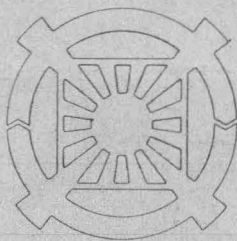


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# Unification News

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## 600 religious leaders convene for the first Assembly of the World's Religions

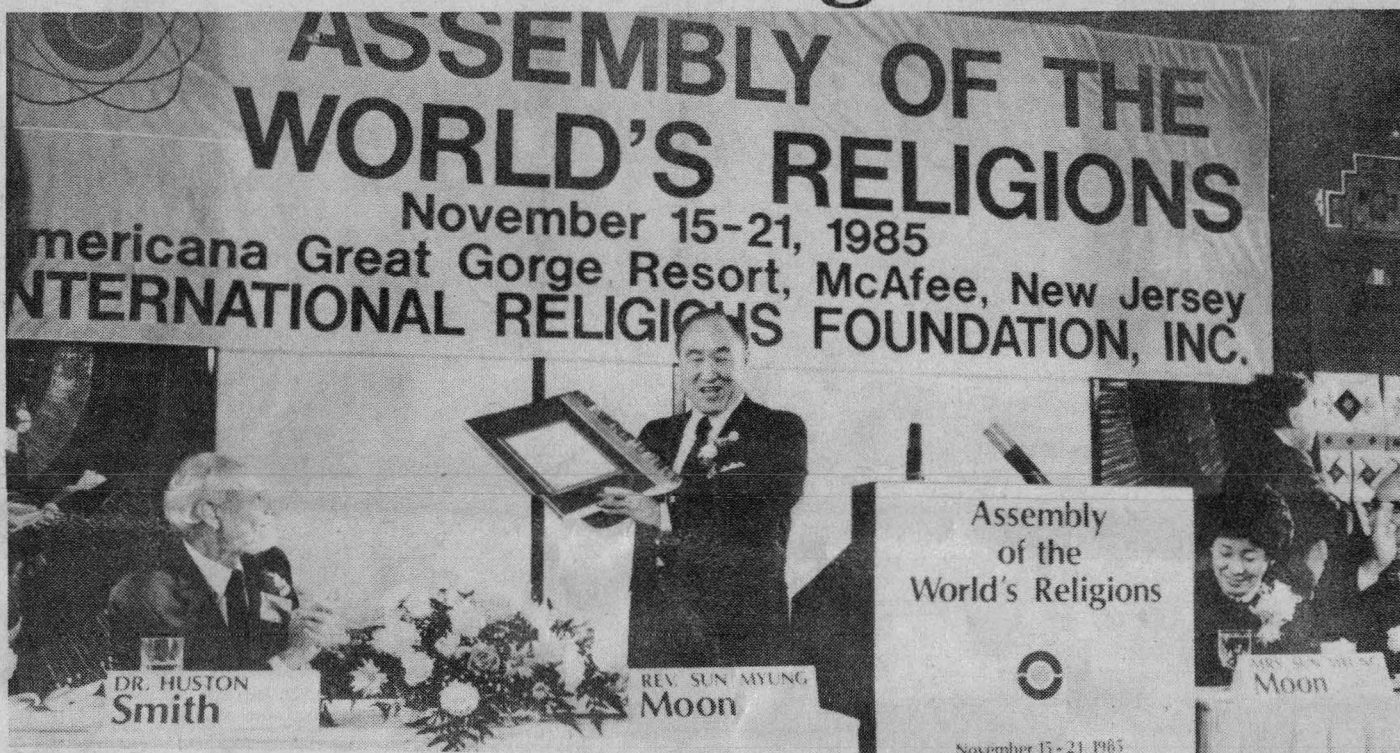
By Laura Reinig  
TODAY'S WORLD

It is the evening of November 15, 1985. Chief Richard Snake of the Delaware Indian Nation, a noble tribe that once lived on the land he now stands on, lights a ritual fire of evergreen sprigs in the center of a large circle, representing the cosmos. In prayer he invokes the presence of the Great Spirit.

Into the center from four points, symbolizing the structural lines of our earth's sacred geography, come a Buddhist, a Hindu, a Jew, a Zoroastrian, a Muslim, a Christian, a Taoist, and a follower of African primal religion, to light a candle from the common flame, symbolizing the interconnectedness of all faiths. Each one recites a prayer from his or her own classical religious heritage in its original language and then calls upon all those gathered around the circle to recite the prayer again in English.

Surrounding the circle in the semi-darkness, over 600 spiritual leaders and seekers from 85 different nations of the world, symbolically representing all the

(see ASSEMBLY, page 2)



Reverend Moon receiving a proclamation of thanks at the Assembly of the World's Religions.

## Absolute Values and the New Cultural Revolution

The fourteenth ICUS held in Houston

By Richard Lewis

Houston is perhaps more renowned for its rugged pursuit of growth, its country-and-western and oil wealth. Recently, however, it became a landmark in the pursuit of Absolute Values and the New Cultural Revolution as it hosted the fourteenth International Conference on the Unity of the Sciences (ICUS), November 28 - December 1, at the Inter Continental Hotel.

ICUS — founded in 1972 by Reverend Moon — is a project of the International Cultural Foundation (ICF) and is based on the firm conviction that the world's scientists and scholars have a great potential to substantially contribute to the progress and wellbeing of humanity.

The conference was opened by Neil Salonen, president of ICF who, in a pre-opening speech, said that, although Reverend Moon has initiated many important conferences and projects in the last decade, ICUS was the first and will always be Reverend Moon's "first love," a sentiment echoed by Reverend Moon in his speech at the closing banquet.

The conference chairman for the last

two years has been Dr. Kenneth Mellanby, Director Emeritus of the Monk's Wood Experimental Station, Huntingdon, England.

### Science without ethics

In his opening address, Dr. Mellanby briefly described being sent to the concentration camps by the British Government after the Second World War to salvage any knowledge of value from the experiments performed there. There he saw clearly that science without ethics is of no value what so ever.

Later, speaking at a press conference, Dr. Mellanby declared that, "Although I am not a member of the church, I think Reverend Moon is a great man. I am particularly impressed by the complete academic freedom he insists on for the organizers and participants of the conference to express their views."

In response to a question from a Japanese journalist about Reverend Moon's purpose in organizing the conference, Dr. Mellanby said, "He wants to build the Kingdom of Heaven on earth. By allowing academics to come together in this way he is taking a step in the right direction."

(see ICUS, page 4)



Reverend Moon giving the "Founder's Address" at the fourteenth ICUS in Houston.



## ASSEMBLY

(From page 1)

peoples of the earth, past and present, stand together to take part in this sacred ritual. They are here on a pilgrimage to share the jewels of their own faiths with each other and to discover that their faiths are all drawn from one common source, "that Ultimate Mystery, Memory, Mind, and Heart from which all energy comes."

### Historic event

Thus began the first Assembly of the World's Religions, held from November 15-21 at the Americana Great Gorge Resort in McAfee, New Jersey. Professors, clergy, artists, students, spiritual leaders, and professionals in many fields were invited from all parts of the world to take part in this historic event. Several years in the planning, this conference is the first in a series of three interreligious and cross-cultural conferences sponsored by the International Religious Foundation to commemorate the centennial of the World's Parliament of Religions, which was held in Chicago in 1893. Assembly Two is planned for 1989, and Assembly Three for 1993.

The purpose of the Assembly, which was inspired by the vision of Reverend Moon in his tireless quest for world peace, is to stimulate the religions of the world to recover the primacy of the spiritual dimension in the face of the growing secularity of modern society, so that religious people can work together in harmony and fully contribute to the realization of justice.

To bring out the spiritual dimension, the coordinators and advisors of the Assembly have sought to create, not a forum for theological discourse, but an atmosphere for direct religious experience. Through dialogue, lectures, meditation, prayer meetings, rituals, poetry readings, musical and dramatic performances, art exhibitions, and film and video presentations, the Assembly reflects humanity's spiritual quest in all its fullness, depth, and variety. In this way, participants can go beyond dogma and doctrine that separate religions, and journey into the deep inner aspect, the spiritual center of life, or the heart. For it is in the heart that one receives real nourishment from and can offer real compassion to one another.

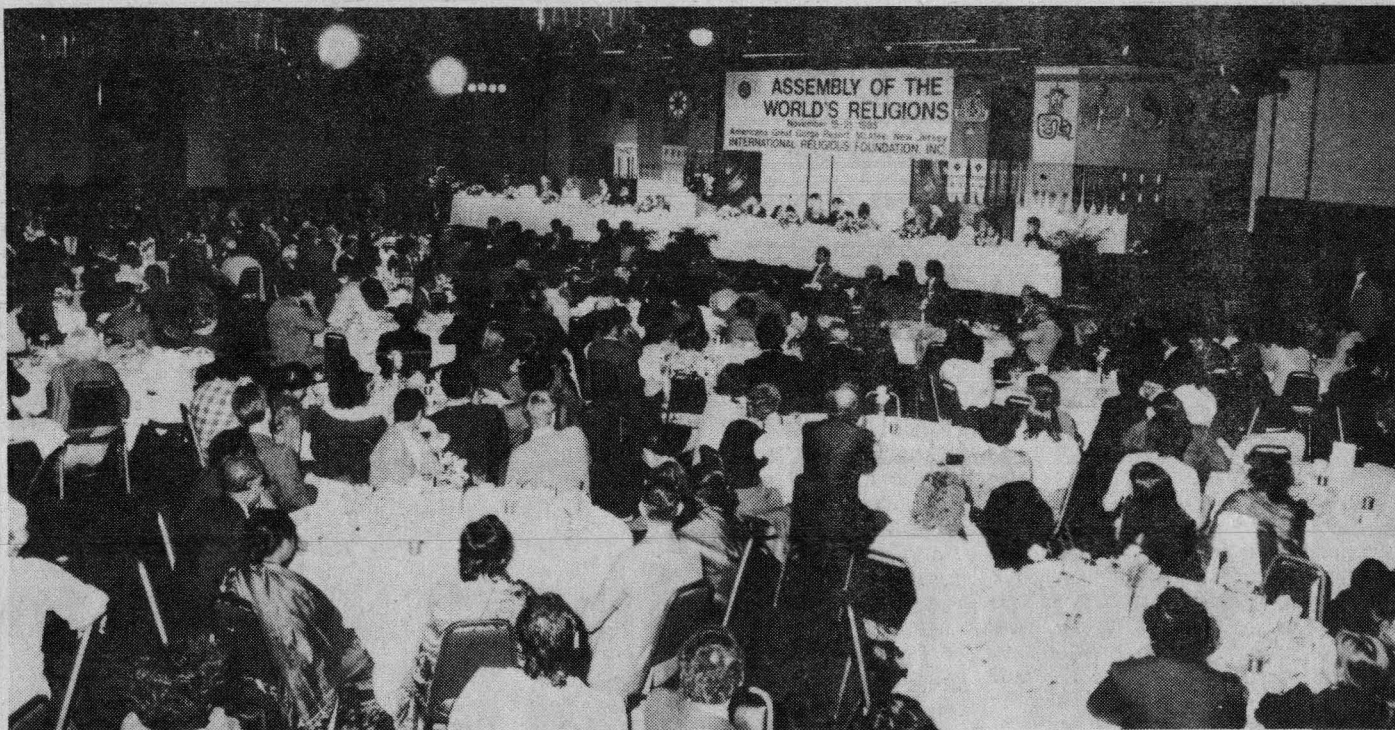
### Traditional roots

The title of Assembly One was "Recovering the Classical Heritage." The lack of religious direction in society today has caused many to seek out their traditional roots. This Assembly created an opportunity for the participants to revive their own classical sense of religion while focusing on the problems of the present age and the hope for the future.

The spirit of celebration of the different faiths was uniquely manifested in colorful banners hung all over the hotel for the occasion, created by the famous banner-maker Norman Laliberte. Symbols of each religion were stylistically rendered in blazing color, adding greatly to the aesthetic environment.

The week began with an opportunity for all the participants to greet their host, Reverend Moon, and the program coordinators. Reverend Moon greeted each of the participants heartily with both hands and a radiant smile. The seemingly endless line of people was a colorful display of turbans, cloaks, saris, robes, and habits, the diverse garb of the world's pilgrims.

After dinner the participants gathered for the opening ceremony, the spiritual convocation described above, which included delicate yet penetrating Middle Eastern melodies performed by the Alhambra trio. Even from the very beginning a sense of awe and a shared transcendent experience connected each person there to each other and to the Divine.



The closing banquet of the Assembly.

On the second day Reverend Moon gave his Founder's Address in which he stressed the need "to purify the religious atmosphere into one in which believers can have living faith and every soul can communicate with God." "All religious people should feel responsibility for the shaky spiritual foundation of this generation and should repent," he said. "Religions should stimulate spiritual renewal and give an elevated value perspective to those in charge of politics, the economy, social programs, and education."

With his words he set a tone of seriousness and urgency, asking the religious leaders of the world to take up the responsibility for the world's ills. The full text of Reverend Moon's speech is reprinted in this issue of the UNews.

During the entire week, meditations in the varied religious traditions were held every morning before breakfast in six different rooms. Participants could join in the services of their own or of other faiths. In this way one could experience a real taste of the heart of each religion. It was also a challenging opportunity for the participants from different denominations or sects within the same religion to create a worship service that reflected not just one aspect but the essence of that faith.

### Daily schedule

Plenary sessions were held every day in which speakers from different religions presented talks to the entire group, centering on the Assembly's theme of recovering the classical heritage. Before each speaker began, the moderator would invite one of the participants to offer an invocation, a prayer or a chant. The moderators afforded absolute respect to people of all faiths by referring to God in such varied and beautiful ways as the Ground of Being, the Perennial One, the Divine Source, or the Transcendent Spiritual Order.

Twice a day the participants met in small discussion groups of 15 or 20 people to discuss the plenary sessions and the papers that each participant had written prior to coming to the Assembly. Each group was centered around a theme, such as "Spiritual Disciplines and Practices," "The Encounter with Secularity," or "Images of God, Woman, and Man." It was in the groups that each person was able to develop bonds of heart with the others as they shared their beliefs, their individual spiritual journeys, their aspirations, and their hopes with people they had probably never thought they would share with.

### Visible connection of love

In one group a Hindu who had almost been killed four times by Muslims as he was trying to escape from Pakistan after World War II, and who had developed a tremendous hatred for Muslims, found

himself sitting with a Muslim in his group and realized that he could open his heart to him.

There developed over the course of the week a visible connection of love among people at the conference. In the halls, in the elevators, people would eagerly read each other's name tags and exclaim with childlike innocence, "Oh, you're from Indonesia! Well, I'm from Sri Lanka! Are you going to the fifth floor? Let's go up together!" And they would start talking excitedly about their new experiences without any of the usual reserve one normally would have with strangers. Some of the participants had met each other before in various interreligious conferences in different parts of the world, and many new friendships were created.

### The artistic experience

One aspect of this conference which lifted it above the realm of a solely intellectual exchange of ideas was the emphasis on the transcendent experience, the artistic experience. In the afternoons participants gave informal presentations of songs, poetry recitation, dance, music, chanting, and storytelling, which captured the intangible beauty of the heart expressing faith and love.

In the evenings, performances were held on a large stage. The most remarkable of these performances was the presentation of classical Indian dance. Two women, in turn, displayed incredible virtuosity in their rendering of traditional Hindu love stories into movement. One of the dancers, Sonal Mansingh, a highly educated scholar as well as a teacher at the Center for Indian Classical Dance in New Delhi, is famous throughout India. She was able to create by herself, through her supple body and especially through her astonishingly expressive hands, an entire rhapsody of emotion with such tremendous evocative power that one felt there had been dozens of personalities on the stage.

One day was spent on a "field trip" to New York, where the group toured various sights in Manhattan and later gathered in Harlem, at the huge Metropolitan Baptist Church, where three speakers delivered sermons and the preacher of the church even taught the congregation a little gospel singing.

### Practical project

As a practical result of the Assembly, a project emerged for the involvement of young people of all faiths. Religious organizations of the world were asked to sponsor groups of young people who could join together during the summer in various third world countries to serve people in need. Assembly participants were encouraged to enlist the involvement of the religious organizations with which they were affiliated, or to assist in the plan-

ning of this initiative in their own countries.

On the final day, a closing plenary session was held in which each of the project coordinators — Richard Payne, M. Darrol Bryant, John Maniatis, and Tyler Hendricks — and several of the participants could express their deep feelings about the success of the conference. They commented on the openness, the frankness, the joy, the seriousness, the mutual respect, the wonder they experienced. One of the participants, Dr. Chatsumarn Kabilsingh, expressed very well the potential value of this meeting. She said that this conference is not something we can just put on the altar. It is not a completed offering; it is just a step. "The Assembly is a well-written introduction," she said. "Now we have to write the book."

That night a farewell banquet was held, with a closing address by Reverend Mo He said that, though we gathered on the first day as strangers, we now have come to realize that we are truly brothers and sisters. This parting need not be a sad moment, he said. We can take what we have learned here back to the community of faith from which we came. He explained that each faith is like a small tributary. When the paths cross, we can create some pretty rough currents, but ultimately we are all flowing together toward the same ocean.

### Morning of an Age

After dinner the musical presentations bestowed upon the whole conference a final blessing of joy and hope. The New York City Symphony performed several new arrangements of heart-rending Oriental melodies in symphonic form, composed by conductor David Eaton, representing the unity of East and West. An extraordinarily moving piece, composed by Kevin Pickard expressly for the Assembly, called "Morning of an Age," captured the hope of "nations, men, and angels," who can now finally see the whole earth as the home of God. The song brought many in the room to tears.

At the end participants were pledging to their new-found friends to meet again, hopefully at the next Assembly in 1988. A new dimension of faith had been touched in all of them; a realization that the essence of all religions is really the same.

In the Assembly literature, a quote from the Vedas was included at the end, which says:

*As the water descending on mountain crags wastes its energies among the gullies, those who view things as separate waste their energies in their pursuit. But as pure water poured into pure becomes the selfsame — wholly pure, so too becomes the self of the silent sage, of the one ... who has understanding.*



*This is the text of the "Founders Address" given to the Assembly of World Religions, November 15, 1985.*

By Reverend Moon

I welcome you from the bottom of my heart to the Assembly of the World's Religions. Our gathering here is not an ordinary event. It is itself a great accomplishment that we, from 85 countries and with such a diversity of religions, cultures, traditions, and nationalities, should come together to open our minds, to harmonize with each other, and to share our concerns about the future of humankind. I am sure that God also is delighted with this historical event.

We come from different religious backgrounds. Our answers to the fundamental problems of human existence are not identical. Our understandings of the causes of human suffering do not have the same frame of reference. Our ways of seeking world peace are diverse. But still we have a common ground: all of us try to solve problems in the context of our relations with the Ultimate.

Throughout East and West, North and South, people living in the situation of sin, disbelief and confusion have yearned for love, happiness and peace that is true and eternal. They have been making every effort to overcome the temptations of their evil desires and, by following their good desires, to find the happiness with which their original mind will rejoice. Although human experience throughout history cautions us that pursuit of such ideals is rarely successful, people's original minds are not likely to give up. All humankind irrespective of differences in peoples and traditions pursues this ultimate goal.

#### Depend on the eternal Being

If we humans are not able to fulfill such a purpose by our own effort, then we cannot but depend on the eternal, true, absolute Being beyond ourselves. We humans know that we are finite beings. Since we cannot determine our own destinies, we are bound to depend on the Absolute to whom we ascribe supreme power. We believe that since there is an Absolute being who wills true love, peace and happiness, all these things can surely be realized only with Him.

We should know more about this Absolute, the source of the ideals which humanity is seeking.

I have become familiar with the content of the spiritual world through my own spiritual experience and by deep communication with the Absolute. I have learned God's will, love and heart. Religion is not merely truth or ethical teaching, but centers on people's original impulse to find that upon which they can absolutely depend and relate with.

True religious intuition meets the Absolute and the Infinite. Through this intuition we can hear God's call for each of us. Such a state of original communion with the Absolute transcends any particular religious system or form. In such a state only do humans reach perfection and happiness. This God-human relation is one and universal. Because the Transcendental Power is one, and humanity's capacity to enter into the relationship which it offers is universal, the ultimate goal of human beings cannot be more than one. The goal of an individual is one. The goal of a family consisting of such ideal individuals is one. The goal of the ideal nation and world is one. All ways run toward God's ideal world of love, happiness and peace.

#### Precious human being

In this sense, how precious is the original human being! Human beings are not on the same level as God. However, God and human beings are supposed to be in relationship and ultimately to become one. In other words, God and human beings are in Parent-child relationship. Just as God is eternal and absolute, human beings also become beings of absolute and eternal value as the children of God.

# Dialogue and Alliance

Furthermore, human beings are the objects for the realization of God's ideal. God's eternal and absolute will is consummated where He becomes completely one with humanity. Thus, the purpose of human life is also absolute and eternal.

God is eternal, unchangeable and absolute. God's purpose of creation was also eternal, unchangeable and absolute, and was to found one ideal world, unified with one purpose. Today's world of sin, conflict and disbelief came into being because humanity fell from the original way. God has worked through the world's religions to restore fallen humanity to its original state. The salvation of fallen humanity will be completed by God's providence through the Messiah.

#### The Messianic hope

As God's purpose of creation is absolute, the purpose of God's restoration providence must also be fulfilled at any cost. Therefore, the Messianic hope of an ideal world is not just a vague dream, but should become a substantial reality in our lives. Likewise, the purpose of all religions is to realize God's will in our daily life on earth. For the purpose of the whole providence, God has been broadening the foundation of goodness through many religions, each appropriate for its own age, people and environment. But the ultimate purpose of all these religions is only to realize God's will, that is, the ideal world of peace and happiness.

Religions should be concerned with God's will for world salvation more than with the salvation of the individual or the welfare of their own denomination. I think that now is the time for all religious bodies together to search again for the true will of God.

As far as I know, God is not sectarian. He is not obsessed with minor details of doctrine. We should quickly liberate ourselves from theological conflict which results from blind attachment to doctrines and rituals, and instead focus on living communication with God.

I think we urgently need to purify the religious atmosphere into one in which believers can have living faith and every soul can communicate with God. In God's parental heart and His great love, there is no discrimination based on color or nationality. There are no barriers between countries or cultural traditions, between East and West, North and South. Today God is trying to embrace the whole of humankind as His children. Through interreligious dialogue and harmony we should realize one ideal world of peace, which is God's purpose of creation and the common ideal of humankind.

#### Time for action

Respected representatives of the world's religions! When we take an honest look at reality today, we come to see that it is time not only for belief but for action. Why do we find such serious problems prevailing in our societies, problems including confusion in value systems, moral corruption, drug addiction, terrorism, racial discrimination, genocide, war, unjust distribution of wealth, disregard for human rights, and totalitarian Communism? These vices are the natural outcome of hedonism, atheistic materialism, and secular humanism that denies the relevance of God. All these are the effects of the declining faith and spiritual exhaustion of this generation.

Who can take responsibility for today's world? Can the military of the politicians? Can businessmen or people with new technology? Never! God is asking religious leaders, today's prophets and priests, to solve these problems.

All religious people should feel responsibility for the shaky spiritual foundation of this generation and should repent. Throughout the long history of religion, we have not made a convincing witness for our living God. We have not been sincere in the practice of love. Our past hypocrisy has allowed atheism to

prevail. We should feel deeply guilty about all this.

Today God is calling us. All religious people, standing on the internal foundation of deep self-reflection, should challenge the prevalence of all evils and work creatively in order to realize God's will on earth. The living God wants to relate with us not merely in the context of scriptures and rituals, but rather hopes to dwell in the hearts of people who keep God's will in their minds and live it in everyday life.

#### Banners of living faith

After long prayers and reflections on the future of the world and humankind, I have begun to feel that God's enthusiastic hope and the Holy Spirit's strong power are sweeping over the whole world. Today the world should be renewed. Religious leaders all over the world should join together and encourage a movement of purification in every religion. There



Reverend Moon

should be repentance and the renewal of true commitment. The world should change. There should be a new reformation. The banners of "living faith" and "practical faith" should be waving everywhere around the world.

Every religion should work beyond its own benefit to liberate the world from poverty and disease. By the practice of love and the burning conviction of faith, our witness will convince even atheists of the truth of the living God. Only through a religious and spiritual revolution bringing great harmony, love and compassion will we finally realize the ideal world of peace.

In response to God's sublime call, the world's religious bodies should come out of the quagmire of hostility, misunderstanding and ignorance. With mutual respect and friendship they should build a large cooperative community of religions. Then together, we should show our religious will in action and practice everywhere on this planet.

Religion is not merely oriented to the world beyond. The earth is God's creation, and it is on this earth that God's will is to be realized. If the Kingdom of Heaven is God's ideal place, we cannot go there merely by hoping. Rather, we should live for, love and care for our brothers and sisters and the things of creation. It is in relationship with others that we can realize the ideal.

Even though religion transcends ordinary social ethics and social policy, we should not ignore its functioning in society. Religious people should be concerned with actual problems and apply God's will to their practical solution. Moreover, religions should stimulate spiritual renewal and give an elevated value perspective to

those in charge of politics, the economy, social programs and education.

With their minds enlightened by the Spirit, these people can solve the problems in their fields. God is calling for religious people with living spirituality to uphold the truth of religion and to relate it to the situations in their societies. People who are grounded in truth and in living communication with God are bound to influence others and bring about a revival of spirituality everywhere. True religions do not follow the trends of the secular world, but, centering on God's will, should enlighten the world and lead the people, even in the face of opposition and persecution.

The movement for interreligious harmony and unity and for living faith may go through a lonely path for some time, but it will soon receive tremendous support from many fresh-minded people who see things from a historical and global perspective.

I have been putting all of my energy into reforming the world and realizing God's ideal on earth in accordance with the direction of God's Providence. I have been mobilizing the total energy of the Unification Church to work first of all for world peace through interreligious harmony. I sincerely hope your religions also actively cooperate and join in this path, not because I want to reduce my effort or spare the financial resources of the Unification Church, but because I hope to see as early as possible a total mobilization of spiritual resources and creativity from all religious traditions in the direction of God's providence. This path will lead to the realization of the world of peace.

As you may know, the Assembly of the World's Religions is a project with historical significance. While even the secular world is seeking harmony through the United Nations and the like, should religious bodies fight each other? I have long been expecting certain leaders of the elder religions to initiate an assembly of the world's religions. After a long period of waiting, I have initiated this project, because I believe it should be done at any cost. While this meeting itself is a meaningful accomplishment, the Assembly will, I hope, become more and more significant with meeting after meeting.

#### I have three hopes

I have three hopes for these Assemblies. First, world religious traditions should respect each other and at least work to keep in check any interreligious conflicts and wars. Secondly, the Assembly will hopefully serve the world by becoming a cooperative community of religions. It will hopefully agree upon and make resolutions calling religious people to practical action, encouraging all people to live by God-centered values, and fostering the development of human minds and spirits. Thirdly, the Assembly should, I believe, develop into an organization in which the major leadership of all religions participate.

The Assembly has to lift up the highest values and purposes of life and to offer them to all religious people, all groups, and all nations. Only in communion with the Absolute and with love for one another can individuals, groups and nations prepare for and become a part of the Kingdom of God on earth.

I hope all of you, as representatives of your religions, find spiritual unity that can be the foundation for a bright future and for a new religious reformation that can lead the world. Through presentations and discussions, during plenary sessions or in committee, in artistic performance, meditation and prayer, please respect each other's faiths and contribute as much as possible to the harmony of the whole. Let us all march forward to fulfill the world-historical mission of religions, that is, the realization of God's will on earth.

I thank all members of the Planning Committee for their efforts in planning and preparation and all the staff serving the Assembly's practical needs for their hard work.

May God bless this historic conference and each of you representatives. □



# The presumption of reason

*This is an excerpt from the plenary address read to ICUS XIV by Dr. William W. Bartley, III. Dr. Hayek is professor of Economics, University of Freiburg, Germany.*

By F. A. Hayek

**T**he idea that reason, itself created in the course of evolution, should now be in a position to determine its own future evolution is inherently contradictory, and can readily be refuted. It is less accurate to suppose that thinking man creates and controls his cultural evolution than it is to say that culture, and evolution, created his reason. All evolution is an adaptation to unforeseeable future events, to circumstances which we do not and cannot know.

Economics has from its very origins been concerned with the problem of how a social order comes into existence —

through evolution, through a process of variation, winnowing and sifting — which far surpasses our vision or our capacity to design. Adam Smith was the first to perceive that we have found — or stumbled on — methods of ordering human economic cooperation that exceed the limits of our knowledge. We are led — for example by the pricing system in market exchange — to do things by circumstances of which we are largely unaware and which produce results that we do not intend. In our economic activity, we do not know the needs which we satisfy nor the sources of the things which we get.

All this is possible because we stand in an enormous framework of institutions and traditions — economic, legal, and moral — into which we fit ourselves by obeying certain rules of conduct that we have never made, have never understood, and never will understand. The contribution of modern economics consists essentially in explaining how such an order — what I call an “extended order” — can

come into being, and how it constitutes an information gathering process, able to call up, and to utilize, widely dispersed information that no central planning agency could possess let alone control.

The order provided by our traditional moral institutions and practices also exemplifies such an extended or transcendent order, one that has evolved concurrently with reason but not as its product.

Before discussing morals, I should first note that what I have been saying about economics and the market — and what I have thus far only indirectly implied about morality — is quite at odds with the dominant viewpoint of our time. Many of the great political and economic problems of our time are rooted in the rationalist opposition to traditional wisdom, in the failure to recognize the limitations of human reason and the indispensability of separately evolved traditional rules.

The influence of rationalism is of course hardly surprising. It is the tradition which dominates a large part of our natural sciences; and many of its mem-

(see REASON, page 6)

# ICUS Committees

*The key work of ICUS occurs in the six committees. It is here that the papers are presented and discussed. This is a listing of the committee titles, chairmen, and an excerpt from the stated goal of the committee.*

## Committee One

Unity of Science: Organization and Change in Complex Systems.

Dr. Alvin Weinberg (honorary chairman), Institute for Energy Analysis, Oak Ridge, Tennessee.

Dr. Marcelo Alonso (organizing chairman), Florida Institute of Technology, Research and Engineering, Inc., Melbourne, Florida.

Topics: The emergence of organization in the universe, self-organization in physical systems, the emergence of life, economic and social order, the role of knowledge in developing order, and how principles of organization can be integrated.

## Committee Two

Synthesis and Relationship in Culture. Dr. Vincenzo Cappelletti, Italian Encyclopedia Institute, Rome.

Topics: Cultural synthesis in quantum theory, non-linear theory, the theory of evolution, intercultural relationships, development problems and peace strategy.

## Committee Three

Forms and Symbols: The Roots of Behavior.

Dr. Jean Charon, University of Paris, Villebon-sur-Yvette, France.

Topics: Spirit and Science: What is the relationship between the objective form of things and the symbols we use.

## Committee Four

Modernization, Appropriate Values and Education.

Dr. John Oxenham, University of Sussex, England.

Topics: What is modernization, what values are necessary for its pursuit, and what education and institutions are needed for its success.

## Committee Five

The Search for Unifying Global Philosophy.

Dr. Huston Smith (honorary chairman), Hamline University, St. Paul, Minnesota.

Dr. Durwood Foster (organizing chairman), Pacific School of Religion, Berkeley, California.

Topics: The search for a unifying global philosophy as a bridge between science and religion and between the value perspectives that divide our world.

## Committee Six

The Universe and its Origin: From Ancient Myth to Present Reality and Fantasy.

Dr. S. Fred Singer, George Mason University, Fairfax, Virginia.

Topics: The unsolved fundamental questions of origins — the universe, the solar system, the earth, life. Also, for all of science's advance, the myths remain, perhaps fulfilling some basic human need.

and then he and Mrs. Moon were ‘crowned’ by Drs. King and Gerholm with two 10-gallon Texas cowboy hats.

The entertainment at the banquet was provided by Karen Kirk, Amy Winn, Kevin Pickard, Craig Coleman, Gerri Sutyak, Marco Grenados, Dr. Isabele Gantz and Tokiko Richardson.

The next ICUS will be held in Washington D.C. in November 1986.

Information can be obtained by writing to:

ICUS  
481 - 8th Ave.  
New York NY 10036

# Multidisciplinary perspective on problems

*This is an excerpt from the plenary address given at ICUS XIV by Dr. Alexander King, President of the Club of Rome, Paris, France.*

By Dr. Alexander King

**T**he central theme of this paper is that there is unprecedentedly bright and fulfilling future awaiting humanity if only it will reach out and grasp it, but that many difficult problems of transition and adjustment which constitute a challenge to human ingenuity as great if not greater than any in the history of our past, lie ahead.

It is, of course, impossible to foresee future events with any precision and, indeed, forecasting the future is a fool's game. Nevertheless, it is important, especially in times of rapid change such as the present, to maintain a systematic and constantly updated surveillance of world

trends in order to gain some feeling for the nature of future societies and to foresee, and if possible, to avoid or diminish the impact of problems inherent in the trends.

The prospective approach is particularly necessary in democratic countries where the short electoral cycle of four or five years concentrates the attention of governments and oppositions on issues of immediate concern to the electorate and gives insufficient importance to longer-term and often much more fundamental matters.

It has to be realized, also, that the problems of contemporary society constitute an untidy tangle of interacting issues, which are difficult to tackle successively, one by one in isolation. Furthermore, each of the individual strands of the world problematique is highly complex and cannot be solved by the politician alone, or by the economist, engineer, scientist or sociologist in isolation. The need for a combined attack is, therefore, great

and, behind this, for the cultivation of multidisciplinary research.

All discussions of the future have to assume that the race will not be extinguished or revert to a state of primitive savagery following a nuclear holocaust. The prevention of this is likely to be a main preoccupation at least to the end of the century and, with the proliferation of nuclear weapons to many states, is bound to be a continuing threat which, by itself, will necessitate eventually either a world government or at least an effective world protection system.

It has to be realized, also, that the causes of war lie deep in human nature, through negative qualities such as greed and egoism, fear, vanity and the striving for power which, projected from the individual to the scale of the nation are manifest as chauvinism.

The coming society will be based on technologies much more sophisticated

(see PROBLEMS, page 6)

# ICUS

(From page 1)

One of the two vice-chairmen of the conference was Tor Ragnar Gerholm, professor of Physics at the University of Stockholm, Sweden.

At the opening plenary session, Dr. Gerholm alluded to the thousands of hours of work that had been put into the planning of the conference that was now bearing fruit in the gathering of 199 academics plus many observers from 38 nations. He thanked all those involved for their efforts before introducing the distinguished line-up at the head table.

Later, during a slightly hostile interview with CBS news, Dr. Gerholm was confronted with the idea that Reverend Moon wanted to take control of academia. Dr. Gerholm — genial to the last — said, “Good luck to him, academics are a tough lot of [illegitimates] to deal with.”

The other vice-chairman of the conference was Alexander King, president of the Club of Rome, Paris, France.

He introduced Reverend Moon to the plenary session, expressing his heart-felt delight that Reverend Moon was no longer incarcerated — also expressing “a slight lingering sense of loss” that Mrs. Moon would not be giving the Founder's Address as she had done the previous year.

Later in the conference, Dr. King gave his plenary address: “Multidisciplinary Perspectives on World Problems — The Great Transitions.”

He offered his ideas on the coming new society and detailed what he felt was the opportunity for academics to contribute

to the transformation of society. An excerpt of the speech can be found in this issue of the UNews.

Reverend Moon was warmly welcomed as he stepped up to the podium to give the ‘Founder's Address’ — “Absolute Values and the New Cultural Revolution: Momentum and a Forward Leap”. He described the time we are living in as one of the “moments of leaping forward in history.” The full text of the speech is published in this issue.

The media was well represented at the speech. Two of the points from the speech that were picked up and disseminated through the press were: That he was not discouraged by his unjust imprisonment, on the contrary, he was more inspired than ever and, that he was forging ahead with his plans for an alternative media with *The Washington Times*, *Insight* magazine and the soon-to-be-published *You and I* magazine.

## Founder's Award

After his speech, Reverend Moon presented the “Founder's Award” to Nobel economist Friedrich August von Hayek, professor of economics, University of Freiburg, Germany.

This is the second time that this award — which carries a substantial cash prize — has been made. The first recipient was Dr. Eugene Wigner who received the award at the eleventh ICUS held in November 1982.

Dr. Hayek, unfortunately, was seriously ill and was not able to attend the conference. In his absence, the prize was received by his friend and biographer, Dr. William Bartley III from the Hoover Institute, Stanford University. Dr. Bartley

expressed Dr. Hayek's “bitter disappointment” at missing ICUS.

Later that first day, Dr. Bartley read Dr. Hayek's Plenary Address “The Presumption of Reason.” In this address — which was the cause of much debate in the following discussion — Dr. Hayek postulated that: 1) Just as there is natural selection in nature, there is natural selection in the history of cultures. 2) The successful cultures are based on ideas and traditions not derived from reason 3) Reason, as a source of knowledge, must share its contemporary pre-eminence with other forms of understanding. An excerpt from this speech is published in this issue.

The main work of the conference was carried out in the six committee meetings — in effect six simultaneous conferences — the proceedings of which will be published as a book early next year.

At the closing banquet, Rev. Chung Hwan Kwak, chairman of ICF, testified to Reverend Moon's vision and perseverance. “In the early days of our movement in Korea, only one person believed that the dream of globe-spanning projects such as ICUS could come true — Reverend Moon.”

## Axis for human life

Reverend Moon, clearly happy about the excellent reports from the committee chairmen, joked about taking his children around the Houston Space Museum and realizing that Houston already had a strong connection to the Moon.

After commenting on the necessity of having absolute values as the axis for human life, Reverend Moon was first presented by Dr. Mellanby with a proclamation of thanks from the ICUS participants



This is the text of the "Founders Address" to ICUS XIV.

By Reverend Moon

I would like to express my appreciation to each of you for your commitment to, and support for, this conference and its theme, "Absolute Values and the New Cultural Revolution." Since I was unable to be with you at last year's ICUS in Washington, I am particularly moved to stand before you this morning.

As you know, I was recently released from prison, on August 20, 1985, having spent thirteen months in confinement in the United States. I thank you again for being concerned with my situation caused by unfair treatment, for visiting me in prison, for writing letters to comfort me, and for your tremendous effort in making pleas to the authorities on my behalf.

Those who were so eager to fabricate a crime and have me imprisoned invested a great deal of money, time, and effort in the attempt to block the work which God has called me to perform.

However, despite opposition, the Unification movement prospers worldwide. Contrary to the expectation that my imprisonment would bring the breakup of the work of our church, we have received unprecedented expressions of understanding and support from all kinds of people, including Christian clergy. Through such an experience I have learned once again, as I always maintained, that victory comes through persecution countered with God-centered righteousness.

My experience in prison has made clearer to me the critically dangerous state of the world. It let me feel the urgent necessity of a worldwide great awakening and of a new breakthrough. As a result, I have come out of prison with a renewed sense of urgency and determination to commit myself and the Unification movement to the cause of world peace and global prosperity at any cost.

#### Constant strain

Today's world shows us various miserable situations in spite of wonderful scientific development, efficient technology, and economic abundance in many places. There is constant strain and war among nations, and in most of the world such problems as poverty, illiteracy, disease, violence and crime, drug addiction and mental disorders, social discrimination and inequity, broken families, and teenager immorality make the future of this planet appear gloomy.

Why do anxiety and agony increase day by day even though many leaders — especially conscientious distinguished scholars — have been devoting themselves toward realizing a happy ideal world? The reason must be mental exhaustion and a moral, spiritual crisis. Traditional value systems are now inadequate for societies which are changing with unprecedented speed. Ethics and morals have ceased to fully function. Criteria for goodness have been disappearing.

At a time when these problems are causing self-contradiction, conflict, and disunity both in individual lives and on the societal level, how can we speak of moral standards or of eternity? If in such a reality there is no God, then we cannot at all expect complete ideals or happiness ever to be realized. We would conclude that the world cannot but perish. But, if there is God the Absolute, then we can conclude that God will conduct a Providence for changing this negative state of reality to the absolutely positive one by jumping toward one standard — that is, the standard of absolute value.

#### New and hopeful

God is our Parent with only true love for all humankind. The purpose of any negative effects of God's Providence in the past was never to destroy humankind. Such effects were only part of a process for a dramatic leap ahead; the undesir-

able effects were to be followed by new and hopeful things to come.

Throughout history there have been numerous moments of leaping forward. There have been many instances of people contacting God the Transcendent through moments of complete negation of the present reality and then leaping toward a better future. Ordinary moments are not likely to be a ground for leaping. Pioneers, through positively digesting the paradoxical moments, have been able to leap and create wonderful things.

I think the Unification Church holds a world record in the history of persecution. However, such persecution has not always been bad for the Unification Church. If the Unification Church is not overwhelmed by suffering but overcomes it and lives God's will through leaping with the momentum, the suffering itself will become a preparation for our eternal life centered on the Absolute. With such a view, we should recognize that the reality of today's world is not cause for despair, but provides momentum for God to permit us a leap towards a new world.

#### The original expectation

The initial motive for humans to develop science was the desire to realize world peace and prosperity. However, the methods employed in the specialized fields of science have not resulted in meeting that original expectation. Our expectation of science was centered on the well-being of humankind, but instead, science has mostly been concerned with developing the material environment, which is the object of human beings, who are subject. Therefore, the true happiness of mankind has not been realized by the scientific pursuit of higher living standards or by applying theories of politico-economic equality. We conclude, therefore, that scientists should be awakened to assume a new mission.

Today's man is urged to establish, through insight into the depth of his being, a new standard of ethics centered on the absolute order of reality. The new ethic requires us to love nature, to reconsider the dignity of human beings, to seek love among all humankind, and to search for God as the origin of love. Scholars are to assume a mission for accomplishing the cultural-spiritual revolution for the realization of such ideals as human perfection and world peace, along with the external, technological revolution.

Long before the first ICUS, I became certain that scientists should play a decisive role in building the good, hopeful, future society. My support and enthusiasm for ICUS for the past fourteen years has come from my respect and my expectation for scholars' potential to solve the problems of the world. I hope that such a potential can be developed and mobilized through ICUS, and that scholars with responsibility will actively contribute to the realization of the new cultural revolution.

This is the fourteenth ICUS. The number 14 is twice the number of 7. According to Unification theology, the number 7, like the number 3, is an important number signifying perfection. Up until now, ICUS has been committing itself to relating scientific studies with the discovery and realization of absolute values. In addition, it has been concerned with the integration of knowledge, that is, with an interdisciplinary and integrated approach to the understanding of reality. The criterion for absolute value comes from God as the origin of absolute love. Without establishing absolute values an integrated approach is not possible.

Many people have now come to recognize the necessity of absolute values. I am grateful that the chairmen and the members of the Planning committee have overcome misunderstandings and walked on this new path as pioneers.

From now on, where is ICUS supposed to head? Could we be satisfied with annual conferences just as before? My answer to this question centers on my recent emphasis on the "New Cultural Revolution." I think that the potential and foundation for realizing the original ideals and happiness of humankind is greatly endangered, since humankind is now challenged most seriously and essentially by evil.

We, as the ICUS family, should stand up and actively assume the great mission for creating the world of new culture, which must be established at any cost. Exploration of absolute values cannot be meaningful for its own sake; truth has eternal direction, and the ideal world centered on absolute values must be concretely realized. This realization requires that we act determinedly and leap beyond the difficulties found in the present reality.

Today, the world should change. Now is the time for scholars to responsibly come to the forefront, advancing toward the new cultural revolution centered on God's truth and love. The new cultural revolution should pursue God's ideal for humanity and all creation. In order for this ideal to be accomplished, each of us should fulfill our responsibility in realizing true love, not only knowledge, as absolute value.

Humankind should now leap forward. Creation of a culture of new dimension, through which we can completely overcome the limits of finite reality, is demanded. We should wake up from the illusion and laxity of any arrogant belief that the power of human reason alone can bring about the perfection of individuals and the world without relating to God's expectations for the original human character and without relating to God's Providence behind the turning of human history.

Humbly recognizing the limits of human beings, we should fulfill the ideal of union with God through leaping forward, not missing the historical momentum introduced by God's Providence. Since God's ideal for the creation was wholly meant for human beings, it is a natural conclusion that the ideal should be fulfilled through human response to God's comprehensive concern.

#### The power of the media

Respected scholars! I have been committing my whole life to fulfill God's will, that is, to fulfill human responsibility. I never tried to avoid even the most rugged path of the pioneer. For instance, I determined to offer an alternative to the existing attitudes of the news media. I have closely watched the process of the news media's offering information, right and wrong, to the public.

I know through my experience, as many of you do, that the power of the news media, if misused, can destroy reality and undermine the foundation of goodness. Therefore, for years we have been sponsoring at great cost *The Washington Times*. Recently, I inspired a weekly news magazine called *Insight*. Further, in this coming month, we are going to release a monthly magazine called *You & I*. These projects aim to offer alternative media for education and mass communication that will contribute to such values as truth and the common good.

I ask you to be pioneers in a new cultural revolution through participating in the continuous pursuit of truth, by actively contributing articles to *You & I* magazine. Furthermore, I envision the publication of dictionaries for the different specialized fields of science, with the help of our preparation for publishing an encyclopedia of human events which will, under the guidance of absolute values, contribute to right insight into the original human character and become proper material for education.

Respected scholars! Remaining indifferent to the existing world of paradoxes

posing no alternatives, could we say that we have fulfilled our leadership and social responsibility? We must show a standard through not missing this precious momentum which has come not merely by chance but which God has granted us historically and globally.

We should be examples ourselves by leaping ahead and firmly awaken all people to fight against injustice. Leaping involves risky adventure. Fully-dimensioned adventure on a false foundation would bring greater difficulties. However, wherever there is truth, there is always bound to be its practice. We must be champions for the practice of absolute values and actively lead the world.

I hope that this conference will not only become a forum for free discussions in which useful conclusions are reached, but that it will also become a historical event through which we, with our determination, can push this suffering world to give birth to the world of new culture. I deeply thank the members of the Preparation Committee for their very hard work for this conference. □

## ICUS History

● **1972 New York** — The First ICUS, Moral Orientation of the Sciences, Edward Haskell, Chairman: 20 participants, 8 nations represented.

● **1973 Tokyo** — The Second ICUS, Modern Science and Moral Values, Nobusige Sawada, Chairman: 60 participants, 17 nations represented.

● **1974 London** — The Third ICUS, The Values, Robert S. Mulliken, Chairman: 340 participants, 57 nations represented.

● **1975 New York** — The Fourth ICUS, The Centrality of Science and Absolute Values, Robert S. Mulliken, Chairman: 340 participants, 57 nations represented.

● **1976 Washington DC** — The Fifth ICUS, The Search for Absolute Values: Harmony Among the Sciences, Sir John Eccles, Chairman: 360 participants, 53 nations represented.

● **1977 San Francisco** — The Sixth ICUS, The Search for Absolute Values in a Changing World, Sir John Eccles, Chairman: 400 participants, 50 nations represented.

● **1978 Boston** — The Seventh ICUS, The Re-evaluation of Existing Values and the Search for Absolute Values, Eugene P. Wigner, Chairman: 450 participants, 60 nations represented.

● **1979 Los Angeles** — The Eighth ICUS, The Responsibility of the Academic Community in the Search for Absolute Values, Eugene P. Wigner, Chairman: 485 participants, 67 nations represented.

● **1980 Miami Beach** — The Ninth ICUS, Absolute Values and the Search for the Peace of Mankind, Morton A. Kaplan, Chairman: 600 participants, 80 nations represented.

● **1981 Seoul** — The Tenth ICUS, The Search for Absolute Values and the Creation of the New World, Morton A. Kaplan, Chairman: 525 participants, 100 nations represented.

● **1982 Philadelphia** — The Eleventh ICUS, Absolute Values and the Creation of a New World, Morton A. Kaplan, Chairman: 525 participants, 100 nations represented.

● **1983 Chicago** — The Twelfth ICUS, Absolute Values and the New Cultural Revolution, Eugene P. Wigner, Honorary Chairman; and Morton A. Kaplan, Organizing Chairman: 300 participants, 80 nations represented.

● **1984 Washington DC** — The Thirteenth ICUS, Absolute Values and the New Cultural Revolution, Kenneth Mellanby, Chairman: 250 participants, 40 nations represented. □



## REASON

(From page 4)

bers are reluctant to believe that there can exist any useful knowledge which cannot be scientifically verified, or in the validity of any tradition apart from their own tradition of reason. The sweeping and pretentious claims of the rationalist tradition have of course not gone unchallenged.

It was David Hume, as I remarked in my address at this conference two years ago, who, some 250 years ago, stated plainly: "The rules of morality are not the conclusions of our reason". Yet Hume's claim, which is I believe beyond dispute, has not sufficed to deter most modern rationalists, including the majority of modern scientists, from continuing to believe that something that is not derived from reason must be nonsense. For their ideas are deeply rooted in an opposing theory of knowledge that has attempted to develop a science of behavior, or an ethics — whether called eudaimonism, utilitarianism, socialism, or whatever — on the grounds that certain sorts of behavior satisfy wishes better.

### Prevalence of such views

The prevalence of such views among persons of very high intelligence has created a grave situation, not only within the individual sciences, but one of social, political and economic dimensions as

well. This situation is really the point of departure of many of the investigations that I myself have conducted over the past sixty years. The political tendency that I have been fighting systematically for so long — namely, socialism — is historically, closely associated with this sort of rationalism, and it is, I am sorry to say, all the more frequently represented by people the more intelligent they are.

Modern science and philosophy of science have created the conviction that only what is rationally justifiable, only what is provable by observational experiment, is worthy of belief, and that everything else must be repudiated. That in turn leads directly to the idea that traditional morality — which certainly cannot be justified in such a way — is unworthy of belief, and that our task must be to construct a new morality on the basis of scientific knowledge — usually the new morality of socialism.

Such views, however widespread, however prevalent among intellectuals, are nonetheless contrary to, indeed inimical to, some of the leading moral traditions that have created and are preserving our culture.

### Two moral traditions

With the rise of the great monotheistic religions — Judaism, Christianity and Islam — two moral traditions became dominant: the tradition of private property and the tradition of the family. There have, however, always been heresies, so to

speak, that have challenged them, and rationalistic socialism and communism are only the most recent of these. If you consider the great heretical movements of the last 2000 years, whether the Gnostics, the Manichaens, the Bogomils, the Cathars, two features of the Western tradition against which they all contend are private property and the family.

We need to face this conflict between traditional rationalism and traditional morality, and to ask a very basic question: are we indeed obliged to recognize only empirically establishable facts as binding, or can it be that certain traditions which doubtless have helped to produce human culture are truer in some sense than the conclusions of the latest empirical knowledge?

I believe the latter to be the case. Man never deliberately created the institutions of private property or the family, or understood why he accepted the moral practices that they entail. The morals of property and the family were spread, and came to dominate a large part of the world, not because those who accepted them were able rationally to convince others that they were correct, and certainly not because they themselves liked them, but because those groups who by accident did accept them prospered and multiplied more than others.

Thus we owe our civilization to behaviour in accordance with beliefs which are not true in the same sense in which scientific facts are true, and which are certainly not the result of rational argumentation, but which are just as essential. Perhaps we might agree to call them "symbolic truths." Culture has then extended itself not only and not even principally because it rests on scientific insight. Its spread was also possible because it rests on a second tradition which, probably only thanks to religious belief, could be held for so long a time a tradition that upheld certain moral rules which, without men understanding them, came to dominance because the groups which took them up were able to increase faster.

These ethics of private property and the family, upheld by religion, have enabled us to form an order of human cooperation which far exceeds the possibilities of any rational control.

It is interesting that, among the founders of religions over the last two thousand years, many have opposed property and the family. But the only religions that have survived are those which support property and the family. Communism is both anti-property and anti-family — and also anti-religion. Yet it is, I believe, itself a religion which had its time, and which is now declining rapidly. We are watching how natural selection of religious beliefs weeds out the maladapted. □

## PROBLEMS

(From page 4)

and extensive than those of today. Its seeds were generated as a result of the enormous expansion of resources for scientific research after World War II. When it is realized that some 90% of all the research and development undertaken throughout human history has been

accomplished in the last few decades and that the lead-time from fundamental discovery to production on a significant scale may take upwards of 30 years, it is clear that what we see now is but the tip of the iceberg.

Many will, no doubt, instinctively resist the changes to come and there will be extensive counter-cultural movements, but one thing is certain: it will be impossible for countries to opt out

because of the social risks involved. The economic advantages and the social benefits to be expected from adoption of the new technologies are so great that governments will be encouraged to pursue them vigorously; to do otherwise would be to opt for obsolescence and run-down economies vulnerable to competition from more progressive neighbors.

### The population explosion

The present rapid increase in world population is taking place mainly in the developing countries and is most dramatically marked by the teeming masses of China, which has already overtaken the one billion level, and of India, which will soon reach this.

The population explosion has, of course, serious implications for the provision of food, the need for infrastructural expansion, availability of employment, pressures on materials and energy, and on the capacity of the environment to provide a sink for the absorption of the wastes of society and its industries.

What, then, are the prospects for feeding the six billion people who will inhabit the earth by the beginning of the next century? On essentially technical grounds they are excellent. FAO projections indicate that the total of necessary carbohydrates and proteins can be produced, even on the basis of existing agricultural technology. The probability of substantial improvement is very great.

The real problems of feeding the expanded population are, however, not technical, but political, economic and logistic. After all, even in today's world, in which the total food available is adequate to feed everyone, millions of people are hungry, undernourished and malnourished. In reality, the hungry are the poor, unable to buy the food which exists.

### Impact of new technology

It is not possible in a short lecture to sketch more than a few of the social and cultural consequences of the new advanced technologies which are shaping the future society.

The general social characteristics of the post-industrial society are dangerously difficult to predict at this stage. Certainly the new information technologies will greatly increase the interdependence of both individuals and nations through the instant availability of information and the intensification of dialogue; they will, however, tend to make for an ever greater complexity of institutions

and societies, already so complex as to be virtually unmanageable. At the same time, they will make possible a high degree of decentralization, not only of industry and institutions, but also of power and decision making.

Equally, however, they could be used by unscrupulous leaders and governments to consolidate centralized power. The means will shortly exist for the electronic control of the activities and, eventually, possibly even the thoughts of everyone by "Big Brother" dictators and governments. The new technologies will also increase the vulnerability of society to technical breakdown, terrorism and sabotage.

### The essential oneness

In attempting to shape the future wisely, it is essential to identify the interactions as clearly as possible and to tackle all the problems simultaneously. From ancient days, philosophers and religious leaders have realized "that all the world is of a piece and it is only the blindness of man that obscures the essential oneness of it." In the complex, technology based world of today, this is more obvious than ever and in facing up to any one of the problems of contemporary society it is necessary to bear in mind the totality.

ICUS meetings have, since the beginning, been deeply concerned with values. Human values, viewed objectively, are the strongest force in the shaping of world events; all decisions rest finally on a choice of what is most valued and are determined by the value system of the decision maker. Disillusion with science is due to its apparent incapacity to deal with an apparent lack of concern for the major problems facing the human race.

The paramount need of our times is seen by many not as a need for more and better science and improved technology, but for new ethical guidelines and moral values on which individuals and governments can operate. But can science contribute to the shaping of values? Until recently, this has appeared to be doubtful. However, recently significant advances have been made in the mind-brain-behavior complex of inquiry to the extent that many traditional beliefs and attitudes are directly challenged, and there seems to be a real possibility that science could provide a background of understanding of the human condition, its possibilities and limitations, which could form a basis for the determination of the values needed for survival and human development. □

## ADMINISTRATIVE AND SUPPORT STAFF

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# Response to critics of Rev. Moon's tax case

By the HSA Legal Staff

In recent months, there have been several articles which have sought to discredit Reverend Moon through attacking his tax conviction and the credibility of those who supported him during his appeal of his tax conviction. However, in their fervor and haste they have tended to make a lot of distortions and they seem to get quite a few facts wrong.

Furthermore, they seem to have taken personal offense that so many religious and civil rights organizations, as well as constitutional experts, came to Reverend Moon's defense. Thus, they go about picking and choosing their points, carefully avoiding various facts that discredit their viewpoint. It is highly unfortunate when the Fourth Estate, i.e. the journalism profession, uses its tremendous power in such an unfair manner. To set the record straight, I would like to respond to some of these distortions.

## Personal use of funds

First of all, some of the articles make a great deal about personal use of funds. However, they neglect to mention that Reverend Moon reported these personal funds as income and paid the taxes. The many *amici curiae* and constitutional experts have argued that the uses made of the funds were characteristic of a trustee holding funds and acting in full accord with the intent of the donors for the advancement of a religion.

The uses of the funds were either personal disbursements of the sort a church leader would commonly have discretion to make on his own behalf or were investments on behalf of or for the benefit of the Unification Church. And this is what upset the 40 *amici curiae* so much. Groups such as the American Civil Liberties Union, the Southern Christian Leadership Conference, the Christian Legal Society, the Presbyterian Church, the African Methodist Episcopal Church, etc., etc., who filed friend of the court briefs were appalled that a jury was allowed to determine what was or was not an appropriate church investment. As one of the *amicus* briefs stated:

*At stake is who shall decide which investments and payments advance a given religion's aims, and which do not. The First Amendment tolerates only one answer to this question: Each church must decide for itself.*

This issue of who should decide how a church should use its funds was addressed by many of the other *amici*. For example, Notre Dame Law Professor, Charles Rice, writing on behalf of the Center for Judicial Studies, expressed grave concern for the way the judge left the jury entirely free to follow its own unguided judgment. Professor Rice wrote:

The jury was permitted "to find that if [Reverend Moon] used the Chase funds for his own business investments or personal ends — that is for other than religious purposes — such use would indicate the lack of a trust relationship." The Court of Appeals declared that "in this criminal proceeding the jury was not bound to accept the Unification Church's definition of what constitutes a religious use or purpose."

But what criteria was the jury supposed to use in making this determination? In a secular light, certain purposes and activities might appear to be merely of a personal or business nature. But in light of the sincerely held tenets of the Church, those purposes and activities could be seen to be religious. The jury was not only not bound by those tenets, it was not required even to take them into account.

Another group of *amici* which included Catholic Bishop Ernest Unterkoefler, Senator Eugene McCarthy, former U.S. Ambassador Clare Booth Luce and others expressed similar concerns:

Any suggestion of personal benefit becomes particularly attenuated, when, as acknowledged by the trial judge, a religious organization can properly pay the living expenses of its leaders to allow them to pursue religious purposes, or may even make loans to its ministers on arm's length terms. In such a context, it was essential that the jury be given clear guidelines to determine whether the primary purposes of the transactions was to benefit the church or Reverend Moon. The trial judge, however, failed to instruct the jury specifically on this point and generally on the concept of personal benefit.

To make matters worse, the trial judge refused efforts on the part of the defense to explain the religious purpose behind

***They seem to have taken personal offense that so many religious and civil rights organizations, as well as constitutional experts, came to Reverend Moon's defense.***

these investments. This effectively denied Reverend Moon of his opportunity to properly defend himself. Without being allowed to hear testimony as to the church purposes for various projects and uses of the funds in question, the jury was left with only the government's theory that Reverend Moon was acting solely in a "personal" capacity and not a religious one in using the funds. Again, this is a further reason why the religious and civil rights community were so alarmed that Reverend Moon's conviction was allowed to stand.

## Backdated documents

Another major point has to do with backdated documents. It is conceded that the dates on a number of documents were backdated to reflect earlier agreements. However, there was no evidence whatsoever that these loans and donations were not made. In fact, the record is undisputed that such amounts as were reflected in the loan agreements were actually deposited in the account.

The reality of the situation is simply that the church did not have complete contemporaneous records of these transactions. The loan agreements were drawn up to reflect those earlier transactions — not to deceive — but to explain where the funds came from. Based on my conversations with many ministers who handle funds for their churches, it is not at all unusual for a

***What they fail to mention is a 1976 letter from Senator Robert Dole urging the IRS Commissioner to investigate Rev. Moon's church on the basis of a host of false allegations.***

church not to have complete records of all earlier transactions. In fact, many religious leaders live in fear that if they were targeted for investigation by the IRS, they would suffer the same fate as Reverend Moon given the fact that they do not have contemporaneous documents for all of their transactions.

## Selective prosecution

One of Reverend Moon's major arguments was that he was a victim of "selective prosecution". A number of the *amici* as well as other religious leaders asserted that they hold funds on behalf of their church in the same manner as Reverend Moon had done. However, some journalists have asserted that the entire basis of the prosecution against Reverend Moon stemmed simply from a "sharp-eyed IRS agent", conducting a routine audit in the fall of 1976.

What they fail to mention is a 1976 letter from no less a Congressional light than Senator Robert Dole, a then leading member of the Senate Finance Committee, urging the IRS Commissioner to investigate Reverend Moon's church on the basis of a host of false allegations against Reverend Moon and the Unification Church.

In addition, they do not account for the more than five years it took the government to intensively investigate Reverend Moon before they were able to concoct the basis for their indictment against him. The enormous extent of the government's effort and expense of investigating and prosecuting Reverend Moon demonstrates more than a mere passing interest in this prosecution. Nor do they mention

the three levels of Justice Department attorneys who advised that there was no basis to proceed with the indictment against Reverend Moon.

## Ministers paying taxes

Another point that has been raised is the statement of the Court of Appeals opinion saying that "the First Amendment does not excuse religious ministers from paying their taxes..." As stated earlier, Reverend Moon did file income tax returns for funds used for personal purposes. Reverend Moon has never taken the position that he is exempt from paying taxes. Instead, Reverend Moon's position during the trial was that the holding of church funds in his name is an age-old practice which had not previously imposed personal liability upon the trustee. The holding by the Court of Appeals places this practice in serious jeopardy. Thus it is not surprising that the Catholic League for Religious and Civil Rights filed an *amicus* brief stating:

*As was the case in the Unification Church, Catholic religious leaders, such as bishops, often hold church property in their own names. This is consistent with the canon law premise that, "In all judicial transactions of the diocese, the diocesan Bishop acts in the person of the diocese." Canon 393, The Code of Canon Law (1983). A Catholic Bishop holding church property in his name potentially*

*faces the same type of federal tax prosecution as befell Reverend Moon... The constitutional infirmity involved in the jury's decision could adversely affect the Catholic Church, despite its highly developed canon law, in much the same way as it would even more certainly affect other churches which lack a developed canon law.*

This viewpoint was echoed by nearly all of the *amici*. In the brief by the National Council of Churches, *et al*, they wrote:

*The practice of making religious contributions directly to a religious leader for his discretionary use did not originate with nor is it uniquely related to the defendant in this case. In England as well as in this country religious contributions have been solicited by and made to religious leaders in their own name. That is the clearest and most direct way in which*

*an adherent can make a gift to the movement...*

That many present day religious leaders have substantial funds which belong to their church and which may be used at the discretion of those leaders is a truism which has been rather fully documented.

## Improperly instructed jury

It is also noteworthy that those who seek to discredit Reverend Moon most always neglect to mention that the Court of Appeals panel upholding Reverend Moon's conviction was sharply divided. The presiding judge of the panel, James Oakes, believed that the trial judge had improperly instructed the jury — effectively shifting the burden of proof from the government to Reverend Moon. On these and other grounds, Judge Oakes believed that the verdict against Reverend Moon should have been reversed.

In some of the articles, Reverend Moon's claim that he was unfairly forced into stand trial before a biased jury rather than a bench trial as he requested has also been misrepresented. In their passion towards shedding the worst possible light on Reverend Moon, they carefully avoid quoting the trial judge when he said, "I would have thought it fairer to have the case tried without a jury."

A number of the *amicus* briefs expressed grave concern that the government had taken the highly unusual step of forcing Reverend Moon to be tried before a jury which was known, from their testimony on *voir dire*, to be hostile to Reverend Moon. In fact, the American Civil Liberties Union felt so strongly about this issue that they broke with their tradition of refraining from taking a position on petitions for *certiorari* by filing their brief in support of Reverend Moon's appeal.

## 'Hired gun' theory

Most of these articles go to great lengths to discredit those who have expressed their considered views that Reverend Moon did indeed get "a raw deal". In order to make this point, they reply on the 'hired gun' theory by only referring to those constitutional experts who were retained to handle Reverend Moon's defense.

Again, this distorts the real situation. They neglect to mention the fact that many other constitutional experts who, although they had no vested interest in the case whatsoever, chose to speak out in support of Reverend Moon's appeal. Among others, these included church-state experts William Ball and Charles Rice, as well as Reverend Dean M. Kelly, Executive Director of the Religious Liberties Committee of the National Council of Churches, Lynn Buzzard, Executive Director of the Christian Legal Society, Burt Neuborne, Chief Counsel of the American Civil Liberties Union and U.S. Senator Orrin Hatch, Chairman of the Senate Subcommittee on the Constitution.

## Carefully studied record

Finally, it must be pointed out that the 40 religious and civil rights organizations which covered the spectrum from the ACLU to Reverend Jerry Falwell, from the National Council of Churches to the Catholic League for Religious and Civil Rights and the National Association of Evangelicals, from the Presbyterian Church to the Mormon Church, are by no means bedfellows of Reverend Moon.

Attorneys for these groups carefully studied the trial record before making their decision to support the appeal. Furthermore, they had nothing to gain in terms of popularity by supporting Reverend Moon's appeal. Instead, they were genuinely concerned about the implications that his case might have for themselves and for others in the future.

If you would like further information, please contact:

HSA Legal Dept.  
4 West 43rd Street  
New York, NY 10036



# THE DIVINE PRINCIPLE

In addition to the Old and New Testament of the Holy Bible, the theology of the Unification Church is the Divine Principle as revealed to Reverend Moon. The Divine Principle 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 Three is "Why Christ Came and Why he Must Come Again." If you have questions regarding any of its ideas, please don't hesitate to write in with your questions to: The Editor, Unification News, 4 West 43rd Street, New York NY 10036.

## MISSION OF THE MESSIAH

Volume 3 • Part 11

**O**ne doctrine bearing the scars of centuries of debate and controversy within the Christian faith is that of the Trinity. Although Trinitarian speculations were hardly at the center of Jesus' message, the Christian Church of the fourth and fifth centuries found such concerns to be crucial.

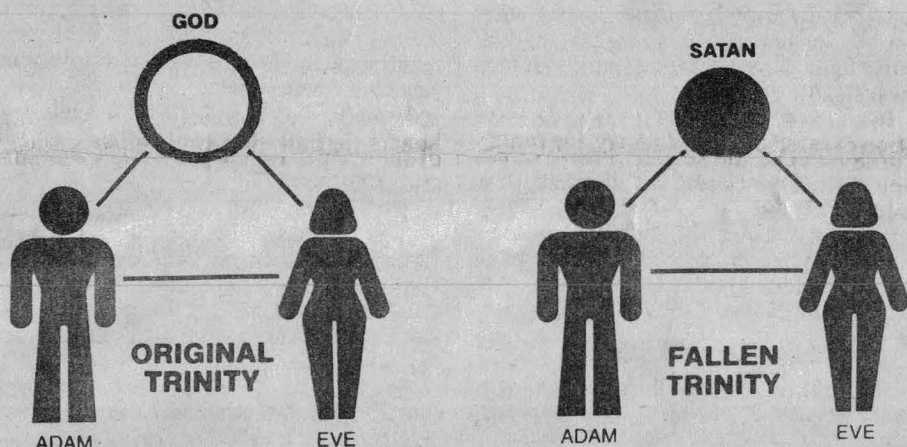
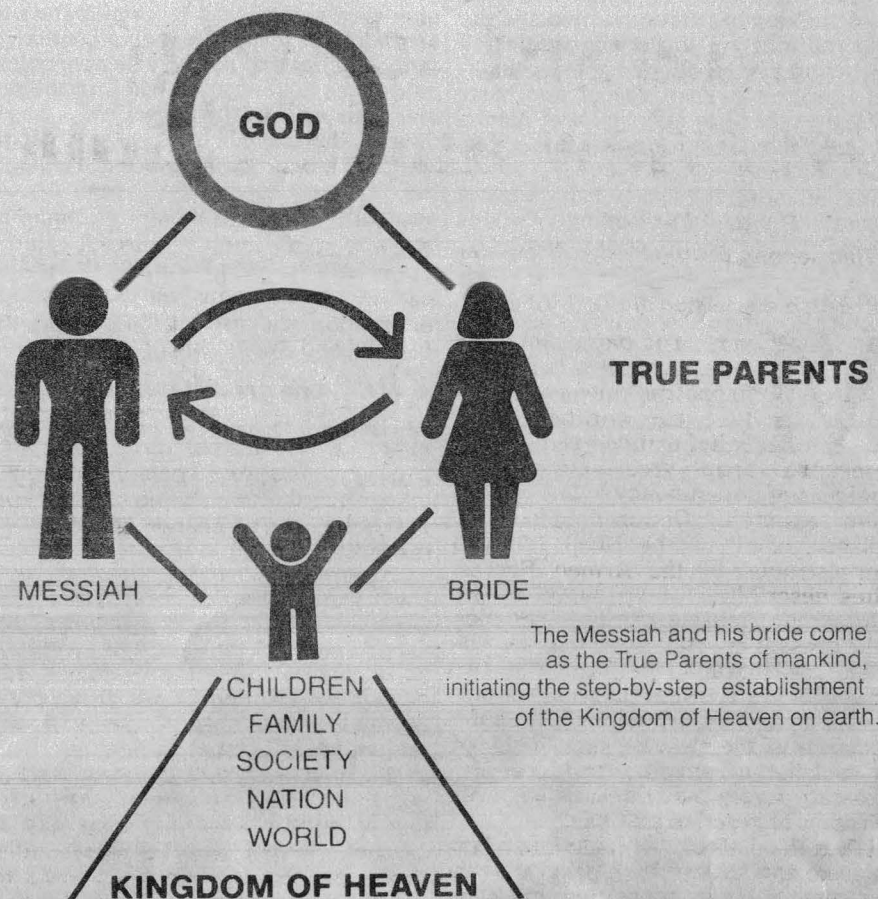
Church councils were held at Nicea in 305 A.D. and Chalcedon in 451 A.D. to define how God, Jesus and the Holy Spirit were the same Being and yet different. To explain it the Church Fathers borrowed complicated concepts from Greek philosophy and beat down all objections to them. Today, Church historians recognize that the political maneuvering occurring at such councils would far outdo most any Machiavellian scheming at a modern-day political convention. It is quite a remarkable narrative.

Let us look at the Trinity from the point of view of the Principle. It is commonly recognized that if the Fall of man had not occurred, God would not have needed Jesus and the Holy Spirit for the salvation of man. If Adam and Eve had perfected themselves as God's son and daughter, each becoming an embodiment of God's character, they would have been "... perfect as (their) Heavenly Father is perfect" (Mt. 5:48) and they would have attained the ideal of union with God in heart. (Jn. 14:20)

As God's true son and daughter, Adam and Eve could also have become true husband and wife, centered on God. If they had achieved all this, becoming the True Parents of humankind, together with God they would have formed the original Trinity, a trinity centered on God's love and ideal.

However, because of the Fall, Adam and Eve became the false parents of man. We may say they formed a trinity but it

### SALVATION = RESTORATION



Adam and Eve should have united with God, becoming the True Parents of mankind. Instead they united with Satan and became fallen parents.

was centered on Satan. As a result, since God is still determined to fulfill the purpose of the creation, He called Jesus and the Holy Spirit as the second Adam and second Eve. Together with God they form a spiritual trinity in the place of Adam and Eve.

#### Salvation.

As we have suggested, in establishing the spiritual trinity centered on God, Jesus and the Holy Spirit accomplished only the mission of the spiritual True Parents. For this reason the Second Coming became necessary.

The purpose of the Lord of the Second Coming is thus to marry and establish the trinity both spiritually and physically. Reflecting this fact, the Book of Revelation intimates a divine marriage at the close of the age. This is the Marriage of the Lamb, the marriage of True Adam and True Eve, an event which Divine Principle promises will hold great hope for all humanity:

"Let us rejoice and exult and give (God) the glory, for the marriage of the Lamb has come, and his Bride has made herself ready ... (Rev. 19:7)

Next month • Principle Quiz

## Cain and Abel: The process of unity

This is the first of two articles dealing with the relationship of Cain and Abel which plays a pivotal role in Unification theology. Robert Beebe is a pastor of our church in New York City.

By Robert Beebe

**R**everend Moon has said that all of our problems can be traced back to Adam's family. Everything boils down to the restoration of Adam's family. We are all Adam and Eve, Cain and Abel. Each one of us is being called upon to restore these relationships and to overcome the fallen nature each one of these historical (or symbolic) figures acquired. Ultimately, we are being called upon to restore love -- parental, brotherly, conjugal and children's love. The story of Cain and Abel is the story of the destruction of brotherly love. The restoration of the Cain-Abel relationship means the fostering of a love so strong as to overcome any differences between them.

#### Historical Cain and Abel

Genesis 4:1-16 recounts the story of Cain and Abel. Cain, the first-born son of Adam and Eve after their fall, is a farmer. His younger brother Abel is a shepherd. They each bring offerings of their keep

before God. God accepts Abel's offering but rejects Cain's. Cain becomes angry. God then comes to Cain telling him that he must master his desires or else sin will have him. If he can master them, God will accept him. However, Cain slays his brother. God curses Cain, condemning him to a fugitive and a wanderer on the earth.

What happened? Dr. Young Oon Kim, in her book *Unification Theology* explains: After God had refused his offering, Cain felt rejected, alienated from God, and resentful of Abel. His pride as eldest son was hurt and feelings of jealousy raged within him. God knew exactly what was going on in Cain's heart. In coming to Cain, He was asking him to overcome those feelings for the sake of God; his brother Abel, and himself. Instead, he succumbed to his feelings, using violence to get what he wanted, i.e. getting rid of Abel so that God's love would come to him. However, such vented hatred only served to alienate him further from God and other people.

God was expecting something of Abel as well. Abel should have humbled himself in front of Cain in love and service. In this way he could have won Cain's heart. But Abel was not able to love Cain selflessly and bore the consequences for it.

Dr. Kim states that in the Judeo-

Christian tradition Cain has long symbolized fallen man's hostility to God and destructive hatred of others while Abel has symbolized God's suffering servant and martyr for the cause of righteousness. Divine Principle, however, uncovers more profound implications to the story. From the preceding section we can see that Cain was not entirely evil nor Abel entirely good. Each had some struggle between good and evil within them. In the end, evil triumphs over both -- Abel could not love Cain selflessly while Cain could not overcome his resentment towards Abel.

Divine Principle teaches that after the fall God had to divide Adam into representatives of good and evil. Originally, man had been created to relate to one Lord. The fallen Adam, however, found himself in the midway position between two Lords -- God and Satan. In other words, both good and evil elements dwell within him. In order to work His providence of restoration, God must be able to separate good from evil so as to destroy the evil and maintain the good.

For this reason, God divided Adam into representatives of good and evil in the persons of Abel and Cain. Cain was in a position to represent evil because, being first-born, he represented the first, or spiritual, fall, which was further from the Principle in God's eyes than the second,



The problems faced by Cain and Abel are the same ones we face today.

or physical, fall, which the second son Abel represented. The first fallen act was the result of Eve's disobedience of God while the second act was motivated by Eve's desire to return to God. Also, in the first act Eve's relationship was with the archangel, who was never intended to be Eve's spouse, while in the second her relationship was with Adam, who was to be her spouse eventually.

Thus, Cain, representing evil, was put in the position to deal with Satan while Abel, representing good, was put into the position to deal with God. This is why God

(see CAIN, page 9)



# CAUSA WORLDVIEW

The following is an excerpt from the "CAUSA Worldview for True Peace." This Worldview critiques Marxism, and offers an alternative philosophy as a basis for social betterment. Section 2 of the Worldview is "Marxist Ideology: Overview and Critique."

## Marxist Ideology Overview and Critique

### Section 2 • Part 10

This section continues the discussion of the "four fundamental errors of Marxism" with a discussion of the third error.

**M**arxism is based upon the dialectical model of thesis in contradictions and conflict with antithesis. The belief that contradiction is the means toward progress is in fact a doctrinal part of Soviet policy today.

For example, General Leksei A. Yepishev, chief of the Main Political Administration of the Armed Forces, writes describing the operation of the dialectic on a global level, "The dialectics of the present epoch is such that the historical confrontation between the two social systems, between the forces of progress and reaction, is taking place in the conditions of the growing superiority of the socialist community and the revolutionary forces over imperialism, over the forces of reaction and war."

When the dialectic is made into a law of nature and society, then progress can only come through opposition and conflict. When Marx spoke of the struggle between contradictory elements, he made it clear that he meant overthrow or extermination. The law of the dialectic inevitably became a justification for barbarism, because killing ceases to be a crime. For this reason, the record of communism is a history of murder. Murder being the inexorable law of progress, it continues long after the revolution is finished.

### CAUSA Worldview

In contrast to the Marxist dialectic, the CAUSA worldview affirms that the law of progress in nature and society is that of giving and receiving in relationships of mutual cooperation.

How is an atom formed? First there must be some purpose which brings the elemental parts together into relationship. Clearly, this would be the purpose of forming an atom. Centering on this purpose, the proton and electron interrelate in the positions of subject and object. Through their mutual interaction, the atom is formed and the purpose is fulfilled.

Every creation in the universe is formed from the union of paired subject and object elements which share a common purpose and are pursuing mutual benefit. The complementary relationship between the two provides the energy for existence, action, multiplication and progress.

The law of cooperation is in operation from the smallest levels of particles, such as the proton and electron, to the highest level of creation, human life. In human society, husband and wife form a reciprocal relationship where the giving and receiving of love fulfills their happiness and multiplies children. Ultimately, even the relationship between God and man conforms to this law. In this case, God is

the subject, and all men and women are the objects forming reciprocal relationships with Him. This fulfills the joy and satisfaction of God which is the purpose of creation, and also fulfills the joy, satisfaction, and eternal life of man.

### The growth process

Human beings and the societies which they compose are not static, but appear instead to be always changing and developing. How do these changes occur? What is the dynamic of change and growth in the individual and in society?

According to the Marxist doctrine of historical materialism, productive forces are continuously being developed. At a certain point, the progress of productive forces is opposed by the production relations and revolution occurs. Through revolutionary leaps, changes occur in social organizations and in individuals.

It can be said that Marxism does not enlarge upon the concept of growth. It is not clear, for example, what are the dynamics of the progress of production forces. Neither is it explained how a person grows to maturity. Nor is it clear how a social stage grows to maturity, except that it is assumed that some internal dialectic is in operation.

This is a serious shortcoming. Marxist ideology offers no guidelines whatsoever for the maturation of societies to the point when they can achieve functional democracy. It merely calls for revolution. The religious tradition, on the other hand, is a wellspring of rich thought regarding the process of the growth and purpose of creation, and personality, character and spirit, in all the various ways in which these terms are understood.

The Hebraic scriptures speak of the command of God to man to be fruitful (Gen. 1:28), a blessing which may be interpreted to mean that human beings are endowed by God with the freedom and responsibility to pursue their individual growth. Even the creation story itself is a clear indication that nothing enters into mature existence instantly, but all things must pass through periods of growth. The universe, in this case, is depicted as passing through a creation period of six "days."

For Christians, spiritual growth is closely linked with the two great commandments to love God and love one's fellow man. In loving God first, the vertical pillar of the spiritual life is established, and from this vertical foundation, the Christian reaches out to extend the love of God to others.

### Religious foundation

In this century, the religious view has further been enriched by the observations of social scientists and psychologists, particular those who stand upon the religious foundation.

It is widely accepted today that one's early experiences within his family are profoundly influential in determining his future psychological health and



The family is the only institution created by God.

wholeness. The diverse relations of the family also provide the natural ground for ongoing growth in the dynamics of love.

Specifically, we may identify three basic expressions of love that develop progressively in the family: passive, mutual and unconditional. When, for example, a person is a child, he experiences love passively as he receives love and care from his parents.

In relationships with brothers and sisters the individual is called to know love in a different way, through mutual exchange. The mutual exchange of love finds its most complete expression in the relationship between husband and wife. Finally, in becoming a parent, one is called upon to express unconditional love towards his children.

In a sense, the family is the only institution created by God. Clearly, the family is created to be the school of love, where each person may come to full maturity in his capacity for love. Since God's love is expressed primarily through human beings, the family appears to be the basis for the fullest knowledge of God, thus reaffirming the sacredness of marriage.

### Social implications

While Marxism intensifies grievances and urges the immediate violent expression of accusations, the understanding of the growth process tempers and influences our responses to social injustices.

For example, we are coming to realize that deviant human behavior is often symptomatic of immaturity of character, and cannot simply be corrected by force but rather by creating environments and providing the spiritual enrichment which allow natural maturation to take place.

It was discovered in the United States, for example, that racism could not be leg-

### Third error

#### Marx:

Progress through conflict

#### CAUSA Worldview:

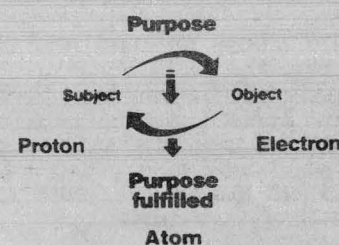
Progress through cooperation

### Thesis

### Antithesis



### How is an atom formed?



isolated away. In families and communities, however, where people have been able to feel to the depths of their own hearts that all men and women are children of God, racial prejudices diminish and disappear.

On a socio-political level, we would like to see genuine and healthy democracy flourishing in all parts of the world. We find in certain areas, however, there is a tendency toward corruption, inefficiency, and authoritarianism. Such situations are not only unfortunate in themselves, but they are also fertile grounds for totalitarianism to be established through communist revolution. Here again, legislation, aid, bullying, etc., on the part of the United States or any other nation are not the complete solution.

We need to recognize that a natural growth process has to occur, and the conditions have to be created for that growth to occur. Part of the communist strategy for the take-over of such areas seems to be to create situations where the process of spiritual growth is hindered or blocked.

## CAIN

(From page 8)

rejected Cain's offering and accepted Abel's.

By considering the relationships within Adam's family, perhaps we can better understand why Cain would find himself in a position to deal more with Satan and Abel in a position to deal more with God. After the fall, it may have been difficult for Adam and Eve to love their first-born son because of their guilt. Suddenly cut off from God, it is likely that they would have taken much of their frustration and resentment out on Cain.

Having recovered somewhat from the shock of their estrangement by the time of Abel's arrival, Adam and Eve would have been able to love and care for him better. So, Cain probably felt less love from his parents compared to his younger brother Abel, putting him in a situation similar to Lucifer's feeling towards the younger Adam. When God rejected his offering, Cain was placed in a position where absolutely he was forced to reckon with Satan. Actually, God did not love Cain

any less than Abel. It is just that for the sake of restoration, Cain had to be given an opportunity to overcome what the archangel could not overcome.

As Adam was growing in God's image, God's heart went out to him more than it had ever gone to Lucifer. It was God's intention that Lucifer receive this love through Adam by his loving and serving Adam from his position as servant. Instead, out of jealousy towards Adam and a desire to gain God's love for himself, he killed Adam spiritually. To restore Lucifer's action, Cain should have humbled himself before Abel, who was in Adam's position, serving and loving him, and receiving God's love through him.

God's love cannot truly occupy the world until all of its Cains and Abels, from the individual to the worldwide level, are united. Whereas the archangel took dominion of the world from God by destroying Adam, Cain must voluntarily give the world back to God by uniting with Abel. If Cain does not, he might have the world, but he won't have God.

Neither can God be happy only with Abel. He will not accept Abel without Cain for He loves them both equally.

CAUSA, inspired by the vision and teachings of Reverend Moon, was founded in 1980. It operates with headquarters in New York and currently is active and has representatives in 21 countries in the Western Hemisphere. Although many of the ideas expressed in the CAUSA Worldview are consistent with the theology of the Unification Church, the teachings and work of the CAUSA movement are unique and independent from the Unification Church. CAUSA is an ideological rather than religious movement. It is transcendent of denomination and difference of religious persuasion. It unites all religious people as one God-accepting force against the God-denying forces such as communism. CAUSA promotes a moral renaissance for the survival and prosperity of Western values.



## IRFF needs support in the Sudan

Dear Editor,  
I have just returned from Sudan to Cairo (where I've been living for the past 5 years). In Sudan, mass starvation of more than one million people has been averted by the arrival of international food aid and sporadic rains in some parts of the country, but an estimated two million are still chronically malnourished with as many as 100,000 or more in immediate critical danger.

We of International Relief Friendship Foundation Inc., are helping to distribute food to thousands of displaced Sudanese families who are living on desertified land where no rain has fallen for 7 years, north of Khartoum.

There are additional thousands of people in even more remote areas who still need help.

To continue helping these long suffering hardy, hospitable Sudanese, IRFF needs your help. We must purchase a 4 wheel drive vehicle and we need funds to start a long term agricultural retraining program for these herdsmen who have lost their flocks.

We have qualified volunteers already in Sudan. We need financial support from those who can help. If you can, please send your check to:

IRFF (Attn: Sudan)  
2 Penn Plaza, Suite 1500  
New York, NY 10001

The check should be made payable to IRFF. Your donation is tax deductible. With very best wishes.

Walter Gottesman  
IRFF Coordinator



IRFF volunteer, Dr. Mendiguri, at work in the village school of Isla.



IRFF representative, Christine Jones, and Dr. Ananias, a dentist, examining an Indian child's teeth.

## The IRFF Medical Project in Peru

In 1984, Carmella Lim, the missionary to Peru, helped IRFF initiate a medical project in response to the flood disasters in the mountainous area near the city of Juliaca in southern Peru, one of the poorest areas of the country. From their experience working with the severely impoverished Indian people, IRFF decided to organize a team of local medical volunteers to serve the area. So in August of this year, IRFF representatives Christine Jones and Susan Arthur flew from New York to Peru to help the IRFF staff with the project administration.

The rural way of life in these Indian communities is very austere. The high altitude and the thin, rocky soil of the region offer limited agricultural opportunities. For the most part the people survive by making small handicraft items which they trade for their necessities of life. But with the small exchange value they receive, the Indian communities

remain trapped in a web of poverty, and they resemble the trial reservations of the United States a hundred years ago.

### Serious Health problems.

The people receive very little public assistance. The burden of large families, limited outcome, and a lack of education inhibits their progress towards self-reliance. The average family dwelling is an adobe hut of one room — without windows, running water, or even the rudimentary implements of everyday life. This unfavorable environment leads to serious health problems, especially respiratory and intestinal diseases.

The overall project coordinator, Dr. Betty Cabrejos, arranged for the elementary schools in each strict to be the sites for the distribution of supplies and medical services. Early in the morning the people gathered to receive basic food supplies of rice, corn, flour, and sugar. Afterwards, doctors were available to examine them and diagnose their ailments. The doctors instructed the local nurses, who spoke the Indian dialect Quecha, to translate and explain how to use the medicines. Serious cases were referred to Dr. Mendiguri, an IRFF associate at the local

hospital in Juliaca. Each day's activities were evaluated by the IRFF staff in the evening to prepare for the following day.

The project lasted one month. At its conclusion, the community leaders, doctors, and IRFF staff came together to discuss the future needs of the area. It was suggested that the community immediately follow up on the medical services with the volunteer part-time help of the local doctors who participated on the medical team. IRFF promised to purchase essential medical instruments and supplies and is now looking into ways to provide materials to remedy the pollution of the water supply.

Mr. Kawasaka, a professor at the University of Puno who is associated with PWPA, will also start garden plots as a means to instruct the people in how to grow their own crops.

Upon the foundation of such service to the community, IRFF has gained the trust of the local people and has been commended by the Peruvian Department of Health for its activities. In conjunction with local officials, university professors, and medical doctors, IRFF is bringing new hope to an ancient land and people. □

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## President's wife opens IRFF center in Senegal

The Center for the Rehabilitation of the Handicapped, Dakar, Senegal, was begun in 1983 through the effort of our missionary, Patricia Fleischman. With a grant from IRFF she established an education training program for the handicapped and gave hope and vision to the physically disabled in Dakar. Recently the wife of President Abdou Diouf visited the center to announce the official opening of an exposition at the center. The following article is excerpted from 'Le Soleil,' the Senegalese newspaper:

The Center for the Professional Rehabilitation of the Handicapped of the International Relief Friendship Foundation (IRFF) was visited by the wife of the head of state, Mrs. Elisabeth Diouf, honorary sponsor of the center. This ceremony took place in the presence of the Minister for the Protection of Nature, Mr. Cheikh Cissokho.

The International Relief Friendship Foundation, whose headquarters are in New York, is a non-governmental organization whose activities are mainly directed at help and assistance for the needy. It sponsors, in our capital, this center which was created two years ago and which rapidly became significant due to its effective actions to help the handicapped; it works for their social integration by preparing them to practice a professional activity.

In the short speech which he gave, Mr.

Cissokho, in the name of the First Lady, thanked the eight delegates of IRFF for having invited him to come visit their center. He said, "Mrs. Diouf's presence among you today is an expression of the special interest she has in seeing our handicapped brothers and sisters live a dignified and decent life, as normal and flourishing as possible, and for them to actually participate in the building of the nation." The Minister for the Protection of Nature was satisfied by the remarkable work undertaken by IRFF since its installment in October 1983.

He also made the remarkable that the interest of this center does not lie only in the technical training and practices dispensed to its students — in sewing as well as in related activities — but also and especially, in the enormous socio-professional possibilities which it offers them. The minister indicated that the government has always been generous in its endorsement and support of IRFF. He assured IRFF that the Senegalese government will continue to help as best it can and that he rejoices at IRFF's efforts to raise the center's capacity to be able to accommodate 120 trainees.

The director of the IRFF program in Senegal, Mr. Sayan de Djimera, presented a plaque to the honorary sponsor, Mrs. Elisabeth Diouf. The First Lady then inaugurated the exposition produced by the pupils of the Center, she also visited the classrooms. □

Reprinted from Today's World



# NY City Tribune returns with a new outlook

By Robert Selle

**T**he management of News World Communications, including its president, Dr. Bo Hi Pak, has given the *New York City Tribune* the green light to resume publication as of God's Day 1986, after a four-month hiatus.

The paper, known for its award-winning investigative reporting and innovative Commentary section, was the original publication of the News World chain, which now includes *Noticias del Mundo*, *The Washington Times*, *The Middle East Times*, and the magazines *Insight* and *You and I*.

*City Tribune* reopening plans call for a tight staff that will put together a paper of twelve pages daily (Monday through Friday) with an entirely new, more conservative look, including vertical rules between columns of type; smaller headlines that deliver more information; a revolutionary new quadrant format for page layouts; and fewer and therefore more prominent photographs.

The publication will incorporate a number of new features that will make for a richer and more distinctive content, as well.

First, the streamlined editorial staff will focus not so much on breaking news as on articles about events, developments, or personalities that readers will almost never find in any other New York daily. Writers will produce feature stories to inform readers about the people and processes (political, economic, cultural, etc.) that are causing a current ferment. And they will delve into yeasty items that are not now in the news, but which are the seeds of tomorrow's news.

A key feature on the new *City Tribune's* landscape will be a Communications

Department. It will act as liaison between the paper's Editorial Department and various sectors of its reading public, including leaders and members of the Unification Church. It will seek input from *City Tribune* readers on what news subjects the staff should be covering and how to improve that coverage. It will also report to opinion leaders and interested readers about the *City Tribune's* development and future plans.

The Communication Department will organize news events, bringing together experts and public figures in forums to discuss issues of importance to New York City, the nation, and the world.

Although News World Communications priorities have for years prevented the *City Tribune* from being distributed to more than a relatively small number of New Yorkers, plans are under discussion which could lead to the opening of a marketing arm for the daily. This new department would aggressively solicit advertising, promote the paper, conduct market research (find out who reads the newspaper and who might want it), and sell the paper via direct mail — finally allowing the Editorial Department's product to gain extensive readership.

The new *City Tribune* will continue the tradition of its predecessor by being a paper with a punch far in excess of its size.

Before ceasing publication, for example, it scooped the nation's media in revealing the questionable business dealings of Democratic vice presidential candidate Geraldine Ferraro and her husband, John Zaccaro.

The *Los Angeles Times*, in a post-1984 election analysis of how the press treated Mrs. Ferraro, noted that "[t]he New York Tribune published the first story purporting to 'link' Zaccaro with organized-crime figures — a story disclosing that a

company in which Zaccaro holds a 50% interest was leasing two floors in a seven-story warehouse in the Little Italy section of New York to an affiliate of a company described by law enforcement authorities as the largest printer and distributor of pornographic material in the country. In the early 1970s, state and federal investigators had said the company, Star Distributors Ltd., was controlled by organized-crime figures."

Prior to the *City Tribune's* articles, the press had been treating Mrs. Ferraro with kid gloves, if not with outright obsequiousness, due to her imposing position as the first female vice presidential candidate of a major U.S. political party.

For its series, the paper was given the prestigious Investigative Reporters and Editors (IRE) first place award, a recognition that has been called second only to the Pulitzer in prestige within the journalism profession.

Also in 1984, the *City Tribune* won the coveted National Press Club award for an investigative series on New York City's subways.

In addition, the *City Tribune*, which was temporarily closed on August 26, 1985, shocked the New York press in the summer of 1984 by publishing on a weekly basis an exclusive column by Mayor Edward I. Koch at a time when his book, *Mayor*, topped the best-seller lists. One major city tabloid unsuccessfully sought permission from the *City Tribune* to reprint the columns.

Finally, the paper's unique Commentary section will continue to give readers a diet of incisive opinion to help them penetrate the intellectual fog that tends to lie so heavily in many quarters of contemporary society.

One of the Commentary section's columnists, Joseph Sobran, who is also an editor of *National Review* magazine, said

of the *City Tribune* that, in it, "it is actually deemed newsworthy that people are killed, tortured and deprived of elemental freedoms under communism. The sacrosanct politics and programs of the New Deal and the Great Society are actually submitted to a critical inspection which the regular media only apply to Reaganomics. I am honored to be included in a newspaper of such urgency..." □

## Our Mistake

**D**ear Editor, .  
In the October edition of the *Unification News*, an advertisement by HSA Publications announcing that they stock my book "The Making of a Moonie: Brainwashing or Choice" contains the following erroneous statement:

"Dr. Barker temporarily joined the Unification Church to make this report."

This is quite incorrect. I have never, at any time, been a member of the Unification Church.

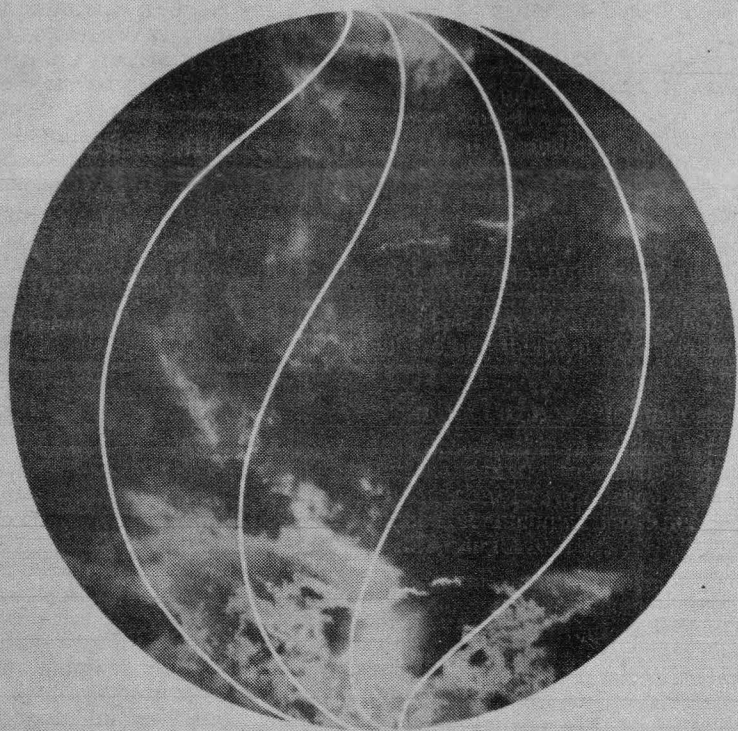
'Participant Observation' was a necessary part of my study of the movement, and it is just possible that some members who saw me around but did not get to know me were unaware of what I was doing. I never pretended that my presence at Unification Church centers was for any purpose other than sociological research.

I would be grateful if you could inform your readers of this error and ensure that any further mention of my book does not contain this misinformation.

Dr. Eileen Barker  
Dean of Undergraduate Studies  
London School of Economics

## HEAVEN DOWN TO EARTH

PAUL WERNER



## HEAVEN DOWN TO EARTH

by Rev. Paul Werner

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**RICHARD  
L. LEWIS**

**I**t had to happen sometime. My dentist had been telling me for over a year that it had to come out. Then that weekend the impacted molar decided to let me know that it too thought that it had to come out. I pledged to myself that come Monday, I would do what had to be done.

Tuesday morning I was in the chair. Bustling around me the gentle dentist kindly listed one by one in rapid succession all the things that could go wrong and how to cope with the dreadful consequences -- put a used tea bag over it if it will not stop bleeding and press firmly. Desperately I tried to catch the next instruction as I frantically thought of having no tea bags at home except peppermint and would they be sufficient to Save My Life?

I will say no more, suffice to say it was better and worse than I imagined. "Oh dear, it looks like it's going to be a 'Dry Socket'" he intoned as he scratched around in my bloodied mouth. Praise the Lord that I couldn't remember exactly which of one of the horrors earlier listed he was preparing me to endure. "See you next week," he soothed as I wobbled out the door clutching an icebag to my benumbed jaw.

That evening, as I laid in my codeine befuddled semi-slumber, I bent my thought towards the gash in my gums. Mentally -- I didn't dare do it with my tongue as I clearly remembered the admonition Do Not Disturb the Clot -- I felt around in there. Warming up to the feel of it, I sent it waves of thought: "Don't be a Dry Socket, be moist and happy." I

# Matter thinking about matter

mentally caressed the clot: "Don't be disturbed, be solid and firm." I encouraged the little cells to multiply and fill the hole with new gum, I scurried with the scavenger cells as they cleaned up the mess.

I was so inspired with my new-found diety-to-cells that I spent time each morning and night with them, encouraging and exhorting them to greater efforts. It seemed to work as the swelling was minimal and the dreadful pain I had been warned against never materialized. Back in the chair again a week later, the dear man peeked in and declared me healed. "No dry socket?" I mumbled. "No," he chuckled, "It's almost completely healed."

I left the office completely convinced that I had thought myself well.

## Biochemistry is king

Such a concept does not sit well with current scientific thinking at all as everything supposedly can be explained by the complex chemical interactions within living things: Biochemistry is king. In this way of thinking, 'mind' is

something that is a result of physical processes, created by the pulse and flow of electricity within the brain. It is an effect, not a cause.

So the question is, am I weird or is current scientific thought?

Well, according to some recent work reported in the Science Times section of The New York Times, I might not be too far off base.

In the October 22 article "Strong emotional response to disease may bolster patient's immune system," Daniel Goleman discusses a report in The Lancet journal of medicine from England about a study that examined how emotions effect the survival of patients who have been treated for breast cancer.

The opening paragraph, the lede in journalistic parlance, summarizes (as it should) the situation:

"Evidence appears to be mounting of the specific links between people's emotions, the body's immune defenses and the course of serious disease."

Such work -- and such findings -- are way out on the fringe of modern science.

The physical mind of a human being is similar, though more sophisticated, to the mind of a chimp or (that symbol of the 60's) the dolphin. It has two aspects -- the invisible part, which roughly corresponds to the instinct, and the visible part which is the brain in all of its convoluted (a word I just made up that cleverly combines 'convoluted' with 'complexity'). I do hope William Safire will one day discuss this useful term in the New York Times Magazine. Such are the goals of life.)

This view is not to be confused with the dualistic view of mind and matter as very different elements of reality -- in Unificationism the invisible and visible elements are simply aspects of the same thing.

Imagine the following sequence: Dick creates a thought in his mind -- "Do you have a subway token?" The immaterial, internal content is the question, the material, external form is (although no one is really sure about this) a pattern of electric current in the cells of the brain. The internal content remains the same as the external form is first transformed into a pattern of muscular contractions in the mouth and throat then into a pattern of waves, first in the air and then in the fluid in Jane's inner ear, where it is transformed into a pattern of nerve impulses which arrive in the brain where the internal content -- "Do you have a subway token?" -- registers in Jane's mind. She formulates her reply -- "Buy your own" -- which is transmitted back in the same way.

The invisible aspect of the mind is not something strange that is imposed from outside, it is built up from smaller parts just as everything else is. The smallest material fragments -- the elementary particles, atoms and molecules -- have an invisible aspect or character that, in relationship to the Principle (or Logos) that God created to run His universe, experience a force that makes them behave in the appropriate fashion. In science we would describe this as 'lawful behavior' and the part of the Principle responsible for such behavior, 'Natural Law'.

A cell -- a very complex assembly of these smaller subunits -- also has an internal character which relates to the Principle in a much more complex way, experiencing a force that guides the subtle and responsive behavior of the cell. In science this is called 'life' and in Unification Thought this is called 'protoconsciousness,' the simple mind of a cell. If you ever watched an amoeba under a microscope, you might call it's behavior 'mindless.' But you try to develop a blob of jello that has sensor mechanisms, a built in mini-computer that would shame an IBM-PC and can duplicated itself *ad infinitum* and you will see that there is quite a sophisticated intelligence embedded there.

When cells are integrated into higher levels of complexity, the force that the Principle exerts is correspondingly more subtle and complex -- the force we call instinct. This force of Principle is quite irresistible. With one exception, nothing can go against it. A cow can no more decide not to be a cow than a mountain can be, or want to be, a molehill.

The exception is us. The spiritual aspect to our mind is boss -- it can override the instinct. If the spiritual mind is healthy, no problem, they are designed to interface (to use high-tech computer lingo) beautifully. However, when the spiritual mind is diseased, it can cause a lot of problems. As it does.

So in the search for artificial intelligence, as we learn to make smaller and faster and better, we can aspire to recreate in silicon (though there are many other contenders) the mind of the amoeba, the cockroach, the pigeon, the chimp. But the mind of man, the mind of woman, are forever beyond our physical creation as they partially reside in the realm of the spirit. Mind you, there's always spiritual robots to make and tinker with. □

## Relation of Emotions to Cancer

**Emotional Response  
3 Months after  
Operation**

**AFTER 10 YEARS**

**Alive**

**Dead**

**DENIAL**

**50%**

**50%**

**FIGHTING SPIRIT**

**66%**

**34%**

**STOIC ACCEPTANCE**

**23%**

**77%**

**HOPELESSNESS**

**20%**

**80%**

SOURCE: THE NEW YORK TIMES/THE LANCET

As might be expected, there is a disclaimer: "While the scientists point out that the research should be interpreted with caution because of the small number of women studied, they propose that mental attitudes should be included in reckoning the medical prognosis of women with breast cancer. 'Whether mental attitudes can be changed and whether such changes improves survival,' the report says, 'are questions worthy of further study.'"

Naturally, things are not quite so simple, and the article goes on to discuss findings that attitudes do not seem to effect the course of advanced cancer. The key point is that it is clear that sometimes the mind can have a very powerful effect on the course of disease.

## The role of Spirit

Now if you are a 'believer,' this will come as no surprise to you at all. The surprise is probably more in the form of "what took them so long."

After all, if you have witnessed spiritual healings -- whether of the dramatic crutch-abandoning, Hallelujah variety or the quiet, personal victory over the odds -- you cannot doubt that the spirit is master of the flesh.

It is important to note that in Unificationism, clear distinction is made between the spiritual and physical aspects of the mind. The spiritual aspect of the mind is expressed through the physical aspect, it has nothing directly to do with matter -- the brain and it is not amenable to scientific study with physical tools.

Now this is not to say that when all those thoughtful scientists who appeared on the PBS program "The Brain" relinquish their protoplasmic housing and start their explorations of the eternal world of the spirit that they will not make equally dramatic advances in their understanding of the spirit mind using spiritual tools. They probably will, after all they have to do something for the rest of eternity. But for now we are restricted to understanding the physical aspect of the mind.

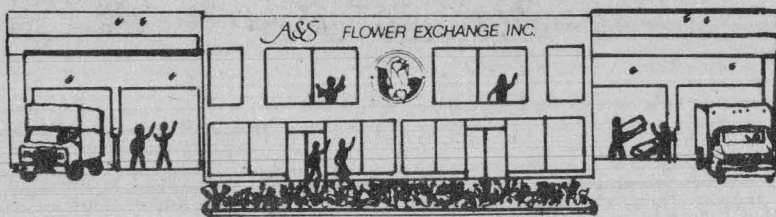


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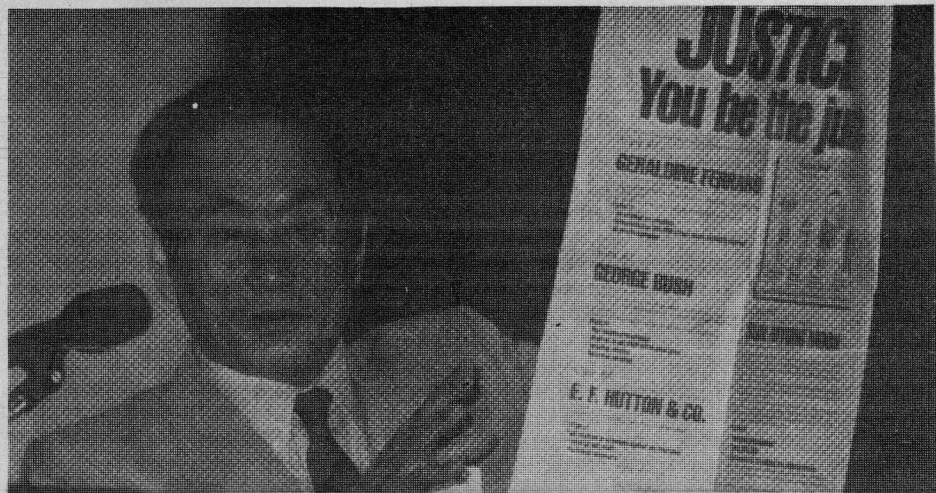
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Dr. David S. C. Kim, president of the Unification Theological Seminary, speaking at the New ERA conference in Quebec.

## Quebec seminar held on Unification theology

By Yolanda Smalls

In the beautiful ballroom of the Chateau Frontenac in Quebec, overlooking the St. Lawrence River, more than eighty professors of theology, philosophy, and sociology attended this summer's New Ecumenical Research Association (New ERA) seminar on Unification Theology and Lifestyle.

Unlike other New ERA conferences of the past, this one gave scholars an opportunity to hear as well as respond to the entire Unification Principle, which was presented by several lecturers. Almost none of the participants had ever heard Principle lectures before.

### Critical responses

Past and future met as historical figures looked down from the hotel walls on the participants, who came from North America, Europe, and Africa to learn of God's path of restoration toward creating the Kingdom of Heaven on earth. Participants then listened to the critical responses prepared by their colleagues who had previously read both Outline of the Principle Level 4 and the written lectures prepared by the Unificationists.

Most commented favorably on the quality of the lectures and raised questions about areas not covered by the material (for example, whether the suffering of animals when they hunt and kill each

other is a result of the human fall).

In the opening speech David S. C. Kim, president of the Unification Theological Seminary, explained:

"In the past several years we have developed our presentations on Unification theology so that they would be intellectually stimulating and acceptable to your academic standards yet remain true to the essential teachings of the original Unification texts. There is no need for you to be too nice, too courteous, or too gentle with our Unification lecturers. I recommend that you be intellectually demanding and objectively critical, yet constructive in your responses. In this way you will be properly informed about us, and the Unification movement, which openly claims to hold the keys to world salvation, will be given a proper test."

Some of the most intense dialogue took place in the small groups, moderated by New ERA board members and past participants. The attending scholars questioned the Unification resource panel on various aspects of Unification teachings and lifestyle, and confronted each other on their own Christian or other interpretations of the same theological and practical issues.

### Historic setting

These conversations continued over meals in the hotel and in the local restaurants as everyone explored charming and historic Quebec City with its French cul-

## Young Vermonter tackles the problem of hunger

By Michael Macijeski

In spite of the fact that Vermont has thousands of acres of unspoiled arable land, the state, long renowned as one of America's most scenic natural retreats, suffers from food shortages. The per capita income is well below the national average, and many families require some kind of public assistance in order to survive. There are numerous church and social agencies throughout the state dedicated to feeding the poor, but still more help is needed, especially since government cutbacks social programs loom on the horizon.

Young Robert Maynard, a native Vermonter from a farming family near Lake Champlain in the north of the state, has experienced Vermont's suffering and hunger firsthand, and after joining the Unification church in November of 1983 he determined to do something about it. When Vermont received its delivery of IRFF trucks in the fall of 1984, Robert immediately got to work. During the past year, Robert has developed a social action network with connections to churches and community groups all over the state.

### Growing network

Each week, Robert and his volunteer co-workers receive surplus food from Nccsa regional headquarters in Boston, which they then distribute to their growing network of recipient organizations. One such organization is the Central Vermont Community Action Council, which

connects local citizens with available social services. Its outreach coordinator, Joseph Gainza, a close friend of Robert's, sacrificed a lucrative career as state energy coordinator in favor of serving the area's poor.

"Government cheese programs are not the answer," says Joseph. "We need to educate low-income families to meet their own needs." Joseph helped Robert organize a committee responsible to form a statewide food bank — something Vermont has never had — which they hope will be fully operational shortly. Robert has located initial warehouse space for the food bank in White River Junction.

Robert has consistently welcomed anyone who shares his enthusiasm for social service to join him in his work. For James Porter, an American Legion disabled veteran from the "Northeast Kingdom" (Vermont's vast reserve of untouched wilderness), helping Robert has given him an exciting new way to get involved in his community. "It just gives me a good feeling," he says. "I've been on welfare, unemployment, all that; I know what it's like not to be able to feed your family at night. It helps other people pull themselves up — it's the right thing to do."

Says Robert of his work, "The biggest inspiration that kept me going when things looked like they might fall apart has been the example of the Japanese sisters. They don't speak English very well or know very much about American culture and society, but they never give up, and they never complain. With that kind of example, how could I give up?" □

Reprinted from Today's World.

sine, ancient fortifications, street artists and musicians, and very friendly atmosphere.

Many of the participants took time to visit the Plains of Abraham, just a five-minute walk from the hotel, where the British defeated the French in a historic battle that made Canada a British colony instead of a French one. These plains later saw a battle between the British army and the American soldiers led by Benedict Arnold. Arnold lost this battle, which resulted in Canada remaining a British colony instead of becoming part of the future United States of America. This historic setting helped create a feeling of unity between the past and Reverend Moon's vision of the future.

After a week of lectures and theological discussions some of the participants sharing in a Unification worship service conducted by Shirley Stadelhofer, registrar at the Unification Theological Seminary. The title of her sermon was, "We Must Be Born Again." After dinner on the final evening Unificationists and guests shared some of their musical talent and a lot of laughter.

By the time the participants left they had become good friends and "relatives," the latest additions to the New ERA family around the world.

They had discovered in each other a shared global consciousness and a desire for a better world. □

Reprinted from Today's World

## Third conference held by the PWPA in Zambia

By Randy Orr

The third Professors World Peace Academy (PWPA) Conference in Zambia convened on June 29 at the Mosi-O-Tunya Intercontinental Hotel in Livingstone, just a few minutes walk from the world famous Victoria Falls. Thirteen papers were presented by 15 attending professors: 12 from Zambia, 2 from Zimbabwe, and 1 from Soweto, South Africa. The theme of this year's meeting was: "The University and the Challenge of Youth Development."

Even though those participating represented a dozen different academic fields, the group was quite cohesive and the professors were very enthusiastic about having this opportunity to share their views. In the papers presented African universities were urged to move away from the purely academic, elitist approach to education, to become more community-oriented, and to assist governments in implementing youth devel-

opment programs in rural areas.

The staff of PWPA felt quite honored that the district government sent his deputy governor to read a speech he had prepared for the conference. This was the first time that a ranking government official has spoken at a PWPA function. His speech was quoted in the *Daily Mail*, one of the two national newspapers.

PWPA activity began in Zambia in 1983 through the dedication of one of our missionaries, Donna Ferrantello, who, through repeated visitations, invited many of the professors at the University of Zambia to attend the first PWPA conference here. The principal of the university, however, learned that the conference was connected to Reverend Moon and issued a communique to all university personnel not to cooperate with PWPA in any way. One brave professor, Dr. Gatian Lungu, then the assistant dean of graduate studies, defied the directive, and he was the only Zambian professor who actually showed up. Fortunately 11 professors from other African countries were participating that year, so that con-



Participants in the PWPA conference held in Zambia.

ference was successful.

In 1984 Dr. Lungu became the president of the PWPA of Zambia, and the organization was formally registered with the Zambian government. Dr. Lungu took over the responsibility of inviting professors to attend that year's conference. The Zambian participation rose dramatically to 12, and 15 other professors from neighboring countries brought the total to 27.

This year, thanks again to Dr. Lungu, 12 Zambian professors attended the conference, and another 12 had to be turned down due to limited funds. Those attend-

ing were of high caliber, with nine holding doctorates earned in the United States or England. The professors shared together a broad vision; that institutions of higher learning should not be detached from but should truly serve the needs of the people of the community and the nation.

It is our hope that PWPA activities will develop more and more as a means of communicating Reverend Moon's ideals to Zambian academicians, subsequently to their students and policy makers, and eventually to the entire nation. □

Reprinted from Today's World





**JOHN  
BIERMANS**

**L**ike most people, I like to receive mail. From time to time I receive letters about this column and I am always grateful for comments, criticisms, compliments and new ideas. Since I often refer to various articles and books I am always happy to pass on these items whenever possible.

I am also appreciative when people honestly express their doubts, questions or fears about our movement. From my column, you may get the idea that I only like to deal with the positive aspects of the church. Well actually, this is not true. As a matter of fact, I rather enjoy dealing with the questions and concepts people have about Reverend Moon and the Unification Church. For some reason, I enjoy being challenged in this way. Perhaps it is because I am a lawyer or maybe it's because I am a Dutchman (my parents are immigrants)!

However, when I ask myself this question, there is a deeper answer. I think it is because I feel so utterly convinced of what I believe that I have absolutely no fear about being confronted or challenged. As most members would agree, we have literally been challenged on every point of our faith and lifestyle over the years. Therefore, we have had to carefully examine our beliefs in order to survive. I can tell you, anyone who joined just because of the so-called "love-bombing" or the high atmosphere of a workshop will not last long. A strong faith can only develop through careful examination of the principle and the movement.

My thoughts turn to this topic because I spoke recently to a group of ministers who had many questions about the Unifi-

cation movement. Many of them had met our members but they seemed to have lingering questions that stem from the old allegations of "brainwashing" and "mind control". I thoroughly enjoyed this meeting — like I always do — because I believe that there are clear answers to their questions. Besides, my experience is that those who ask such questions are invariably amazed and impressed by the real story about the Unification Church.

#### Stoning the Prophets

The first point I usually make is that being persecuted is a sad, yet well-known tradition for prophets and the prophetic

human beings cherish it is to be secure and comfortable in their situation, even if their lives are unfulfilled. People often accept a mundane existence, giving up on their childhood dreams because "Somewhere Over the Rainbow" is just a song.

Thus, we build our lives around a set of values that may include God but don't totally center on our Heavenly Father. However, God is a living God who takes an intense and active interest in the lives of His children. He remains desperate for us to fully dwell with Him. Unfortunately, God does not have hands and feet, and the only voice He has is the voice of His mes-

father and mother were exceedingly troubled, supposing me to be totally ruined; and my brothers and sisters were of the same mind; my father threatened many times to turn me out of doors, and entirely to disown me." He used "every means he could think of to prevail on me to forsake this despised people, whom he hated above all others; he mourned to see me 'run wilfully' to my own ruin." My mother also frequently wept much on my account. I was tempted to think I was disobedient to my parents; but I clearly saw that I must obey God rather than man; and that I must obey them only so far as was consistent with His will." (*The Experience of Several Eminent Methodist Preachers*).

For Christians, this problem should not come as such a great surprise. From the New Testament, we all know very well how Jesus felt about where our priorities ought to lie:

"If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." (Luke 14:26)

"He who loves father and mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me." (Matt. 10:37)

I have never heard Jesus Christ accused of advocating the separation of families. However, to the uninitiated in the Christian life, his words sound very harsh. Thus, whenever I hear Christians accuse Reverend Moon of separating families, I remind them that they forget their history. It is not the separation of families that is intended by the prophet nor by God Himself. Nevertheless, as Jesus so plainly taught, it is always necessary to reorganize our priorities. And this is what is often so difficult for our families to accept. Anyone who has studied Christian history knows how difficult it was for the families of St. Francis of Assisi and St. Thomas Aquinas to accept their dramatic changes in lifestyle. And yet, they were simply taking the prophetic message seriously, as we all should.

There is much more to say on this topic, so I will continue this train of thought next month. □

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

***I feel so convinced of what I believe that I have absolutely no fear about being confronted or challenged. We have literally been challenged on every point of our faith and lifestyle over the years.***

message. In fact the historical role of the prophet is to shake people up. The Old Testament is filled with such stories and the history of Christianity is no less a record of the prophetic message being misunderstood and often rejected entirely.

We all know that we, as human beings, are born with original sin, which translates into our "fallen" or "selfish" nature. It is to such "selfish" people that God has sought to send his message throughout the ages — from Noah to Abraham, from Elijah to Christ himself, and from St. Francis and Martin Luther to Martin Luther King and Sun Myung Moon.

It is always difficult to receive God's message because it usually means we have to change. If there is anything that

senger.

But the messenger is often seen as a threat to the status quo in our lives. He reminds us that a life of seeking after worldly pleasures will not bring us to the bosom of God. He challenges us to let go of our worldly cares and to follow after him. Jesus' words to Simon Peter and to James and John ring in our ears, yet we somehow fail to believe that his words apply to us. Thus, we justify our worldly habits and ignore the prophetic message. But there is one problem with the prophet — he is aggressive and he doesn't give up. He keeps shouting his message from the house tops and the mountain tops. The people only have two choices: to come and heed the prophetic message and dramatically alter their lives, or to stone or crucify the prophet.

It is sad to say that much of our history is a history of stoning the prophets as St. Stephen so bravely lamented:

"You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute? And they killed those who announced before hand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it." Acts 7:51-53.

Reverend Moon fits into the prophetic stereotype. His speeches are filled with exhortations to follow the example of the prophets of the past. For instance, in a speech entitled "The Future of Christianity", he describes Abraham's experience:

"God called Abraham, the son of an idol-maker, and commanded him, 'Leave your home at once!' God does not allow for any compromise. God takes a position where evil can be totally denied. In no other way can good begin."

He goes on to say:

"God has said He will start a new history, in which no element of evil will remain. God demands complete response from man. Those who follow God's direction must begin from absolute denial of the evil world. That is why Jesus Christ taught:

"He who finds his life will lose it, and he who loses his life for my sake will find it." (Matt. 10:39)

#### Separation of Families.

Following the prophet is never easy to do but it is sometimes even more difficult for our families. Like many others, an early Methodist preacher faced this problem. In a letter to John Wesley, he describes what happened after his conversion:

"All my relations were exceedingly offended, and threatened me much if I would not leave this way. My uncle, in particular, who before promised to be kind to me, now resolved to leave me nothing; which resolution he made good. My

## A little encouragement

This letter was sent to our long-standing columnist, John Biermans.

**D**ear John, I have followed your column in Unification News for several months, ever since I began subscribing. You are an articulate and intelligent writer, and I appreciate hearing your point of view. I am not a Unificationist, by the way. (As a matter of fact, I'm a fairly conservative evangelical Christian).

I, too, share acute suspicion about the "brainwashing" or "mind control" hypothesis. Too often, I have heard people accuse religious groups of "brainwashing" when a simple decision was made. I am also adamantly opposed to the practice of coercive deconversion known as deprogramming. I believe people should have the opportunity to hear evidence with positive and negative for Christianity (and Unificationism), but certainly not force-fed against their will.

Anyway, I am writing to obtain a copy of L. H. Gann's article on Margaret Singer, and the article published by the American Society for the Defense of Tradition, Family and Property. You always seem to locate such interesting news and analytical items.

Eric Pement  
Chicago

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**COLLETTE  
CAPRARA**

It was a simple task — getting a couple of rolls of stamps. But, recently, I had seen a small store-front post office in the neighborhood near our church, and so I decided to walk to that rather than brave the traffic to the main post office near Union Station.

It was a neighborhood I had seen many times, bouncing through in our dented red Toyota. But this was the first time I had walked slowly through the streets — the first time I had really looked at the posters, overheard conversations, and looked in the bookstore windows. This was my first real feel of the atmosphere and the area, and it took me by surprise.

I read the fine print under the poster titled "Bullets", a reading by a poet of the people, and saw that it was sponsored by the American Communist Party. I saw posters demanding the ousting of the U.S. from Central America — and I passed by La Revolution bookstore. I could breathe a certain dry and anxious feeling in the air. I passed by a third poster, faded from rain, demanding a secession of a part of America from the Union.

It was a long five blocks to that post office — like walking on a conveyor belt going the wrong direction. I looked at the many new and rising restaurants of the area: a Toulouse Lautrec mural beckoned customers into a small doorway below. And I saw a few people with tattered overcoats wrapped tight across them standing in doorways. This was one of those "transition" neighborhoods. Buildings were closing down. Businesses with neon and a cacophany of motifs were

## First Lady, First Class

opening. And people sat on curbs. And people followed other people down the street, saying something about spare change.

For a moment the revolutionary propaganda seemed understandable and predictable. How could some of these people not feel resentful? I pushed open the door to the post office and saw the long line, shifting from side to side as it wound its way to the window. The post office might have been inconspicuous but it was not undiscovered.

I thought about all the time I was losing and my perspective got a little blurry with frustration. After ten minutes, I stood only fifteen feet from the window and this relieved and released me enough to become aware of the people who surrounded me.

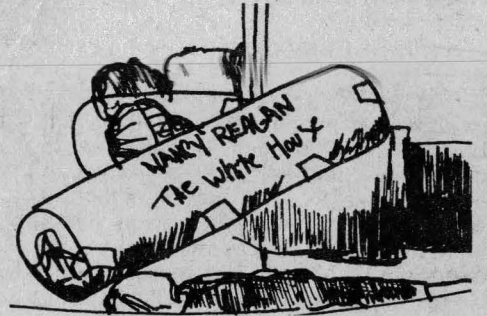
A little girl with scores of braids and barrettes of every color talked to the plastic bag of Cheerios that she clutched, as she squatted down and passed them, one by one, ceremoniously to her mouth.

The coat of the patient man in front of me was patched but still in need of mending. He moved slowly forward, foot by foot, as the line waddled toward the window. And as he turned from time to time I saw the tip of the tube, wrapped in brown paper, that he held closely to his chest. I began to guess who this tattered little man would be writing to — "relatives" I was certain. He must have a sister far away. A remnant of a family — and he probably sent them things for special occasions.

I was moved as I philosophized on his possible matrix of relationship... and the relationships that each person has. Who knows where a person's heart is connected? Then, to myself, I tried to guess where this proposed sister would be liv-

ing. I lifted slightly on my toes to see if I was right, and I read the address on his package as I peered over his shoulder.

The true shock of that day's experience hit. There, scrawled in heavy black pencil was "Nancy Reagan — the White House." Could this poor character, down and out, have mustered whatever it takes to produce a letter (or poster) of protest to the Reagan administration? I was amazed and absorbed. I moved behind the man, in hopes of getting a clue about the contents of that tube when he reached the cashier's window.



The package was slid through the plexiglass compartment to be weighed. The cashier flipped the tube and his eyebrows raised as he checked the address and zip code. He said with a condescending smile, "First or second class?" "I don't know," said my man. "Second I guess." "Now," came the reply, "First lady should get first class." His old black fingers rummaged through his pockets as the announcement came, "That would be two dollars and forty cents." Nickels and dimes were slid through the small window.

"It's a picture of her and the president."

"I painted it myself." then he mused aloud, "Maybe she'll answer, maybe she won't. It's a picture of them so she just might write back, you never can tell."

I thought about that sincerity of heart — about the power of sincerity in any situation. I thought about how beautiful it was that respect is still possible — for leadership. And I am thinking about that trip to the post office still. □

## PERSONAL ANNOUNCEMENTS

The Unification News accepts short announcements of a personal nature for publication while reserving the right to return any that are deemed unsuitable by the editor. Rates are \$5 for five lines of type for two months insertion. (\$5 for a box number.) Text plus payment must be received by the 21st of the month for inclusion in the next month's edition. When responding to box numbers, please enclose your sealed letter with the box number written clearly on it.

**Unification News Classified, 4 West 43rd, New York NY 10036.**

**WANTED/NEEDED** Qualified pre-school teachers and aides for Capital Gardens Children's Center for 2 to 6 year olds. Curriculum planning, creative teaching and full-time loving! If you know of anyone who might be qualified, let us know. If interested in full-time position send copy of college transcript — degree NOT necessary — and work experience with children. It's a very special job! Contact: Mary Anne Miller, 4301 Harewood Rd. NE, Washington DC 20017. (202) 832-5951 11/12

**WANTED:** Mother's helper. Single person OK, with 1 blessed child OK. Room & board & stipend & transportation. No English OK. Julie Alleyne, 2923 Jefferson Wilmington, DE 19802 (302) 764-8940 12/1

**KNOW A VET?** US Armed Forces Veterans — Unite for CAUSA! Little-known benefits are available to us as UC or CAUSA members. Write: GSA, Box 200, Bronx, NY 10463 12/1

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# CHURCH DIRECTORY

This is a listing of the addresses and phone numbers of the church centers in each state. Included is the name of the State Leader and the cities in which there are pioneer centers. The • indicates a change since the last listing.

**ALABAMA**  
JOSHUA COTTER  
1108 - 10th Place S.  
Birmingham, AL 35205  
(205)326-0405  
Montgomery, Tuscaloosa  
Mobile, Anniston

**ALASKA**  
BENJAMIN O'SHEA  
200 W. 34th St. # 354  
Anchorage, AK 99503  
(907)272-0220

**ARIZONA**  
VIRGIL FARLOW  
30 West Willetta Street  
Phoenix, AZ 85003  
(602)253-6387  
Flagstaff, Prescott  
Tucson, Yuma

**ARKANSAS •**  
STAFFEN BERG  
7604 Asher Ave  
Little Rock, AR 72204  
(501)562-3628  
Fort Smith, Texarkana, Hot Springs  
Pine Bluff, West Memphis

**CALIFORNIA, NORTH**  
JOHN DIDSBURY  
1153 Bush Street  
San Francisco, CA 94109  
(415)673-4040  
San Jose, Sacramento  
Berkeley, Stockton

**CALIFORNIA, SOUTH •**  
PATRICK HICKEY  
411 S. Gramercy Place  
Los Angeles, CA 90020  
(213)384-9094  
Long Beach, San Diego  
Santa Barbara

**COLORADO**  
JIM FLYNN  
1430 Race Street  
Denver, CO 80206  
(303)320-0132  
Boulder, Colorado Springs  
Fort Collins, Pueblo

**CONNECTICUT**  
ALLAN BALLINGER  
750 Elm Street  
New Haven, CT 06511  
(203)562-8370  
Bridgeport, Hartford  
Waterbury, Stamford

**DISTRICT OF COLUMBIA**  
TOM MCDEVITT  
1611 Upshur Street NW  
Washington, DC 20011  
(202)726-4700  
1610 Columbia Rd. NW  
Washington, DC 20009  
(202)462-5700

**DELAWARE**  
KIYOSHI NISHI  
2600 Baynard Blvd.  
Wilmington, DE 19802  
(302)652-9180  
Newark, Dover  
Seaford, Westchester

**FLORIDA**  
PAUL YASUTAKE  
2175 NW-26th St.  
Miami, FL 33142  
(305)665-0559  
Tampa, Tallahassee  
Orlando, Jacksonville

**GEORGIA •**  
TOM CUTTS  
494 N. Highland NE  
Atlanta, GA 30307  
(404)521-0700  
Savannah, Augusta  
Athens, Columbus

**HAWAII**  
YUTAKA WADA  
1330 St. Louis Drive  
Honolulu, HI 96816  
(808)735-3982

**IDAHO**  
JIM COMEY  
1221 N. 15th St.  
Boise, ID 83702  
(208)343-2301  
Pocatello, Twin Falls  
Lewiston, Idaho Falls

**ILLINOIS**  
MICHAEL JENKINS  
7077 N. Ashland  
Chicago, IL 60626  
(312)274-3448  
Rockford, Urbana  
Springfield, Peoria

**INDIANA**  
ED TAUB  
404 E. 38th Street  
Indianapolis, IN 46205  
(317)283-1358  
Gary, South Bend  
Fort Wayne, Muncie

**IOWA**  
NIKLAUS GUBSER  
1367 E. 9th Street  
Des Moines, IA 50316  
(515)262-6753  
Iowa City, Sioux City  
Ames, Cedar Falls

**KANSAS**  
JOHN BELLAVANCE  
7101 Mission Rd.  
Prairie Village, KS 66208  
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Wichita, Manhattan

**KENTUCKY**  
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Boston, MA 02108  
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Springfield, Lowell  
Worcester, New Bedford

**MICHIGAN**  
SHERI REUTER  
21635 Ryan Road  
Warren, MI 48091  
(313)755-7090/7  
Battle Creek, Kalamazoo  
Grand Rapids, Lansing

**MINNESOTA**  
REINER VINCENZ  
3349 First Avenue South  
Minneapolis, MN 55408  
(612)824-2621  
Rochester, Mankato  
Duluth, St. Cloud

**MISSISSIPPI**  
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3437 West Capitol St.  
Jackson, MS 39209  
(601)969-1208  
Meridian, Hattiesburg  
Vicksburg, Columbus

**MISSOURI**  
CARL SWEARSON  
2150 Angelica  
St. Louis, MO 63107  
(314)231-3941  
Kansas City, Springfield  
Columbia, Cape Girardeau

**MONTANA**  
JIM BORER  
420 East Broadway  
Missoula, MT 59801  
(406)721-6445  
Helena, Billings  
Bozeman, Great Falls

**NEBRASKA**  
MICHAEL HENTRICH  
4915 Cass Street  
Omaha, NE 68132  
(402)556-4664  
Grand Island, Kearney  
Lincoln, Hastings

**NEVADA •**  
FAYE NEWCOMB  
105 Woodley Circle  
Las Vegas, NV 89106  
(702)383-0609  
North Las Vegas, Reno  
Henderson, Stateline

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ANN NILSON  
69 Brook Street  
Manchester, NH 03104  
(603)669-8577  
Concord, Nashua  
Portsmouth, Dover

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556 Mt. Prospect Ave  
Newark, NJ 07104  
(201)485-7179  
Trenton, New Brunswick  
Atlantic City

**NEW MEXICO**  
MARK BOITANO  
214 Morningside NE  
Albuquerque, NM 87108  
(505)268-6063  
Santa Fe, Farmington  
Roswell, Los Cruces

**NEW YORK CITY**  
KEN SUDO  
4 West 43rd Street  
New York, NY 10036  
(212)997-0050  
Long Island City, Bronx  
Flushing, Brooklyn  
Staten Island, Harlem

**NEW YORK STATE**  
TIM HENRY  
57 Dana Ave. #2  
Albany, NY 12208  
(518)465-8860  
Buffalo, Troy, Utica  
Rochester, Syracuse

**NORTH CAROLINA**  
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219 Forest Road  
Raleigh, NC 27605  
(919)821-2246  
Wilmington, Durham  
Greensboro, Charlotte

**NORTH DAKOTA**  
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1528 - 3rd Ave. S.  
Fargo, ND 58103  
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Seattle, WA 98119  
(206)282-8119  
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Charleston, WV 25302  
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Milwaukee, WI 53211  
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