old earthly religion. The bigotry and prejudices are all there, religiously speaking. They do not harm, except to themselves, since such matters are confined to themselves. There is no such thing as making converts here!

My friend promised that if I wished we could visit some of these religious bodies later, but, he suggested, that as there was plenty of time it would be

continued on page 12

Utopia: Trying to build the Kingdom on Earth



KERRY
POBANZ

For thousands of years, human beings have universally and tenaciously held to the hope of an ideal world, variously imagined as the Promised Land, the Golden Age, Heaven on earth, and Utopia. In recent history, the 19th century proved remarkably fruitful for the realization of Utopian communities in America. Consider, briefly, the fascinating theory and practice of Utopia building.

"Utopia" originated as the title of Sir Thomas More's book (1518) about an unusual island in the southern hemisphere visited by a sailor, Ralph Hythloday. This harmonious island society is one where there is no private property, all things being held in common. The government is a representative democracy and everyone works only six hours a day.

The ideal of Utopia is almost always based upon a communal sharing of goods. One of the most pure expressions of such sharing was the ideal of early Christian communities, which is described in Acts 4:32-35. This verse is especially highlighted in the creation of the Shakers' religious community, the later Oneida community, and also modern-day Unificationist communities.

The Shakers, or "Shaking Quakers," were formally founded by Mother Ann Lee in 1770. Previous to this, as a young girl, Ann Lee was intensely religious, fervently seeking God's guidance through fleshly mortification and repentance. Her reluctant marriage was a grave disappointment, as four of her children died in infancy.

Celibate Shakers

In 1770, Ann Lee, jailed in Manchester, England, on charges of Sabbath-breaking, had a remarkable vision. Christ appeared to her and graphically showed her that the original sin of man was "the very act of (sexual) transgression committed by the first man and woman in the Garden of Eden." After this disturbing experience, she informed her followers that they could not follow Christ unless they remained celibate, and became "eunuchs for the sake of the Kingdom of Heaven." (Mt. 19:12).

The philosophy of the Shakers was religiously based upon the idea of the bisexuality of God, expressed in man and woman (the "image of God"). Jesus and Mother Ann were acknowledged as Elder Brother and Elder Sister. The Shakers were overall inspired to practice five major principles also underlying the early Christian Church; those of common property, celibacy, non-resistance, sep-



It is true that the Shakers seemed obsessively quiet, neat and clean, that most were simple vegetarians who avoided all tea, coffee and alcohol, that they frowned upon books, instrumental music, tobacco, games and performances of plays. Yet, they also found a deep happiness, especially in the singing of hymns, and in their many religious services. These zealous occasions were complete with ritual dances, trembling, jerking, whirling, leaping, stamping, groaning and crowing. Such were their gifts of mortification, by which they could draw closer to God.

arate government, and power over physical disease.

In the community, brothers and sisters (as they called themselves), lived together, united yet painstakingly segregated, under one roof, and constituted a "family." The two sexes did everything separately, and were not even allowed to shake hands or ass each other on the stairs. Four families made up a society, sometimes comprising as many as 80 persons. The leader of the ministry of the whole society was the leading elder, who appointed all other officers in the church, deacons, deaconesses, "care-folks" supervising work projects and temporal trustees who administered business affairs.

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While the Shaker government might seem too authoritarian, they are credited with practicing absolute equality between men and women, and tolerating race and color. (The Shakers were the only ones of their time to include Jews and Negroes.) However strange their lifestyle may seem, they had great common sense and practical efficiency. Today, however, the Shaker movement has almost completely died out — a predictable result of celibacy.

Oneida 'liberalism'

The Oneida community, founded in

1847 by John Humphrey Noyes, was preceded by his conception of the theory of Complex Marriage. Before establishing his community, Noyes had been interested in an ideal of "perfectionism" formulated by a Miss Umphreville, from the Burnt Over region of Upstate New York. This woman promoted the ideal that perfection could be derived from passionate love, provided the lovers lived together without indulging their sexual desires.

While the Shakers interpreted a particular Biblical scripture (Luke 20:35) to support their ideal of celibacy, Noyes ingeniously discovered that the same verse could be as easily used to support the opposite ideal. Complex Marriage meant, in theory, that any man and woman, by mutual consent, might freely cohabit within the limits of the community.

In 1879, however, public outcry against Oneida's system of sexual relationships became so great that Noyes capitulated and officially proposed to his adherents that they abandon Complex Marriage and abide by monogamy. This was accepted by the community, which quickly broke apart thereafter, most nuclear families moving away and gaining private property.

Unificationist communities

Finally, what is the sense of community inspired by Unificationism? presently, Unificationist communities consist of single households each with a small group (10-15) of brothers and sisters (as they call themselves). Up until the time of marriage, brothers and sisters remain celibate and devote themselves to a life of public service and the general practice of giving to others.

Theologically, Unificationism explains that God's original ideal was initially for the first man and woman to gain individual maturity of heart through their relationships to God. On that basis, God would have blessed his children in an original marriage so that they could bear their own children, realizing the consummation of God's love in the family. However, this ideal of love was never realized, due to a misappropriation — or misuse — of love itself, which took place spiritually and sexually according to a specific course of events.

Thus, Adam and Eve, as first people, were growing to their maturity as brother and sister at the time when they "fell", or when they prematurely engaged as husband and wife. Since love became distorted from this point, love must be restored beginning from the point of living together as brother and sister.

Unlike the Shakers, however, the lifestyle of coed monasticism is not permanent, but acknowledged instead as a means of preparing to create a sound marriage and a healthy family. Finally, the sense of community that Unificationism seeks to foster is one in which all families can honor and love each other, according to a common heart. □

WORLD UNSEEN

from page 11

better if first of all I became quite accustomed to the new life. He had, so far, left unanswered my question as to who was the kindly soul who tended my garden so well, but he read my unspoken thought, and reverted to the matter himself.

Both the house and the garden, he told me, were the harvest I had reaped for myself during my earth life. Having earned the right to possess them, I had built them with the aid of generous souls who spend their in the spirit world performing such deeds of kindness and service to others. Not only was it their work, but it was their pleasure at the same time. Frequently this work is undertaken and carried out by those who, on earth,

were expert in such things, and who also had a love for it. Here they can continue with their occupation under conditions that only the world of spirit can supply. Such tasks bring their own spiritual rewards, although the thought of reward is never in the minds of those who perform them. The desire of being of service to others is always uppermost.

The man who had helped to bring this beautiful garden into being was a lover of gardens upon the earth plane, and, as I could see for myself, he was also an expert. But once the garden was created there was not the incessant toil that is necessary for its upkeep, as with large gardens upon earth. It is the constant decay, the stresses of storm and wind, and the several other causes that demand the labor on earth.

Here there is no decay, and all that grows does so under the same conditions as we exist. I was told that the garden would need practically no attention, as we usually understand the term, and that our friend the gardener would still keep it under his care if I so wished it. Far from merely wishing it, I expressed the hope that he certainly would do so. I voiced my deep gratitude for his wonderful work, and I hoped that I might be able to meet him and convey to him my sincere appreciation and thanks. My friend explained that that was quite a simple matter, and that the reason why I had not already met him was the fact of my very recent arrival, and that he would not intrude until I had made myself quite at home.

My mind again turned to my occupation while on earth, the conducting of

daily service and all the other duties of a minister of the Church. Since such an occupation, as far as I was concerned, was now needless. I was puzzled to know what the immediate future had in store for me. I was again reminded that there was plenty of time in which to ponder the subject, and my friend suggested that I should rest myself and then accompany him upon some tours of inspection — there was so much to see and so much that I should find more than astonishing. There were also numbers of friends who were waiting to meet me again after our long separation. He curbed my eagerness to begin by saying that I must rest first, and for which purpose, what better place than my own home?

I followed his advice, therefore, and we made our way towards the house. □

Covenant with God: Change and commitment



HENRY THOMPSON

The biblical covenants have been a subject of study for a long time, especially in recent decades. Treatments have ranged from Walther Eichrodt's monumental *Theology of the Old Testament* to hundreds of articles.

A large amount of scholarly effort has been spent on such things as the ancient near eastern background of covenant, whether there is one covenant or many, whether the Hebrews renewed their covenant with God annually, and so forth. These scholarly concerns are of only partial importance here.

Biblically speaking, there were covenants between and among people such as Jacob and Laban or David and Jonathan. The primary focus has been on the covenant relationship between God and people.

The word for covenant does not appear in the biblical text until after the flood story when God made a covenant with Noah. The rainbow was the sign of the covenant. But if covenant represents relationship, the concept is there from the beginning of creation and the Garden of Eden to the end of Revelation and the Heavenly City of God, with a Christian emphasis on the new covenant predicted by the Hebrew prophet Jeremiah.

James Muilenburg said that one of the worst crimes in considering the Hebrew scriptures is to demand consistency of the Hebrew writer, a consistency which we do not practice ourselves. Hence I would not suggest that the following remarks are absolute in every particular instance, but it is striking to this reader of the Bible how often the covenant appears in a context of change, not infrequently a change so strong that it can legitimately be labeled revolt.

Revolt

It has been suggested that Abraham responded to God's call to go to Canaan in revolt against the idolatry of his homeland.

Clearly Moses led his people to Sinai in revolt and escape from oppression in Egypt.

The covenant with David came after a radical change of kingship in the time of the judges and the semi-kingship of Saul. The covenant Josiah made between the people and God represented a reform which included a revolt against the Assyrian warlords who controlled Judah.

The Ezra covenant was a revolt against the prevailing cultural norms, point which also might be made for Jeremiah's new covenant.

Picked up by the early Christians, and applied to Jesus of Nazareth, it was a revolt against the religious norms of the day as was the contemporary interpretation of covenant by the Covenanters of Qumran evidenced in the famous Dead Sea Scrolls.

The covenant concept did not remain dormant in subsequent centuries. In Judaism, only the Pharisees survived the combined holocausts of 70 A.D. and 135 A.D. Their attempts in the academy of Jamnia which resulted in the final fixing of the canon of the Hebrew scriptures about 90 A.D. could be interpreted as an effort to make the covenant a unifying force for their people in a time of excruciating crisis.

As Pharisaic and Rabbinic efforts ossified in the Talmud, new revolts appeared in such groups as the 8th century Karaites, the messianic movement of Sabbatai Zevi (1626-1676), in the Hasidic and Kabbalistic movements of the



Middle Ages and finally in the Reform movements of 19th century Western Europe.

Christianity

Christianity's "revolts" are well known. Paul carried the Gospel to the Gentiles in revolt against the "Judaizers" while Augustine wrote his *City of God* as the Vandals beat down the gates of the Roman Empire. One could include here the various reform movements within the Church ranging from monasticism to the reform that is called Protestant.

As Protestantism ossified and Roman Catholicism retreated into a theological ghetto, the atmosphere for reform became less and less friendly. Religious outbursts continued, however. Several of these resulted in the establishment of English colonies.

One could mention the Great Revival with the preaching of Jonathan Edwards and George Whitefield and the sweep of circuit riders through the American frontier as attempts to establish a covenant relationship between God and people. One could compare the social gospel of Washington Gladden 100 years ago with the biblical prophets' demands for social justice in ancient Judah and Israel.

Part of America's European origins came out of the conflict of Presbyterians and Puritans. The Pilgrims made a covenant called the Mayflower Compact. The concept of covenant was a major feature of their background.

Federal theology

Presbyterian Herbert F. Richardson in *A Time for Consideration* suggested that modern Unification theology is a form of federal theology. Unification theology calls for a new commitment in the face of changing times today. Another name for this federal theology is covenant theology.

One of the primary persons involved in the development of federal or covenant theology was Johannes Cocceius (1603-1669). In 1648, he published his

Summa Doctrinae de Foedere et testamento Dei. He was German but he taught in Franeker and Leiden in Holland. He was a Calvinist but he interpreted the relationship between God and people in a personal way, as a personal covenant. Surely here was a revolt against the far off transcendent unapproachable deity who in Deism became the divine watchmaker who created the world, wound it up, and left it to tick out its existence, alone.

Before Cocceius, the Presbyterians in Scotland had already signed the first formal covenant in 1557 in their attempt to take over Scotland. They came to be called the Scottish Covenanters in 1638 from the *National Covenant*, itself based on the earlier *King's Confession* of 1581.

The English Parliament in 1643 accepted the *Solemn League and Covenant* which established Presbyterianism in England and Ireland as well as in Scotland. The covenanters were defeated by Oliver Cromwell but the glorious revolution of 1688 established the Presbyterian Church in Scotland.

Modern Times

The Covenant of the League of Nations was established after World War I. The concept of covenant now appears in the United Nations Covenant for Human Rights.

The U.S. Constitution came after the American Revolution. The League of Nations came after the first World War while the United Nations came after the second. The Covenant for Human Rights has been a long time coming as the nations of the world have struggled over the changes of recent decades in which people are waking up to the idea that they have rights, rights which not everyone recognizes even yet.

The covenant today remains a vital concept in the midst of change which is often so drastic it borders on revolt. It is part of the marriage bond and has been useful in marriage and family counseling, and in therapy and counseling of all kinds. As people revolt against the high

cost and the cold impersonal treatment of much of modern health care, the covenant has been put forward as an ethical solution.

The Hippocratic code is of value but it does not relate too well to much of health care today. A contract covers the legal side of things but carries too much of the materialistic cold bloodedness that is part of the revolt.

While avoiding the merely monetary, considering the effort people put into becoming physicians, nurses and other health care providers, philanthropy is too much to expect. A covenant relationship between health care providers and those in need of health care, establishes the personal relationship so essential to trust and health and wholeness as well as providing the financial and legal coverage.

The covenant is a literary theme as in James Michener's *The Covenant*. It is a part of the educational scene as in "learning covenants." The learning covenant here is a multi-level understanding involving the student intern, the pastor of the church where the student works, the school, the congregation of the church or the people of the institution. Learning covenants have been used in higher education, secondary education and primary education.

Generations come . . .

Raymond A. Schroth has written about the student generation of the 1980's in his *Hope for an Unnamed Generation*, *Academe* 68, No. 6 (Nov.-Dec. 82), 16-20. The 1920s were the rebellious generation and the 1970s the "me" generation. Schroth hopes that the 1980s will be a generation dedicated to public service rather than self-gratification.

In the face of the ascendancy of cash, trash and noise, he looks for the rise of two attributes for "the yet unnamed generation of the 1980s." These two are friendship and peacemakers.

From the teaching of Jesus, Schroth draws the thought "that our lives assume their ultimate meaning before God on the basis of how well we have loved . . ."

Friendship, "based on common belief, needs, and understanding — determines the quality of our citizenship." "We need a new sense of the bonds of interdependence that link all generations, from the long dead to the unborn; and specifically we need a sense of 'universal parenthood' a love for the future race — surpassing the universal brotherhood we speak of in our better moments today."

He calls for education as "an experience of radical interdependency. Men and women of different ages and training depend on one another like teams of mountain climbers . . . in order that they might introduce one another to the same truths and support and criticize one another in their convictions, particularly when moral issues are at stake. For in the long run, friendship, properly understood, can exist only between good men and women, for a bond between . . . people not sealed by fidelity to higher laws is merely another excuse for selfishness . . ."

He goes on to talk about the role of peacemaker in the face of the threat of nuclear war. One might summarize his concern with the old aphorism that we will either hang together or we will hang separately — Ben Franklin, July 4, 1776 — a covenant in the face of change if there ever was one!

Schroth thinks there is an urgency about our intellectual life today that makes every hour of our education more precious than it has ever been before. It is time for covenant that faces a world of change with the knowledge that we have come together not alone to learn to earn a living but to learn to live a life. It is a covenant with all that is holy, whole, healthy. We need a covenant for the individual, the nation, for the globe. Our lives depend on it. □

By Ray Bayliss

Make your voice heard

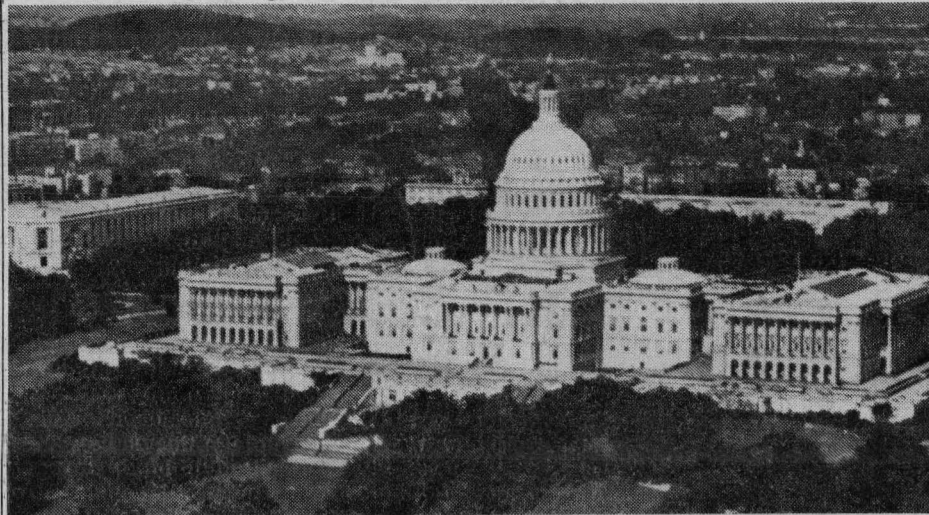
Hands up all those who have often wanted to write to your Congressman but never knew how. Okay class, here are a few tips to get you started.

1) Every state has two Senators in Congress. Also, each state is divided into Congressional district with a Representative from each district in the House of Representatives. So wherever you live there are three Congressmen (or Congresswomen) looking for your vote and looking after your interests.

2) Letters to your Congressmen do not need to be sparkling gems of literature. Just be sincere. Congressmen are impressed by simple notes, even handwritten ones, because they come from real people rather than pressure groups. As long as the letter is legible and fairly coherent it will do the trick.

3) Be brief, don't write more than one page. Stick to the main points of one topic only, don't wander. Try to say your piece in as few words as possible. If you have several grievances write a separate letter for each of them (not all at once!)

4) It is very important to say exactly what you want your Congressman to do. Vague complaints are little help. If you want him to support or oppose a particular bill, give the name and number of the bill if you can. If you want him to, for example, investigate government violation of religious freedom, then say so.



The Capitol building in Washington D.C.

Your letter must be a call to action.

5) Very briefly give reasons for your request. Speak from personal experience if you can. Try to show your Congressman how the issue affects his constituents.

6) Include important facts and figures if you wish, they show that your opinions are informed, but they must be accurate. If the letter gets too long, put the facts and figures on a separate page as "background information."

7) Above all, use your own words. Try to be interesting but avoid slogans and high drama; nobody listens to a fanatic. Resist the temptation to be rude or sarcastic, it's fun but counterproductive. Be firm but not angry.

8) The Almanac of American Politics (available at any library) gives a brief past voting record for most Congressmen on major issues. This gives some indication of where your legislator is at in relation to God's providence.

9) Letters from concerned individuals are more effective than those from members of special interest groups.

10) Form letters and pre-printed post-cards, by the way, are absolutely the last resort. A personal letter takes just a few minutes and makes all the difference.

11) Congressmen, or their staff, often reply to personal letters. If you do receive a reply follow up immediately with another letter expressing gratitude for the response and reaffirming your position on the issue, perhaps be a little less formal and expand your argument somewhat, but still keep to the topic and follow the rules above.

12) Keep writing, but not too often. Write every six to eight weeks so that (s)he remembers your issue but not necessarily you.

The addresses to write to are:

Senator Fred Abel,
U.S. Senate

Washington DC 20510 or

Representative (Congressman) Joe Cain
House of Representatives
Washington DC 20515.

To begin the letter a simple "Dear Senator Abel" or "Dear Congressman Cain" will suffice.

These people really do pay attention to their mail and, as 33 Senators and 435 Representatives will be fighting for reelection this fall, they will be even more sensitive to the wishes of their constituents. There has never been a better time to write. □

These are excerpts from President Reagan's speech to an ecumenical prayer breakfast in Dallas.

I believe that faith and religion play a critical role in the political life of our nation and always have, and that the church — and by that I mean all churches — has had a strong influence on the state, and this has worked to our benefit as a nation. Those who created our country — the Founding Fathers and Mothers — understood that there is a divine order which transcends the human order. They saw the state, in fact, as a form of moral order, and felt that the bedrock or moral order is religion.

The Mayflower Compact began with the words "In the name of God, amen." The Declaration of Independence appeals to "Nature's God" and the "Creator" and "the Supreme Judge of the world." Congress was given a chaplain, and the oaths of office are oaths before God.

James Madison in the Federalist Papers admitted that in the creation of our Republic he perceived the hand of the Almighty. John Jay, the first chief justice of the Supreme Court, warned that we must never forget the God from whom our blessings flowed.

George Washington referred to religion's profound and unsurpassed place in the heart of our nation quite directly in his farewell address in 1796. Seven years earlier, France had erected a government that was intended to be purely secular. This new government would be grounded on reason rather than the law of God. By 1796, the French Revolution had known the Reign of Terror.

And Washington voiced reservations about the idea that there could be wise policy without a firm moral and religious foundation. He said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man call himself a patriot who [would] labor to subvert these . . . firmest props of the duties of men and citizens."

He added, "Let us with caution indulge the supposition that morality can be maintained without religion."

City of God

I believe that George Washington knew the City of Man cannot survive without the City of God, that the Visible City will perish without the Invisible City.

Religion played not only a strong role

Religion the USA bedrock



President Reagan.

in our national life, it played a positive role. The abolitionist movement was at heart a moral and religious movement. So was the modern civil rights struggle. And throughout this time, the state was tolerant of religious belief, expression and practice. Society, too, was tolerant.

But, in the 1960s, the climate began to change. We began to make great steps toward secularizing our nation and removing religion from its honored place.

In 1962, the Supreme Court in the New York prayer case, banned the compulsory saying of prayers. In 1963, the court banned the reading of the Bible in our public schools. From that point on, the courts pushed the meaning of the ruling ever outward, so that now our children are not allowed voluntary prayer. We even had to pass a law — pass a special law in the Congress just a few weeks ago — to allow student prayer groups the same access to schoolrooms after classes that a Young Marxist Society, for example,

would already enjoy with no opposition.

When John Kennedy was running for president in 1960, he said that his church would not dictate his presidency any more than he would speak for his church. Just so — and proper. But John Kennedy was speaking in an America in which the role of religion — and by that I mean the role of all churches — was secure. Abortion was not a political issue; prayer was not a political issue; and it was broadly acknowledged that religious leaders had a right and a duty to speak out on issues of the day. They held a place of respect; and a politician who spoke to or of them with a lack of respect would not long survive in the political arena. It was acknowledged then that religion held a special place, occupied a special territory in the hearts of the citizenry.

The climate has changed greatly since then. And since it has, it logically follows that religion needs defenders against those who care only for the interests of the state.

There are, these days, many questions on which religious leaders are obliged to offer their moral and theological guidance. And such guidance is a good and necessary thing. To know how a church and its members feel on a public issue expands the parameters of debate. It does not narrow the debate. It expands it.

The truth is, politics and morality are inseparable. And as morality's foundation is religion, religion and politics are necessarily related. We need religion as a guide; we need it because we are imperfect. And our government needs the church because only those humble enough to admit they are sinners can bring to democracy the tolerance it requires in order to survive.

Religion base for decency

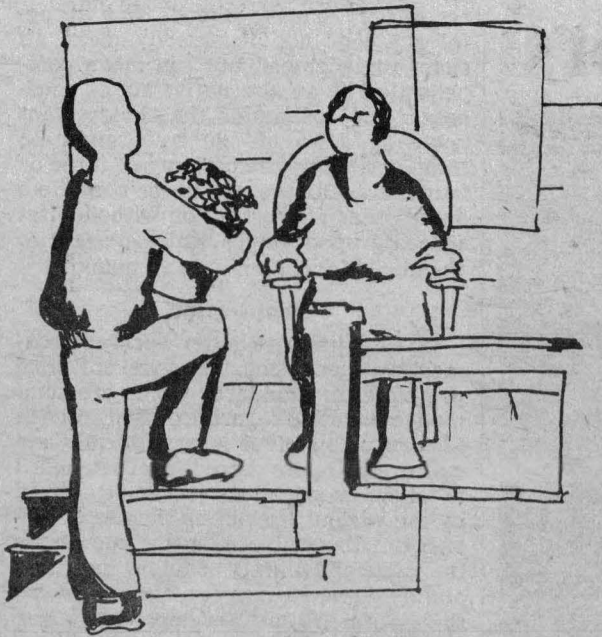
A state is nothing more than a reflection of its citizens; the more decent the citizens, the more decent the state. If you practice a religion — whether you are Catholic, Protestant, Jewish or guided by some other faith — then your private life will be influenced by a sense of moral obligation. So, too, will your public life. One, you see, affects the other.

The churches of America do not exist by the grace of the state; the churches of America are not mere "citizens" of the state. The churches of America exist apart — they have their own vantage point, their own authority. Religion is its own realm; it makes its own claims.

We establish no religion in this country nor will we ever; we command no worship, we mandate no belief. But we poison our society when we remove its theological underpinnings; we court corruption when we leave it bereft of belief. All are free to believe or not to believe; all are free to practice a faith or not. But those who believe must be free to speak of and act on their belief, to apply moral teaching to public questions.

I submit to you that the tolerant society is open to and encouraging of all religions. And this does not weaken us, it makes us strong.

Without God, there is no virtue, because there is no prompting of the conscience. Without God, we are mired in the material, that flat world that tells us only what the senses perceive. Without God there is a coarsening of the society. Without God, democracy will not and cannot long endure. And that, simply, is the heart of my message. If we ever forget that we are "One Nation Under God," then we will be a "Nation Gone Under." □



FUNDRAISING TESTIMONY Going way beyond

By Paul Greene

On a practical level, fundraising is necessary in order to raise the capital necessary to sustain our activities as a nationwide church. Deeper than this, however, is the spiritual training that is a part of the fundraising activity.

As I was growing up, I suffered from a bad stuttering problem; just the thought of an oral book report, giving any kind of public talk, doing any plays or skits was absolutely terrifying to me. Even thinking about speaking in front of a group brought beads of nervous sweat on my forehead and on the palms of my hands.

As a result of this problem I tended to shy away from social situations and was usually kind of a loner. There were times in school when we were occasionally asked to fundraise for some school project and being terrified of actually going up to people's doors and talking to them, I always talked my mother into buying the whole box of candy that I was to sell.

Terrified at the thought

Here in the Unification Church we are mostly supported by money raised through fundraising. I was so miserable. Here I am terrified at the thought of asking a complete stranger to donate a couple of dollars and I know I looked as bad as I felt.

When you begin at the very bottom you can only go up from there. Fundraising became easier as I got into the swing of things more and more. One brother that I worked with was trying to help me to get outside myself. He convinced me that I should go up to people and the first thing I should do is to sing to them.

He must be crazy, I thought; my singing voice causes paint to peel off the walls and makes cracks in the sidewalk. I guess I must be crazy too, because I followed his advice. Singing to complete strangers was a liberating experience. Surprisingly, most people got a kick out of it and thanked me for my short virtuoso.

Sleeping out

One time I got lost and I had to stay out that night and find my own place to sleep. It was a cold and rainy night and there was no place to sleep. There was a gas station that had an overhanging roof so I could get out of the rain.

As I stood there, cold and wet, my mind began to think of God's people in the past. It occurred to me that Jesus was also put in the situation many times where he had no place to sleep and was cold and wet, yet, he never complained to God.

It hit me that if I wanted to be like Jesus I should be grateful for this situation and not have a complaining heart. At that moment I felt God's embrace, so warm and so comforting. Even though externally speaking I was in a very miserable situation Heavenly Father made me feel like I was on top of the world and all these feelings of coldness and tiredness went completely away.

Being the controversial church that we are, sometimes the people that we meet while fundraising are not so inspired to see us. Some of the people we meet have rather extreme reactions. I've been spat on, chased with a hammer, kicked in the rear end, had stones thrown at me, I've been physically thrown off

continued on page 16

FUNDRAISING TESTIMONY God in a real way

By Pamela McDougald

I met the Unification Church somewhere between July and August of 1975. By September I had joined the church and moved in to a church center. I was 21 years old at the time. I was working and studying data processing in New York city.

At that time 'God' or 'religion' were not the main focus in my life. I was quite hopeful about my future. I realized that if I kept up with what I was doing, I would possibly be a successful individual. The one thing that I was concerned about was finding 'true love' in my life. I was also thinking deeply about the purpose of life.

I had recently mentioned to a friend that I could not believe that we are here on earth just to have a good education, get a good job and if we are lucky have a few kids and then die. I felt that there had to be more to life than this!

Not long after that I was introduced to the Unification Church by a friend of mine. He too had just met the church and was looking into its teachings.

The Divine Principle helped me to understand God's purpose for creating mankind, through which I could understand my purpose as an individual. It also explained why it has been so difficult to find 'true love' in one's life. Another door had been opened for me, and that was to help me understand many important points about the Bible, it answered all my questions about God and about life.

I was more than overjoyed to find people of all kinds of background and races, and colors working for a common ideal. I decided then to join the Unification Church. The next few years I spent fundraising to help accomplish some of those ideals.

God in a Real Way

If someone would ask me what I gained most out of my fundraising experience, I would answer that I have come to know that God truly does exist. That might sound very simple to some people, but I know that there are many people that do not believe in God, others hope that He exists, and still there are others who believe in God only because they were told to do so.

Through fundraising I have come to know God in a real way. In one day of fundraising I have so many experiences, that it would be impossible to relate them all, but I would like to share a few of them.

First thing

The first thing I do when I come into an area, is to pray for the people that I will meet that day. I pray that through me, they will be able to experience God's love and God's hope for creating an ideal world. I also pray to find the people in that area who can contribute to helping God's will here on earth.

God must have answered that prayer, because most of the time I did find these kind of people. I remember on so many occasions walking into someone's home or office and them give so much.

There were several occasions that I had gone to someone's door, and at the moment they said that they were not interested. I left, then several minutes later they are driving around in their cars trying to find me to give something. I always felt in this situation that God inspired them to do this.

I am usually very inspired when this happens for I can see how much God is guiding me and working with me. Then there are others that at the same moment that they are making a donation to me, are also telling me that they don't even like the Unification Church or Reverend Moon and don't understand themselves why they are giving. Some people told me later during our conversation that they received a revelation from God and sometimes Jesus who told them to give to me.

I will never forget those precious experiences of having someone embrace me with tears for coming into their homes and brightening their day. I know that it is only God's love that could melt our hearts together in such a way.

Reading this some people might say it was just luck, but I am not talking about one day or one year's experience, but many days, and months, and years. Luck is something that happens occasionally but experiences with God do happen all the time.

Value of People

Fundraising has helped me become a better person and has helped me improve my relationship with people. I was what you would call a 'loner' before I joined the church. I would much rather take a lonely drive in the countryside or read a book or sit in front of the television set, rather than going out and being with people. I did not have much confidence in relating to other people. Now as I look at myself I am inspired by how much I have grown and I am grateful for the way this kind of mission has helped me.



Artwork by Collette Caprara

Through my experience of going out, and constantly having to deal with the public has helped me develop such a heartistic rapport with all kinds of people. How many of us still find it hard to relate to someone from a different race or culture?

Today I feel comfortable around black people, white people, and all the shades in between and have come to value each as a son or daughter of God who is the parent of all mankind. I have come to realize that it is not power or position or wealth that makes a 'person' but it is the heart that we have for God and for one another.

Heart of God

How can I help someone unless I have been in the same situation that he has been or at least come into a close enough contact to be able to understand his heart. I feel that this is also one of the things that fundraising has done for me. I have come to know the heart of the rich and poor, the blacks and whites, the educated and the uneducated.

I have come to love the rich people because I can see how God has blessed them, also I have come to love the poor people because, like me, they long for the ideal world. God our Heavenly Father loves all of mankind as stated in John 3:16, 'for God so loved the world...'

Fundraising brings me into such close contact with the heart of the people, that I am beginning to understand God's heart of love for mankind as His children. This has also helped me to eliminate so many prejudices from my heart that were there because I was secure in my own world and I did not have the courage to reach out to someone else.

Finding My True Self

Fundraising was the beginning of finding my 'true self.' One of the main points of the Unification Church teachings is the principle of living for others. I would say that fundraising has given me the chance to challenge this point in my life. It has helped me to overcome so many of my limitations.

Today I can do so many things that I never thought possible. I have truly learned the heart to service and love and forgive. I have become a person of conviction. If there wasn't more to fundraising than making money, many of us could not have done it for such a long time or not at all.

The Unification Church started our very poor. Today God is blessing us tremendously because He sees our desire to serve Him and to help mankind. I do hope that this testimony will answer some questions on fundraising and also be an inspiration to those wonderful brothers and sisters who are still working in that mission. May God bless each one of you. □

By Simon Herbert

Eminent author and scientist Rene Dubos regards the phrase "conquest of nature" as certainly one of the most objectionable and misleading expressions of Western languages. He sees that it reflects an illusion that all natural forces can be entirely controlled, expressing a criminal conceit that nature is to be considered primarily as a source of raw materials, and whatever energy people require.

For Dubos, this view of man's relationship to nature is philosophically indefensible and destructive. Likewise, if man's relationship to the earth is based only upon its use for economic gain, the result will not only be a degradation of the earth, but a devaluation in human life itself. This is a perversion Dubos warns, "which if not soon corrected will become a fatal disease of technological societies."

What is it that we are materially losing? Very simple, we are losing some of the important materials for our future life. These minerals, which are they key supply for modern technology accumulated slowly during millions of years, and their supply cannot be renewed once they have been exhausted. That means that what we do have must be husbanded with great care not only for immediate reasons, but for the sake of the future.

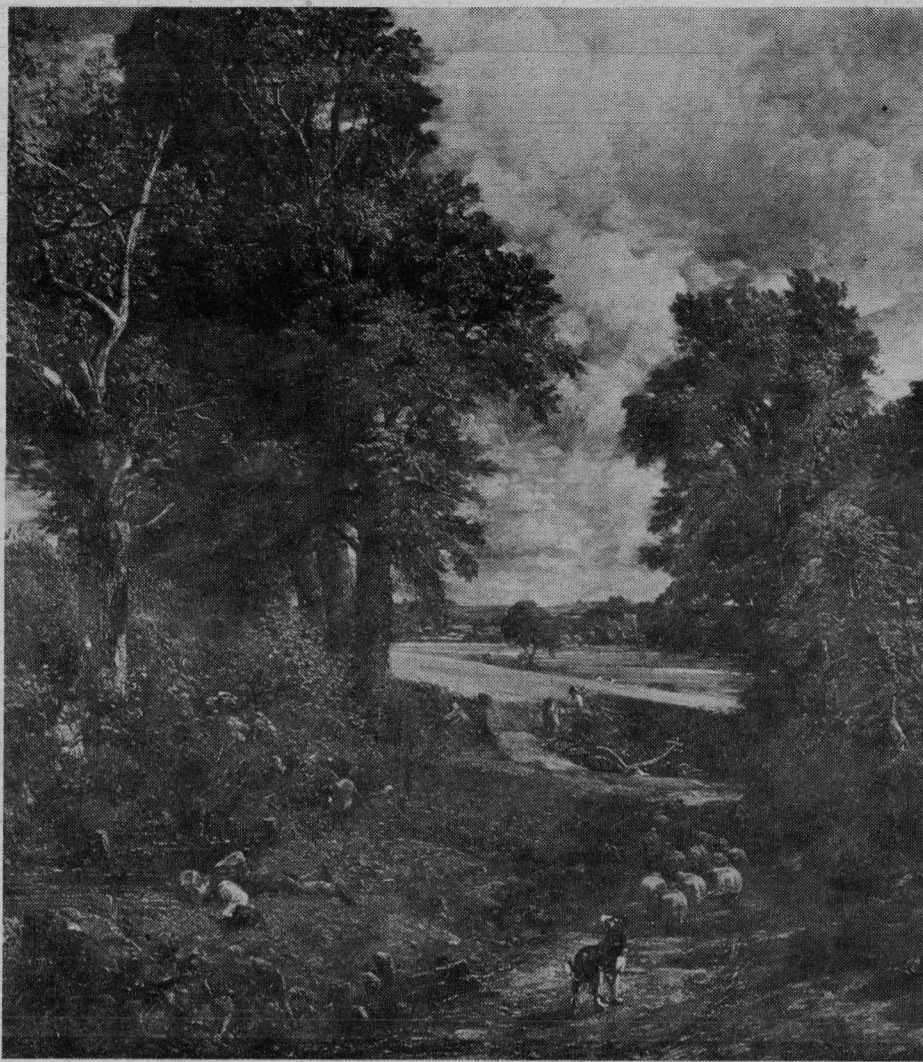
Away from Stewardship

There have been two outstanding factors which can be seen to have contributed to the misuse of the environment, away from the Stewardship idea we discussed earlier. The first is the Fall, and the second is primarily one of greed, that all-devouring desire to have more than is really necessary — the lack of self-control then goes hand-in-glove if the religious perspective allows and even encourages flagrant abuse of resources and environments.

Ian Barbour in his book, "Western Man and Environmental Ethics" points out that it is the Puritan doctrine of Dominion of Man over nature which has caused us so much trouble. This ethic, combined with the spirit of capitalism led a great many to exploit the natural resources and was supported by the notion that by dominating nature man was bringing glory to God in the fulfillment of the Genesis quotation.

By this belief, the "Creation" then became a utility, something from which to "make gain and use by." Going further back in our religious heritage, some scholars believe that this separation of man from creation comes from the

Stewards, not conquerors



"The Cornfield" by Constable.

Hebrew view of creation which separates nature from God and distinguished man from nature with the result that man ends up facing nature.

Man's alienation from his creator has resulted in confusion on morality, on ethical questions and on values in general so that his true position in relationship to the earth has been confused and veiled for a long time.

An important aspect of our relationship to the earth, and in terms of our stewardship, in the recognition of our interdependence with other creatures and systems. We grow from our earthly origins and depend on them for our existence despite our disharmony with the environment and God. In a sense, this disharmony has weakened our ability to

care for others, but despite this it is not beyond man to take on his human responsibilities as stewards and not owners of creation.

Because the earth is in our trust for a limited time only, caring is part of the duty of the entire human family. That "care" responsibility means being observant of where and when damage arises, prompt response to damage and a willingness to go out of the way to make

restitution. To make amends for a wrongful act does not necessarily mean an exact replacement, but can mean compensation by an alternative act of goodness. For example the inadvertent knocking down of one tree might be compensated by the planting of three or four more. But we can never compile a list of rules for restitution without first agreeing upon values which pertain to the ideals fundamental to all mankind.

Restoration

In establishing a better world environment we need to consider some universal principles or standards which are common to mankind regardless of his time in history, or his place geographically and culturally. Unless there is some standard to follow we are all subject to be swayed by the various prevailing themes of discussion. Above all, we must acknowledge the value and dignity of fellow mankind, and by doing so, create a climate where the treatment and development of our environment is object to man's goodness and careful consideration.

The finding of true values is the key to unlocking our ecological and environmental issues, and until the confusion of what these values and standards are, mankind will continue to wallow in mistakes. Value structures are religious in origin, so as man's connection to God becomes stronger, so will the nature of these values become more apparent. This means loving in a true and ethical fashion.

To act in an ethical way, environmentally and ecologically speaking, requires us to self-impose a limitation on our freedom to act any way we want.

While all values are essentially 'truths', values pertaining to the environment-man-God relationship must take their proper place in an overall hierarchy of values which places man at the center.

This anthropocentric view places man at the pinnacle of creation and is a view different from the crude belief that man is the only value to be considered in managing the world and that the rest of nature can be sacrificed thoughtlessly for his welfare.

Anthropocentrism acknowledges that in the long run, what is good for the world also coincides with what is good for man. Man, therefore can manipulate nature to his best interest only if he first loves her for her own sake. □

GOING BEYOND from page 15

people's property, had glass bottles hurled at me, been talked to by many officers of the law. I've never been punched yet (the one guy who wanted to couldn't catch me.)

I think that God, when he looks at us, is very moved by our sacrifice. For so many thousands of years mankind is general has not been concerned about God and only just a handful of people have chosen to be on God's side and to comfort his heart. Even men of devout faith have suddenly turned and gone against God when they faced some difficulty. When some person comes along that can still show gratitude to Heavenly Father during times of hardship, He is really moved to tears.

My deepest and most rewarding moments during fundraising came from these moments of hardship. Although there are many hardships during fundraising, there are many good times as well. When you are working with one group of people on a team for a while and you start to make good unity, love comes, and the spirit becomes so high.

Sometimes we would make some goal

and determine not to stop until we could accomplish the goal. After staying out late and finally accomplishing our determination, the sense of victory was so exhilarating, paralleling the feeling that a football team has after winning the championship game at the end of a long season.

In the course of a day the variety of people you meet is amazing. I've met millionaires in office buildings and beggars on the street, all in the same day. I've met people of just about every nationality and race in the world, and I've learned to relate to just about any kind of person, young and old, rich or poor, male or female.

Fundraising, for me, has been like a school of life. I've been through more varied experiences of life in these past four years than I would have tasted anywhere else in a whole lifetime. I am so grateful to Reverend Moon for this kind of training.

Reverend Moon has helped me to understand God in a way that no one else ever could. I've never had the opportunity to thank him for what he has given to me. Maybe through this testimony, I can express the gratitude I feel as well as help others to understand more of what we are about. □

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By Marilyn Fought-Morris

I am not a likely person for the ocean. I was born and raised in a small town environment in mid-America and although I have been fishing quite a bit, there is a vast difference between perch and bass out of Lake Erie and giant bluefin tuna from the fishing grounds off the Atlantic shore.

Nonetheless, I felt compelled to come to Gloucester. For many weeks, even months, I couldn't shake off a certain feeling or emotion. I was being pulled and knew that it was the ocean itself calling to me. But, it seemed so ridiculous and I didn't want to respond to something so vague as a "calling." I had no rational explanation, no intellectual reasoning and so I was simply at a loss as to why I should go fishing for the summer, especially when so much else was going on in our movement. Finally my heart took over and almost physically brought me to Gloucester. If I were to try to express anything more about this point it would simply be a confusion of words. Take it for what it is.

I arrived in Gloucester in time to witness the first tuna coming into dock. I had participated in the 1981 Ocean Challenge program for only a few days and had not caught a tuna. That feeling of having missed something important was still there within me, and it welled up again as I watched that tuna being weighed and looked at the happy faces of the crew that brought it in.

The first few days were quite difficult. There is much about the ocean that is indeed exciting and enthralling in that romantic sense. But, the underlying reality of the ocean is that it takes all of one's effort to deal with the powerful elements that comprise this constantly moving and changing entity. The ocean is an extraordinary environment, winds come upon it quickly and storms can devastate an area with hardly any warning. One has to approach the ocean with humility, for what one fails to learn from the ocean may prove to be suddenly dangerous later on. Bit by bit the ocean teaches one to be sensitive and aware. As such, it is an excellent "school" and I believe it is why Reverend Moon urges us to attend and learn from it.

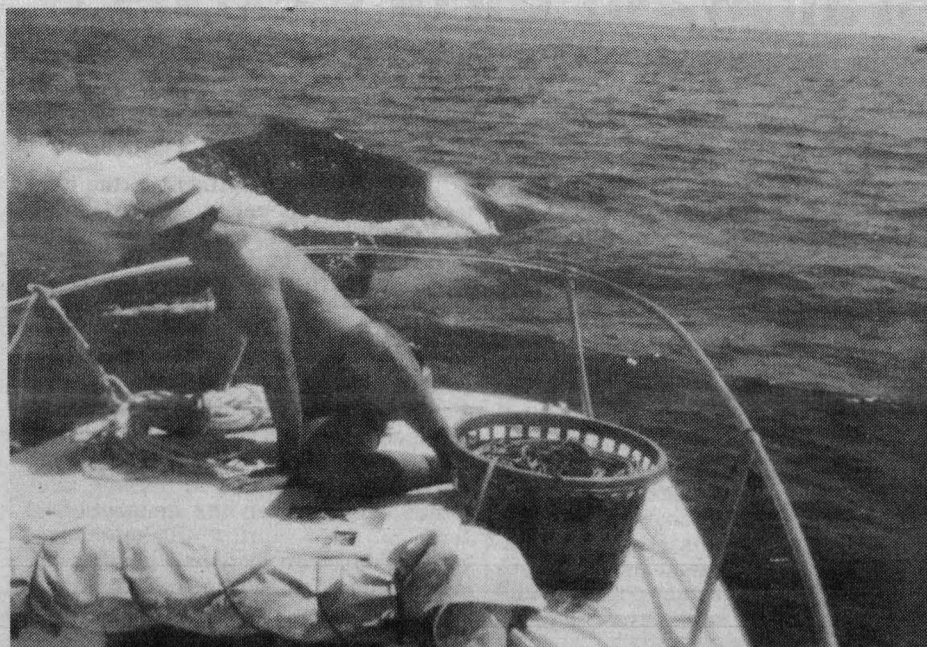
A Love Letter

After a few days, I began to adjust to the schedule and even appreciate it. Until you experience how it feels to shake the sleep out of your eyes on the way to the tuna grounds and see the subtle rays of the early morning sun creasing the skyline, you are missing something special in your life. It is an intimate message from God and can only be read as a love letter.

Another precious experience came from one of the many nights spent sleeping out on the ocean, form which I have many priceless memories and where I shared much in prayer with God.

One fine and all too early morning two of us were almost rocked off the bow seats. I jumped out of my sleeping bag and went to see if a boat had just missed us. Then I heard a familiar "whoosh" and as I peered out into the grey water, I saw

Called to the Heart of the Ocean



A whale surfacing in front of an Ocean Church boat.

the backs of two whales surface within a few feet off our stern. I looked at that and laughed; it was time to wake up anyway. The ocean has a mighty good alarm clock if one needs it.

Although the focus of Ocean Challenge is to catch tuna, I myself did not come with much expectation to catch such a fish. I had heard many testimonies and read Reverend Moon's speeches about the ocean and its significance for the future, but I had no idea what it meant to fight a tuna and successfully land one.

First tuna

The first time that a tuna struck on my boat, I watched the line whiz-out past my knee with a sense of unreality. It was so unexpected. In fact, I thought to myself, "this isn't really happening to me, things like this don't happen to me." At that moment the captain pierced through my thoughts like a knife as he shouted, "get the lines in!" The other mates and I jumped into action.

We were fortunate to have an experienced captain because none of us had even encountered anything like this before. It was a relatively small tuna, 531 lbs., but it put up quite a fight, taking us into the middle of the fleet and causing several other boats to leave their anchors.

As impressive as this experience was, I was not really moved until we tied the tuna to our boat and began to bleed it. After fighting us for an hour and coming up in complete exhaustion, this fish began to beat the side of the boat with tremendous slashes of the tail. We were sprayed with water and blood, mixed together as if for a holy baptism. My heart opened wide with awe. As we prayed in gratitude for the tuna, I thought to myself, "not even I have this kind of desire for life." Catching that fish made me look deeply into myself and it

was a profound moment for me.

And yet, God had an even greater lesson in store for me. A few weeks later I was confronted with something that had always cut me, much like shattered glass, since I had joined the church. Although more than a decade had passed from that time, it was still a point within me that I could not easily deal with. I needed to find a way to give it to God and allow for it to be healed.

One of my personal goals this summer was to read the entire New Testament. I had just finished the first three gospels and found myself deep in prayer because I had been pushed to look at myself and cross over this point. My heart was in a great deal of pain towards the core of his being. It was easy to see myself as a sinful person and leave it at that. But, how painfully difficult it was to see really afraid to accept this image of myself — and yet, I was beginning to realize that God wanted to love me in this original way.

Something like a voice came up from within me and seemed to whisper into my ear, "tomorrow I will show you how much I love you as you are. I will give you an 800 lb. tuna." Immediately, I responded "look", I said back into the night, "you don't need to do that. I know the Bible and its message of forgiveness, I have the Principle and its teaching of restoration and Reverend Moon has given me a whole new life through the Blessing. I don't need some special kind of sign, so just send that fish to another boat."

The next day I was on a different boat, with a Swiss-German captain and a Japanese brother as a guest. It's so normal in our movement, but I thought to myself that this board must bring God quite a bit of joy, just to see us out there, chumming for tuna, sharing Japanese rice balls wrapped with seaweed, PBJ sandwiches and Swiss-style yogurt.

When we first spotted the tuna mark-

show, which came off very well. In all, we appeared on 14 radio stations, including two 2 hour talk shows. Upon returning to San Juan we have been on another three stations including Noti-Uno which is syndicated around the entire island; Noti-Uno wants us for another program next week as well.

Cable television in Puerto Rico is somewhat different than in the States and so is prohibitively expensive for our means. One station in Mayaguez offered to play our tape in the event a regularly paid program could not be ready; we may follow up on this although all we have are half inch English tapes. I'm experimenting now to have a Spanish translation played simultaneously with the English played low, but this may be too crude to be acceptable for TV.

Another of our goals was to find

ing on our depth finder, we began to chum like crazy. For some reason each one of us became very serious and tense. Another boat came by and pushed the tuna back down and I was really upset, but soon afterwards, we could see the mark again. A certain "edge" could be felt within and between all of us.

The Fight

The tuna struck with tremendous force and the line just sang out from the basket. This time my mind was clear and I reacted quickly to the captain. There was no confusion, no shouting. This fish fought quite differently from the first one. Instead of running in many directions, it tried to become free with sheer power. It took the line and ran out from the boat in a straight path.

The entire fight was an inch by inch ordeal. But, we never let him run too much. Ernest, the captain, said later, "every ounce of energy he took from me, I was also taking from him." It took all three of us working together, giving out every ounce of energy to bring him in.

When the fish came close to the boat, Ernest asked me to harpoon it because he didn't want to let any slack in the line at that crucial moment. I had never harpooned anything before in my life, but I trusted his judgment and looked closely at the fish. I prayed and thrust into the fin just behind the gills, a perfect hit. When I felt the flesh of that tuna tearing apart at the end of the harpoon, I burst into tears. I sensed the pain and agony of that moment and again the greatness of the tuna brought me to a profound moment of utter humility before all of creation and God.

When we landed the fish and bled it, we prayed with tears of joy and gratitude. It was an international prayer, but it was all in one language — tears of the children of God.

On the way home my captain said that he hoped the fish weighed more than 800 lbs. because he had been praying for a new beginning, especially the night before. I remember my experience from the night before and thought, "if that is the case, then God is really the loving parent that we so often talk about."

The tuna weighed exactly 901 lbs., the largest of the season up to August 15. Not only did God give exactly as he said he would, but in full measure more — 101 lbs. more. This too was quite a dramatic moment for me and I could only shake my head and simply accept God's love. Other people might think it is crazy to perceive God's love in the giving of a tuna, but for me it only makes perfect sense.

With only half the season over and many more days to come, I cannot begin to imagine what other kind of lessons God has in store for myself and all of us here in Ocean Challenge. However, my imagination has indeed been touched with why Reverend Moon loves the ocean and urges us to come and receive what it has to offer to us. As far as this farm kid from mid-America is concerned, the ocean has me "hooked, tail-tied and landed." □

clergy who could understand Reverend Moon's tax case. However, without the time or resources to locate their homes on weekdays, we were unsuccessful. We did meet with the assistant to the Bishop of Ponce whom we persuaded to take a positive interest in the court case, he suggested we write and seek to present our case to the assembled bishops in August.

Although our 21-day, 7 city tour cannot compare with the efforts of brothers and sisters in the mainland IOWC, for Puerto Rico, it is a milestone and a foundation for the future in setting the guidelines for a new standard of heart, discipline and witnessing.

Puerto Rico has begun to be notified who the Unification Church and Reverend Moon are, and that we are relevant to Puerto Rico. □

PUERTO RICO from page 5

The other days in the town we street lectured from 9 a.m. to 2 p.m. and frequently had sizable crowds gather to listen. Many people would claim to be in a hurry and then end up staying for 1 or 2 hours to hear the lectures even while their children tugged impatiently at them. The Fall and Mission were so well attended that we began to emphasize them greatly, by mid tour. This experience has given members hope that something can be achieved in Puerto Rico.

Since previous efforts at witnessing seemed to yield only 2 or 3 names in an entire day, I set the goal of 100 names and

addresses and to push to get them. By the end of the tour we had 150 names. Another goal was to contact and make use of all the media in each city. There are no local papers of any note in Puerto Rico — only the 5 major papers originating in San Juan. But, there are radio stations in almost every town! And most stations readily allowed us to speak either live or on tape.

Speaking out

Before leaving San Juan, I had carefully prepared the members to speak on the legal case and about Unificationism. We eventually worked out a 15 minute presentation, but in some cities we have half hour interviews and in Ponce we had the good fortune to get on a 2 hour talk



JOHN
BIERMANS

A very interesting book landed on my desk the other day called "The Brainwashing Deprogramming Controversy." Given my personal experience and interest in this subject, it didn't take much to convince me I should read the book. It is edited by two rather prominent researchers of new religions — David Bromley and James Richardson. It includes articles from a wide variety of perspectives — sociological, psychological, legal and historical which I found to be very helpful in giving insights into this issue of brainwashing.

Although I respect and often admire the efforts of researchers such as David Bromley, James Richardson, Anson Shupe, Eileen Barker, Stuart Wright, Marc Galanter, Thomas Ungerleider and others, the main criticism I have of such "objective" studies and surveys is that the end result is often a mass of statistics or innocuous data. Somehow what is often lost is the spiritual essence of the religion that is being studied.

Sociologists and other researchers who conduct these studies and surveys often tend to be detached technicians who do not fully grasp the deep spiritual meaning behind their subject matter. Consequently, it is rather easy to make broad conclusions using highly technical language to the point where those associated with the religion being studied may be unable to recognize it! This is a frequent problem in this age of "specialists" and "professionals." I recognize this frequently in my own legal profession.

"The Brainwashing Deprogramming Controversy" offers several very detailed explanations of the brainwashing theory. However, as editor Richardson concludes "proponents of brainwashing have not made their case . . . they have not pro-

John Biermans is an attorney and a member of the HSA legal staff.

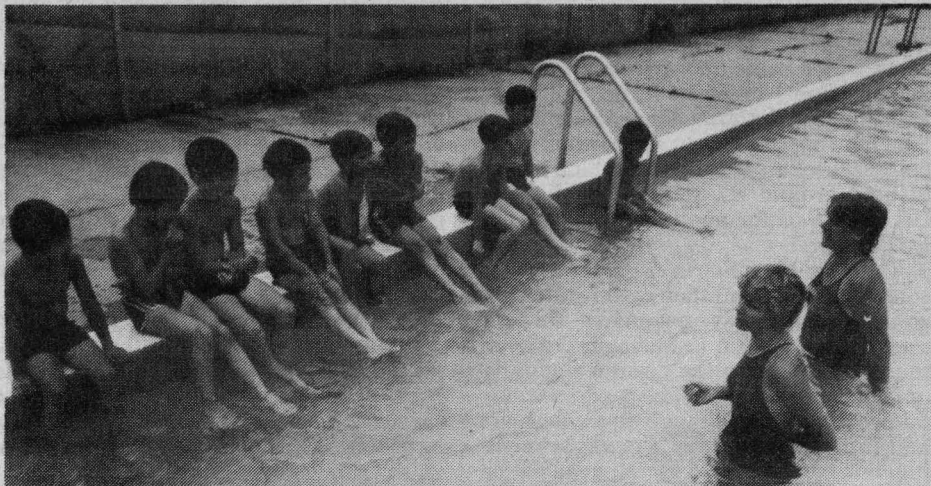
CAMP SUNRISE from page 5

were truly new people, belonging solely to God.

Our meetings in the evenings after the children had gone to bed were often times of tearful prayer — prayer of humble gratitude that this holy inheritance was finally becoming reality in their lives.

"In the still of the night there is still the search. For what came first before sinning . . ."

Eight of the oldest children are now preparing to go to Korea to attend the Little Angels School this coming year. They especially felt the urge to soak up as much of the lessons as they could



Swimming instructors Cindy Clevenger and Susan Shacter teach the basics of swimming to (l to r) Takateru Ushirda, Kenritsu Hamasaka, Junto Hose, Bowland Bergman, Bowie Jones, Harvert Jones, Nathan Shuhart, Han-Yoo Sheftick and Jo Shin Seuk.

DEBUNKING THE FAITHBREAKERS Brainwash theory exposed

duced data-based articles to offer hard evidence to support their position. From our perspective, the burden of proof is on those who proffer the brainwashing hypothesis."

One of the most instructive points made in the book is an explanation of why these intensive attempts to discredit the new religions arise in the first place. In one of the articles, Donald Miller, writes:

"What lies behind these attempts at discreditation is undoubtedly the perception that the way of life of the dominant culture is being threatened. From the perspective of the values of those within the dominant culture, it is incomprehensible why anyone would want to forego sex, meat and sleep, engage in limited consumerism and consumption and endure other 'privations.' Obviously, individuals engaging in such practices are either devoted to some political end which allows them such personal sacrifice, or they are mentally ill."

Another researcher, Trudy Solomon, makes a similar point:

"The recent proliferation of new religious groups has, not surprisingly, elicited fear and anger from some parents who cannot understand why their children affiliate with movements the parents consider alien and antithetical to their beliefs and values. It is instructive to note that parents who approve of their children's new beliefs, or at least tolerate them, do not espouse the same accusations. Thus, it was proposed by Thomas Szasz that: 'Parents want to believe in brainwashing so badly because otherwise they have to admit to themselves that the kid they devoted 15 or 20 years to has rejected them and their values.' Irving Zaretsky emphasizes that such movements do not necessarily change a pre-existing parent-child relationship but rather that 'the cults often become scapegoats for the problems of both parents and their sons and daughters.'"

The article by Donald Miller entitled "Deprogramming in Historical Perspective" traces religious intolerance through American religious history.

before traveling so far on their own for the first time.

Mrs. Won Pok Choi, a church elder and principal of the school, paid a visit to the camp to answer questions and encourage all the children to study Korean and consider attending the school in the future.

David Ang, Toby Fernsler, Thelord Shuhart, Andrea Spurgin, Tim and Hanida Porter and Wesley and Thirdson Samuel will comprise the second wave of western children to attend the Little Angels School.

For their benefit as well as the rest of the campers, Korean study was held every day in conjunction with Principle Life Education.

The rest of camp time was for recreation, togetherness and plain old fun. Swimming lessons were given daily by

Miller accurately points out that the history of the United States is strewn with examples of religious intolerance in spite of the Constitutional guarantees of the First Amendment:

"Anti-Catholic sentiment in the nineteenth century is perhaps the most blatant expression of religious persecution in this country, but that was not an isolated event. One must also look at the murder in 1844 of Joseph Smith in Carthage, Illinois as the mere symbol of continual harassment of the Mormons. Indeed, the utopian groups of the nineteenth century almost all experienced continual legal and personal harassment for their 'deviant' beliefs and practices. Anti-Semitism erupted in the late nineteenth century with the emigration of Jews to this country. Quakers faced oppression because of their pacifist outlook, to the point of some of their young men receiving death sentences (which were later commuted) for refusing to bear arms. And hysteria over the Jehovah's Witnesses resulted in persecutions including castration, burning of property, and other hostile acts."

In comparing this historical experience to the new religious movements in recent years, Miller asserts that the pattern of response by the dominant culture to new religious movements is remarkably uniform. For example, it is common to cast into question the leadership of a new religious movement by attacking their character and motives:

"First, charges of sexual, legal, and financial misconduct are routinely made . . . Second, it is commonly alleged that the members themselves engage in sexually licentious behavior or other activity which is cruel, inhumane, or indecent. Third, a new religious movement frequently is portrayed as a political threat, either because of the leader's connection to a foreign country or because of his/her ideological leanings . . . Fourth, it is common to label the education of children as well as the process of inducting new members as "brainwashing," hence

instructors Susan Shacter and Cindy Clevenger. Ray Ecklund taught the children rudimentary horseback riding, archery was taught by Jin Goon Kim and arts and crafts were offered each afternoon under the guidance of Sharon Goodman. Regular classes on Won Hwa Do were also part of the camp curriculum and, under the stern and watchful eye of 4th degree black belt instructor Takamitsu Hoshiko, the children both young and older really showed their stuff.

Jim Baughman and his wife, Mija, also led the campers in a traditional fishing expedition in the Hudson River. Using the long nets Reverend Moon had taught the seminarians to make, we walked silently and stealthily out into the river to trap and catch those unsuspecting fish. Alas, despite our remarkable stealth we only caught two rather confused and frightened little carp which we deposited in the pond with much ceremony.

The children improved in every activity and at the end of camp received awards for most outstanding and most improved in each area. The neatest bunk areas were rewarded with a trip to the ice cream parlor, swimming, Won Hwa Do and other sports champions received blue ribbons and the best all-around campers on each team got trophies inscribed with the words, "Outstanding Camper of the Year."

We also had our share of campfires, hikes in the woods, jumps off cliffs into mountain creeks, marshmallows, sleepouts, mosquitoes and poison ivy. The 7 year olds responded as well as the 14 year olds and, in fact, brought out the paternal instincts in many of the older children.

It was, as it always seems to be, a special two weeks — a kind of "time out"

evoking the sympathy of the "objective" outsider to the plight of the helpless."

The Great Brainwashing Hoax

After reading all of the above, the following evaluation by Trudy Solomon should not come as any surprise:

"Throughout its historical evolution some critics have questioned whether brainwashing as an entity existed at all. Thus, Dr. West (1964) dubbed it 'the great brainwashing hoax' stemming, he felt, from a loose original definition and a number of highly publicized, misleading statements by a few individuals about the behavior of United States' prisoners of war in Korea. Even within the last year, brainwashing has been attacked on a number of fronts. Within sociology, Robbins, Anthony, and McCarthy proposed that brainwashing could best be understood as a 'social weapon' to legitimate repression of deviant minorities. And, finally, within psychiatry, Dr. Thomas Szasz, famous for his mental illness metaphor, accorded brainwashing the same status by saying: 'Actually, it's all quite simple. Like many dramatic terms, "brainwashing" is a metaphor. A person can no more wash another's brain with coercion or conversation than he can make him bleed with a cutting remark. If there is no such thing as brainwashing, what does this metaphor stand for? It stands for one of the most universal human experiences and events, namely for one person influencing another.'"

Dr. Szasz goes on to say "however, we do not call all types of personal or psychological influences brainwashing. We reserve the term for influences of which we disapprove."

This new book, just published this summer, is helpful in exposing the entire brainwashing deprogramming myth. However, it is unfortunate that so much time must be spent defending the new religions and their beliefs from such perverse attacks in the first place.

Nevertheless, I can see the light at the end of the tunnel. As more and more studies are done, it becomes increasingly clear that we have been unfairly attacked. Let us hope the American public can become quickly informed of the real story. □



Andrea Spurgin and Julie Kang savor the campfire cuisine.

from the real world there they can be themselves with children like themselves in an environment that nurtures them and encourages them to speak freely about their lives, fears, hopes and dreams.

They are, to me, God's greatest hope and His greatest joy. My prayer for them is that they can grow up safe and strong in faith free from the confusion of the crazy world that surrounds them.

"So keep your eyes on heaven, turn your ears to heaven, Keep your mind on heaven and you'll get to heaven. Don't you know I love and if you love me to, We will be there soon . . ." □

SCIENCE & UNIFICATIONISM

'Mind' is the key to life



RICHARD
L. LEWIS

I delight in the writings of C. S. Lewis — no relationship I'm sorry to say — and I feel like a California 49er coming across a fat lump of gold when ever I find another of his books. My most recent discovery was a reprint of *God in the Dock — Essays on Theology and Ethics* (Eerdmans Publishing Co. Grand Rapids, MI).

As a convert from hedonistic materialism myself, I was tickled by the way he brushes off the theories of materialists:

"If [as the materialist thinks] the solar system is an accident and the appearance of life is an accident and the evolution of Man is an accident, then all our present thoughts are mere accidents — the accidental by-product of the movement of atoms. And this holds for all the thoughts of the materialist as well as for anyone else. But if *their* thoughts are merely accidental by-products why should we believe them to be true. Why should one accident be a true account of another accident?"

I experienced this paradox, though I could never have expressed it so lucidly, while watching one of those super-delux science programs on PBS television.

A learned neuro-scientist spoke earnestly into the camera about the brain — how it was just a complex mass of reflex arcs and chemical interactions.

To those who could "see" however, he was a living refutation of his words: His image spoke to me through the complexity of camera-antenna-color TV, behind him was bookcase upon bookcase of learned journals, on the wall a Van Gough print swirled, in the background Beethoven's 5th swelled and murmured — while his "reflex arcs and chemicals" argued eloquently and persuasively, if disparagingly, about itself.

My mind — not reflex arcs to be sure — boggled at the contradiction between his words and the actual beauty and complexity there for all to see.

Nothing but Everything

In my previous columns I introduced the key idea in the Unificationist understanding of the natural world: All things are made up of subunits in a relationship that is ordered by "idea" — natural law,



Just as none of the parts of an airplane can fly: None of the parts of a cell are alive.

an aspect of the Logos.

The most up-to date thinking about sub-atomic particles — the quantum theory — describes them *not* as the classical "billiard ball" type of entity but as probability functions best described by matamatical equations. Attempting to picture them as they 'really' are is futile. At this level of reality the pattern, or idea, is more "real" than the "material" it is expressed in.

This, however, is not so strange, it is, after all, what we are very used to in everyday life — almost everything around us is there because it was manufactured, transported and placed according to the thoughts of people.

What makes a computer chip different from sand — the thought put into it. What makes you more than a gelled soup of chemicals — the thought put into them.

What is life

That perennial question "What is the difference between life and non-life. Where is the dividing line?" is answered neatly by this way of describing our world.

This understanding is beautifully illustrated by Dr. Gary E. Parker, in his book *What is Creation Science*, when he asks the question: "Did you ever wonder what makes an airplane fly?"

"Take the wings off and study them; they don't fly. Take the engines off and study them; they don't fly. Take the little man out of the cockpit, study him; he doesn't fly. Don't dwell on this next time you're on an airplane, but an airplane is a collection of non-flying parts! Not a single part of it flies!"

Reading this reminded me of my days of as a biochemical researcher. From experience I can tell you that the first step in any biochemical experiment is: Put whatever it is you want to understand into the Waring blender — a high-tech, expensive version of the milk-shake maker — and woosh it around until there are no more lumps. Then try to figure out how it works.

How many guinea-pig lungs and rat livers I minced up in my time, searching for the elusive secrets of life, I am loath to recall. And each time I did, according to this new way of thinking, I was destroying the very thing I was searching for.

As one wit in the magazine *New Scientist* put it many years ago: Put a color TV in a cement mixer, churn it around until it is a fine powder and then try



I entered the large concrete tunnel and drifted through the circles of light that fell on the tile floor from the spotlights above, clutching my computerized metro ticket. This was it. The entrance into America's capitol; the home of the red phone of the president and the red eyes of the Congress.

My first impression of the role of the capitol's rapid transportation system was far from what I would learn it to be in the following months. Rather than the smooth and impersonal vehicle of locomotion, I would learn that the metro was a "being of heart." Even more, that the metro was, in fact, a substitute mama, offering, through the personalities of its operators, a homey care and concern that would rival mother's chicken soup.

Even this first metro ride would give a flavor of this great relationship that was to develop. As the doors slid open and the metro glided to the station the announcement that came over the intercom was not the garbled name of the station stop, but a cheerful, "Don't forget your umbrella, and have a good day in spite of the rain."

Ah yes, Mama Metro.

Just today, the same metro voice sang out each station stop over the intercom, challenging the passengers with its tune to lighten our mood. We all sat obliviously over our books and newspapers and briefcases. Finally the announcer offered his best attempt: "Today is Thursday!" beamed the intercom, "The day before Friday!"

Of course the metro has challenges and obstacles of her own. The most notable of these is loading and unloading the teeming masses of passengers at the largest transfer station, Metro Center. Categorized in the back of my mind I have cartoon-like images of the train rolling into Metro Center with its windows filled with little round faces of all heights pressed against the side. The cars seem to bulge and nearly explode in that one moment after the train stops and before the doors slide open. Then the flow of the streams begin, two outgoing and two moving into the cars. Soon the faces against the windows have been replaced by new ones and the arrivees tumble and run down the escalators to push on to their next train.

The approach to Metro Center is distinctive and unmistakable. It is the same atmosphere of a locker room before The Big Game, or the horses in their stalls before the Great Race. There is silence,

but a tense silence. Newspapers are folded and purses are hiked further onto the shoulder in anticipation of the Great Evacuation. The scenario is well known. Amidst the pre-disembarking tension, the voice of Mama Metro, which had been announcing each station, joked to the waiting crowds, "Now you all know what this one is!"

In addition to the caring announcements on the trains, are a host of interesting intercom messages that are offered on the waiting platforms. One of the most common of these urgent communiques is one of the genre, "Mrs. Blanchard, your son is waiting for you at the Smithsonian station."

When the train pulls into the Smithsonian station, it is clear that these "lost and found" announcements are more than a nicety, but a necessity. There you can see all the Mrs. Blanchards, and Mrs. Sung and Singhs, and Skis and their camera-laden husbands with their little flocks of offspring waddling behind in identical, identifiable tee shirts or caps. A flurry of eight different languages questions and hazards guesses as to which exit really does lead to the Capitol Mall.

Probably my most heartwarming metro ride was one a week ago when I was returning to DC from a suburban station. In one section of the route the train emerges from its tunnel and rumbles on an above-ground track. At this point in our journey, the train slowed to a stop. The passengers looked up from their books in silent inquiry to each other. The train lurched and rumbled slowly along as the announcement explained the incident. "We will be travelling at a restricted speed." A pause was followed by a further explanation, "There's a dog on the track." All faces peered as best they could, pressing against the side windows in a vain attempt to see in front of the train.

The car rumbled along slowly and then stopped again. The voice of the metro would not leave us in our anticipating ignorance. It offered play by play description of the progress of the quest. "I think I can get him now." Then the lurch, the slow rumble, and the apologetic announcement, "I lost him, but we're getting closer to him again." The halt. The silence. And then the joyful announcement. "We got him!" A whoop of celebration rang out through our car and the train raced back to the city as the passengers smiled, musing: Mama Metro had done it again! □

figuring out just how a TV works. There, you now understand Biochemistry and its Effort to Understand Life.

To be fair, scientists are beginning to realize — and to look for — the organizing principle. Dr. Parker, as a theist and a scientist, is on the look out for such developments. He notes in the book already mentioned, an interesting conclusion on the origin of life made by Dr. Dickerson in the *Scientific American* booklet *Evolution*:

"After describing the problems in producing the right kinds of molecules for living systems, Dickerson says that those droplets that 'by sheer chance' contained the right kinds of molecules survived longer. He continues, 'This is not life, but it is getting close to it. The missing ingredient is ...' Now what will

he say here? '... one more protein? ... a little more DNA? ... an energy supply? ... the right acid-base balance?' No, he says: 'The missing ingredient is an orderly mechanism ...' An *orderly mechanism!* That's what's missing — but that is what life is all about — not a property of substance but a property of organization."

Something is organizing material, and is the source of qualitative, not quantitative, input. Unificationism calls this organizing principle of the universe "the Logos" and calls that fragment of the Logos that organizes each different entity the "Inherent Directive Nature." This is the inherent pattern within energy that I wrote about in my first column and hope to further explore. More next month. □

THE GOD CONFERENCE

from the back page

esoteric and specialized in the field of religion and theology. Others are more immediately relevant to personal life experiences. An important aspect of the conferences is the vigorous publishing program under *Paragon House Publishers* in New York City, which will produce at least 12 volumes based on God Conference sessions by 1985. (Anyone interested in the discussion and topics cited here can contact them in New York City, by writing to Mr. Jack L. Kiburz, Paragon House Publishers, 866 Second Avenue, 12th Floor, New York, New York, 10017 (212) 223-6433.) Paragon House also publishes other series, including *Sociology of Religion*, *Interreligious Exploration*, and *Unification Studies* series.

Both the International Conference on "God: The Contemporary Discussion" and Paragon House Publishers are sponsored by the International Religious Foundation, established in 1983.

Conference format

It is the personal dimension to the God Conference encounter that gives conferences like these an endurance and influence beyond the small number of attendees and the reach of the publications program. Perhaps only a small number of academic scholars will read each article in each volume. However, each of the participants writes, teaches, or gives spiritual guidance to many others. The God Conference is not only a scholarly meeting, but the experience of diversity and variety in a common setting and a common search.

Each participant prepares a paper and a response to the paper of another participant before coming to Korea. Copies of the papers for the session and the responses are sent to participants by mail, so that all have time to read and reflect on the material before the conference.

The format for each paper in the individual theme sessions begins with a response to the paper by another participant, followed by verbal remarks by the author of the paper, preparatory to a general discussion by all participants in the section on the author's work.

Mailing the papers in advance ensures a lively and informed discussion, and generates reflective comments for improvement and additional work in the subject area. The discussion in the sessions is an important preliminary to preparation and initial editing of another volume for the *God: The Contemporary Discussion Series* by Paragon House Publishers.

The personal dimension

As participation in the conference is international, interreligious, and interdisciplinary, national chauvinism, religious bigotry, or inadequate scholarship is quickly remarked and pointed out for the author's consideration.

Similarly, there is a strong trend to highlighting universal values in a discussion of different forms of worship, ritual, or views of God or the Ultimate, encouraging participants to address a more global perspective, and to avoid self-satisfied particularism. Often participants encounter religious forms alien to their own experience, involving a personal stretching and expansion of understanding.

Each participant attends the conference to represent his or her academic discipline, nation, culture, and religious viewpoint. Naming that background and representing it properly and fully are one of two necessary aspects to conference participation. The second is an openness to hearing, understanding, and experiencing the viewpoint of the "Other," without compromising the integrity of one's background, but perhaps inviting a more universal reflection on that background, as well as a sense of wonderment at the discovery of common

meaning in a religion whose rituals may initially seem repugnant. For a Hindu the Christian tradition may be "other," for a Christian a paper based on classical mythology may seem alien, yet rich in implications for theological development within one's own tradition.

Often participants find encouragement in the themes of another religion for their own theological understanding and stimulation. It is this sense of challenge, this sense, according to one participant, that one can hear God's inspiration, encouragement, and stimulation through the comments of other participants on one's paper, that stuns, surprises, and intoxicates.

The process integrates criticism as well as encouragement. Comments may gently shake the author to tighten methodology. Or critique may come like a blast of cold wind if the scholarship is in error, or unveil the prejudices of the commentator. Participants spend about 4 days (of an 8 hour day, with an afternoon break and morning and evening sessions) in session together. They may also make smaller groups for lunch, meet to discuss mutual interests or concerns, or develop friendships that endure after the conference ends. The latter is a voluntary yet significant part of the conference experience.

Within a day after the conference begins, each participant has begun to understand more fully, through the comments and papers, the interests and background of the other participants. A certain group atmosphere may develop which is the product of both the diversity and the unity of the participants. Academics have commented that the conference sessions are unlike the intellectual critical method of the west, which focuses on tearing apart the work of the author.

Bland acceptance of a paper, however, is also not permitted. Comments may be either critically negative or critically positive. One participant may find a personal limit to tolerance, and carry it to the extent of questioning a participant's presence in the group; naturally, the person so criticized may respond similarly when it is the other's opportunity to present a paper.

But the general response in the group creates an atmosphere that stimulates both criticism and encouragement, and this atmosphere may be a corrective when a person is perceived as being unfairly treated by one or more persons. In such cases private or public comments on the group discussion signal the ongoing process of creating an atmosphere of trust and confidence, safeguarding the goal of interreligious dialogue. Thus the sessions become an international, interreligious experience in creating harmony and stimulating thought and activity, and it is significant that some participants return to their work and colleagues able to share an experience of that type of encounter.

One experience

I feel fortunate to have attended the last two God Conferences, that is, the Third Conference in Puerto Rico, and this one in Korea. The topics in my sessions related to women in religion, and thus I have been able to observe progressive improvement and new scholarship in this field at the conference.

Although for Unificationists the paternity of God is an essential religious claim fundamental to holy experience and to God's work in the world, the maternity of God is equally important. The expression of God's femininity in the world, however, as well as the description of the work of the Holy Spirit, and the contributions of many faithful women and female saints in history, tends to be obscure in theological and historical scholarship.

In recent years the academic world has become aware that women's activities and contributions to social, historical, or religious development have been largely overlooked in the past. Opportunities to do research in this area have sometimes led to the discovery of vast amounts of material or significant new methodological approaches.

Similarly, the work done in the two sections I have attended has been on the one hand innovative and may lead to some exciting work in religion, and on the other hand indicative of the paucity of material and the uncertain quality of scholarship investigating a new field.

Along the same lines, with apologies to the many papers of excellent quality which we have no space to discuss, I would like to comment on an exciting dimension of the session discussion on my own paper, "Unification Experience of God," which reported some experiences of five sisters I had interviewed and taped.

Session participants were very interested in the possibility of recording the thoughts and reflections of church members for historical, theological, and autobiographical value. Perhaps many members have been advised to keep a journal; I would like to add my own voice to that chorus.

Additional activities

A new, voluntary feature of the God Conference was the late evening worship services officiated by participants representing the Hindu, Moslem, Buddhist, Jewish, Christian, and Unification traditions.

Participants have sometimes commented on the extremely intellectual and scholarly focus of the sessions, expressing a wish for more experiential activities as well. The worship services are one response to that interest, but it is expected that the Parliament of World Religion, with booths for each religion to represent their community activities,

styles of worship, publications, etc., will more fully address that interest.

However, participants at this fourth conference had the special opportunity to tour an ancient capital of Korea and visit a famous Buddhist temple and shrine.

After all the intellectual discussion, the personal encounters, the sights and sounds of a foreign land especially dear to Unificationists, a medley of rich, perhaps complementary images remain from the experience.

There is the sense of personal growth and enjoyment at the deep characters of people one comes to respect and care for at these conferences. Someone from Sri Lanka with a brown face and Buddhist background, or a Hindu couple from India, may be able to share on a deeper level than a person with the same nationality. One learns that experience and heart transcend boundaries with respect for the sincerity and commitment of other participants.

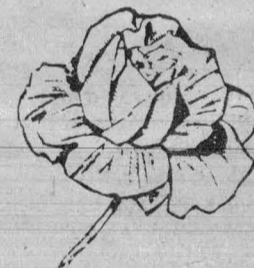
There is a persistent awareness of the terrific work of the conference staff, co-ordinators, and chairpersons, who have contributed so much to the vision and work of the conferences.

There is the nagging question — how is it that Reverend Moon has had such a vision, such commitment, to sponsor and create these conferences of lasting value. Many participants signed a letter to him in Danbury prison, expressing their gratitude and appreciation. Most were well aware of the irony of enjoying a luxury hotel in his homeland, while the host remained in prison in the United States, "the land of religious freedom." But the question remains unanswered: whence cometh the vision . . .

And there is gratitude to the many Unification members around the world, who enable that vision, and this kind of work, to go forward, and to Hak Ja Han, Mrs. Sun Myung Moon, whose faith, endurance, and leadership in hard times is an example for many

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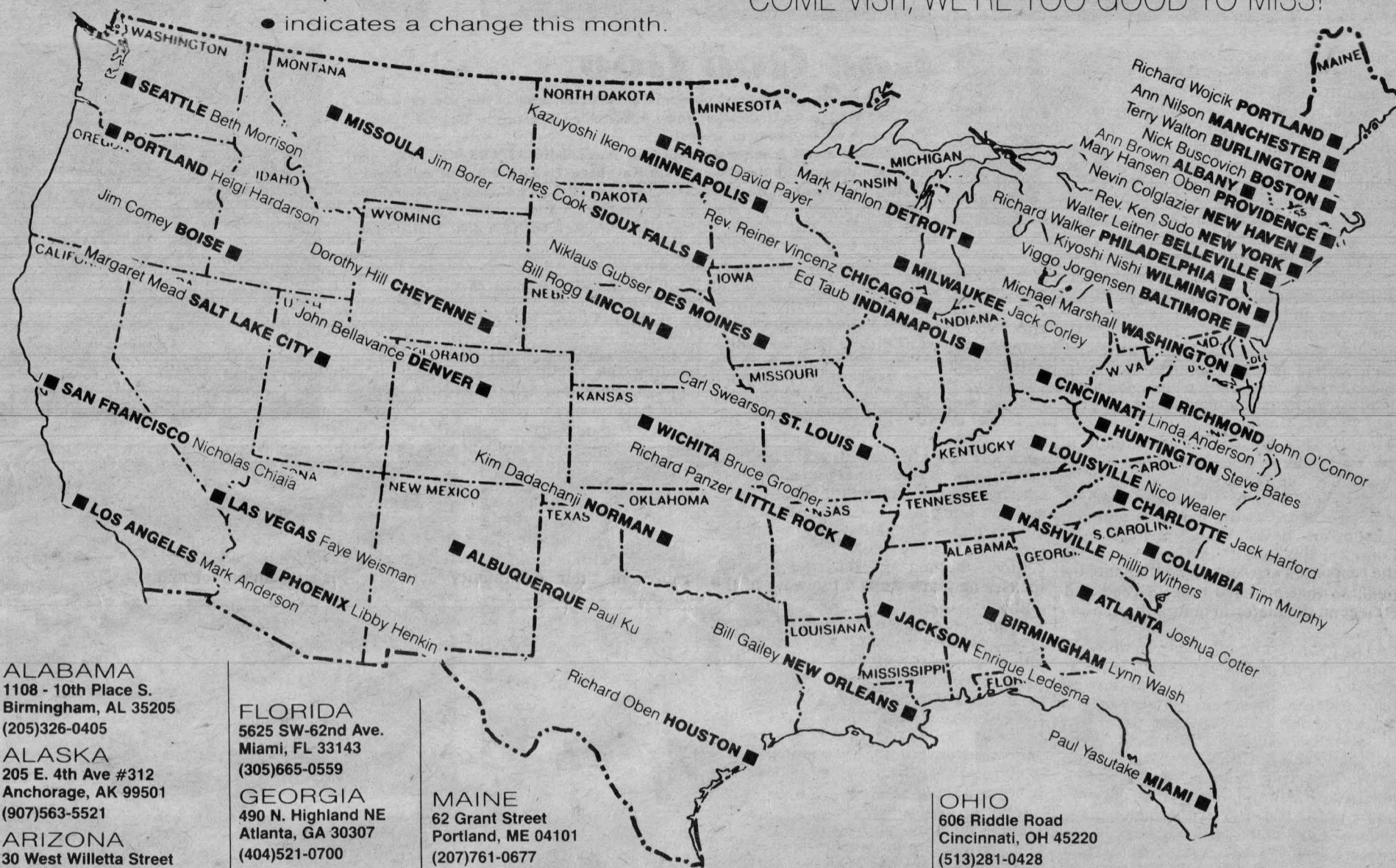
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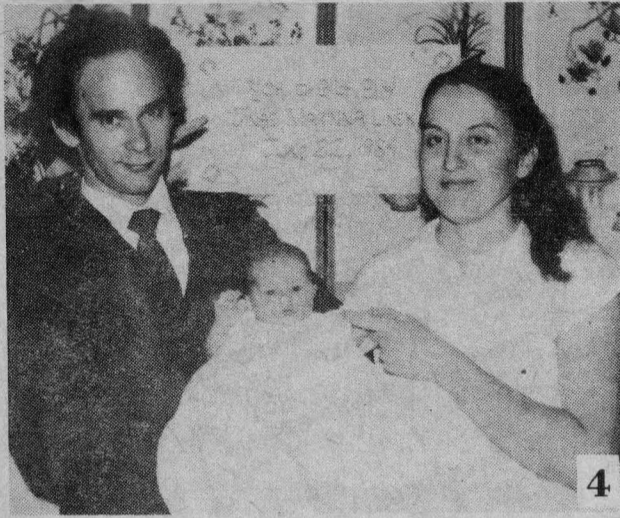
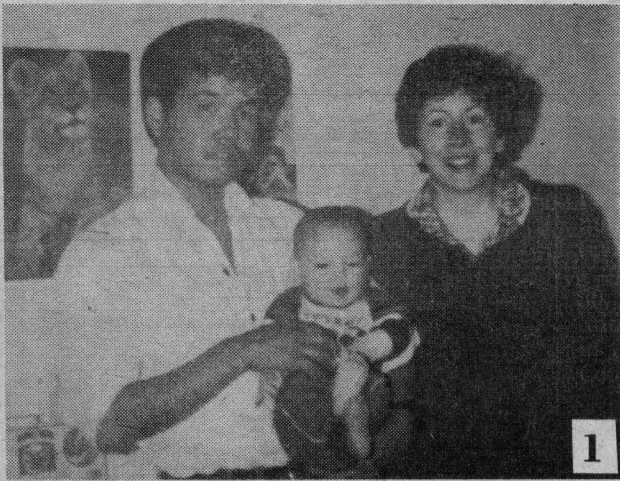
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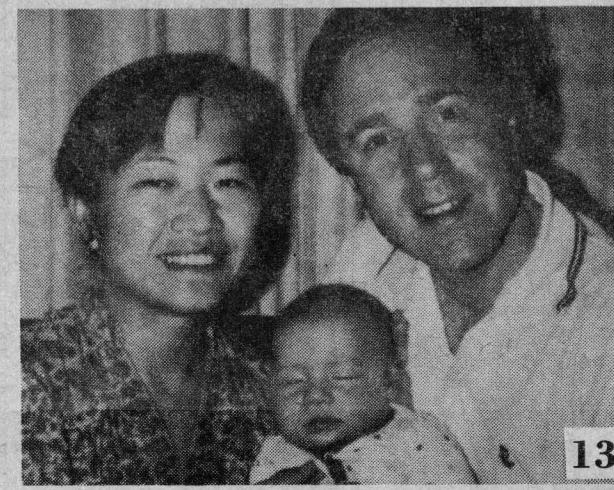
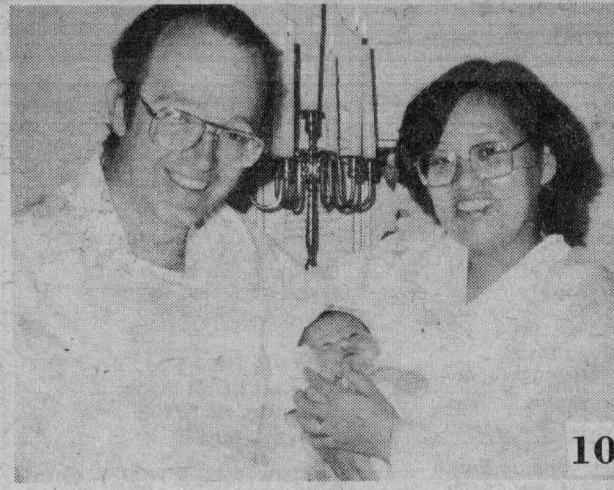
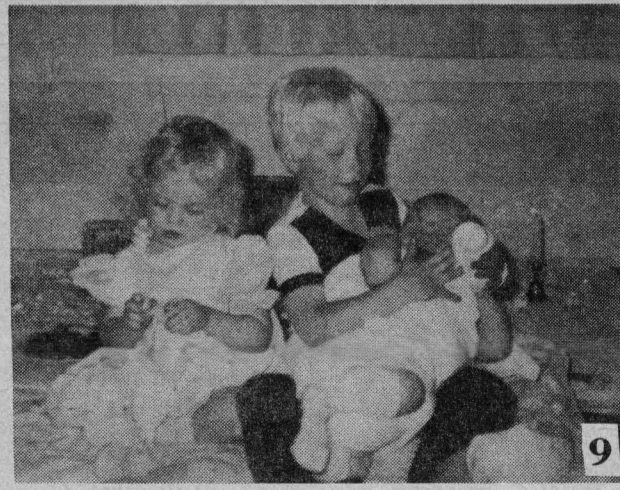
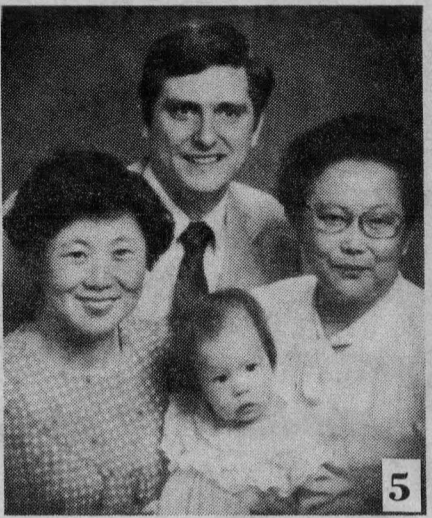
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Goo Goo Goo

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. Toshihisa and Joann Nako with son, Jocali, born 11/9/83
- 2. Terry and Charlotte Blount with daughter, Teresa Kay, born 7/14/84
- 3. Jeff and Miyako Gledhill with daughter, Meeyoung Veronica, born 12/5/83
- 4. Henry and Geraldine Linek with daughter, Jinae Marinna, born 6/22/84
- 5. James and Mija Baughman with daughter, Jimi Pauline, and grandmother Kye Ok Huh
- 6. Michael and Marianne Irwin with daughter, Somang Lilliane, born 3/1/84
- 7. Antonio and Kyoko Betancourt with son, Kiantar, born 2/11/84
- 8. Gregory and Elise Hanson with sons, Benjamin Jung, born 2/13/82 and, Nicholas Young, born 2/10/83
- 9. (Randy and Beverly Berndt) and daughter, Christa Anne, and son, Jessey with Joshua Herbert, born 3/8/84
- 10. Phillip and Harue McCracken with daughter, Haruko Ann, born 6/5/84
- 11. Regis and Nancy Hanna with son, Daewon Francis, born 7/25/84, and twin daughters, Hanbyul and Dulbyul
- 12. Mike and Kyoung Sim Dahlberg with daughter, Kory Ann Jung Me, born 3/8/84
- 13. Andrew and Lova Wilson and son, Theodore Anlo, born 6/8/84
- 14. Klause and Elis Riedl with daughter, Eleonore Kyunghwa Natalie, born 2/14/84.



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Dr. Mose Durst
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**LILLIAN
NOTE
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Today we read much about learning through the senses. Jean Piaget, an early student of Maria Montessori, studied his own children and developed a theory of the sensori-motor stage of learning.

In Montessori each exercise has a purpose. Development of the senses is important because it precedes development of the higher intellectual powers, and what Montessori calls the "sensorial period" is primarily between the ages of 3 and 6. To quote Montessori — "All the education of early childhood ought to be based on this principle — to aid the natural development of the child."

Also today we have "early detection" centers to discover and treat neurological and other problems in early stages, with the hope that prompt treatment might prevent, or at least ameliorate, such problems. In 1948 Montessori wrote that "through the education of the senses it is possible to discover and correct causal defects which today are not noticed in the schools, at least until the time in which the deficit shows itself by a definite and thus irreparable inadaptability to the surroundings (deafness, shortsight, etc.)"

Montessori attributed keen powers of observation to the training of the senses, as well as aesthetic and moral education. She said that the aesthetic harmony of nature and art escapes those whose senses are dull. She felt that intelligence too often is rendered useless through lack of practice, and that this practice is almost always education of the senses. In practical life we need to obtain exact knowledge of the stimuli derived from the environment.

The Classroom

In the Montessori classroom a wide range of sensorial apparatus greets the child. The directress introduces the

Development of the senses

items gradually, with very little comment. The child is encouraged to have the sensorial experience before relevant language is introduced. Later the child experiments with the apparatus and discovers.

The basis of the Montessori sensorial equipment is the decimal system. The items are based on the idea of 10, with equally increasing increments. At the sensorial stage the impact is just that. Montessori said that it created a muscular memory — the hand and mind working together — that evidenced itself in the later study of mathematics.

As the child is introduced to the equipment, he becomes acquainted with the make up of the environment, and his responsibilities towards it. He learns that there is a definite place for each item; that it is taken from that place and

returned to the same place after use, by the user.

It is never passed from one child to another, although another child may at times join the first child in its use, if the first child is willing. Since there is just one of each, it belongs to each child during his use of it, as long as it is not misused.

Since the apparatus builds in a control of error, the teacher becomes more observer than teacher. A child will often repeat an exercise over and over, becoming completely absorbed in perfecting it. Montessori referred to "directress" rather than "teacher", and said that her "directress goes much deeper and is more important than what is currently understood, since she directs life and souls."

But that is subject for another article, at another time.

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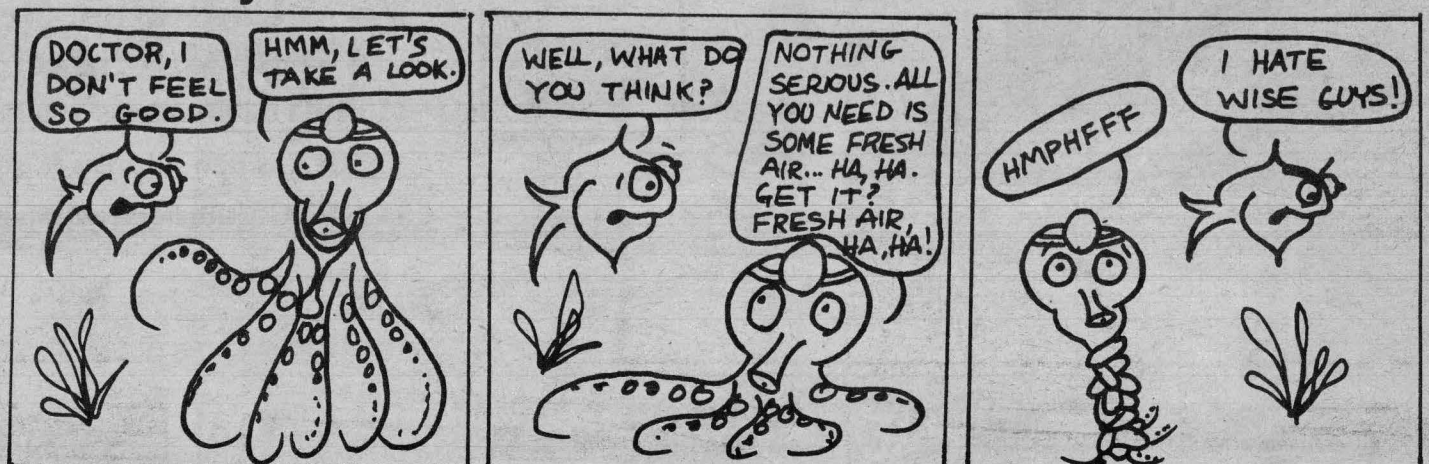
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FLUKE by Lewis



By Sara Peterson

The 4th God Conference

This August 240 participants gathered for The Fourth International Conference on "God: The Contemporary Discussion" in Seoul, Korea, to bring the religions of the world closer to promoting world peace and harmony.

Men and women gathered in the Crystal Ballroom of the finest hotel in downtown Seoul for the opening plenary session. The sessions would last four intense days in discussion on nine themes. This is the largest and most complex conference yet in the "God: The Contemporary Discussion" series sponsored by the International Religious Foundation, and founded by Reverend Moon.

Participants met as peers in the democracy of the conference, temporarily made equal by their badge, by their individual ability and qualifications, and by their willingness to write a paper and participate in a conference outside their specific disciplines and religious affiliation.

The topics of individual sessions were: Is There a Divine Intention for Male-Female Relationships? What Effect Does Language as Medium Have on Knowledge of God? Religious Art: Images of the Divine; Women's Experience of God and/or the Ultimate; Science and the Ultimate: How are Divine and Natural Causality Related to One Another? Death and Immortality in the Religions of the World; Is Faith in God Necessary to the Creation of a Just Society? Faith and Reason in the Great Traditions; and The Encounter of Eastern and Western Understandings of God in the Making of Modern Asia.

All the sessions were large, and there were in fact ten group meetings, as the session on Death and Immortality in the Religions of the World was broken into two smaller groups.

The conference ended with a final banquet, including an ecumenical/inter-religious worship service led by a member of the Youth Seminar on World Religions, and an artistic performance of Korean dance by schoolchildren at the Little Angels School, a prominent performing arts school founded by Reverend Moon.

After the conference ended most of the participants left Seoul for a two-day pilgrimage south to the ancient Korean capital of the Silla and Unified Kingdoms, Kyong-ju, and a visit to the stone statue of Buddha and the Pulkuksa Temple.

Opening session

The Opening Plenary Session of the Fourth God Conference was a joint session with God Conference participants and the over 150 young people finishing the Youth Seminar on World Religions tour, whose last stop was Korea.

Chairperson Huston Smith introduced Darrol Bryant as "The Mastermind" of the four God Conferences and the



"keeper of the tradition," providing continuity as the chairpersons change.

After Professor Bryant's address, Dr. Smith gave a moving speech addressing the importance of religion, and his understanding of Reverend Moon's trial and imprisonment. He saw an unhappy parallel in the case with the imprisonment of his own missionary parents in post-World War II Communist China for possession of a gun they never owned. [Dr. Smith's address will be in the next issue of the Unification News.]

Then Reverend Chun Hwan Kwak, President and Chairman of the Board of the IRF, delivered a Founder's Address on behalf of Reverend Sun Myung Moon. [This speech will be in the next issue of the Unification News.]

Dr. 35 nations were represented at this fourth God Conference, and most of the world's religious traditions, while 240 papers had been prepared for discussion.

Bryant addressed participants as "fellow workers seeking to understand the divine life." Dr. Bryant stated that there are two assumptions underlying the sponsorship and tradition of the God Conference. First, that there is no more pressing thing than to understand the ultimate mystery of life as it unfolds, and that full understanding requires the insights of varied traditions to enlarge us and rescue us from partiality.

Second, that there is a particular responsibility in the quest for the divine,

which is the search for the understanding of healing and prevention of destructive divisions. Professor Bryant concluded his remarks by thanking Reverend Moon for his support over the years, both for generating conferences, and for his vision in sponsoring this one.

Previous conferences

This conference follows three previous conferences held in Hawaii, Florida, and Puerto Rico. Normally held every year, the fifth God Conference will take place two years from now, in 1986. It is superseded next year by the Parliament of World Religions, also an IRF project, which will be inaugurated in 1985, and will replace the God Conference every four years.

The First International Conference was held December 26-31, 1981, on Maui, Hawaii. Professor Frederick Sontag of the Department of Philosophy, Pomona College in Claremont, California, chaired the conference and was a driving force behind its initial success. Dr. Sontag is also the author of *Sun Myung Moon*, one of the first books to look at the Unification Church without obvious prejudice.

The Second International Conference was also chaired by Dr. Sontag, and was successfully held in Ft. Lauderdale, Florida, December 30, 1982-Jan 4, 1983. Seven theme groups addressed the topics of: Spiritual Discipline and Ultimate

Reality; Words of/about God in Sacred Scriptures; Avatar: The Idea of Incarnation in the World's Religions; The Names and Concepts of Deity; Our Languages About Ultimate Reality; Understanding Who God Is: Masculinity, Femininity, Plurality, Duality, Process, Emptiness; God and Social Reality: Spiritual Liberation and the Social Dimension of Religion; and Religion and the Numinous: Theology vs. Mystery.

The Chairperson for the Third and Fourth International Conferences on "God: The Contemporary Discussion" successfully co-lead the First and Second Youth Seminars on World Religions in 1982 and 1983. The son of missionary parents in pre- and post-World War II Mainland China, and a scholar of the world religions, Dr. Huston Smith is well qualified to preside over an international, interreligious gathering.

The Third Conference occurred in December 30, 1983-Jan 4, 1984, in Dorado Beach, Puerto Rico. Topics included: Experiences of God and/or the Ultimate; God and Social Reality; In Defense of God; The Person and the Divine in the World's Scriptures; Religious Ethics in the Great Traditions; Tradition and Modernity in Conflict over Divine Reality; and Women in World Religions, Past and Present.

Many of these topics are extremely

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