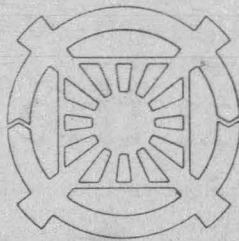


Education: Rev. and Mrs. Moon dedication of the Universal Ballet Academy building in DC ● p. 5

Seminary: Ecumenism was the theme of this year's well-attended UTS Open House ● p. 6



CARP: Hyo Jin Moon was the featured speaker at an East Coast seminar held for the members of CARP ● p. 7

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Unification News

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June 1989

Korean Clan Chairmen Honor Our Founder

By Betty Lancaster

Reverend Moon looked at his wristwatch periodically over the course of the great day Tuesday April 25th. Those around him later said that he anxiously awaited the arrival of "The Chairmen from the Association of Family Clans in Korea." These are the official representatives of every known family name in Korea's history.

In the Korean language this group is known as Jong Chin Hai, which is a shortened version of the real name. There is no translation for the English language we are told, so we chose to describe them as 'clan chairmen.'

Reverend Moon receives many of our touring Korean conferences, but these were very special guests—they represented the whole history of Korea. There are 274 family names in Korea's history. Of course each family branched off into different

locations within the country giving a total of maybe 3,534 tribes, but nevertheless there are 274 leaders to represent each name within this important Association.

Some representatives were unable to come in this first group, so the remaining

inaccurately. The members of this Association are searching for roots of family lineage. They are also searching for buried records in Korea as well as in parts of China to prove the origin of Korean people from the person of King Tan Gun which



The 'Clan Chairmen' representing all the families in Korea on their visit to America. (New Future Photo)

ones may come at a later time. Reverend and Mrs. Young Suk Choi from the Korean church accompanied the group.

Lost History

When the Japanese occupied Korea for 40 years they burned all records of early history, much of which had been painstakingly written in script. Much of Korean history was then rewritten,

the Japanese re-taught as being only a folktale.

Some elder citizens were known during the early occupation to have buried their papers in the ground in pots. Some have already been discovered. And so today these "tribal leaders" have gathered into a more organized association in order to work together rather than working as individuals.

Tours

In America we have received many groups of people from Korea for our Unification seminars and tours—professors, religious leaders, retired military leaders, high school principals, writers, etc., and while we truly treasure each and every one, still this was a most unusual group, so we made some special preparations.

For one thing, we assumed the participants would all be elderly; at times we referred to them as "the grand-fathers' group." We added a few people to the staff thinking they would need special assistance. However, when they arrived, to our surprise, many of them were quite young. They ranged from young to middle years to several elderly ones (two around 80 and one 90). It might very well have been that the younger ones were representing elders unable to participate. Reverend

see CHAIRMEN on page 4

Encouraging the Ecumenical Spirit of Islam

By Frank Kaufman

The first Council for the World's Religions conference of 1989 proved to be, in many ways, the most successful of the near-thirty conferences conducted by the CWR to date. For some it may be unexpected for this great success to come from within the world of Islam.

Unificationists traditionally orient themselves toward Judeo-Christianity, the tradition to which Reverend Moon's own religious foundations can be traced.

Unificationists often overlook, or are not aware of the fact that Mohammed, the founder of Islam, also sought to unify people within the Abrahamic covenant into one people, through mutual respect and brotherhood. Also, Islam has extensive instructions for family and social life with clear instructions of the heavenly law, according to the revealed will of God.

When Muslims learn that Reverend Moon's teachings and interreligious ideals are one with the

long cherished interreligious ideals of the prophet Mohammed, the inevitable result is a tearful embracing of brothers and sisters praising the revealed, compassionate will of God.

This was the case at the fourth, 'most-magnificent-to-date' Muslim conference sponsored by the CWR. Begging the readers' forgiveness this article will proceed without exactly identifying partici-

pants names, so that God's will not be undermined by those who, out of ignorance or malicious intent, would interfere with the bright future for interreligious cooperation which was born at this conference.

Since its inception in 1984, the CWR has proceeded steadily forward into the realms of the world's most prominent and influential religious leadership. As might be expected by those governed by optimism-without-cynicism, the higher the position of the religious leadership, the more spiritual the individual and the more profoundly present is the love of God in them. This was indeed the case last week as the world's leaders of Islam gathered together in Istanbul.

Participants included twenty-two scholars and leaders from over ten nations. For the first time at an intra-religious conference the national leaders of three nations were present. Each expressed unequivocal commitment to cooperate with Rev. Moon's ideals as expressed through the CWR. But the national leaders were not the only ones pledging cooperation with the CWR and commitment

see ISLAM on page 4



Grand Muftis, religious heads of two Middle-Eastern nations, at the CWR conference.

Recent Happenings in the World of Religion

These briefs are taken from the weekly reports of the Religious News Service.

Evangelical statement stresses importance of witness to Jews

An international group of evangelical theologians has issued a document upholding Christian efforts to witness to Jews and declaring that "failure to preach the gospel to the Jewish people would be a form of anti-Semitism, depriving this particular community of its right to hear the gospel."

The statement, issued at an April 26-29 consultation in Willowbank, Bermuda, has been angrily denounced by Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee, who called it a "blueprint for spiritual genocide" that is "shot through with the ancient Christian 'teaching of contempt' for Jews and Judaism."

The consultation was sponsored by the World Evangelical Fellowship and involved several evangelical theologians who have taken part in national dialogues with Jewish leaders, including Rabbi Rudin. It was chaired by Vernon Grounds, president of Evangelicals for Social Action and president emeritus of Denver Seminary.

Burning of twisted cord symbolizes Korean Christians' hopes

The slow burning of a twisted cord followed by joyous dancing around a platform symbolized the hopes of Christians from Korea and the United States during an ecumenical gathering in Chevy Chase, Md. The April 23-26 "Conference on Peace and Reunification of Korea," sponsored by the U.S. National Council of Churches, featured the first representatives of the North Korean Christian community to visit the United States since 1945. It was the third time that church leaders from North and South Korea had met, having come together previously at World Council of Churches meetings in 1986 and 1988 in Glion, Switzerland. The Maryland gathering was held primarily to launch a six-year U.S. campaign to promote the reunification of the Korean peninsula. On the evening of April 24, the more than 100 conference participants gathered around a low platform on which the Korean peninsula was outlined. A twisted cord represented the 38th parallel which divides North and South. Participants lit candles to symbolize their hope for reunification and placed them around the outline of Korea. Then the Rev. Ko Gi Jun, general secretary of the Korean Christians Federation, and the Rev. Kwon Ho Kyung, general secretary of the Korean National Council of Churches, stepped forward, and each set fire to one end of the cord to symbolically burn away the dividing line. They shook hands, then embraced warmly.

Pope's letter to Runcie called 'straight speaking between friends'

London—A sternly worded letter from Pope John Paul II, declaring that ordination of women in Anglican churches jeopardizes Anglican-Catholic unity talks, is an example of "straight speaking between friends engaged in searching for the same ends," according to Archbishop of Canterbury, Robert Runcie. Archbishop Runcie, the symbolic leader of 27 independent Anglican churches worldwide, said the pope's Dec. 8 letter to him is an example of the kind of frank dialogue necessary for effective ecumenical dialogue. "There can be no ecumenical process unless partners can express their views with absolute frankness," the archbishop said. However, some Anglicans are reacting more negatively to the letter, which was made public for the first time at an April 26-May 2 meeting of Anglican leaders in Cyprus.

Human rights group: Albania worst offender of religious rights

Washington—Albania, the homeland of Mother Teresa and one-time haven for persecuted religious minorities, is described in a new human rights study as the world's worst abuser of religious liberty. "There is absolutely no institutionally sponsored public expression of faith of any kind in Albania today," reports the Puebla Institute, a private human rights monitoring group here. "Parents listen to foreign religious radio broadcasts behind closed

doors, fearful of revealing their faith to their children or chance passers-by," says the organization's new 47-page report, "Albania: Religion in a Fortress State." According to the report, friends and family members in the small country on the Balkan peninsula are encouraged to spy on each other as part of the campaign against religion, the few remaining clergy are afraid to conduct even secret religious services and many of those who try to practice their faith have disappeared or are in prison. Despite all this, the report says religious ceremonies survive in the secrecy of the Albanian family. And, the Communist nation has begun to cautiously open up to the West, stirring hopes of some liberalization in the future.

Denver prelate says Vatican watching growth of Islam

Denver—The growth of Islam and its political influence is of growing concern to U.S. Christians and the leadership of the Roman Catholic church, according to Archbishop J. Francis Stafford. "Islam presents itself as a dominant political influence in sub-Saharan Africa" and has "an overarching dominance in a country's political life," the archbishop said during a press conference here following an April 10-14 meeting between Vatican officials and a

programs on Chinese television. A spokesman for the evangelist's ministry in Baton Rouge, La., told News Network International that although the initial programs will only feature instrumental music, Chinese officials are willing to "gradually work into other things." By the end of the year, the spokesman said, the ministry hopes to be able to add "our regular programming translated and lip-synched into Mandarin and Cantonese" for an audience in China.

Japanese diplomat who helped Jews honored posthumously

New York—A Japanese diplomat who helped thousands of Jews escape the Holocaust in Lithuania has been honored posthumously by the Anti-Defamation League of B'nai B'rith. The agency's "Courage To Care Award" was presented to recognize the work of Sempo Sugihara, who saved an estimated 4,000 Polish and Lithuanian Jews in August 1940 by issuing them Japanese transit visas as Japanese consul in Lithuania. Mr. Sugihara helped the Jews despite repeated objections from his own government, which was forging in alliance with Nazi Germany at the time.

Bible societies launch historic East European Scripture drive

New York—New opportunities for Bible distribution in the Soviet Union and Eastern Europe have led the American Bible Society to undertake the largest production and distribution project in its 173-year history. Known as "Gifts of Love," the ABS endeavor is part of a program launched by the United Bible Societies global partnership to bring one million Bibles and New Testaments to communist countries in Eastern Europe. Requests from the U.S.S.R. alone include Bibles in Russian, Armenian, Georgian, Estonian, Latvian and Ukrainian.

Jewish outreach includes Sabbath service for unaffiliated Jews

On the evening of Friday, May 12, thousands of unaffiliated Jews in the United States and Canada will have an opportunity to take part in a traditional Sabbath service without feeling uncomfortable. Under the theme "Turn Friday Night into Shabbos," 23 synagogues are using publicity materials, marketing strategies

and programming prepared by the New York-based National Jewish Outreach Program to attract Jews who are not connected with any Jewish institutions. It is the second year for the national effort, which was begun in New York in 1980 by Rabbi Ephraim Buchwald as a project of Manhattan's Lincoln Square Synagogue.

Evangelicals in massive prayer effort for southern Chinese

The 16 million Zhuang people of southern China, considered one of the least evangelized peoples in the world, will be the focus of 24 hours of concerted prayer by evangelical Christians around the globe from 6 p.m. May 12 to 6 p.m. May 13. Mission scholars say the Zhuang people are the largest group with no Scripture in their own language and the largest non-Chinese ethnic group in China. Most are isolated in rural areas of the southern Guangxi region near Vietnam. The prayer emphasis is being coordinated by 21 evangelist organizations whose representatives met in 1987 to increase cooperation for world evangelization.

Graham's upcoming visit getting advance publicity in Hungary

Evangelist Billy Graham will make his fourth visit to Hungary in July, but this trip is getting more advance publicity there than any of his earlier ones. "Interest in the event already has far exceeded our expectations," said Walter Smyth, the evangelist's crusade director, after a recent visit to the country. "Several Hungarian newspapers have carried advance stories about the meeting—something we have never experienced in Eastern Europe before." The preparations for this visit are in marked contrast to the situation when Mr. Graham first visited Hungary in 1977, when no public announcement was made and advance news was limited to word-of-mouth.



Four-way baptism makes ecumenical history in California at the Roman Catholic Cathedral of the Holy Sacrament in Sacramento on May 14 as children from the Catholic, Episcopal, Lutheran and Orthodox traditions were baptized in a joint ceremony. Officials of the four participating denominations said the 90-minute service was the first such event since the Protestant Reformation of the 16th century. (RNS Photo)

delegation from the National Council of Churches. The prelate observed that there "does not seem to be an openness to religious, political and cultural pluralism" in countries where Islam is dominant and in many of those countries there is "persecution and closing of Christian seminaries."

Ugandan officials distribute AIDS booklet written by missionary

A booklet on AIDS written by a missionary physician from an explicitly Christian perspective has been widely distributed by the Ugandan government and is being promoted to government officials around the world. Titled "Medical Science and God's Word Give ANSWERS To Questions Related to AIDS," the booklet has been translated into Uganda's 12 major languages. More than two million copies have been distributed in the African country since the booklet was written last year by Southern Baptist missionary physician Richard Goodgame.

O'Connor visits suspects in Central Park assault

New York—Cardinal John O'Connor of New York said he visited the six suspects accused of assaulting a woman jogger in Central Park April 19 after having visited the hospitalized victim because he "didn't want to be singling out on the family of the girl herself and then ignoring all the others who were affected by the tragedy." Meeting with reporters following Mass at St. Patrick's Cathedral May 7, the cardinal said he "did not discuss the tragedy in the park" with the youths but "was there as a priest." Referring to the family of the attack victim, who has not been identified publicly, Cardinal O'Connor said, "I am amazed by a complete lack by them of any cry for retribution or vengeance."

Swaggart to broadcast musical programs in China

Evangelist Jimmy Swaggart is appealing to his supporters for \$250,000 a month to broadcast 15 non-religious

FOUNDER'S SERMON

Our Lives and the Providence of God

By Reverend Sun Myung Moon

This is an unofficial translation of a sermon given on February 19, 1989, at the Chongpadong Church in Seoul, Korea.

The history of mankind centered on religions is directed by the providence of God. It cannot be solely understood from the viewpoint of man. History has had a basic direction and has developed in a cyclical way. Just as morning, noon and evening, the time of day and the seasons of the year repeat themselves in a continuous cycle so there is a pattern in history.

There is a national history of Korea and we have tribal and family histories. On a smaller scale, there is a history of each individual. Trends in philosophy are always the guiding factor in history, and in the history of democracy the central nation has been America.

A saint is a person in history who has lived centered on God. The great saints have been people in history who have lived centered on ideas based on God. A nation which lives like that, completely centered on God, would be remembered throughout history.

Ideology

The democratic world is in the position to provide spiritual direction to the world and also lead it politically. But democracy lacks the spiritual, internal element. Thus it has lost its power to lead the world. Humanistic philosophies also lack the vision and strength to lead mankind.

Communism basically understands the principle that the world needs a comprehensive view with social and internal aspects. It tries to replace the spiritual, historical roots of mankind. It has replaced the saints of history with the founders of communism and has replaced the ideal of God with the idea of a communist utopia. But however great a philosophy based on the human mind may be, it can never reach the level of truth of a philosophy coming from the mind of God.

On the other hand, how can religion offer a final eternal place of settlement for the individual, the family, the nation and the world? Religion must even show us a place where God can settle down, where God and man can be together and want to remain eternally. Many religions talk about the last days and the end of history, but the question is: how far can a religion show us the direction and purpose and the consequences of the last days?

Vertical Relationship

If we want to find the place where we can truly find our position of eternal settlement we must find a relationship which is 100 percent vertical. If we come into such a relationship with God our understanding of the world becomes absolutely clear. A person who has this vertical standard becomes a person of true morality

and true character.

If a man has such a true morality and character he himself represents the relationship between God and man, and that represents human history. The vertical direction symbolizes the connection between the deepest root and the highest branches. Harmony in history is centered on that standard. Only when one person has this vertical connection can others unite with him and then create harmony. If the president of a nation is not completely

becomes the standard.

What kind of person would God like most? What kind of person would saints like most? The person God would like to see is not just a scholar, a businessman or a politician, but one who has a character like God. He would like to see a man of virtue who resembles God.

Need each other

Does God need God or does God need man? God in Korean is "Hananim" which

enment we want explanations for everything. We research all fields wondering about the hows and whys. Even thieves research before they steal. But if you ask most church ministers why God created man and woman they would say we must just believe that God did it because it was for the best. But that is not a satisfactory answer.

Marriage

The history of God is the history of establishing the perfect relationship between God and man where man resembles God, a male that resembles God and a female that resembles God. In God's providence the unity of man and woman represents that point where the vertical and horizontal directions are united. That is the eternal meaning of marriage, where husband and wife come to the center, which is love and the source of life. If they are united in marriage they cannot deviate according to their individual desires. They must be connected to the center of true love and the center of life.

The purpose of the providential history of God is to establish one man and woman as the ancestors of mankind, free from the fall, who can represent the true horizontal direction related



Reverend Moon giving the Sunday Sermon at Belvedere with Dr. Pak translating. (New Future Photo)

vertical then complete harmony among the people of his nation is not possible.

A person of virtue should give an impression of straightness, not leaning to one side or the other. You become a person of virtue by centering vertically on God. But you also need the horizontal axis, which starts with the family. It comes from the relationship with parents, spouse and children. That is where you get the horizontal direction. If your vertical pipeline is perpendicular it communicates clearly, but if it is out of line the communication is distorted.

True Virtue

There are persons of virtue in Germany, Japan, America and other countries. But are they connected to the great vertical axis and the great horizontal axis or are they only limited to one particular place? A true person of virtue has to connect his axis beyond his limits of nationality, race or culture. For example, a western person of virtue has to be able to embrace the east and bridge the gaps between Orient and Occident, the rich north and poor south. He must be able to love not only the people of his own culture and class but also the rest of mankind. A true person of virtue must be able to communicate with scientists, laborers, farmers and fisherman.

A person must focus his vertical and horizontal to meet at a 90 degree angle so that he can find his ideal direction. Your face should ideally represent horizontal and vertical lines. If the lines are leaning to one side your face does not look good.

Once a person comes to that central position, wherever he moves his focus would not change. How many times would God like to see that? If someone comes to the center, God would like to see that person rotate for eternity. That person

means "One." Since God is "One" why did he create man as "two"—man and woman? God is alone so he is sort of depressed. The horizontal must be there for the vertical to expand and become circular. On the horizontal level God had to create man and woman so that through their horizontal extension the focus would come to exist in the center. Only through give and take between two can the horizontal expansion take place. That's why God needed male and female.

Is God a man or a woman? He can relate to both because he has the characteristics of male and female united within himself. The male and female characters represent the two directions, the male representing the vertical and the female representing the horizontal.

Today in our world of scientific enlight-

to God.

Was Jesus a manly man or was he effeminate? He was, of course, very masculine. Would it have been a sin if Jesus, as a masculine man, wanted to marry a woman, or would that have been unrighteous? God's providence is for a righteous and perfectly masculine man to become one with a perfectly feminine woman. If Adam and Eve become one, free of the fall and centered on true love, this beautiful relationship makes the flowers bloom. When the flowers bloom, can the butterflies stay away? Would the birds stay away? No, they would be attracted, too.

When perfect harmony is created, when true love is realized, it is like thunder and lightning and all creation resounds in response to the echo. If you discover true love and nature rejoices, do you feel happy or not?

To all members
Blessed on July 1 and October 14, 1982

We Warmly Invite You to Attend the
SEVENTH ANNIVERSARY COMMEMORATION
OF THE 8000 COUPLES' BLESSING
Saturday, July 1, 1989
Belvedere, 10 AM

Come share in
a program of inspiration
and entertainment
Refreshments

\$5.00 donation per adult
Sponsored by the 8000 Blessed Family Association

CHAIRMEN

from page 1

Moon also was surprised at their overall young ages.

Chairman of Chairmen

Earlier this year, Reverend Moon was appointed by this Association to be Chairman of the Moon Clan. This was exciting news in itself, but following the dinner which Reverend Moon hosted for them that Tuesday evening, they symbolically appointed him Chairman of all the Clans!

There will be a formal ceremony held later in Korea making this official. Mr. Suk Woo Sohn, leader of the group, informed Reverend Moon of this while giving a moving speech of gratitude to him following the dinner. At the ceremony, the Association will inaugurate Reverend Moon as Chairman of Clan Chairmen.

The highlight of the dinner that night was well-prepared striped bass that Reverend Moon had caught himself in the Hudson River.

Some of the chairmen sang and one guest was so moved he got up and began

dancing. Reverend and Mrs. Moon each offered a song to the guests, about their homeland.

Teaching

Reverend Moon gave a speech in which he spoke about the meaning of true love, true parents, man/woman relationships, and the Unification Church. Through this Association, Reverend Moon said, we will unite Korea.

After this strong speech in which Reverend Moon did a lot of laughing and a little chastising, Reverend Moon then gave each of them a gift. Reverend Moon also suggested that they take a trip to Niagara Falls on the east coast and the Grand Canyon on the west coast.

The group was given essentially the same Divine Principle seminar in Washington and New York which is given to other groups.

Within a month or two we will have a more detailed article about the activities of this Association and about the origin of Korean history from Mr. Joo Ho Kim, newly-appointed editor-in-chief of the Korean religious weekend newspaper.



Reverend and Mrs. Moon singing for their guests.



The Welcoming Banquet. (New Future Photo)

ISLAM

from page 1

to the long cherished ideals of a world of peace through interreligious dialogue and harmony.

Leaders of institutions whose populations rival those of nations were also bonding together in shared purpose. At least three of those present represented

representation. Many were university deans, vice-chancellors and chancellors, and heads of global, cross-disciplinary Muslim organizations. Others were researchers, professors and others of importance. Conference participants represented millions.

Open to God

When leaders are true, they are humble, they are open to God. Doctrine is not their primary concern. It is second to God's will, and that was the case last week in Istanbul. "Are there any questions?" asked the conference convener at the conclusion of the keynote address by a Grand Mufti present. "No," was the only voice heard, "but may I request that we use the rest of this hour to hear the Mufti speak?" And so he did, to people of prominence and intellectual fortitude.

He told tales of God, and the love of God. And as he spoke, hearts melted, and eyes lit up. All listened as children. Later he confided to the group that he had endured unspeakable

persecution for forty years to see the unity of religions under God. He believes that now is the time to see the age-old promise of God come true. His audience was men and women who fought and battled

throughout the conference, but with integrity and good will. They engaged one another in the hard questions and challenges facing Islam, challenges which have to do with modernity, secularity, and its effect on the purity of their tradition. These were the people who listened humbly to the

Mufti's wisdom regarding walking the delicate and treacherous path to God.

Family and Law in Islam

The title of the conference was "Family and Law in Islam." The conference theme, the hard work of the international, coordinating committee, and the reputation of the CWR drew Islamic leaders from around the world.

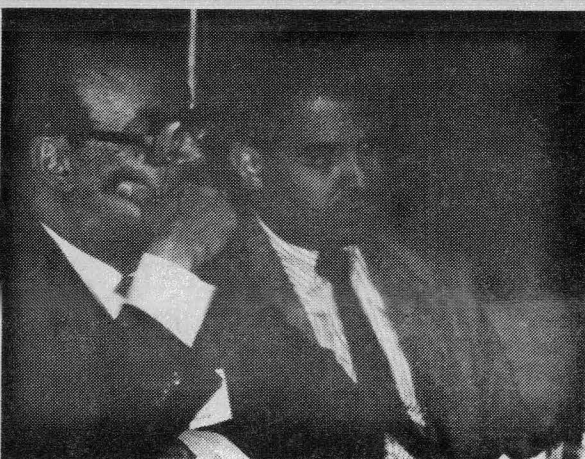
Scholars arrived by their own means, securing government and university grants to make their attendance possible. Privately participants told of having undergone severe fasting and prayer conditions in the effort to decide on attending or not.

It was this quality of human presence that governed the unfolding of the conference and its deliberations. The more than

twenty participants were not content to idly discuss matters from a purely objective, academic standpoint. The issues mattered. They concerned the life or death of a living faith, a path to God. The deliberations in each session reflected this urgency and ultimacy.

All of these people, whose vocations ranged from pure religious leadership to organizational and institutional administration, have fought in their own ways against those who would not know, and those who would not see, throughout the decades of their lives, and have endured to bring about success in their various endeavors. These lives of faith and faiths melted together in the open, embracing atmosphere which has come to be identified as a characteristic of CWR conferences.

Because of the the essential unity of Islam, the men and women present could argue, and disagree, yet labor hand in hand to advocate a unity that glorified God. They would not be a community which God leads out of the world, but one through which God works to transform it.



Dr. Zaki Badawi, convenor of the CWR conference and Dr. Frank Kaufman, CWR executive director.

tens, if not hundreds of thousands of Muslims in the world. Just like the recent CWR Christian conference held in May, 1988, the participants were of the very highest calibre, reputation, and numerical



Dr. Mumtaz Ahmad, Islamic scholar and CWR consultant.

Ballet Academy Building Opened in DC

By Wendy Foster

Rev. and Mrs. Moon officially inaugurated the newly completed Universal Ballet Academy building in Northeast Washington, D.C., on March 24 of this year.

The existing four-story structure was restored and expanded according to designs by Robinson-Willis, a Washington-based architectural firm. A new addition houses four large dance studios, equipped with mirrors and barres. Dormitory facilities (thirty-two rooms), locker rooms, and a dining area are also in place.

Rev. Moon held a brief dedication ceremony in the chapel, and toured the building with his family. As a patron of the arts, he has launched several dance institutions in the past. Significantly, he founded the Little Angels Performing Arts School (LAPAC) in Seoul, Korea, where students are trained at an early age in the fine and performing arts. Many LAPAC graduates study at institutions like Juilliard and Curtis. Children in the dance department in Seoul choose between ballet and

folkloric training.

The resident folkloric troupe, the "Little Angels", has toured the world and performed for many heads of state.

The ballet department at the Korean school successfully evolved into the Universal Ballet Company, which holds regular seasons at the LAPAC theater. UBC also performs in other Asian countries and occasionally in the West. A number of principal dancers and teachers from the international ballet community have participated in Universal Ballet Company productions in Seoul. The artistic Director of the company is Roy Tobias, and principal dancers include Julia H.J. Moon and In Hee Kim.

In Washington, the Universal Ballet Academy will hold classes open to the general public, and offer specialized programs as well. A series of seminars in ballet technique will be initiated in 1990.



Cutting the ribbon at the academy.



A tour of the new ballet facility and cutting the celebration cake.

Young Artists Receive Scholarships in NY City

By Kevin Ribble

The second annual *Young Artists Scholarship Award* (YASA), a project of Artists Association International, was held on May 20, 21 at the Manhattan Center Studios. YASA was conceived to provide financial aid to help promising young artists launch masterful careers in the arts.

This year, three outstanding young artists in the field of voice were awarded a total of \$12,000 in scholarship funds. The first place winner of \$7,500 was Eric Frachey, 25, a student at the Oberlin College Conservatory of Music.

Kenn Woodward, 29, a student from the University of Kansas received the \$3,000 second place award. A soprano from Yale University, Jennifer Cabot, was the recipient of the \$1,500 third place award.

Judges for the competition were Ellen Faull, faculty member of the Juilliard Opera Center and Warren Jones, a coach for singers of the Metropolitan Opera.

Greatest Contribution

The Reverend Moon has pioneered and developed the idea that an artist's greatest contribution to society is to utilize their God-given talent for the purpose of inspir-

ing others towards the realization of true love.

Artists have a unique capability to elevate people to a higher sense of values, both in heart and mind. The annual YASA competition was conceived with this goal in mind.

Brubeck at the Barbican

An annual highlight of the YASA program is *The Gala Benefit for the Young Artists*, which includes the combined talents of world-renowned artists in support of young artists throughout the world. This year's Gala Benefit presents a classical-jazz fusion by The Dave Brubeck Quartet and the London Symphony Orchestra.

This highly publicized event will take place at the Barbican Centre in London on August 5th. Honorary Hostess for the

YOUNG ARTISTS SCHOLARSHIP AWARDS

Manhattan Center Studios, New York



At the AAI awards: (back) Kenn Woodward, Jennifer Cabot, Eric Frachey, (front) Warren Jones and Ellen Faull.

evening will be Renata Scott. The concert will be broadcast by BBC radio. All proceeds from the benefit will go toward next year's YASA award which will be in

ballet. It is the desire of Reverend Moon that the annual Gala Benefit, held in cultural capitals of the world, will have a profound and visible impact on supporters of art throughout the world.

Activities

The Gala Benefit occurs during the annual *International Conference on the Arts* (ICA). ICA provides a worldwide forum for artists and organizations whose goal is to explore the artist's role in enhancing communication and understanding among all peoples—utilizing the ethical and moral power of the arts to transcend the barriers of race, language, culture and religion.

Invited representatives from music, dance, theatre, literature, fine arts and the visual arts convene to discuss the best ways to further this cause. The theme of ICA 1989 is "Towards the 21st Century: Absolute Values in the Arts."

The staff at Artists Association International include Dr. Brian Saunders, Executive Managing Director of AAI and YASA competition director; Caroline Betancourt, Executive Vice President; and Vice President Kevin Pickard. Kevin Ribble and Kathy Garland are administrative assistants.

UNIFICATION THEOLOGICAL SEMINARY OPEN HOUSE

A Unificationist's Perspective on Ecumenism

By Dr. Tyler Hendricks

This is an edited version of a sermon given at the Ecumenical Service during the UTS Spring Open House on May 21st, 1989.

First of Two Parts

There is a great debate today on the teaching of values in the public schools. Because values functionally and finally are rooted in religious world views, and there are competing religious world views, our pluralistic society has taken the secularist option: no teaching of values in schools. This is called a "value-free" education.

It is part and parcel of our society as a whole, a "value-free" society.

In this setting, religious ecumenism has been abetted. It is no coincidence that contemporary ecumenism emerged with the dawn of the triumph of secularism, in the late nineteenth century. The World's Parliament of Religions (1893) was one with the generation of Darwin, Freud and Einstein. It transpired under the auspices of the Chicago World's Fair, which celebrated the supposed triumph of science, trumpeting, as World's Fairs were to continue to do until the 1940s, the solution of all human problems through science and technology.

The late 1800s saw the proclamation of "social engineering," that the scientifically-pure engineers were the rightful leaders of the world. The dawn of secularism was the sunset of religious society. Relativism was absolutized.

One decidedly positive result was that it provided people of different religious views an environment for discussion. The secular canopy framed the ecumenical household.

I would raise the question of the relationship between ecumenism which adopts the posture that there is equal value to all religions and the value free approach to education. They both are characteristic of the secular city, and have their merit. But are they unsurpassable norms? Or have they outlived their usefulness? If so, where do we go from here?

Value Free Education?

The philosophical grounding of the value free curriculum is that all points of view have equal validity, that the student must have access to them all, and the school is an impartial arbiter whose task it is to make sure the student maintains "objectivity" and makes no rash decisions (or

"sudden personality changes").

I would argue that "value free" is a falsity; there is no such thing. Advocacy of or attempts at absence of values is itself a value position rooted in a particular world view. Absence of values is a value, just as not making a choice is itself a choice.

What is the value position implicit in



Dr. Tyler Hendricks giving the sermon at the Open House Ecumenical Service.

"value free"? Ultimately, it rests on a theological assumption that God cannot enter history. Hence, the "value free" position holds, all values are rooted in historical conditions: economy, human personality, politics, language, and are "true" relative only to those conditions. Hence, there are no absolutes, and there is no basis to judge between value positions.

If God can enter history, then we can ground particular values in the Absolute, and acknowledge that they are non-negotiable.

The value free position, however, is rooted not as much in the belief that God cannot enter history (although it usually leads to that belief) as much as in the problem that God enters history too often, setting up competing value positions. So the school says: let's keep "god" out of this, and deliver "humanized" education. Keep your god at home and in the church.

The problem is: we human beings carry religion with us; we see the world religiously. We absolutize automatically. This is why secular humanism has become a religion itself, a value norm exceeding all others (hence, providing the justification to censor books, prohibit various sorts of meetings, rescind freedom of speech). To

preach absolute values "in the public square" today is either eccentricity or heresy.

This is at the root of the crisis of liberal Christianity: the loss of members, leftist politicization, moral uncertainty.

This is why conservative Christians will not send their ministerial students to liberal seminaries and divinity schools. Liberal Divinity Schools are actually at the cutting edge of the politicization of liberal Christianity. Many professors of religion do not believe in God, and approach religion from the "value-free" standpoint merely as an academic subject on a par with plants and chemicals.

In the early nineteenth century, some argued that science should remain in the natural realm, and not invade the human. Such are relegated as "reactionary."

Value Free Ecumenism?

Just as it is impossible to educate without a value orientation, it is impossible to be ecumenical apart from a value-orientation, even if it is a hidden or tacit one. The question is: which value orientation?

Since the very substance of ecumenism includes the willingness to bracket one's own values and respect the others' values, it seems there can be no particular religious value foundation or orientation for the ecumenical discussion.

What emerges, however, is a general value orientation inherent in the possibility of discussion itself. Such implicit values would include: that human beings should respect each other, that we should not prejudge each other but should give each other a fair hearing. The foundational values, then, are love and (in Unification parlance) give-and-take action.

Further: there is the value hypothesis which is presupposed by the entire enterprise: that there is some ecumenical ideal: peace, agreement (even if it is agreement to disagree), harmony, the presence of unity in diversity, and the beauty and value of religious tradition per se, no matter whose it is. These, I feel, derive from the universal values of truth, beauty and goodness.

Further, ecumenism presupposes the principle of progress. Most people who enter into the ecumenical arena believe that ecumenism is a sign of progress and will bring about more progress (defined as greater peace, cooperation, give and take, beauty, goodness).

There are further, more subtle values having to do with the fallen status of the individual and world, which I will not discuss here.

So, implicit to the very project of ecumenism are the values of give and take action, goodness, truth and beauty, unity (love), peace, and the principle of growth. Thus stated, the values of ecumenism are the essential values of the Principle of Creation.

The Divine Principle teaching in this area does not appeal to the authority of the founder or of scripture or tradition, but the appeal is to reason, observation, conscience



Rev. Dr. Samuel Akesson giving the Bible Reading.

and common sense. The Principle of Creation is proclaiming self-evident truths. This is classic natural theology, which would claim the allegiance of all people no matter their particular religious or cultural context.

Of course, the Divine Principle goes on to argue that these essential values are rooted in God, the original being, and that if God is like that, then there are implications for the way that mankind could have fallen or alienated himself from God, the path of restoration or salvation, the mission of the Messiah, the life of Jesus, the Bible and history since the crucifixion. Finally, it makes very particular claims for God's work in the world today. But acknowledgment of those claims is irrelevant to the identification of the basic value structure of ecumenism with the values of the Principle of Creation.

Part Two Next Month

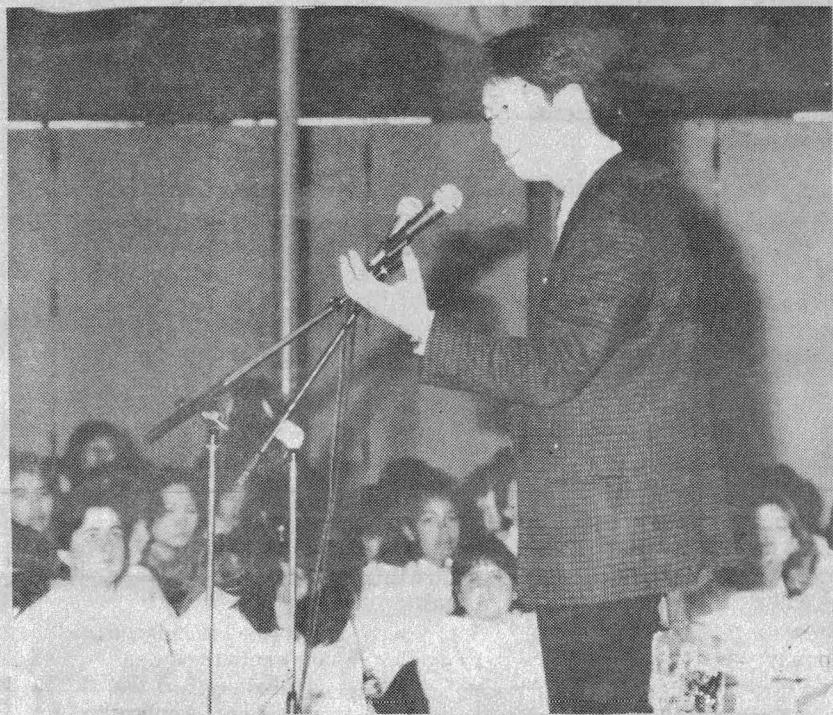


Hyo Jin Moon Speaks at CARP Workshop

In March, 1989, members of the Collegiate Association for the Research of the Principle (CARP) who have been working in all 50 states gathered for a spring workshop on the East and West Coasts of the United States. The theme of these workshops was "Total Victory For Campus Home Church."

The special featured guest was Hyo Jin Moon, World CARP President, who took time during his own spring break from school to travel, speak, and visit with U.S. CARP members. At the East-USA Workshop Hyo Jin Moon broke his own record by speaking for many hours to enthusiastic CARP members. At both workshops he was persuaded to share his heart in song.

Mrs. Gil Ja Eu, United States Itinerary Worker, also graced both workshops and gave of her long faith experience and relationship with Rev. Moon and his family.



WORLD MEDIA ASSOCIATION

Talking to a Man who is Out to Beat Communism

By Tergeny Posdanakov

This is an excerpt from an article that appeared in the Moscow News on May 7. The author was one of the Soviet delegation who attended the World Media Conference this March.

In April the US-based World Media Association invited Soviet journalists to take part in its annual conference. The invitation—the first of its kind—came as a surprise. We knew that the Association is part of the empire belonging to Korean preacher, businessman and politician Sun Myung Moon now residing in the US, who makes no secret of his anti-communist convictions. The beautifully printed booklet (in Russian!) we received in Washington listed the foundation of the International Federation for Victory Over Communism among the Rev. Moon's many achievements. And this very same man invited Soviet mass media people to the United States to address the conference and take part in the debates.

However surprised, we accepted the invitation, which proved to be a correct decision -- we saw for ourselves how American ultra conservatives think, argue and behave at home, whilst they had the opportunity to compare notes, views, and ideas with 12 Soviet journalists. Such a dialogue was certainly worth the trouble.

It appeared, however, that we were not the American ultra-right-wingers' only op-

ponents. A very representative Chinese delegation was also invited for the first time to attend the World Media Association conference.

We soon learnt that not all Americans present at the conference were deeply conservative. Some of the speakers turned out to be American "liberals". The dialogue embraced not just us and the Americans, but also various political groups among Americans. The mechanism of such a dialogue is well established, allowing people to exchange their views in a calm atmosphere, without straining their nerves or voices, yet sticking firmly to their guns.

In such an atmosphere the expression of support for Soviet perestroika sounded quite natural coming from the liberal minded delegates. Speaking at the conference the well-known writer and historian Paul Johnson called glasnost "the wind blowing through all corners of Soviet life past and present!" "Let us follow the Soviet's example," he said, "and do away with dogma in our own analysis and reports, both historical and journalistic."

Of course, the addresses predicting the imminent collapse of the "Soviet empire" and the "Fall of Communism" were no surprise either.

There was much evidence of a change in attitude to the USSR on the part of conservative-minded Americans in the numerous discussions we had with them in the lobby. Editors and reporters from provincial papers, TV and radio stations,

mayors of small towns, politologists, historians and publishers showed a benevolent interest in our affairs, wished us every success in our perestroika and democratization, and expressed hope for a peaceful future and bilateral cooperation in various spheres.

The Rev. Moon's opening speech sounded quite liberal, too: "I welcome the new policy of glasnost and perestroika in the Soviet Union, and the reforms undertaken in the Soviet Union, and the

reforms undertaken in China."

Such a statement by a confirmed anti-communist would have been a real surprise if we hadn't known that Moon's organization had for years been enjoying the privileges the Chinese reform granted foreign business. Moon has built several light industry factories, and a factory producing spare parts for cars. He is currently building a motorway in China's free economic zones.

Legal Assistant Needed

Enthusiastic person needed with the desire and aptitude to be trained as a legal assistant and work in a legal office environment. Good compensation and benefits available.

**Contact Andrew Bacus
(212) 719-5072**

Testimony of Home Church Work in Alaska

By Deanna Cooper

Kodiak, Alaska is a small island community located in the Gulf of Alaska. I came here four and one-half years ago to join my husband who is the chief engineer for International Seafoods of Alaska (I.S.A.), a seafood processing plant owned by church members.

It is a unique community for many reasons, both positive and negative. To live here, you have to be prepared for less than ideal weather most of the time - rain, that is. On the other hand, the sunny days are so inspiring that the whole community comes alive. Out come the joggers, the lawn mowers, and the ladies with babies; any excuse to engage in outdoor activity.

If you are a person who likes to get involved, Kodiak will welcome you. Whether it's arts, politics, special interest groups, sports or leisure, there is a place for you. When I hear people say there is nothing to do here, I just shake my head. True, there are no shopping malls, no K-Mart, and only a sparse choice of three or four restaurants, including McDonalds, but the ways you can involve yourself in community life more than compensates for any lack.

Clean Up

When I first came here, I participated in a litter clean-up that now takes place every

year. I volunteered to be on the Chamber of Commerce Litter Committee, and have been involved ever since. Little did I know that

committee chairman called me on my birthday and asked me if I'd like to go. The local airline donated the tickets, and I and

and have gained respect from the professional world.

In June of 1987, a group of Japanese and Korean sisters sang and performed for the annual Chamber of Commerce meeting. It is the Chamber's biggest meeting of the year attended by all the business leaders of Kodiak. All were moved at the sisters' performance, especially when they sang "God Bless America" at the end. They were asked to come back for the Southwest Alaska Municipal Conference for mayors last December, and their presence is requested again at a medical conference this coming August.

Recently, International Seafoods quality control supervisor Izabella Byrne was invited to the Pacific Fisheries Technologies 40th annual meeting by its president, Dr. Jong Lee. She was one of 35 speakers, and presented a paper she co-authored on a freshness study of cod and pollock from Alaska waters. She felt it was significant to represent our company to the 150 scientists, brokers, processors and fishermen.

There is a place for everyone on this small island we fondly refer to as "the rock." Other activities I have been involved in are secretary of the Republican Party, freelance writer for the Kodiak Daily Mirror, and the Toastmaster Club. This community offers diverse opportunities to meet and share with others, and most of all, share our faith through our daily lives.



Jeri Jensen (left) and Deanna Cooper accept an award on behalf of the Kodiak Chamber of Commerce Litter Committee from Mark Williams, president of Alaskans for Litter Prevention.

Kodiak would win an award for the community most improved in its litter prevention program. I heard that someone would have to fly to Anchorage to pick up the award, but assumed it would be one of the other committee members.

You can imagine my surprise when the

another woman from the Chamber flew to Anchorage to accept the award.

Community Activities

Over the years, our members have received many compliments for community activities in which we have participated,

Project Volunteer Hosts Annual Picnic

By Kate A. Pugnoli

For the hardworking volunteers at Project Volunteer, May 22nd was a day for fun in the sun at Project Volunteer's annual picnic. About 30 volunteers and staff members took the afternoon off from their fruit sorting and box packing in Oakjland, CA, to gather together at Lake Chabot for an afternoon of barbecuing ribs, kite flying, football tossing and general fellowship.

Besides an occasion to relax and spend time together, the picnic provided an opportunity to celebrate the return of Jeff Tallakson, Project Volunteer's director, who had been in the wilds of New York City attending Rev. Ahn's 40 day Divine Principle seminar sponsored by the Unification Church.

Awards

After the potluck feast, there was an informal "awards" ceremony in which several star volunteers were presented with

special Project Volunteer tee shirts designed especially for the occasion.

Jeff Tallakson; David Essex, the former director; and the warehouse manager, Jim Allen, who has invested hours and energy above and beyond the call all received tee shirts. Marie Turner, our volunteer coordinator, received a certificate recognizing her outstanding service over the past few months. Her organizational efforts have really paid off recently especially in the area of improving the kitchen and dining facility.

Volunteers are joking that the lunches are getting so good that soon we'll have to open a restaurant!



History

For those Unification News readers who are not familiar with Project Volunteer (P.V. for short,) we are a non-profit food

bank located in Oakland, California. P.V. was first initiated by northern California church members in 1975.

Over the years, local networks were established which facilitated an exchange of resources between donors of surplus food and agencies and churches that provide much needed human services in the Bay area.

We are totally supported by donations of time, money, and materials from the private sector; naturally, we are great believers in the spirit of volunteerism! Every year P.V. distributes thousands of pounds of fresh produce, dairy products, and canned goods to over a hundred organizations in the area who in turn distribute the goods through their outreach programs. Every year P.V. is expanding and there are a number of interesting projects in the works for the year to come.

Anyone living in the northern California region (or anywhere else for that matter!) is more than welcome to give a hand. Donations are tax deductible and certainly the cause is a worthy one. And if you stick around long enough, we'll make sure you're included on the guest list to our next picnic!



Marie Turner, volunteer coordinator, with Jeff Tallakson, director of P.V.

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Forum on Education at Boston University

By Tony Devine

On April 12th, the Collegiate Association for the Research of the Principle (CARP) at Boston University co-sponsored a forum on education with a number of other BU student organizations. The topic of the forum was "Current Trends in Higher Education: Creation of the Balanced Individual."

BU CARP president Sean Fenton worked with representatives from the local Student Union, the College of Liberal Arts Forum, the School of Education Government and other interested students and professors to put together this program.

The Local Student Union is the largest student organization on campus, and functions to serve the needs of off-campus and commuting students. The College of Liberal Arts Forum is the student government of the College of Liberal Arts and is the largest academic student government at Boston University.

This was the first time that the Local Student Union and the College of Liberal Arts Forum had agreed to co-sponsor an event this year because these groups tend to have differing views on many issues. "The Local Student Union is a relatively more conservative organization and the College of Liberal Arts Forum tends to have a more liberal perspective," Sean said, "and it is rare for these campus organizations to work together to sponsor a program."

Higher Education

At the forum three Boston University professors and over fifty students participated in a lively panel discussion exploring some important issues in higher education today.

A broad base of support had been created through Sean's efforts to bring many groups together to plan the event. This was perhaps the most crucial factor in bringing so many students together. A typical issue oriented program at BU, which is well-known as a party school, might attract 5 to 15 students.

The major theme, "The Creation of the Balanced Individual," stimulated a great deal of discussion about values in education and about the nature of the learning process. But the most talked about issue of the evening was the challenge of making the most of one's educational experience despite poor quality teaching. It seemed from the discussion that the answer to this problem is individual responsibility.

The panel was made up of three BU professors—Professor Ralph Iverson, Professor Guido Sandri and Professor Burleigh Shibles—and one student, Sheri Anderson, a senior with a double major in psychology and education. Sean Fenton was the moderator.

Presentations

Guided by the topic of the forum, each panelist gave a short presentation on a related topic of their own choice. Professor Iverson, of the Engineering and Computer Science Department, spoke on "Teaching vs. Learning." Speaking from his own experience as both student and teacher, Iverson focused everyone's attention on the

explained how he had experienced a change in his self-awareness through helping some high school students with their social and academic problems. Professor Sandri said that it sounded as if he had had an experience with God.

Professor Burleigh Shibles, speaking on behalf of Professor Karen Boatman who was unable to attend, adapted the topic of the forum to fit his own area of interest by speaking on the topic, "A Balanced Teacher from a Global Perspective." Professor Shibles advocates that education students live in a different culture or cultures, either here in the U.S. or abroad during their academic studies. He explained that each of us, growing up in our own



necessity of personal initiative and the necessity of investing much thought in the learning process. He emphasized the importance of thinking about what we are being taught as the determining factor in learning. He stressed that teachers should allow students to examine the concepts being presented and come to their own conclusions rather than emphasizing memorization.

Professor Sandri worked as an assistant to Julius Oppenheimer—creator of the atomic bomb—and is a world renowned specialist in fluid and plasma turbulence and chaos dynamics, yet, he told everyone at the forum, he still felt that there was much more for him to learn.

Sandri used some anecdotal stories to express his personal conviction that the proper use of technology can and should be of great benefit to society. Professor Sandri's humor, exuberance and enthusiasm for the way science can be done made his talk on the topic, "Technology and Society," and his contributions following the talks, enjoyable for everyone.

After one of the students at the forum

culture, can only truly be balanced when we can understand other cultures and can communicate meaningfully with the people of those cultures. Professor Shibles is an Associate Professor of Education and the Director of Elementary Education in the School of Education at Boston University.

Sheri Anderson, the student representative on the panel, has been highly commended for her work in London while participating in one of the programs supervised by Professor Shibles.

Sheri chose to speak on her "Reactions to Allen Bloom's Book: The Closing of the American Mind." She deflected Bloom's criticisms of American young people and American society with a more optimistic and hopeful perspective. She prefers to believe that most students are caring and interested in a better world. She also advocates mutually beneficial and balanced roles for men and women in society.

Discussion

After each of the panelists gave their presentations and answered questions there was time for discussion, and it was during

this part of the program that the value of having these kinds of programs became very apparent. It was during the free exchange of ideas and feelings at the end of the program that the most stimulating and satisfying give and take took place among the participants.

Since the forum gave some of the participants a chance to explore stimulating new ideas as well as to encounter others who share similar perspectives in an atmosphere of mutual respect, there was quite a bit of satisfaction among those who attended. One student leader, who had responded negatively to CARP in the past, said he thought the program was absolutely wonderful and would be very interested in working with another program like it. Another student said that he came to the forum interested in one topic and left enlightened on all the topics discussed.

The President of Boston University, John Silber, a well-known authority in the field of education, sent a letter of encouragement to the organizers of the forum saying that he would have liked to attend but had made a prior commitment. President Silber has attended a World Media Conference in Korea.

Through its success, the forum created some genuine excitement about CARP on the Boston University campus and it changed some opinions which had been less than tolerant of CARP in the past.

Introduction to the Movement

On the night before the forum, six BU students came to the CARP student center to hear an introductory lecture on the Divine Principle and two of them are now consistently attending our 10 and 30 hour lecture programs on the Principle. Boston CARP campus organizations are committed to both witnessing and to organizing campus activities which serve the needs of the campus community. As a direct result of the success of the forum one student government officer expressed to Sean that she would be interested in studying the Divine Principle.

Next year, Sean Fenton, Masayuki Shimizu and Paul Musembwa are planning to run for student positions. Sean, Masa and Paul (white, yellow and black) united and working together, will exemplify the unification of humankind as one family. As student leaders they will share a perspective inspired by the vision of Godism taught by Rev. Moon and thus be in a better position to serve the campus community.

Forty Third Street Headquarters Face Lift

By Dr. Tyler Hendricks

HSA Headquarters, with the assistance of the New York Church witnessing team and Happy Group witnessing team, is undertaking a major face-lift of the storefronts of the National Headquarters building.

This will include new windows, lighting, backdrop design, and access to the windows by many more areas of the Unification movement. We have a strategy to bring about new displays in each window every two to three months.

In the same project is the creation of a Hospitality Center in the storefront on the Fifth Avenue end of the building.

Every week, tens of thousands of people view the face of the Unification Church through the windows of National Head-

quarters. For many, it is their closest personal encounter with the church. Sadly, the store fronts have never attained the dignified standard of our founder; indeed their condition has been an embarrassment.

Keeping headquarters staff to a minimum, we cannot ourselves keep the windows up to the heavenly standard. It would be a full-time mission for one person. But through coordination and unity, together as a church we can make these windows and our Hospitality Center second to none. We can attract many, many people to the Principle in this way.

Architectural and construction services are being offered by members at cost or even free. Still, materials cost money, and the laborer is worth his hire. You can support this important work with a financial contribution, tax deductible. (See coupon.)

Lets save our face! God bless you.

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New York, NY 10036

IN MEMORIAM

Mrs. Sumiko Nada

By Gaku Makise

On March 7, 1989, a very special person, Mrs. Sumiko Nada, died at the age of 49 of stomach cancer. Her Seung Hwa ceremony was held on March 9.

Mrs. Nada was known to all Japanese Unification Church members as a person who had dedicated her entire life to God's will and had made special effort to promote women's education.

Even as a child, Mrs. Nada was interested in religion. Her grandmother once told her: "If there are two paths that you have choose between, always go the way that you feel will be more difficult."

In 1959 she entered Waseda University

to study psychology. She continued her search for truth, joining a Buddhist youth group. It was during this period that she met and joined the Unification Church.

From 1968, Mrs. Nada belonged to the education department, serving as lecturer for the 40-day workshop. In 1970, she and her husband, Naohiro Nada, were blessed in marriage by Rev. and Mrs. Moon, among 777 couples.

From 1980, she helped her husband, who is the vice-president of the newspaper "Sekai Nippo", devoting herself to the growth of the company, while working as a reporter in the Culture section of the paper.

Throughout her life, Mrs. Nada was very humble before God, believing that truth and love existed. As a writer, however, she was very sophisticated, producing wonder-



ful books, such as "A Life with God" and "A Life with Christ."

At her Seung Hwa ceremony, her husband said: "...From the viewpoint of eternal life, I understand that she moves to a new

responsibility from now on. I pray sincerely that she will work for God's will, going everywhere in the universe, to all corners of the world, having absolute freedom, without any physical limitations!"

'Ajoshi,' the Most Useful Word in Korean

By Dale Garrett

Forget your Korean phrase books, tourist-type dictionaries and all those cassette tapes! When you go to Korea, there is an all-purpose word that can open communication doors like magic!

The word is "Ajoshi" (rhymes with "let it be") which literally means "uncle." (For women, the term is "Ajumoni" or "Aunt.") In Korea, the term "Ajoshi" is appropriate for referring to any man who is about the same age as your parents. (Of course, other words are used to address teachers, doctors or other special persons.)

"Ajoshi" is a term that implies respect. Therefore it is also used - almost universally - in talking to someone who is serving you. For example, you will refer to taxi or bus drivers, salesclerks, etc. as "Ajoshi" even if they are the same age as you.

It's easy to see how handy this expression can be. In America, if we want to address, say, a bus driver, it can be a little awkward. We can say "Driver!" (a little

stiff) or "Sir!" (a little stilted) or maybe "Hey Mack!" (a little rude). It can oftentimes be a little awkward to address a stranger in an everyday situation.

No Problem

But in the Land of the Morning Calm, there's no problem. Just say "Ajoshi". When you're riding a bus, and want to offer your seat to an older man, just tap him on the shoulder and say "Ajoshi". If the bus pulls up to your stop, but the rear door doesn't open just shout out "Ajoshi!" and the driver will open it. If you don't know the name of the lady at the nearby mom-and-pop store, just call her "Ajumoni". Korean customers, even if they do know her name, will still call her "Ajumoni". I tell you, this term has literally a million-and-one uses.

At times, the word "Ajoshi" can even be applied to animals, to express respect in the relationship. In Korean folk tales, for example, you'll read of a frog or other small animal calling a fox or tiger "Ajoshi" in order to flatter or placate him. On a recent Korean TV program, they finished with a comedy spot where a horse was "inter-

viewed" by the anchorwoman. (It looked a lot like "Mr. Ed.") The anchorwoman addressed the horse as "Ajoshi". (In Korean, I guess it would be "Ed Ajoshi".)

Koreans use family names for other relationships, in addition to "Uncle" and "Aunt". For instance, if a man is the same age as your grandparents, you call him "Halaboji" (grandfather). A woman of that same age will be addressed as "Halmoni" (grandmother).

On occasion I myself have been called "Halaboji", even though I'm only 37 years old. This mainly happens when I meet little kids who assume that anyone with no hair must be pushing 70.

Family Relationships

The use of these "all-purpose" family terms is not restricted, of course, to strangers. It is very common for women to call a female friend or co-worker who is older than them "Onni" (older sister). It may be hard for Westerners to understand, but this is in no way an insult. Older people are given respect in the Orient, and a younger woman will defer to and at the same time feel very close to her "Onni". You

have to see it. They really act like sisters.

This near-universal use of family terms for people not in your immediate family has some real advantages. First of all, it is a convenient way to address strangers. It expresses at the same time politeness, respect and friendliness.

However, I feel that the most important benefit of this custom is how it affects human relationships. It implies that we are all part of one great big human family. Calling other people uncle, aunt, grandfather, older sister, etc., can profoundly change the way we think and feel about them.

Throughout history, religions have tried to teach the ideal of one family under God. The Bible states that we are all children of Adam and Eve, our first parents. Jesus taught us that we are all children of our Father in Heaven. The Divine Principle teaches that, in the ideal world to come, all people will be brothers and sisters centering on God's heart.

In light of this, I think we can learn a lot from the Korean custom of referring to others as "Ajoshi" or "Ajumoni".

Korean Soccer Team Doing a 'David'

By Bernhard Han Woo Lee

After nine weeks of games in the Korean soccer league, the Ilhwa "Heavenly Horse" team has established itself as a very capable competitor.

For several weeks in the beginning of the season our team was in second place among the six professional teams. Now after ten games, they slid back to fifth place, but the difference between first and last place is just 5 points (two victories and one draw). With one victory in the next

game they could be back in third place.

The five other teams in the Korean Soccer League are sponsored by the giants of Korean industry. There are the teams of Daewoo, Hyundai, Lucky-Goldstar, Yukong Oil, and Pohang Steel. So, in a sense, our team is a "David" among five "Goliaths". This and the fact that our team has the lowest average age (most of the players have no previous professional experience, but come straight from college or even high school teams) make it all the more surprising that they are doing so well.

The young team is very popular with the soccer fans because of their aggressive style. Even in the games that they lost, they were the winners with the spectators; they always spent more time in the other team's half of the field, creating more exciting scenes than any other team. I am sure if they keep up this attitude of "holding nothing back", then, as they gain experience and become more efficient in exploiting their many scoring chances, they may do very well even this year.

The soccer season here lasts until the end of October, each team playing 40 games. There is enough time and opportunity for our team to improve their play and go very high on the scoring board.

They showed their best form in one game against last year's champion, Pohang Steel, winning by a score of 3 to 1. In the rematch, however, even though they played quite well, they lost by the same score; they made minor but decisive mistakes which a more experienced team could have avoided.

While the other teams have animals like an elephant, a lion or a bull as their symbol, our team's emblem shows a "heavenly horse", a legendary creature from Korean mythology, flying through a ring made up of two arrows, the symbol of the principle of give and take. It is really inspiring to see this symbol, which is so similar to all the Unification logo, every weekend on television.

On Saturday or Sunday afternoon it is becoming more and more difficult to meet any of our Korean family members. If they are not in the Soccer Stadium cheering our team, they sit in front of their TV sets watching the live broadcasts of the games. The Ilhwa team has become a real rallying point for the Korean Unification Church. It is also a very powerful tool for improving our image with the general public. The admiration that people have for the soccer team seems to be somehow transferred to the whole Unification Movement.

Time for God

Did you have time for God today?

As you go hurrying along life's way

Rushing here and rushing there

Yet your life is going nowhere

Sometimes you stop for a little while

And have a good cry

Because of the pain you feel deep down inside

You wonder why you feel this way

I'll tell you why, it's because you forgot to pray

To take time out to thank God for daily bread

For putting wisdom in your head

For being near when times were hard

For always being a loving and understanding God

Tomorrow search your heart and say

I must find time for God today.

DIVINE PRINCIPLE STUDY

The Origin of Human Conflict and Suffering

Volume Two • Part Six

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

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

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

Biblical

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

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

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

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

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

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

Nor is there a lack of evidence of this phenomena on what

we might call the satanic side. Satanists have long maintained that in their mystic rites one could experience sexual union with their master or his supernatural associates. During the Middle Ages down to the seventeenth century and even today, they have confessed as much to clerical and secular authorities, not as an admission of guilt, but as their belief and experience.

At that moment Eve understood that Lucifer was never intended to be her mate but that God had created her for Adam. Deep regret and repentance came to her. This realization, in conjunction with her sense of fear, made her turn to Adam for comfort and help.

To Adam

grow in this way to perfection and then receive the blessing of marriage from God. In the state of mature love with God, they would be in the proper position to have a Godly love with each other. Any union with each other before reaching this stage was in violation of God's design.

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

What She Might have Done

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

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

If our first ancestors had not eaten the fruit of good and evil, they would have established an ideal family by producing children of goodness. Eve's love would have been a good fruit and she would have been likened to a Tree of Goodness. But before she could achieve perfection, Eve fell and led Adam to fall, thus giving rise to a family lacking God's love and stained with a satanic heritage. Therefore, the fallen Eve was likened to an evil tree and her love to an evil fruit.

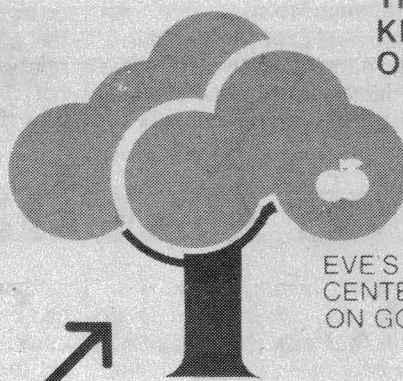
Immediately prior to the Fall, Eve was thus in a position to become either a tree of goodness or a tree of evil. For this reason she was symbolized by the Tree of the Knowledge of Good and Evil. The fruit of the tree, which was her love, could have been either good or evil.

Next Month • Part Seven The Power of Love

TREE OF THE
KNOWLEDGE
OF GOOD
AND EVIL



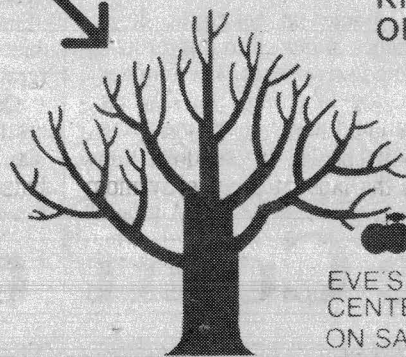
EVE JUST
PRIOR TO FALL



TREE OF THE
KNOWLEDGE
OF GOOD

EVE'S LOVE
CENTERED
ON GOD

PERFECTED EVE



TREE OF THE
KNOWLEDGE
OF EVIL

EVE'S LOVE
CENTERED
ON SATAN

FALLEN EVE

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

The Fall Complete

How was the fall of Lucifer and Eve extended to Adam? Love unites two beings, bringing a reciprocal influence. Having

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

Also, when Eve ate the forbidden fruit, her eyes were opened as the serpent had predicted.

Loathing her previous act, Eve was willing to do anything to regain her former sense of well-being. Recognizing that God had intended Adam to be her rightful mate, she erroneously thought that by having a sexual union with him, she might rectify her prior error. Acting on this idea, she tempted Adam to behave as her husband.

Heretofore, Adam and Eve had lived together in a brother and sister relationship. It had been intended that they would



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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 the Principles of Restoration. The Home Church Study Guide was written as an introduction to the Divine Principle and comes in the six sections that are being reprinted here in the Unification News. Section one is, "The Nature of God and Man, and the Purpose of Life." The complete set of Home Study volumes are available for \$19.95 from HSA Publications, 4 West 43rd Street, New York, New York 10036.

Thoughts on the Use of 'MOONIE'

By Rev. James A. Baughman

In December 1971, when Reverend Moon came to America, he emphasized that our movement should be referred to as the Unification Church. In October 1973, *Time* and *Newsweek* chose to write articles on our Church.

Instead of referring to our members as Unification Church members, *Time* took upon itself to refer to our members as "Moonies." *Newsweek* decided to refer to them as "Moonists."

While these publications respect the rights of homosexuals to refer to themselves as "gays" and the right of blacks to

be referred to as "blacks" rather than as "negroes" or "colored people," they took it upon themselves to coin derisive names for a religious minority. Eventually *The Washington Post* was among the first (if not the first) to use the diminutive and even more derisive term of "Moonie" in February, 1974.

Pride

We, as Unification Church members, have every reason to be proud of associating ourselves with the name of the Reverend Sun Myung Moon.

However, as several Civil Rights leaders, concerned about the systematic persecution of our church, have pointed out, "Moonie" was crafted as a derisive term and is being

used against Unificationists in the same way that the term "nigger" was used to belittle blacks.

Cult?

Another form of religious bigotry is to refer to our church as a "cult." A person who worships in a church is depicted as normal, legitimate, and merits respect. A member of a "cult" is seen as immature, and mindless.

Members of our church can certainly use the word "Moonie" as a term of endearment or in regard to internal matters. However, the public and media should respectfully refer to our church not as "the Moonies," not as a "cult," but as the Unification Church.

Our members should be called "Unificationists" or as "Unification Church members" by the media and the general public. Reverend Moon and our church elders have supported efforts to end this form of blatant bigotry and we as church members are encouraged to stand up and do the same.

From this time onward, the term "cult" and "Moonie" should not be used to represent the Unification Church or its members. And members should not tolerate, but rather challenge the use of these pejorative terms in the public arena.

Rev. James A. Baughman is the President of the Unification Church of America

A Constructive Exchange of Letters

The issue of calling us "Moonies" has come to a head in recent months. There is an outcry at the way members of our church are maligned when they are referred to as "Moonies" or members of a "cult." This outcry is coming from both inside our movement and from the outside. Our friends cannot understand why we have taken this for so long.

Well, now is the time for all of us to speak out. The letter by Denis Manor, reprinted below, is an example of what can be said to put a stop to this. The second letter, from the *The Raleigh News and Observer* is an example of how people respond.

* * *

The Raleigh News and Observer
Dear Editor,
We strongly object to your use of the term "Moonie" in your

May 23rd article. There is no such thing as a "Moonie" church. We are members of the Unification Church and are called Unificationists. You would, I hope, find it inappropriate to refer to the A.M.E. Zion Church as the "nigger" church, or the

Jewish faith as the "kike" religion. Why then is it acceptable to use a term which is meant to offend us?

The term "Moonie" is pejorative. It is used by opponents of our church to arouse racist and bigoted sentiments. The founder of our church, the Reverend Sun Myung Moon, is Korean and many of our members here in the United States are also Oriental.

Our members have suffered discrimi-

nation, physical assault, and even murder because of their religious faith. The press must share at least part of the responsibility for these instances of religious and racial intolerance for spreading totally unsubstantiated rumors of kidnapping and "brainwashing" by our church.

Regarding this article, notice that the apostates make no claim that the Unification Church ever abducted them or held them against their will.

Ironically, the plaintiffs were forcibly abducted, held against their will and subjected to a brutal faithbreaking ordeal by professional "deprogrammers," not by the church. Why was no mention of these facts made in the article?

Our alleged "crime" is that we "duped" them into joining the church. All I can say

is, if a "27-year-old law school graduate" can be duped into joining a church, I certainly wouldn't hire him to represent me in court, would you?

Denis Manor

Pastor, Unification Church, Raleigh, N.C.

Dear Mr. Manor:

You are right. The term "Moonie" is derogatory and our editors have been instructed that it should not be used.

Cordially,

Claude Sitton, Vice President

The News and Observer, The Raleigh Times

'Friends of the Court' on the Molko Case

By John T. Biermans

The recent refusal of the United Supreme Court to review the case of *Molko and Leal v. Holy Spirit Association* was disappointing to the Unification Church as well as numerous mainline religious groups, scholarly organizations and a large group of independent scholars and researchers. This, of course, does not mean that the Unification Church has lost this case—far from it. The refusal to hear the case simply means that it goes back to the trial court for further proceedings and possibly a trial.

The trial court in San Francisco and the California Court of Appeal both previously ruled that this case should not go to trial. The California Supreme Court reversed these two rulings last October and that is the decision that has caused such concern.

The important point to keep in mind is that this case has never gone to trial and the only point that the plaintiffs have won is that they have a right to have a trial on the issue of whether or not they were subjected to coercive persuasion (brainwashing) by the Unification Church when they first joined.

The position of the Unification Church is that this allegation is absurd and that David Molko and Tracy Leal experienced a genuine religious conversion when they first became involved with the church. This view is strongly supported in the *amicus curiae* briefs submitted to the United States Supreme Court on May 1, 1989.

Briefs

The following are excerpts from a brief submitted by the National Council of Churches, the Presbyterian Church, the

American Baptist Churches and the Catholic League for Religious and Civil Rights:

This case involves the question of whether an adult who hears persuasive religious messages from church representatives and as a result embraces the beliefs of the church and becomes a member, but who subsequently becomes disaffected and claims he was deceived and coerced into religious conversion, can hold the church liable in tort and recover damages.... In the ruling challenged in the Petition, the California Supreme Court held that such an action can be maintained. Amici assert that the ruling below would result in undue regulation of religious proselytizing and would subject religious conversion and religious beliefs to judicial scrutiny. For these reasons it violates First Amendment protections of speech and free exercise of religion and should be reversed.

It is important to amici's position that the case involves persuasion solely as a result of religious messages—i.e., speech and free exercise of religion. The case does not involve violence or threats of violence, physical deprivation or coercive restraint. Nor does it involve minors or mentally incompetent persons. Further, there is no suggestion that the proselytizing efforts complained of were due to any pecuniary motive, or indeed, were for any purpose other than exposing the respondents to the beliefs of the Unification Church in the hope of converting them to the faith.

If the ruling of the California Supreme

Court were what it purports to be—merely an application of traditional tort law to a church—amici would not be submitting this brief. Far from applying "traditional" tort law, however, the ruling below creates a new tort of "coercive persuasion" pursuant to which liability can be imposed on a church solely on the basis of a court's subjective determination of the propriety of religious messages. The ruling below does not narrowly proscribe deceit; it subjects proselytizing by all churches to regulation and involves the courts in examining the validity of religious conversions.

Threat to Proselytizing

The core of amici's concern lies in the court's acceptance of certain factual allegations as sufficient to create a triable issue of "fraud." The court's ruling would burden legitimate practices of virtually all proselytizing religious. Consider the following examples:

a. The court criticized the Church representatives for not identifying themselves as "Moonies" or "members of the Unification Church." Apparently, the court would make a Church liable if proselytizers do not identify themselves "up front" in a particular way, and if they do not associate themselves with certain nicknames (i.e. "Moonies") or other potentially negative stereotypes and public perceptions. Under this standard, courts would have to determine what labels are appropriate for each

religion—a task that strikes at the heart of religious self-definition.

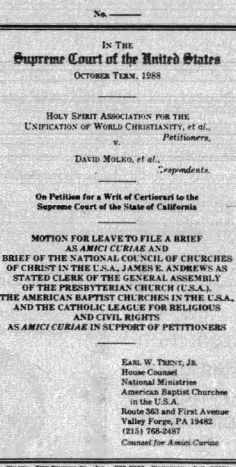
b. The court found it significant that the Church representatives did not state "that their purpose in approaching (Molko) and inviting him to dinner was to recruit him into the Church." Apparently, the court would find a church liable any time a member approached a person with proselytizing intent and failed to inform the potential convert of the purpose to "recruit" him. Under this standard, a church could be found liable, for example, when a teenager invited a friend to Sunday services without informing the friend of an intent to "recruit" him.

c. The court also found significant the fact that during the dinner the potential convert was "held in constant conversation with group members" and was "kept apart from other guests." Apparently, the court would impose a restriction on conversation with non-members at church dinners, coffee houses, firesides and other gatherings.

d. The court deemed it significant that Molko "did not know and was not told Booneville was an indoctrination facility for the Unification Church." The court attributed the following characteristics to this "indoctrination facility": a tightly planned schedule involving exercise, meals, lectures on brotherly love and social problems, prayer, testimonials, group discussion and group singing. Apparently, the court would require the label "indoctrination facility" to be posted in front of all religious "retreat" facilities having these characteristics—which are common to many, if not most of them.

At bottom, the ruling is nothing more than a judicial attempt to determine what is an acceptable religious experience. But that is precisely what the Founder's protected

see MOLKO on page 13



How to Respond to a Religious Smear



**JOHN
BIERMANS**

I learned something about smart public relations recently. It had to do with the May 1st, 1989 Oprah Winfrey Show after which Oprah was criticized for not challenging a guest who said she had witnessed the ritual killing of Jewish children. This caused tremendous protest from hundreds of television viewers and the leaders of several Jewish and civil liberties groups—a fact that was widely covered in the news media.

During the program, which was focused on the recent "cult murders" of 13 people in Mexico, a guest claimed she had witnessed ritual sacrifice of Jewish children and that she herself had been a victim of such abuse. Although Ms. Winfrey introduced this woman as someone undergoing psychiatric treatment, critics contend that she did not challenge her statements sufficiently.

Inflaming Prejudices

Jeffrey Sinensky, director of civil rights division of the Anti-Defamation League of B'nai B'rith, called the program "potentially devastating" and said his group, which fights anti-Semitism and racism, had received hundreds of calls. In a letter to the producer of the program, Sinensky said,

"Many people view such a program and may walk away from the show reinforcing negative stereotypes." (*The New York Times*, May 6, 1989)

Another protest came from Rabbi David Saperstein, the director of the Religious Action Center of Reform Judaism in Washington:

"We have grave concern about both the lack of judgment and the insensitive manipulation of this woman, who is clearly

mentally ill, in a manner which can only inflame the basest prejudices of ignorant people." (*Ibid.*)

Trash TV

Arthur J. Kropp, the president of People for the American Way, a civil liberties group, said the board of his organization had discussed the show. "We're concerned about free expression issues," Mr. Kropp said in an interview yesterday. "I think what happened here demonstrates how freedom has to be married to responsibility. There's been a lot of concern about so-called trash TV. I think this demonstrates why there's some concern. When these programs get into these issues, they've got to be very careful. Oprah was the one who introduced the religion. I don't think she introduced it to convey any correlation between the woman's Jewishness and what she saw, but nevertheless she did do it and that was careless." (*Ibid.*)

All of this outrage is certainly justified. However, it just reinforced my aggravation at the many kinds of outrageous and irresponsible statements that are made about our movement. The one that comes most immediately to mind came from the King of Trash TV, Geraldo Rivera, on Nov. 18, 1988. In an outlandish series of statements about Jonestown and other "cults", Geraldo made nasty comments about Unification Church marriages.

Unfortunately, since the Unification Church does not have the political clout that other religions have, there was little

we could do to get a retraction. TV networks are very anxious to avoid alienating large blocks of the population but they have little concern if small minority groups are unjustly attacked. Nevertheless, the strong reaction to the Winfrey Show by Jewish and civil rights groups is instructive.

Sensibilities About Persecution



Oprah Winfrey

Following the outcry, Winfrey and her producers met with Jewish leaders. Participating in the meeting were representatives of the Anti-Defamation League, the Jewish Community Relations Council of Chicago, Greater Chicago Board of Rabbis, American Jewish Committee and American Jewish Congress.

The director of the ADL of Chicago, Barry Morrison, said the meeting produced "a greater understanding on the part of Oprah Winfrey and her producers about the sensibilities of the Jewish community. It hopefully created a greater commitment to scrutinize invited guests for potential to exacerbate relations between groups." (*The Jewish Week*, May 26, 1989)

Morrison said that Jewish representatives had explained the history of blood libel against Jews. They then urged that in the future, producers "use very stringent standards in judging the advisability of using various guests on their show. We recommend not using Jews or Judaism in an irrelevant or potentially compromising context." (*Ibid.*)

Need for Vigilance

I am happy that the outcome of this whole affair was one which led to greater sensitivity about the terribly damaging effects of irresponsible media. However, it is my hope that this sensitivity will not be limited to the sensibilities of just one group. Religious prejudice and racial stereo-

types crop up in many, many contexts. Now that Oprah and the TV media in general have been put on notice about the effects of careless and irresponsible programs that affect Jews, I would hope that they will be all the more vigilant with regard to similar programs about all groups.

MOLKO from page 12

against in the First Amendment. The ruling has had, and will continue to have, a serious chilling effect on religious proselytizing and conversions in California. This burden on speech and the free exercise of religion must be lifted—and lifted now.

Scholar's Brief

The following is an introduction from a second amicus curiae brief submitted by the Society for the Scientific Study of Religion and fifty noted scholars from the fields of sociology, psychology, psychiatry and theology.

This case squarely presents an important, unresolved question involving the scope of the First Amendment guarantee of the free exercise of religion: whether a state may impose tort liability for the sincere, nonviolent conversion practices of a bona fide religion.

The California Supreme Court repeatedly suggested that the gravamen of the present case was fraud; Unification Church members allegedly recruited Molko and Leal with tactics that concealed both the intent to recruit and the nature of the Church. But the undisputed facts show, as the court below acknowledged, that both Molko and Leal knew the identity and nature of the Unification Church prior to choosing to affiliate. And they were at no time subjected to threats of force or conditions of confinement. Accordingly, unless their decisions to affiliate were the result of externally imposed "coercive persuasion," Molko and Leal could not prove fraud in

this case. This is because, as found by the two lower courts, they could not show either justifiable reliance on, or harm proximately caused by, the alleged initial misrepresentations.

The Missing Link

"Coercive persuasion" supplied the missing link in the court's claim of causation. Because Molko and Leal were allegedly misled into participating in a process "by which they were stripped of their independent judgment," their ultimate decisions to affiliate with the Church were, in the court's view, not freely made. All alleged harms were thus viewed as flowing proximately from the alleged initial deceptions that drew them into the "brainwashing" milieu. Without "coercive persuasion," no actionable harm could have resulted on the instant facts, even if respondents were initially and temporarily misled about the nature and purposes of the Church. They were fully informed well before they decided to join.

What the California Supreme Court pejoratively labelled "coercive persuasion" is nothing less than the complex of ritual and practice comprising the conversion experience of the Unification Church members—witnessing, the coming together for prayer and theological investigation, silent meditation, lectures on scripture, song, and other devotions to God. Purporting to cloak its assumptions in the neutral abstractions of science, the court described this core religious activity as "creation of a controlled environment that heightens the susceptibility of the subject to suggestion and manipulation through sensory deprivation, physiological depletion, cognitive dissonance, peer pressure and a clear

assertion of authority and dominion." The court was willing to assume that these "techniques" could have the pernicious effect of "induc[ing] a subject's unyielding compliance," even absent any use or threat of force, or confinement. On the basis of that assumption, the court held that imposition of tort liability for these practices was necessary to advance the compelling state interest of preventing "brainwashing."

No Scientific Validity

This ruling directly implicates the Free Exercise Clause of the First Amendment, which protects not only the right to hold religious beliefs but also "the right to

preach, proselyte, and perform other similar religious functions" that propagate, sustain, and deepen belief. Under no circumstances may a State directly infringe religious practices without, at a minimum, proving that the purported threat posed by the practices is real and substantial. The professional consensus of amici is that the allegation of "coercive persuasion" at issue in this case has no scientific validity and has not been accepted by the relevant professional and scientific communities. It thus provides no basis for subjecting religious organizations to tort liability for conversion practices.



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SOUL OF RUSSIA

Heavy State Hand Taken Off Some Churches

By Erin Bouma

On April 6, the weekly Moscow News reported that the state Council of Religious Affairs had finally acted on the long-predicted removal of decrees severely limiting religious activity in the Soviet Union since the early 1960s.

Activities such as bell-ringing and charitable works by churches, suppressed as part of an anti-religion campaign begun by Nikita Khrushchev, will now be legal. In addition, sects such as Jehovah's Witness, Seventh-Day Adventists and Baptists will be given more official tolerance.

Further reports say that the draft Law on Freedom of Conscience that has been sent to Soviet churches by the state Council would give Christians opportunities to spread their faith openly, allow parents to provide religious education for their children and recognizes the right of all Soviet citizens to "possess and use religious literature" in the language of their choice. Other provisions would allow Soviet courts to provide alternatives to military service for believers who are conscientious objectors, and state that international agreements to which the USSR is a signatory (i.e., Universal Declaration on Human Rights and Helsinki and Vienna Accords) in the area of religious freedom will supercede Soviet laws governing religion and its practice.

Dr. Kent Hill, executive director of the Institute on Religion and Democracy, reports that Konstantin Kharchev, head of the Religious Affairs Council, told an Italian journalist last March that religious communities will not be compelled to register with the government once the new law takes effect. They would only need to register with the government if they wanted to own property. This would, in effect, says Hill "make the unregistered Baptists and Pentacostals legal."

Eradication of Religion

In May in Vienna, Serget Smirnov, delegate of the Soviet Council for Religious Affairs, told an audience that "there should no longer be any hostility between church and state" in the Soviet Union. The government has publicly announced that all religious prisoners in the Soviet Union have been released. This comes at a time when, according to Open Doors (which ministers to believers in religiously-restricted countries), there are still

Christians behind bars in the Soviet Union.

In a March 1 Open Doors report, the development director of U.S. operations revealed that there are still 24 Christians in jails in the USSR on a variety of charges arising from their religious convictions. (These figures were confirmed by Keston College in England, a well-known religious



A drawing by George Koesnikov of Leningrad given to Erin Bouma on her recent visit to the USSR.

watch-dog group.) Some, said Jeff Taylor, refused military service on religious grounds, others were arrested for distributing Bibles or other spiritual materials considered "anti-Soviet propaganda." Yet, Open Doors' U.S. Director Robert Hawley predicts that all Christians would be released from jail by the end of the year if present trends continue.

Still, Deacon Vladimir Rusak believes that hundreds are probably held in Soviet jails, camps and psychiatric wards for their political and religious beliefs. Rusak, 39, is one of those recently-released (October) from his 1986 imprisonment in a Soviet labor camp and now in America. Two specific cases of non-criminal believers serving terms that he outlined were Ruslan Ketenchiyev and Alexander Goldovich who had served with him in Perm Labor Camp 35 in the Urals. Ketenchiyev, a Catholic, was charged with treason because he tried to illegally leave the USSR. Goldovich, an Orthodox believer, received a 15-year sentence because he and his wife tried to escape from Russia by way of the Black Sea. "Both openly speak about their faith, about their religious beliefs, and try to

follow religious precepts in the camps," Rusak added.

He continued, "The Communist Party program has not been changed in essence.... Eradication of religion is still the goal. I was released last year because of pressure from many people in the West." Rusak, formerly an Orthodox official church author compiled a modern history of his church since the Bolshevik Revolution, Witness of Prosecution in three volumes (soon to be available in the U.S.). For years Rusak had access to official Soviet records back to 1917, which he used to document the Kremlin campaign to decimate the Russian Orthodox Church and control the remnants.

Rusak was stripped of his church position in 1986 when his unpublished manuscript shocked the Soviet church hierarchy. He argues that the Soviets violate their own "separation of church and state" law. "Lenin did everything he could to ruthlessly infiltrate and decimate the church. I perfectly agree with Alexander Solzhenitsyn who said Stalin was a very good follower of Lenin."

Two Faces of the Millennium

Rusak reported that "even during the celebration of the Millennium [celebrated last year], I was kept in a punishment cell and told to 'shut up' if I recited prayers or sang hymns." At the same time, during the April celebration of the Millennium of Russian Christianity, Gorbachev met with Patriarch Pimen, head of the Russian Orthodox Church and acknowledged that the Soviet state had behaved badly toward believers in the past.

Pimen's secretary, Father Kuzmin explained the Orthodox Church's struggle for new legislation: "In the Soviet Union we are not afraid of atheism. The church there enjoys a rich spiritual life. Atheism alone cannot hurt the church. But we must have a legal foundation to be able to defend our claims against the state."

Early in April this year, Moscow News, in a commentary said that past constitutional guarantees of religious freedom had been designed for "foreign consumption." Today, it explained, we are opening

up and recognizing our mistakes but "the principle of freedom of conscience must be enshrined in a law that will operate permanently, not simply in those cases where it is convenient to someone or other."

The newspaper said that 1,610 new religious congregations were registered last year (up from 104 in 1987). These include 1,244 Russian Orthodox churches, 72 Georgian Orthodox churches, 71 Roman Catholic churches, 36 Baptist churches and 48 mosques. At the same time, the Ukrainian Catholic Church (with 7 million believers) remains outlawed by the state. This is a higher figure than was previously reported by Kharchev or Patriarch Pimen and represents a notable reversal of declines in registered congregations over the past two decades.

However, for the churches to reach a numerical position comparable to pre-revolutionary Russia, Dr. Hill says that the Orthodox Church alone would have to continue growing at the new rate for 40 years simply to regain the number that existed in 1917, when the population was half the present size.

Beginning last year, former church property (much of it in totally run-down condition) is being returned to religious communities. Father Kuzmin said that even if the government were to return all the confiscated buildings, "the church would not be able to finance restoration and operation due to lack of funds." Nevertheless, with utmost dedication, about 60 churches have been restored by the faithful and 10 new ones constructed throughout the Soviet Union.

The public face of believers is also being given new exposure under the policy of Glasnost and the reality of a powerful religious revival. On television, Soviet citizens were treated to an hour-long documentary film, "The Temple" on the Russian Orthodox Church today shown in conjunction with the Millennium. In the film, two priests, an icon-painting monk and nun are interviewed and get an opportunity to testify to their authentic religious experience and faith. There is also some coverage of congregations working together to restore long-neglected church buildings for worship.

Dimitrij Likhachov, a philologist and member of the Academy of Sciences has been boldly speaking about his religious beliefs on television. And in the recent elections, members of the high clergy of the

see RUSSIA on page 16

The Aloysius Cardinal Stepinac Prize

The Aloysius Cardinal Stepinac Prize seeks to keep alive the Cardinal's memory by honoring annually those who, like the Croatian Cardinal Stepinac, have suffered under oppressive regimes.

The competition is open to persons of all religious and cultural world views and traditions with a story to tell of suffering under oppressive regimes.

The Aloysius Cardinal Stepinac Prize is made possible by the generosity of Mr. Joseph Zlatko Pemper, president of the Pemper Publishing Company. A bust honoring the Cardinal will be presented to the top three entities, along with a monetary award:

1st Prize \$ 5,000.00

2nd Prize \$ 2,500.00

3rd Prize \$ 1,000.00

The winning stories will also be published along with several other entries in an annual publication dedicated to the mem-

ory of Cardinal Stepinac.

All entries must be true stories of people

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or communities who suffered for their religious beliefs or traditions under repressive regimes while attempting to promote justice, peace, freedom or faith. Facts must be substantiated by documentation.

Entries should be submitted by October 10, in triplicate, about 10 pages typed and double-spaced. All submissions become the property of the Pemper Publishing Company. In the case of submission in a language other than English, 3 substantial abstracts in English must accompany the entry.

In the event of an inadequate number or lack of suitable submissions in a given year, at the discretion of the jury or the Pemper Publishing Company, no prize will be awarded that year. The decision of the jury will be final.

Request for entry forms or further information should be sent to:
Pemper Publishing Company
P.O.Box 21721
Washington, D.C. 20009-1721

Selection:

A jury of representative scholars and religious journalists from major religions will consider all entries and select a number for further consideration, from which the finalists will be chosen.

Previous winners are not eligible for subsequent awards.

Preference will be given to stories that highlight human spiritual striving under oppressive regimes, that show how sacrifice and suffering may lead to greater human understanding, even for the persecutor, or that suggest something of the redemptive nature of martyrdom or religious persecution.

The prize will be awarded annually at an award banquet in Washington, D.C. on February 10, the anniversary of Cardinal Stepinac's death. Travel funds will be provided for the prize winners.

The first awards' banquet will be held on February 10, 1990, on the 30th anniversary of Cardinal Stepinac's death.

Winning an Olympic Medal in Seoul

By Pier-Angelo Beltrami

Pier-Angelo Beltrami, art director for Global Image Associates, an advertising agency in the Washington DC area, was asked by "Today's World" to tell the story of how he won the bronze medal for cycling in the Paralympics in Seoul [as in 'parallel'], a division of the Olympics for disabled athletes, which drew 4,000 competitors from 65 nations to the 1988 Games. This is an excerpt from the "Today's World" article.

Walking into the elevator to my office on a cool April morning in 1986, I bumped into Rick Swarts. "Hi, P.A.," he said. "I had a dream about you." "Oh yeah? What was it?" "I dreamed you were going to the Olympics." "What?" "Yeah, I actually saw you competing in the Olympics." I chuckled. "Thanks, Rick. You made my day." I thought it was a good joke and didn't give it a second thought.

Then one night last winter as I was watching the Winter Olympics at Calgary on TV, they showed some disabled skiers in a downhill competition. Even with their disability they were skiing well, and I was very inspired. I myself had lost my right leg above the knee after a motorcycle accident in 1969. I started wondering if there was anything else for disabled athletes to compete in. I thought about it for several months.

Finally in April I called the Olympic Committee to find out how those people got into the Winter Olympics. They told me there would be a bicycle race for disabled athletes in Nashville, Tennessee, at the end of May that might be the qualifying race for the Olympics. That aroused my interest, but I felt totally unprepared. Although I had been riding a bicycle once a week around Washington as a way to lose weight, keep in shape, and get some fresh air, I had never raced on a bike. But I prayed about it and felt I should do it. So I started to prepare from the day I called.

Good Fortune

With the help of a friend I met on a bike path, I began cycling about 50-60 miles a week. I was told that to really prepare for the race, I should be doing 150-200 miles a week. Nevertheless, at the end of May I went to Nashville.

On the Sunday morning of the race, I got up at 5:00 a.m. and couldn't go back to sleep. Around 6:30 I called the organizer to double-check the time of the race, which I had been told would start at 9 a.m. But the man said, "Everyone's already gone to the starting place and the race will begin at 7 o'clock." They had changed the time and hadn't told me because I was staying at a different hotel from most of the other racers. I was in shock.

I jumped into a taxi with my bike, desperately praying. When I finally got to the starting place, they had been waiting for me, amazingly, for half an hour. That was unheard of! I put the wheels on my bike, jumped on, and bang! The race started.

I was a totally inexperienced racer and I didn't know what I was doing. At one point my foot slipped off the pedal, forcing me to a brief stop. But five other racers crashed, leaving only eight of us in the race. Way before the final sprint, Kyle Underwood—the one favored to win—dashed off all by himself to take first place. Then everyone started going like crazy, so I did the same, and much to my surprise, I came in second! A month later, I received an official letter

form the Olympic Committee saying that my second-place showing qualified me to go to Korea. I couldn't believe it.

I was amazed and overjoyed, but I was worried. How could I ever make a good showing at the Olympics having only four months to train?

I had to take it seriously

I started to train every day. I worked in my office during the day, and every evening I rode about 30-50 miles. I tried to get in 200-300 miles a week. But when I prayed, I received that I must take my training very seriously. It was hard because I felt I had no chance whatsoever to win. Here I was, almost middle-aged, with no training and no experience. All I had was a pink bike and a desire to do something for God.



The U. S. bicycle team in Seoul: Kyle Underwood, Pier-Angelo Beltrami and John Rhinahrt.

In retrospect, I realize God had been preparing the way for me. For example, I started going bike riding three years ago. One day my mother sent me a very expensive, custom-made racing bike from Italy. When we moved to Virginia in 1987, we were living practically next door to a bike shop. Washington is also one of the few cities in the country that has good bike paths.

It became more and more difficult to find time to ride because my workload at the office was increasing and my family needed attention, too. So I could ride only early in the morning or late at night. But I knew if I continued only on a flat course, it would not be enough to develop endurance and power. My friend suggested that I take some time off from work to get the most out of the time left prior to the race. I asked my central figure in the office about it and received permission. I decided to go to Colorado because training at that high altitude would help me get more red blood cells into my system and help me build more stamina.

On my way to Colorado I paid a visit to Kyle in Ohio. We went out training together for a few days and became very good friends.

Intense days

I was up early in the morning, climbing the roads for 5 to 10 miles. In the afternoons I would go on long rides of about 30-40 miles. This was often very difficult because of the weather. I was alone most of the time, so I just had to push myself to go up those hills—rain or shine. It was summertime, but at 13,000 feet over the Vale Pass, it can get pretty cold. At times I felt ready to quit because it was too cold and too painful. But then I would

think, "Hey, if I quit now I can never hope to win anything!" I endured because I realized I was getting better.

An amazing thing happened during my training in Colorado. My lawyer called me from Washington and told me that the Immigration and Naturalization Service was willing to help me expedite getting my U.S. citizenship. He told me that if I came to Washington the next day, I could have an interview, be sworn in, and become a U.S. citizen! So I flew in, and in one day I became an American citizen! Then I flew right back. I felt that my intense prayer of wanting to represent the United States was really being heard!

During the last part of my training I worked with two daring bicyclists I met out in the road who helped push me beyond what I thought possible and who became

Vietnam War. We were able to become very close.

Victory in the final sprint

The race course was 50 kilometers—about 35 miles—around the Olympic Park course. It was a nice flat course, although a little bumpy. About 48 cyclists were competing, divided into three different classifications depending upon the degree of disability. There were 15 in my classification. I was in a team of three U.S. racers with the same disability—Kyle, a man named John Rhinahrt, and myself. As we started the race, I had to rely on the advice and suggestions given to me by Kyle and those who had raced before. I just played my part as a member of the U.S. team and tried to stay with the cyclists from the other countries who were stronger, especially those from France. Our team tried to share the burden of neutralizing the opposition. Whenever Kyle yelled over to me, "Go and catch that guy before he goes too far!" I would go do it. In the middle of the race a French racer, with a Korean on his tail, just took off, and none of the rest of us could catch them. At that moment, I felt very discouraged. I thought, "There go the gold and silver medals!" I knew that unless God worked a miracle, nothing was going to happen.

The race kept going faster by the lap, and in the curve before the final spint one of the riders from Austria fell down right in front of us, nearly causing everyone to crash. But I was able to dodge that bunch. As we approached the final stretch everyone started going like crazy. With about 100 yards to go, the other favored Frenchman was leading, with Kyle and myself on his tail. Fifty yards from the finish, I just concentrated on pumping my legs as fast as I could, praying, "Heavenly Father, this is it! Do Your work!" As soon as I passed the finish line, I realized there was no one next to me.

I had just won the bronze!

I was incredibly surprised, and I felt overwhelmed by the love of God, whose power had made it happen. I knew it was a miracle. I felt that winning the bronze was the very best I could have done, and I just started to cry. The guys from my team congratulated me. They said, "The first two riders aren't part of our original classification because they have less of a handicap than we do. So as far as we are concerned, this is as good as gold!" I felt comforted by that and I prayed, "God, this is Your victory. You wanted me to do it and I did it." I felt that God was smiling.

This was a once-in-a-lifetime chance. I don't think I will be able to do it again for the next Olympics.

I want to thank everyone who supported me with their prayers, especially my spiritual children. Only through the power of prayer was this victory possible. My leg muscles were not half as impressive as the muscles in the legs of my competitors. But God always waits until the very last moment. In that last sprint, when I felt there was no more hope for any medal, He pulled it off. I really feel God did it, not me.

When I finally had the privilege of telling Rev. Moon my whole story directly and presenting the medal to him, the smile on his face made me very, very happy. It made the whole experience worth every mile.

A Love of Fishing, A Love of Life

By Deanna Cooper

Among Rev. Moons many activities, fishing is one which calls forth his intense devotion. Although his vision for the seas and fishing is primarily religious and humanitarian, he also personally is an avid and dedicated angler, never happier than when out on the waters striving to outwit "the one that got away." I would daresay that for Rev. Moon, as for countless others, "a bad day fishing is better than a good day at the office." That said, we were inspired to receive this short piece about another Unificationist who shares Rev. Moons intense love of the art of fishing, and include it here as a glimpse at one "Unification lifestyle."

Fishing has been Chris Fiala's number one love since he was a little boy. He started at age four—an appropriate pastime for a lad growing up on the shore of Lake Erie.

In the 50's he experienced the lake in decline, which affected his thinking, then providing a basis for his goal later in life to see the lake enhanced rather than depleted. He is convinced that man can live congenially with nature, and the attitude he has developed toward sport fishing is an example of this.

Fiala met the Unification Church on March 2, 1975. He had stopped in a convenience store in North Bend, Washington to pick up a snack to take to the Snoqualmie River where he fished. He recalls that he had a home-made steelhead rod in his hand. A church member who was fund-raising there at that time asked him to lay down his rod and become a fisher of men, which he did. He worked in various missions and, when an opportunity came up for him in 1981 to join Ocean Church, he jumped at the chance and has been doing ocean-related work ever since.

Long History

He has a wealth of fishing experience behind him. He has done a lot of fly fishing in West Germany for brown trout, won \$70,000 in a tuna tournament in Gloucester hand-lining giant blue tin tuna, and was an avid steelhead fisherman for three years in Washington State. So far, his favorite fish to catch is the red salmon. "On light tackle he's tougher to catch than any

fish, pound for pound. The small streams around Kodiak are probably some of the best places to catch red salmon in the world," says Fiala.

His understanding of fish habits comes from his love for fishing as well as his experience. "The key point is you have to love what you're doing, and whatever it is,

shrimp, which is a pinkish-greenish color. They will react to a fly that mimics that organism." However, he stresses "that 'react' doesn't necessarily mean 'strike'. They may move away from it, toward it, push it away with their nose, and sometimes mouth it, but never with the intention of swallowing it. The only time they'll actively strike something, that is, chase it

equipment and sensitivity to the lure you're using, which has to be six through eight inches off the bottom. You have to maintain that distance. You are drifting the lure in front of the fish's nose, and hopefully he'll react to it. Your reaction to the fish hitting the lure has to be almost instantaneous, like a reflex."

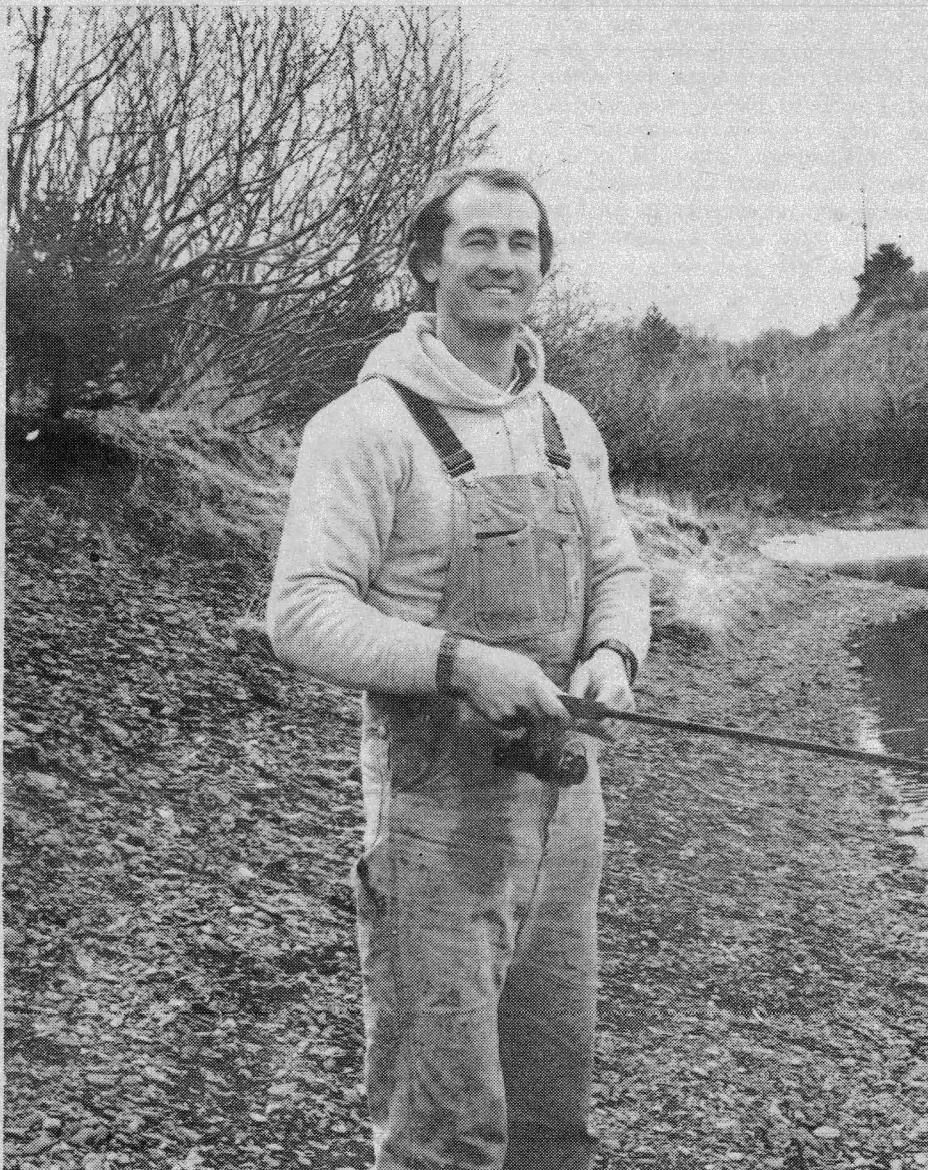
Fiala's success in fishing is a testimony of his ability to react quickly. In the summer he often shares his catch with friends and has plenty left for his family.

Fiala commented that it takes honesty on the part of the fishermen to release snags. "Deliberate snagging as a technique, to me, is unsportsman-like. There is a thin line between snagging and setting the hook. It doesn't give the fish the benefit of what it can do. Snaggers usually use heavier gear, they're not interested in it as a sport. I'm very successful without snagging, using light gear. I don't judge snaggers, but they're missing the point of it."

But for Fiala, the real thrill of fishing is not the thrill of victory. "Certainly that is part of it, but I don't need to catch a dozen fish or even one fish to have a good day. If there's anything around, I catch it, but the thrill is just being in the environment. There is something magical about the sky, the land, and the water—you can feel a lot of energy. A river is unique in that it is constantly moving yet maintains its shape, it has an infinite nature about it. The fish are using it as a highway to get from one place to another, and you're sharing it with them. That kind of camaraderie with the elements is the real lure of fishing."

"I owe my best moments in life to various streams around the world, each so totally unique. First you try to achieve success in fishing, but eventually instead of you winning over the elements, they win over you."

He guarantees that any person who pursues fishing over a length of time will increase their harvest, and that their learning process will be abetted in unexpected ways by nature. He says, "There is an element of luck for the novice, but ultimately results come from love and technique. I hope all sports fishermen can become sensitive to the environmental aspect of fishing. That is what makes it interesting, quality not quantity."



Chris Fiala

you're going to do well at it. If you have a lot of experience in something you tend to develop a sensitivity toward it," he says.

"Red salmon don't feed much, you have to incite them to strike. You do this by using something that mimics their prey item when they are feeding out there in the Pacific gyre. They feed on planctonic

and hit it, is when they're on their spawning bed and protecting their eggs."

Empathy

Fiala continued, "If you're very sensitive you can feel them react. Therefore, to fish for red salmon you need very sensitive

RUSSIA from page 14

Russian Orthodox Church were elected to the Senate while others were appointed members to the Supreme Soviet.

Bibles and Charity

Other signs of the times come from a renewed interest in religious texts and public service. In the Soviet Union there are increasing demands for more religious literature. Although a number of Bibles have been donated and shipped from the West in recent months, they seem to only be available on the black market (for 400-500 rubles). A Soviet monthly, Knizhnoe Chozrenie, reported that the market is at present "flooded with copies of the Bible, Bukarin and Bulgakov."

But more than believers now want to get their hands on the good book. "Sovietskaya Kultura" published a letter from an atheist reader who regretted that he had never "studied, read or even seen the Bible, since it has been withdrawn from everyday use,

practically forbidden. Surely it is not only believers who need the Bible. It is, after all, a unique piece of literature."

Lecturers in scientific atheism at higher education institutions, who are required to critique the Bible and Koran, "have never in their lives seen either of these books," according to a schoolteacher writing to

"Komsomolskaya Pravda." The magazine Ogonyok published letters from two such lecturers, emphasizing the importance of the Bible. They also asked for a Soviet edition with exhaustive commentaries that would be accessible to the general reader.

Since November, the journal V Mire Knig has been serializing portions of the New Testament for its readers.

The restoration of public morality, "pravstvennost," is also an overriding concern of Moscow and has led to new openings for religious communities to openly offer charity to their ailing society and fellow men. Most of the charity work has been done by religious orders or believers concentrated on volunteers visiting with the sick or support groups for invalids or the disabled and had limited social impact thus far.

Patriarch Pimen suggested that convent nuns might serve in hospitals for the gravely ill and Archbishop Vladimir Sorokin, rector of the Leningrad Theological Academy, said, "If the state considers it necessary, we shall increase our intake into

the monasteries, open hospitals—and we'll find the money for it ourselves." Sorokin complained that there are still restrictions placed on believers who might want to engage in charitable work and thereby practice the tenets of Christianity.

The charity society, Miloserdie, was created a year and a half ago when legal restraints were taken off such efforts. The organization has ventured into new areas by setting up a daily soup kitchen in Leningrad. In working with the local bureaucracy and public resistance to the concept, they had to work out a system of coupons for an existing cafeteria and limit their clientele to the elderly poor. Natalya Dyachenko, director of the project, estimates that just over 100 elderly men and women per day use free coupons for a meal.

One of the beneficiaries, Lidiya Galtalava, a 72-year old Leningrad invalid who lives on 60 rubles a month, shared, "I was so surprised that there were people who would do such a kind thing for strangers. I came home after the first meal and cried."

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By Richard Cohen

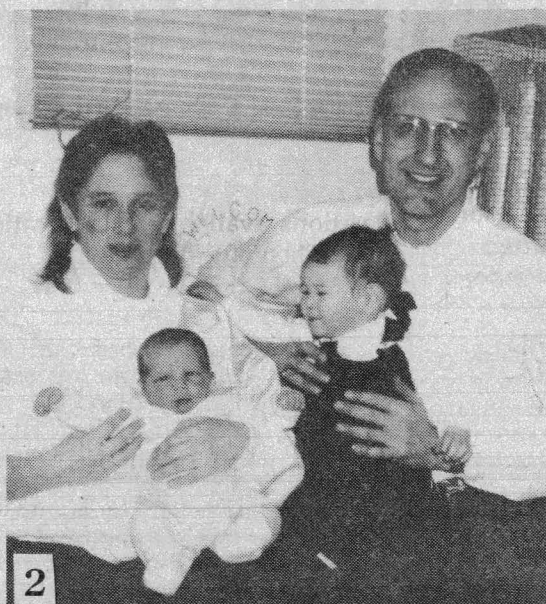
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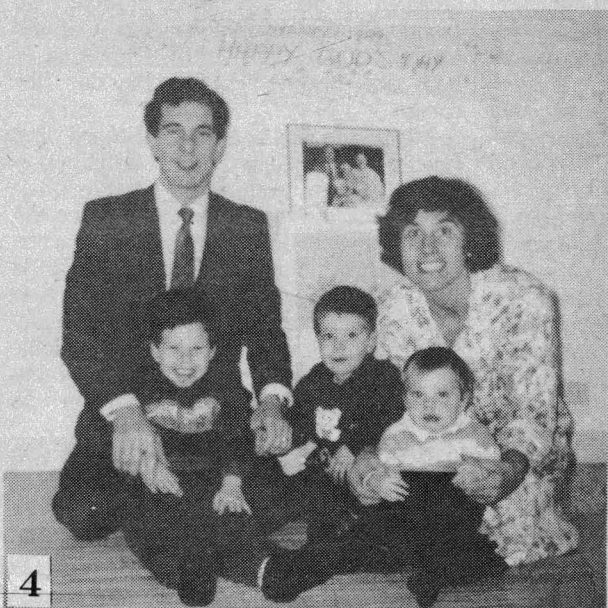
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New Arrivals

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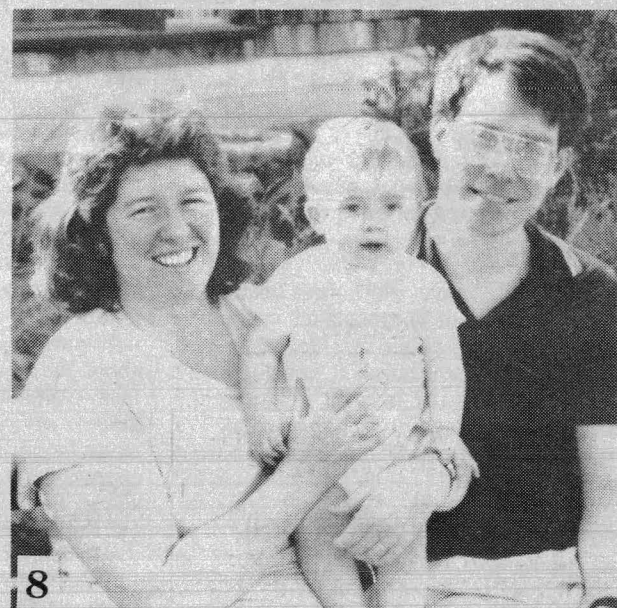
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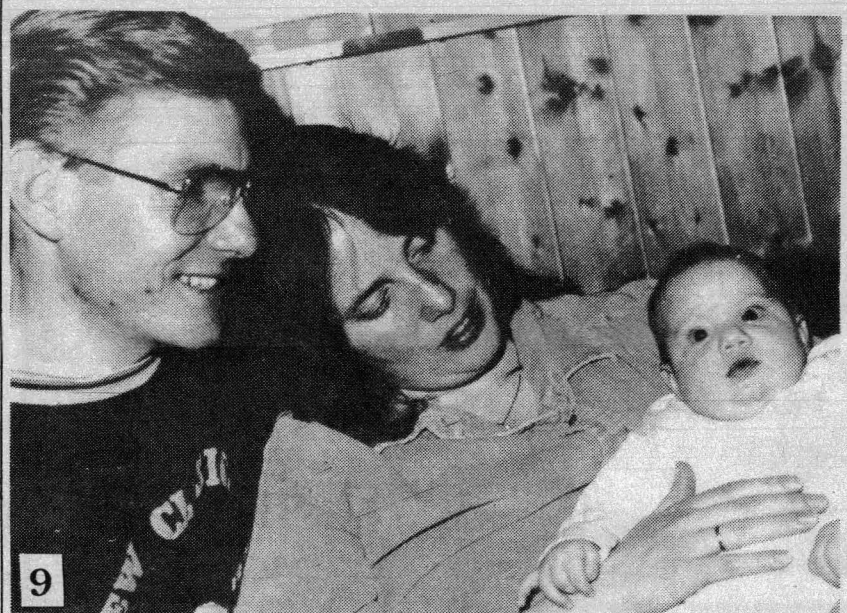
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—EDITOR—

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