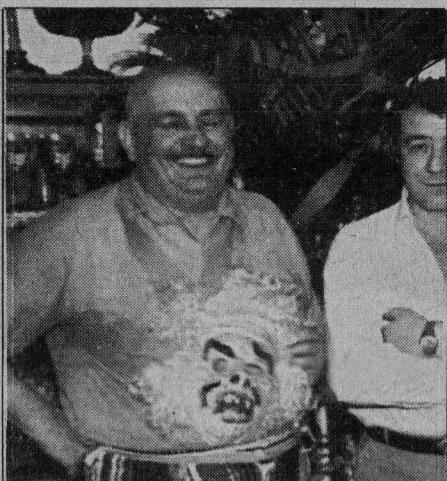


Unification News

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Reverend Moon, founder of the conference, listens to the welcome given by Neil A. Salonen, president of the International Cultural Foundation and secretary-general of the conference, to the participants in the 11th ICUS.

The News World

Founder's Award at ICUS

By Robert Morton

PHILADELPHIA — More than 520 scholars and scientists from 103 nations attended the opening plenary session of the Eleventh International Conference on the Unity of the Sciences (ICUS) this November 25th. Speakers at the morning meeting at the Franklin Plaza Hotel addressed themselves both directly and indirectly to the conference theme, "The Search for Absolute Values and the Creation of the New World." Two Nobel laureates were among the conference

participants who considered such issues as The Ethical Implications of High Technology for the Future World, Possible Space Colonies and solutions to problems "emerging from a burgeoning and ageing world population."

Founded by the Rev. Sun Myung Moon, ICUS is described in its brochure as "the only conference of its kind which is truly international, interdisciplinary, and concerned with the world as a whole."

Nobel laureate Dr. Eugene Wigner received the first Founder's Award at the opening session of the conference "in

recognition of outstanding service to mankind, the advancement of science, and the International Conference on the Unity of the Sciences."

"This is entirely unexpected and undeserved," said Wigner, who was awarded the Nobel Prize in Physics in 1963 for his contribution to group theory and formulation of symmetry principles. He held the position of Thomas D. Jones Professor of Mathematical Physics at Princeton University until his retirement in 1971.

On Wigner's insistence a committee

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Appeal of conviction is filed

By Richard Lewis

On November 30, Reverend Sun Myung Moon, founder and spiritual leader of the international Unification Church movement, filed a 75-page appellate brief with the United States Court of Appeals for the Second Circuit seeking reversal of his conviction, entry of a directed judgement of acquittal, and, among other things, a hearing on his claim that he was selected for prosecution because of his religion and nationality. The brief's principal author, Laurence H. Tribe, the Tyler Professor of Constitutional Law at Harvard, will argue the appeal orally in January.

Among the appellate brief's nine major arguments is one which alleges that the freedoms of speech and press have been, and continue to be, abridged by a sweepingly broad gag order imposed by the trial court on November 5th — a gag order so broad that even to describe its details here might amount to a violation subjecting the church to civil and criminal contempt proceedings.

An *amicus curiae* (friend of the court) brief supporting Reverend Moon's appeal was jointly filed by a

diverse coalition of religious denominations collectively representing over 40 million people. This group includes the National Council of Churches of Christ in the USA, the United Presbyterian Church in the USA, the American Baptist Churches in the USA, the African Methodist Episcopal Church, the Unitarian Universalist Association, and the National Black Catholic Clergy Caucus, which has never before filed an *amicus* brief. Other *amici* in this case supporting Reverend Moon's position include the American Civil Liberties Union, the New York Civil Liberties Union and the Christian Legal Society.

In May 1982, Reverend Moon was convicted of failing to report on his own personal income tax returns assets which were openly held in his name on behalf of the international Unification Church movement, a common and time-honored practice among many different religious denominations. Takeru Kamiyama, another Unification Church elder, was convicted of taking part in an alleged conspiracy to conceal this alleged "tax fraud." In July 1982, Reverend Moon was sentenced to 18 months imprisonment, a \$25,000 fine and court costs. Mr. Kamiyama was sentenced to 6 months imprisonment and a fine of \$5,000.

The conviction that Reverend Moon challenges in this case, and the post-trial rulings that followed it, reflect the systematic distortion of those perspectives and principles on which all of us should be able to rely in dealing with — or in avoiding dealings with — our government.

Reverend Moon, a much-maligned religious leader voluntarily returned to the United States from Korea to face trial on charges he thought baseless and politically motivated, encountered the government's insistence that he be tried before a jury — the one body he feared would share the prosecutor's bias rather than the judge's neutrality. Because the government demanded a jury trial in response to Reverend Moon's public critique of its motives, Reverend Moon's freedom of speech was abridged.

The judge's denial of Reverend Moon's request for a bench trial violated his right to a fair trial — before the *voir dire* (jury selection process), when the risk a fair jury could not be found was already unacceptably high; after the *voir dire*, which yielded an unfair jury; and at trial, where that jury's known preconceptions and weaknesses were exploited by the government but at the same time prevented the defense from

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APPEAL

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presenting an exposition of Unification theology and of Reverend Moon's place within that theology that would have been helpful to his defense.

At the trial, Reverend Moon was denied the right to use an interpreter of his own choice should he decide to testify — a denial that impermissibly fettered his right to choose whether to testify. Nor was Reverend Moon accorded the benefit of a properly instructed jury. Indeed, the charge to the jury obscured the burden of proof and the element of wilfulness, and, moreover, violated the law of trusts and the principles of the Religion Clauses improperly inviting the jury to find the assets to be Reverend Moon's rather than his church's no matter who entrusted them to him or why.

Wholly lacking in evidence that would have supported a verdict against Reverend Moon consistent with the law of trusts and the Religion Clauses, this case should not have gone to the jury but should have resulted in a directed acquittal on the substantive counts as well as on the conspiracy count. Moreover, the case went to the jury infected with inadmissible "similar acts" evidence regarding Reverend Moon's entry into the United States — evidence the government hoped to leverage into Reverend Moon's expulsion from America.

But neither that motive — nor other improper motives suggested by Congressional communication to the IRS in this case as well as other evidence offered by Reverend Moon — were explored, for Reverend Moon's plea for discovery and a hearing on selective prosecution was summarily and improperly rejected.

Both the one brief jointly filed by the New York Civil Liberties Union and the American Civil Liberties Union and the second brief filed by the Christian Legal Society stress that the government improperly vetoed Reverend Moon's request for a non-jury trial — a jury which he had every reason to believe could not be free of prejudice. The government's reason for denying his request, a denial which was upheld by the court, was a pre-trial speech delivered by Reverend Moon which criticized the prosecution's motivation as being based on religious and racial intolerance. Such statements are fully protected by the First Amendment of the United States Constitution.

The Civil Liberties Union brief also made the point that Reverend Moon was entitled to a hearing and discovery on his claim of selective prosecution. Reverend Moon requested that the court inquire into whether the government's prosecution was prompted by hostility to his religion. In support of his claim, clergy from other religions had provided affidavits that the practice of placing church funds in personal accounts of religious leaders is common to many faiths.

The *amicus* brief which was filed jointly by the many religious denominations, representing several millions of individuals, makes three major points. (1) Upholding this conviction would establish the dangerous principle that the law may simply disregard the religious reasons and meaning of someone's conduct. (2) Upholding this conviction would establish the radical proposition that judges and juries may simply override a religious denomination's decision about how to organize itself. (3) The judgment in this case penalizes and endangers religious fervor and spiritual expression.

Copies of the appellate brief and the various *amicus* briefs are available on request from the Unification Church Headquarters, 4 West 43rd Street, New York, NY 10036.



Laurence H. Tribe, the Tyler Professor of Constitutional Law at Harvard, on the steps of the Federal Courthouse in Foley Square after the sentencing of Reverend Moon where he announced the intention to file an appeal. Dr. Mose Durst (far right), the president of the Unification Church in America also spoke at the press conference.

The Appeal

KEY POINTS IN THE APPEAL AGAINST REVEREND MOON'S CONVICTION

1. The government's veto of Bench Trial abridged his freedom of speech.
2. The judge's denial of Bench Trial violated his right to a fair trial.
 - A. Before the Voir Dire (jury selection process) there was unacceptable risk that a fair jury could not be selected.
 - B. The Voir Dire failed to produce a fair jury.
 - C. The nature of the evidence exacerbated the unfairness of the trial before this jury.
 1. Trial by religious innuendo.
 2. Trial by mesmerizing complexity.
3. The trial court's misconstruction of the Court Interpreter's Act of 1978 impermissibly burdened defendant's right to decide whether to testify.
4. The court's instructions to the jury were fatally defective.
 - A. They misstated the Law of Trusts.
 - B. They unconstitutionally shifted to the defendant the burden of proof on the issue of beneficial ownership.
 - C. They violated the religion clauses of the First Amendment.
 1. The jury was empowered to decide, on whatever basis they wished, whether expenditures were religious.
 2. The jury was invited to draw adverse inferences from the Unification Church's organizational structure.
 3. The jury was not asked to consider the religious identity and intentions of the donors nor Reverend Moon's religious position and role.
 4. The instructions on the element of wilfulness were erroneous.
5. A Directed Acquittal was required as a matter of law.
 - A. The substantive tax offense.
 1. The evidence was insufficient as a matter of law to establish that the allegedly false statements on Reverend Moon's income tax returns were, in fact, false.
 - a. Evidence of the use of Reverend Moon's name
 - b. Evidence of Reverend Moon's use of assets
 - c. Evidence that the international Unification Church movement did not exist as an entity
 - d. Evidence of a "cover-up."
 2. The evidence was insufficient as a matter of law to establish that the allegedly false statements on Reverend Moon's tax returns were wilfully made.
 - a. The specifications regarding false income.
 - b. The false source specification.
 - B. The conspiracy count.
 1. The evidence was insufficient as a matter of law to establish that Reverend Moon engaged in a conspiracy to file false statements on his income tax returns.
 2. The evidence was insufficient as a matter of law to establish that Reverend Moon participated in a cover-up conspiracy, especially in light of the principle of strictissimi juris.
 3. Insufficient evidence on either object of the conspiracy requires reversal and new trial on the other.
 - C. Insufficient evidence either on the substantive counts or of the conspiracy count requires reversal on the sufficient count(s).
 1. Effect of dismissal of conspiracy count against Reverend Moon.
 2. Effect of dismissal of substantive counts against Reverend Moon.
6. The Trial Court erred in admitting certain immigration documents and related testimony as "similar acts" evidence.
7. Reverend Moon's claim of selective prosecution required inquiry.
8. The post-trial inquiry into [deleted to comply with court gag order.]
9. The Trial Court's sweepingly broad gag order abridged freedom of speech.

ICUS stands for the annual "International Conference on the Unity of the Sciences. Sponsored by the International Cultural Foundation, Inc. this unique conference convenes distinguished scholars and scientists from around the globe and from every field of study to pursue timely and significant issues of worldwide concern. Conference themes have been developed around the search for a central standard of value to solve the crisis of fragmentation of the sciences in the face of pressing global problems.

What makes this conference unique? ICUS is the only conference of its kind which is truly international, interdisciplinary, and concerned with the world as a whole. There is very little institutional support for a meeting of such scope among most scientific and educational organizations with more limited concerns, despite a very real need.

And what is this particular need to which ICUS responds? Dr. Alexander King, chairman of the International Federation of the Institutes for Advanced Study and Co-Founder of the Club of Rome, explains it as follows:

"ICUS is the only world occasion where scholars from diverse disciplines can come together and discuss mutual interactions in their work as a multidisciplinary attack on global problems."

Statement of Purpose

Science has developed with the ideal of increasing human knowledge, and indeed, has contributed greatly to human prosperity. Mankind, however, is confronted with grave dangers resulting from the often unintended, but harmful effects of technological applications of scientific knowledge: environmental pollution, populations and cities under stress, global economic inequalities, shortages of energy and other natural resources, and the threat of nuclear disaster.

Underlying these ecological dangers is a fundamental crises of values — the loss in confidence in traditional religious

What is ICUS?



Dr. Kaplan (above), chairman of the 11th ICUS, opens the conference on November 26th. (below) One of the conference groups meets to discuss "Art and the Contemporary Society."

photos: The News World



beliefs and philosophies as reliable standards of moral and ethical behavior. Some would argue that scientific progress has actually precipitated our present moral dilemma. What emerges is the growing recognition of the critical importance of the search for a more integrated understanding which harmonizes the diverse fields of human knowledge with a guiding standard of value.

As scholars and scientists pursue their specialties fields of study, we ask: to what extent do such pursuits contribute to solving the moral and social crisis of our time? Our intellectual endeavors will solve human problems more effectively if we can agree on a central standard of value to guide the theoretical quest and practical application of scientific knowledge. Without such an agreement, our knowledge may lead to self-destruction. Therefore the purpose of ICUS is to provide an opportunity for scholars and scientists to reflect on the nature of knowledge and to discuss the relationship of science to the standard of value.

ICF and Sponsorship

The International Cultural Foundation, sponsors of ICUS, is a non-profit organization dedicated to promoting academic, scientific, religious, and cultural exchange among the countries of the world. Founded in 1968 by Reverend Sun Myung Moon, the Foundation is now headquartered in New York with branches throughout the world.

ICF is authorized to receive and is supported by contributions. Grateful appreciation is given to the Unification Church for its financial support which makes the ICUS series possible. Participation in ICUS or other programs of ICF implies neither acceptance nor endorsement of the tenets and activities of the Unification Church.

Reprinted from the 11th ICUS brochure and program.

ICUS

From page 1

will be formed to decide how best use \$180,000 of the award money and the remaining \$20,000 Wigner will donate to an institution or charity of his own choice.

The idealism behind the annual conference was expressed in Rev. Moon's Founder's Address and by Dr. Kenneth Mellanby, Director Emeritus of Monk's Wood Experimental Station in England, who urged participants to "strengthen efforts to understand other cultures and disciplines" while retaining their "deeply held beliefs."

The broad scope of the ICUS has encouraged a steady increase in the number of participants. More than 800 attended last year's session in Seoul, Korea.

Dr. Morton Kaplan, this year's conference chairman and director of the Center of Strategic and Foreign Policy Studies at the University of Chicago, stated yesterday that future ICUS sessions would be smaller in size and would center around the more focused work of between five to seven task forces.

Kaplan, who has chaired two previous ICUS events, expressed the hope that the altered format "will produce a steady stream of books from the conference."

Speaking in English on "Absolute Value Perspective," Rev. Moon sug-

gested that the best one-word characterisation of today's world is "confusion."

"Whether we look to the Orient or Occident, the North or the South, ... all societies are full of contradiction and injustice and corruption," he said. "There is a sick and endless repetition of conflict, collision, and rebellion. Although advanced nations enjoy material affluence, in the Third World, especially Africa, many are suffering from hunger and even dying from starvation."

Differences in value perspectives between individuals, nations, races and

man's separation from God, he added.

"It follows logically that only through God-centered religion it is possible that mankind can be saved from confusion," he said.

"Therefore a new religion must emerge," he concluded, "that can explain clearly and accurately the unique, absolute God." That new religion, he said, is the Unification Church, "and its teachings ... have the power to engender total spiritual awakening to all men of conscience and intellect."

"This effect is so powerful," he said in a remark greeted by laughter, "that

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thought systems are primarily responsible for worldwide confusion, Rev. Moon said. Egoism and relative system of value and thought resulted from

in certain quarters critics even blame the Church of brainwashing."

The five conference committee topics and chairmen are: "Responsibility

of the Individual in World Society" chaired by Richard L. Rubinstein, the Robert O. Lawton Distinguished Professor of Religion at Florida State University; "Technology as Panacea?" chaired by Robert U. Ayres, Professor of Engineering and Public Policy at Carnegie-Mellon University; "Human Populations in the Future" chaired by Claude A. Villee, Jr., Andelot Professor of Biological Chemistry at Harvard University Medical School; "Models of Rationality" chaired by Gerard Radnitzky, Professor of Philosophy of Science at the University of Trier, West Germany; and "Self, Society and the Cosmos" chaired by Karl H. Pribram, Professor of Neuroscience at Sanford University.

Wigner is attending his sixth ICUS conference. In 1978 and 1979 he served as chairman. Next year, in addition to heading up a task force on "The Nature of Life," he will also serve as co-chairman with Dr. Morton Kaplan, this year's chairman.

"Dr. Wigner is unique among scientists and has laid a foundation stone for others," said Dr. Alvin Weinberg, director of the Institute for Energy Analysis at Oak Ridge Associated Universities, Tennessee, an ICUS vice-chairman. "We at ICUS are privileged to know such a profound philosopher and fierce fighter for man's freedom."

The ICUS Founder's Award will be made every two years with nominations coming from the academics before being endorsed by the board, Kaplan said.

FOUNDERS ADDRESS

Absolute Value Perspective

Reverend Sun Myung Moon

Distinguished Chairman, eminent scholars, ladies and gentlemen.

We have now come to meet for our 11th Conference on the Unity of the Sciences in the historical city of Philadelphia. I would like to express my sincere gratitude to our Chairman, Dr. Kaplan, to the Committee Chairmen and Group Chairmen, to the ICF Secretariat, and to all you distinguished professors and other ladies and gentlemen who bring inspiration to the Conference.

1. Today's world

If we are to characterize today's world in one word, we can say that it is a world of great confusion. Whether we look to the Orient or Occident, to the north or south, to the advanced world or the developing world, all societies are full of contradiction and injustice and corruption. There is sick and endless repetition of conflict, collision, and rebellion. Although advanced nations enjoy material affluence, in the Third World, especially Africa, many are suffering from hunger and even dying from starvation.

If this state of confusion worsens and accelerates, mankind will face a certain danger of perishing, a danger it will be difficult to escape.

2. Conflict in value perspective, and its cause

What would be the reason behind such world-wide confusion? The cause could be attributed to many things but the ultimate reason lies in conflict of value perspectives. Confusion arises because standards of truth, of goodness and of beauty differ from person to person, from nation to nation, from race to race, and from one thought-system to another.

If, in the opinion of person A, an action is good but person B considers it to be bad, A may persist with the action at any cost, but B oppose it strenuously. In such a situation we see confrontation and disharmony, and a conflict will certainly arise. I cannot help but conclude that today's confusion stems from conflict and



Dr. Kenneth Mellanby, Director Emeritus of Monk's Wood Experimental Station in England, introducing Reverend Moon who gave the Founder's Address.

disagreement of value perspectives.

What, then is the basis of that difference in value perspectives? It stems, first of all, from egoism. Almost without exception, each individual is a prisoner of egoism, each nation has become a prisoner of egoism and each race is selfishly pursuing its own interests.

Secondly, the difference in value perspectives stems from differences in thought. The world abounds with various thoughts and each keeps many adherents captive. Most significantly, Communism and democracy have, through their ideologies, now divided mankind into two major blocs.

3. Resolving the confusion

Accordingly, we cannot help but say that the way to save mankind from cer-



Reverend Moon giving the Founder's Address to the participants of the 11th ICUS held in Philadelphia on November 26th, 1982.

The value perspective that has been established through the new ontology is in the truest sense the absolute value perspective. By establishing, understanding and practicing absolute value, absolute truth, absolute goodness and absolute beauty, a new reformation of the human spirit will be accomplished and the confusion of the world will be dissipated.

tain destruction is, first, to eliminate egoism and, second, to solve the problem of differences of thought. To liquidate egoism, we must first know why mankind fell into self-centeredness. Before we hope to resolve the differences we must discover how and why mankind came to have differences in thought.

The original cause of mankind's differing thoughts is that mankind, because of the fall, lost God, thereby losing both God's love and God's words. God's love is the source of value (truth, goodness and beauty). Accordingly, God's love is the basis of absolute value, and absolute value is the basis of all religious virtues; it is the unifying value. God's truth is the basis of all truths and therefore of absolute truth, which is the unifying truth. Mankind, because of the fall, lost God and lost absolute value and absolute truth, thereby losing any unifying value and unifying truth.

Absolute value and absolute truth are the foundation for an absolute value perspective, "perspective" being viewpoint and theory. Accordingly, we cannot help but conclude that the way to resolve world wide confusion is to find the absolute value perspective.

4. Religion and absolute value perspective

God established religion in order to convey the love and truth of God to mankind so as to save mankind. He established various religions, each in its own time and place. For example, He founded Buddhism in India and Confucianism in China two thousand four hundred and fifty years ago, and in Judea founded Christianity two thousand years ago.

It can be said assuredly that the absolute value perspective is established only through religions, which revere God. In other words, it can be validly claimed that no solution to today's confusion is possible through those thoughts and philosophies which are not founded on God. It follows logically that only through God-centered religion is it possible that mankind can be saved from confusion. In history, we have such examples as Confucianism, Buddhism, Christianity and Islam. Each one, in its own time and place, dissolved social insecurity and con-

fusion and, on the foundation of peace and security, brought forth a flourishing of culture. This was true of the role of Confucian culture in the Han Dynasty of China, of the role of Christian culture in Medieval Europe, and that of Islamic culture in the Saracen civilization of the Middle East.

5. The collapse of religious value perspective, and its cause

Today, unfortunately, religion no longer functions to control confusion and is unable to lead man's spirit. Religions today are gradually losing life, and faith is becoming more and more a mere form or habit. With few exceptions, people are increasingly losing interest in religion, and the original enthusiasm of faith is diminishing. This is a grave situation, because if religion which is supposed to lead the spirit of mankind, eventually loses its function, the world will turn to complete lawlessness and mankind will sink into an abyss of violence and murder. Today, indeed, such phenomena are increasingly visible, and are accelerated by Communist activities.

All this can readily be termed a phenomenon of collapse of religious value perspective. What, then, is the cause of this collapse?

First, it is because with the development of scientific technology and growth of economy, the human spirit is drifting into a materialistic value perspective. Second, it is because various atheistic and materialistic thoughts such as Communism are prevailing rapidly and widely. Third, under national policies separating education and religion, religion is being excluded from school curricula, resulting in the rise of atheistic thought. Fourth, Communists are using a strategy of intentionally destroying what fraction of religious value perspective remains, in order to promote their own goal of Communizing the world. Fifth, there is a woeful lack of ontological theory adequate for supporting the religious perspective.

The most important of these five causes is the last, the lack of adequate ontology. By ontology I mean the theory of absolute being. Each religion has an absolute being as a basis for its theory. The absolute being of Judaism is Jehovah,

that of Christianity, God, and of Islam, Allah. Generally, no absolute being is specified in Confucianism or in Buddhism, but "benevolence," which is the basis of teaching in Confucianism, is linked directly with heaven, and therefore, "heaven" may be seen as taking the place of absolute being in Confucianism. In Buddhism, phenomena are transient; truth, however, can be found from 'Jin Yo' which lies behind all phenomena. Thus 'Jin Yo' may function as an absolute being in Buddhism.

However, the explanations of all these absolute beings have been consistently deficient on questions such as the properties of the absolute being, the manner of creation of things and the motivation for creation, or whether God or an absolute being exists at all, and so on. Each religion has been uniquely unclear on these points, and therefore unclear about the basis of all religious virtues. Thus, religion today has but little persuasive power.

6. Ontology and Religious Teachings

In order for the virtues, precepts, commandments, and teachings of all religions to be well kept, enough must be known about the existence of the absolute being, the properties of this being, the purpose for which this being created, and so on. In early times, people were not so analytical or theoretical, and thus were willing to blindly obey such commandments as "love your neighbor as your own body," or "be loyal to the king and filial to your parents." Today, however, such maxims are questioned. The unfailing response to "thou shalt" is "why?" Unless and until these questions are answered, the teachings remain unconvincing.

Such fundamental questions are raised as "Does God really exist?" There are challenges to such descriptions of God as "almighty," "omnipotent," "omnipresent," and "father of mankind," and to such ideas as utmost goodness, utmost beauty, utmost love, or absolute justice. "Is there any way of knowing or proving any of these claims?" "Why did God create a universe when he does not have to do anything?" "What is his purpose for creating?" "By



The Chairman of the 11th ICUS, Dr. Morton A. Kaplan, Professor of International Relations and Director of the Center for Strategic and Foreign Policy Studies at the University of Chicago.

what method did he create all things?" "If God is of utmost goodness, why do strong-eat-weak phenomena prevail in his creation?" "It is being taught that the world became sinful because of the fall of mankind, but how did the creation of a perfect God become capable of falling?" These are but a few examples of the numerous questions that are raised. Unless reasonable and consistent answers are available and given, today's intellectuals are not willing to accept religions such as Christianity. Thus most religious commandments remain unpracticed, and much of the Christian teaching of universal love, the Confucianist code of family morals, the Buddhist code of conduct, and the Islamic teachings of the Koran, is generally ignored or even rejected. The basic

reason for the ambiguity of ontology is that in recent years Europe, which has historically been the cradle of Christianity, has given rise to materialism and atheism. We can cite the examples of Karl Marx, Lenin, Stalin and Nietzsche who were all raised in Christian families but who turned atheist and anti-Christian.

7. Ontology and the Conflict of Religions

Even more lamentable is the fact that the very religions that were supposed to serve as the leading element of the human spirit and as the leading mediators among conflicts are themselves becoming a reason for conflict, thereby diminishing religious dignity and authority even further. Judaism fights Islam, Catholicism conflicts with Protestantism, Christianity contradicts Buddhism; even within one religion different denominations fight among themselves. The basic cause of these religious antagonisms stems from the ambiguity of ontology. There is only one absolute being, never two, but when each religion advocates its own absolute being as the true one, it may seem that there can be many different absolute beings. This leads to the idea that the god of each religion is only a god of relative status, so that there is really no such thing as an absolute being.

Here we can see that, although the absolute value perspective pertaining to God's love and truth was to be enhanced by God through religions, it has not been developed, but has remained relative instead of absolute. In other words, we can conclude that religion up until this day has been incapable of establishing the absolute value perspective that can bring prevailing confusions under control.



Dr. Richard L. Rubenstein, the Robert O. Lawton Distinguished Professor of Religion at Florida State University, Tallahassee who chaired ICUS Committee 1 — "Responsibility of the Individual in World Society."



Reverend Moon presents the Founder's Award to Dr. Eugene P. Wigner at the 11th ICUS. Dr. Wigner was the recipient of the Nobel Prize in Physics in 1963.

This is the inevitable result of the failure of all religions to explain the absolute being clearly.

8. Emergence of new religion and the establishment of the absolute value perspective

We can logically say that, under these circumstances, if an absolute value perspective is to be established, it is necessary that new religion emerge, with an ontology that can explain clearly and accurately the unique, absolute God.

We have said that, since all religions are founded by God, their purpose has been to realize absolute value. However, when we observe that so much religious conflict prevails, we can confidently say that the gods of each of the existing religions cannot become the absolute God, and therefore the absolute value perspective cannot be established by these religions. Therefore we must conclude that new religion must emerge for the sake of establishing the absolute value perspective.

The new ontology for new religion needs to make it clear that the absolute beings of all the religions are not separate gods; they are indeed the one same God. Since each religion grasped only a part of God, making that part its religious perspective, the new ontology must make it clear that a complete revelation of God will show that all religions originated from the same God and pursue the same purposes, being like brothers. Furthermore, by explaining God's properties, as

well as his motivation for creating and the purpose and rules of creation, the new ontology will explain that purpose and law control the motion of all things in the universe, and it will show that the norms by which we humans must live spring from that same purpose and law, namely, the *heavenly way*. Just as the relationship among the sun, the moon, stars and planets consists of heavenly orders of vertical and horizontal relationships, likewise in the family there are such vertical relationships as grandparents-parents-children, and horizontal relationships such as brothers and sisters. There are value perspectives corresponding to each of these relationships. In explaining things, this new ontology must not contradict all the knowledge of the natural sciences; it must accord with the human conscience; and it must resonate with the prevalence throughout history of such maxims as "those who follow the heavenly way prosper, and those who go against it perish."

The value perspective that has been established through the new ontology is in the truest sense the absolute value perspective. By establishing, understanding and practicing absolute value, absolute truth, absolute goodness and absolute beauty, a new reformation of the human spirit will be accomplished and the confusion of the world will be dissipated.

9. New ontology and the unity of all religions

After all is clarified about God through

the new ontology, and after it is shown that there is one unique God common to all religions, each religion can hold its own signboard, but, in effect, unity of all religions will have been accomplished, and all can tread abreast for the realization of heaven on earth, which is God's ideal of creation.

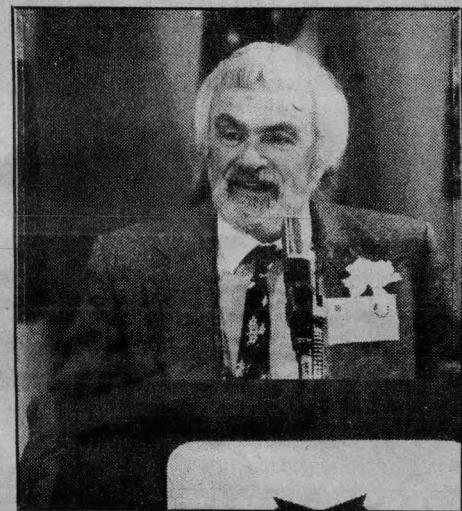
All deficiencies and unsolved points in the doctrines of religion will be remedied by the new ontology, and this will eventually lead even to the unity of all religions.

Thus all religions will reach perfectly the very goal or purpose of God's having established religions on earth.

It is the Unification Church that emerged to solve various problems of the absolute value perspective. This value perspective can, in turn, resolve the great confusion of the world. The Unification Church is comprehensive, logical and reasonable, and its teachings known as the Unification Principle and Unification Thought have the power to engender total spiritual awakening to all men of conscience and intellect. This effect is so powerful that in certain quarters critics even blame the Church of brainwashing.

May your continued effort and study during your participation in this Conference deepen your understanding of absolute value, and may God's protection remain always with you.

Thank you.



Dr. Karl H. Pribram, Professor of Neuroscience at Stanford University, California who chaired ICUS Committee 5 — "Self, Society, and the Cosmos."

Farewell Address to the conference participants

Reverend Moon

Mr. Chairman, Dr. Wigner, Committee Chairmen, Ladies and Gentlemen:

There is an old saying in Korea which goes, "Time flies like an arrow." It seems to me that this proverb is especially true with regard to this conference. Our 11th ICUS has already come to a close. It is my sad duty, once again, to say good bye to all of you.

One thing is particularly true regarding the ICUS conferences. Each year we feel a special bond among ourselves - a deep friendship. So, after one conference has ended, 12 months seems like too long a time to wait before another meeting. I know that I am looking forward to seeing you next year at the 12th ICUS conference, and I must admit that each year I am more impatient for the conference time to come.

This 11th ICUS is unique in many ways.

First of all, we are beginning a new decade of ICUS in our common search for absolute value. After the outstanding commemoration of the 10th anniversary of ICUS in Seoul, Korea, Philadelphia is a most fitting place to initiate a new decade.

Philadelphia is the city where the United States of America was born. On July 4, 1776, the Liberty Bell rang out to

the world the sound of freedom. It is amazing to think of how far the United States has come in a little more than 200 years. This country is now capable of creating a physical and technological paradise on earth. However, without an understanding of absolute value, this external capability could become a curse instead of a blessing. It is, therefore, very meaningful that we scholars and scientists gather in this founding city of America to renew our search for absolute value and the creation of a new world.

Ladies and gentlemen, this conference has also made **SOMEONE** very happy. Do you know who that is? That is Benjamin Franklin. I saw him walking through the lobby of the hotel the other day. Too bad you all missed him.

Ben Franklin was an accomplished scientist and inventor himself, but he could never have imagined that one day scientists from around the world would gather like this in Philadelphia. I feel that he may have one regret however. He must be wondering why Reverend Moon did not start this conference 200 years ago. Then HE could have received the first Founder's Award.

In speaking of the Founder's Award, I am very happy to have presented this award to our beloved Dr. Eugene Wigner.

Without dispute, Dr. Wigner qualifies to receive this award, but by giving him the Founder's Award, I am also giving him a great deal of homework. In order to do all the homework which I have asked him to do, Dr. Wigner must live at least another 80 years.

With the blessing of God and with the help of this **GINSENG TEA** we all know that Dr. Wigner will make it.

Dr. Wigner, please accept my heartfelt congratulations.

I would at this time also like to congratulate Dr. Kaplan, Chairman of the 11th ICUS, for his outstanding leadership of this conference. Dr. Kaplan, you have made a great contribution toward making this conference what it is today. Let us give Dr. Kaplan a warm round of applause.

I would also like to congratulate our Vice Chairman and committee chairmen for their outstanding effort in discharging their responsibilities. Let us give them a round of applause.

I also want to congratulate each one of you, participants. All of you are truly the stars of the conference. Thank you for coming.

This conference has concluded on such a high note, due to the great performance of Mr. Earl Wild. Mr. Wild, you are indeed a great virtuoso and one of the fine pian-

ists of our time.

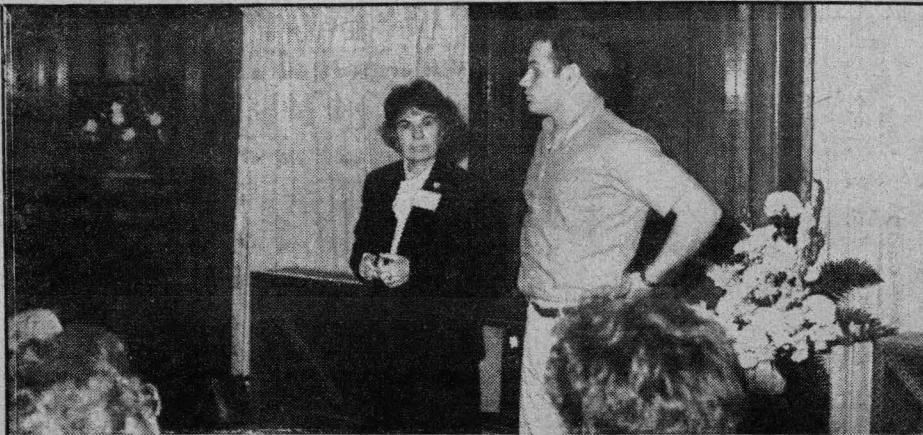
I am delighted that all of the papers and discussions have been of such high caliber. It is my desire that through the efforts of all of you, outstanding members of the academic world, we will finally reach the solutions to problems of mankind and find a genuine formula for world peace.

For some people this may seem like an impossible dream, and we all may appear to be the Don Quixote's of the 20th century. But for one who has absolute faith in the Almighty, it is not an impossible dream. However, God needs champions to rally for His cause. I would like to consider that we are gathered together here as His champions.

Well, the last time that I met Benjamin Franklin, he reminded me of his famous advice that **EARLY TO BED AND EARLY TO RISE MAKES ONE HEALTHY, WEALTHY AND WISE**. If I continue speaking, you will never get to bed early. So, for Benjamin Franklin's sake, I would like to finish my remarks here.

Mrs. Moon and I would like to wish you bon voyage, Merry Christmas and Happy New Year.

See you next year in Chicago. Thank you very much.



Mrs. Lillian Dilg, director of the National Parents Association, and her son Robert answer questions at a meeting of the Parents Association of Northern California.

Parents gather in N. Cal

By Collete Caprara.

The Parents' Association of Northern California met on Wednesday, November 11, for an evening of relaxation and information. The evening began with a buffet supper gathered around the warmth of a living room fire. Many of the parents had never met each other before, and the room buzzed with lively conversation. Several of the parents had driven or flown across the state to attend the meeting.

One mother, Mrs. Sandra Lewis, told tales of pioneering with her son during part of his 40 day pioneering mission, and all swapped stories about their children's experiences, some up to 10 years ago, in the Church.

After supper, the latest movie, "The People of the Quest" was viewed. Following the film, Mrs. Lillian Dilg, the director of the National Parents' Association,

led a session of questions and answers. Mr. and Mrs. Don Morrison, and Mr. and Mrs. Derald Bleu offered insights from their experience as directors of the Northern California Parents Association and offered suggestions for ways in which information and experience of the church could be made available to parents in the area. The Morrisons have offered their Lake Berryessa home as a "stop-off" for parents visiting the area. During the past year they have hosted parents nearly every weekend and have shared advice and information from their 11 years of experience with the church. All four of the Morrison children have been members of the church since 1970-71.

Warmth and laughter filled the room until nearly 11:00 as the evening drew to a close. Moving letters of gratitude are still being received from the parents who attended.

A Founding Mother

Q. As a founding member of Midwest Parents and Friends, Anne Stawicki has shared her deep parental love with Midwest members for nearly ten years. In this interview Anne shares about coming to know the church and the birthing of the MPF movement.

Q. Mrs. Stawicki, how did you initially encounter the message of Reverend Moon and the Unification Movement?

A. I had joined the Unification Church in May of 1973. Searching for a clearer understanding of God, I found a deep and personal relationship with Him through the theology of the Divine Principle. At this time, I never dreamed that by accepting the teaching of Rev. Moon I would find myself defending my own right to religious freedom.

Q. How did your involvement with the activities of the church first begin?

A. Since I had the support and respect of my family, I began to concentrate my concern on the younger members of the church whose families were being subjected to the media's lack of objectivity in reporting on the Unification Church. Out of this need for balanced information, Chicago's New Hope Newsletter was born on August 1, 1975, as a monthly publication for Midwest parents.

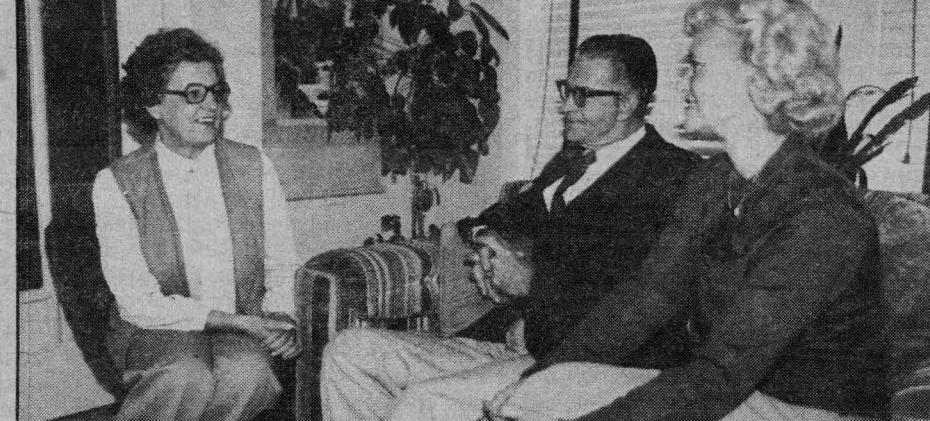
Very quickly we expanded our mailing to include anyone interested in knowing more about Reverend Moon and soon we started getting feedback. One mother wrote: "Thanks for helping me to bring balance into my thinking. I feel more reassured about my daughter and I can sleep nights again."

Following publication of Reverend Sudo's workshop lecture series on 'Prayer,' we received a letter from a

Sunday School teacher asking that we continue with our series as it was being used in his Sunday School class. Later a minister from southern Illinois called and told us that he also had been teaching a teenage Sunday School class using Rev. Moon's words as inspiration. He said he was otherwise unable to hold their attention.

Through the newsletter we invited parents to various meetings at the center: for meals, video-tape presentations, or informal discussions to acquaint them with the hospitality and lifestyle of our members. As they learned more

Illinois State Rep. Betty Hoxey presented a discriminatory 'anti-cult' bill to the legislature, we went to Springfield to testify in opposition to the bill. As the anti-religious movement became more virulent through its promotion of kid-



Mrs. Stawicki (left), founder of the Midwest Parents and Friends of the Unification Church, talks with the president of MPF, Mr. Jim Broehl, and his wife Kitty.

first-hand about our movement, many parents came to realize that their focus had to be on their son or daughter rather than on what others were saying about Rev. Moon and the church."

Q. Mrs. Stawicki, how did the concept of Midwest Parents and Friends come into being?

A. Gradually a nucleus of positive parents emerged and by the time

Church expanding in the southeast states

By Richard Zinke

Sunday, November 21, provided a good glimpse of the Southeast Region of the Unification Church in progress. Mr. Richard Buesing, the new regional director, finished teaching a weekend seminar in the new A-frame church located on church-owned farm land in Georgia.

Mr. Thomas Azar, the former regional director, now engaged in the Doctor of Ministries program at Emory University, gave the Sunday sermon at the church center in Atlanta. Dr. Quiambao, a professor at Wesleyan College in Macon, Georgia, spoke after the service sharing his experiences at the recent New ERA conference in Portugal. He also showed his collection of beautiful slides from the trip.

Mr. Richard Buesing became the new director of the Region in August of this year. He formerly directed the church in Little Rock, Arkansas. During his installation ceremony, he expressed appreciation for foundation laid by Thomas Azar and all the other members whose sweat and effort were exemplified in the new A-frame church where the ceremony took place. The ceremony included an oath of installation adapted from the oath of office taken by incoming Baptist ministers. Mr. Buesing is joined by his wife Marjorie, a former seminar director in Cali-

fornia, and known to many members for her motherly and heart-warming qualities.

Mr. Buesing's appointment allows Thomas Azar to pursue a full-time involvement in his studies. He wants to unite his five years experience as a pastor in Atlanta with the knowledge he is learning through his studies at Emory and thus provide knowledgeable advice and counseling to other Unification Church ministers and directors. He has found that ministers of other faiths have similar challenges to those in the Unification Church. Sharing with them has provided a glimpse of the possible future now that the Unification Church is moving into a more established, family and neighborhood-oriented ministry.

Florida State Director, Mr. Richard Oben, fresh from the 120-day training session in New York, arrived in time for the Sunday gathering. He said "Although the 120-day training program was most worthwhile, I am glad to resume my work. My wife is joining me in Tallahassee and she will be attending Florida State University and coordinating CARP activities there."

Richard Buesing concluded the service and said, "We are in transition now as most of our members are newly married. They will need to maintain their church responsibilities as well as fulfill the needs of their families. This is quite a challenge, but the best solution is through the development of the Home Church areas centering on each couple. Many of the new couples are in a quandary as to whether to focus on their financial foundation or their Home Church mission. These needs will be answered when they begin doing Home Church. They can have a vision of the broad and almost limitless possibilities of Home Church."

At the center of the Southeastern Unification Church activities is the seminar programs held at the farm near Carrollton in Georgia. Seminars are attended by members and guests from Florida, Georgia, Alabama, South Carolina, Tennessee and Mississippi. Anyone wishing to receive information on those programs please phone (404) 521-0700.

as president since its inception and has provided a mainstay for the group with the support of his wife Catherine. Their son, Mike, has been a member of the church for the past 6 years.

Jim often recounts his own feelings about Mike's involvement when he first joined (the negative concepts he and his wife harbored in the beginning), prior to having visited a church center in Colorado.

When Jim contacts parents, his purpose is to serve them in any way possible so they can make rational and unemotional decisions and keep open the line of communication between them and their son or daughter. This open communication is what all church members hope for as a basis to establish understanding and strong bonds of love in their families.

Q. What do you anticipate for the future of our parents' movement here in America?

A. With the advent of the newly blessed couples throughout America, I think my generation will begin to see more clearly the goodness of our members and their fruits. It's a time we will see our grown sons and daughters stand up in their own right as parents and leaders of the future. I believe it will be an unprecedented era for the healing of families and the strengthening of their unity based on the home church outreach of these members.

Russian dissident star of HC banquet

By Andrew Kessler.

On Sunday, November 14, at 1:00 p.m., the doors of the Estonian National Social Club at 34th St and 2nd Ave, opened to receive 75 guests at a community luncheon sponsored by the Kips Bay Home Church Association. The beautiful old building with its ornate facade, wood-carved walls and warm ethnic atmosphere provided an ideal setting for the gathering which was unusually animated right from the initial reception through the lunch entertainment, speech — and for many — several hours of lingering afterwards.

It was undoubtedly the presence of Mr. Navrozov which lent a most unique flavor to the luncheon. As a man who undersatnd the reality of living under totalitarian rule, and who made no concessions to the Soviet system, Navrozov was able to convey a profound sense of thanksgiving for living in the freedom that we take for granted here in America. His talk, sparing all formality, was rife with humorous anecdotes and, as is his own special style, enabled the audience to be entertained while at the same time impressed by the seriousness of the message. Quite a few of the guests stayed for several hours speaking with



Lez Navrozov, Russian emigre and freelance writer addressing the Kip's Bay Home Church banquet in New York City.

Mr. Navrozov after the conclusion of the luncheon.

Enhancing the entire program was some superb musical entertainment. Kevin Pickard, long established in the New York area as a keyboard wizard, provided an enchanting musical backdrop with his piano improvisations as well as a special solo performance. Paulette Tachibana, a New Hope Singers

International alumnus, spread comfort and warmth with several lilting songs accompanied by Jonathan Gullery on piano.

Here are a few comments from those who were there:

Norma Molina: "It's always a beautiful thing when people who live in the community can meet each other and make new friendships. Our neighbor-

hood is going to really develop as we have more programs like this one."

Mary Drysdale: "Thank you very much for inviting me. I thoroughly enjoyed the luncheon, and would be very happy to attend future events of a cultural nature such as this one."

Claire Kelley: "I feel that our association is just starting to lift off, and that 1983 will see a real explosion of activity in Kips Bay."

Lev Navrozov, best known to many in the New Area for his column which appears in The News World, has written an enormous volume of material on such topics as foreign policy, strategy, defense, and the fostering of liberty in totalitarian countries. He is the founder for the Center for the Survival of Western Democracies. In 1975, his novel *The Education of Lev Navrozov* was published by Harper and Row and subsequently received great critical acclaim. His writings have been published in Commentary, National Review, Human Events, Midstream, Yale Literary Magazine, The Australian, Jerusalem Post, and Citizens for the Republic Newsletter. Mr. Navrozov resides with his wife in Riverdale. They have one son, Andrey, who is currently one of the publishers of the Yale Literary Magazine.

Before & After: The conversion experience



Members and guests of the Upper East Side Home Church District enjoying their Halloween Party.



All Saints Celebration

By Collette Caprara.

On October 28th the windows of the Project Volunteer Community Center beamed like Jack O'Lantern eyes in the night as 120 Home Church members, young and old, gathered together for the First Annual All Saints Day party. The celebration offered a new view of the traditional "spooks and goblins" Halloween, where parents guided waddling tots in costumes designed to highlight the "All Saints Day" side of the holiday. Contestants vied in competition for the most heavenly, most unique, and best extra-terrestrial costumes.

Other contests offered prizes for the youngest contestant and for the littlest contestant. Shortly after supper, the

M.C., Robert Dilg, announced a pumpkin carving contest and a scramble was made for a pile of pumpkins in a corner of the auditorium. Some time later, a line-up of beaming children displayed their handiwork to the panel of Home Church judges.

The most exciting event of the evening was a never-to-be-forgotten pie eating contest which took three "eats" of unreserved gobbling. The winning contestant downed one third of a pie in 56 seconds. His prize? A home-baked apple pie!

The evening was exciting and fulfilled for all of the participants. The get-together was especially lauded by the parents. It offered a uniquely safe and wholesome way for their children to celebrate the holiday.



Carving pumpkins in preparation for the All Saint's banquet in Oakland California.

This time of historical significance

Rev. Sun Myung Moon

Today we are celebrating the 23rd Children's Day. During the past 22 years, times have changed, and the condition of the world has changed; also, the situation of the Unification Church has progressed and changed quite a bit. Historians will testify that these years were the most volatile and most extraordinary years in the entire history of mankind. But there has been a providential reason for these historical events. We can conclusively say that history is running according to the providential will of God.

You have gathered together here in this room because you were given a historical responsibility. You came here to fulfill a historical task: the unity of all races, unity of all religions, unity of all nations. Whatever church or movement works to accomplish this goal and to proclaim it to the world, God automatically has to work with them. When we achieve this goal, we can say to God, "You are our Father," and for the first time, God will respond, "Yes, you are My sons, you are My daughters." Every day, God hears all kinds of prayers, but He is listening for one prayer, "God, I have brought the entire world into



Reverend Moon

unity." When God hears that prayer, He will perk up and say, "Is that true?" He will want to hear all about it.

What would God think about this prayer: "God, I have not quite yet united the world, but I have been working at it. Look, God, I have brought this man in, this religion in, this nation in; but I need a little more help." "Oh, what do you need?" God will quickly reply.

In history, Satan has always taken the initiative, always waging war first, always launching the offensive first; thus, whichever party takes the initiative in trying to knock the other down always represents Satan. Look at the three world wars, for instance; it was always the satanic side which attacked first.

From the providential viewpoint, World War I was a battle to acquire land, properties, colonies; it was a territorial war. World War II was a war for manpower. After the war, many colonies were liberated. Former "slave" nations were raised up to be brother nations, preparing for the ushering in of the parent nations.

What battle, then, remains for World War III? To take control of God. Communism denies God; they are trying to throw God out of this planet. The free world affirms God's existence. Thus, World War III is a war of thoughts. If all the religious communities of the world unite together and affirm the existence of God, we can make God apparent — we can prove the existence of God. Unless religions play that role in these days, they will be extinguished.

God's existence is at stake

What is the most crucial time of history? Now, because the existence of God is at stake. Whether God shall remain here on the planet or not is in question. In the history of God and man, this is the most crucial time; if the battle is lost, no purpose for religions remains. This crucial battle between God and Satan has been fought during these past two decades.

The free world and the communist world have been fighting among them-

selves, weakening each other. During these 20 years, God had to raise up a new force in the world, to be His champion, to be His task force. That force is the Unification Church.

Each Christian denomination talks of God as Father; then of what denomination is He Father of? Are there dozens of fathers, hundreds of fathers? No, only one Father. What's more, each religion claims God as its own. Will God ration Himself out and decide, "Today I'll be a Muslim God, tomorrow a Buddhist God, and the next day I go back to Christianity"? No, that is not the way God wants to work.

If you ask God what His position is, He will reply, "Unless you are united, unless you become one, you are not worthy of coming to Me and calling Me Father." God's providential scheme always centers on some central religion. Christianity being that central religion now, God is giving the Christians a mandate: "You Christians have too many divisions, too many denominations; because you are the central religion, you should be the first to become one."

The United Nations

As nations became brother nations after World War II, God wanted to have all religions become true brothers and form a true brotherhood of religions. But even as history was moving towards a national brotherhood, selfishness was always the governing factor. Even though the United States accepted other nations as brother nations, it always insisted on being the master and having others come and listen to it. It should have said, "You are my brother; let me share with you." The United States should have become truly unselfish, trying to help its younger brothers all around the world, stimulating nations to unite and form one family of God. The religious leaders should have proclaimed, "There is one God and one Father; therefore, beyond the distinctions of denominations and religions, we are all one; we should live in one true brotherhood."

At the same time the United Nations

was born, trying to form a family of nations, an organization uniting world religions, with unity and unselfishness as its theme, should have been established. Then, when the Unification Church came forward with a new ideology, it would not have encountered such opposition. People would have understood that the world needed a new ideology; political and religious leaders would have known that God's ultimate will was to unite the world and bring about one family of man, under the Fatherhood of God. The free world, centering on the United States, should have taken the leadership in bringing this about.

In the midst of these situations, the Unification Church arose. Rather than being accepted by the free world and by all the religions, it has been in a lonely position, opposed by both world religions and the United States.

However, instead of retreating, instead of taking refuge somewhere, I first dedicated myself to knocking down atheism, restoring churches, restoring young people and restoring families.

Excerpted from the speech given on Children's Day, November 16th 1982, in the Grand Ballroom of the World Mission Center, New York.



Mrs. Moon

Dear Judge Goettel . . . A letter from Mrs. Moon

Before the sentencing of Reverend Moon in the Federal Court on July 16th, Judge Goettel received many letters from people around the world who wanted to express who Reverend Moon was to them. This is a translation of Mrs. Hak Ja Han Moon's open letter to the Honorable Judge Goettel.

June 28, 1982.

Dear Judge Goettel,
My name is Hak Ja Han and I am Mrs. Sun Myung Moon. My husband and I were married in 1960 and just two weeks ago we had our thirteenth child, a little girl named Jeung Jin. We have six daughters and seven sons, all of whom provide great joy for our lives. Our eldest daughter Ye Jin was married last year to a young man named Jin Hwi who is studying at Columbia University.

I believe that I have had the most blessed life of any woman who has ever lived to be married to my husband. He has totally dedicated his life to the service of God and humanity. As the head of our household, he has provided an example which has inspired each of our children to live noble and virtuous lives that we can be proud of. In just the same way, as the head of our Church family, he has provided an example

which has led millions of people throughout the world to live good and holy lives.

From the time I was a young girl, I prayed fervently to live a pious life, and to marry a pious man. God listened to every one of my prayers, and blessed me more abundantly than I could have ever imagined. My husband is a man who brings great joy to God, and great joy to all the many people we have worked with to expand our faith.

Throughout our lives together, he has always encouraged me with his faith and his compassion. As you may know, many people have said hostile things to and about my husband. I have never once heard him say one hostile thing back to anyone, or even say one hostile thing about anyone. Many times when I believed that my husband was being unjustly persecuted, I expected that he would express some negative response. Instead, I would find that every time he would give the Church members a sermon about love and forgiveness. The message that Christ taught about loving your enemy has always been a central theme which he has emphasized.

Our own children have been so moved to see their father speak

and it has never been easy for them to know that there has been a great deal of negative publicity about their father. However, they have always moved me to tears with their own maturity in forgiving people. I am grateful to God that all of them inherited this virtuous nature from their father.

Our children have always been surrounded by Church members their entire lives. Our home is always filled with Church members. Every single day begins with early morning prayer and then an early morning breakfast meeting with Church members. In fact, the children have learned to expect to eat away from their father, sitting in the kitchen, so that the Church members can sit with him in the dining room and share about the work of the Church throughout the world. We have led this kind of totally public life since we have been married. I have talked to early Church members who knew my husband even before I did, and they say that he has always lived this kind of life. It is for this reason that we all love him so deeply and feel always motivated to live similar lives of devotion and public service.

The proceedings of the recent trial were very difficult. Although I was in the final months of my pregnancy, I chose to sit by my husband's side every day. During each break we were joined by elder members of the Church in the small waiting room. We were all amazed that my husband continued to inspire us with messages of forgiveness and com-

passion. My husband would not allow any of us to harbor any hostility towards the government, the prosecutors or any of the witnesses. I can honestly say that, even though this is entirely what we could have expected from him, we were awe-struck by his commitment to his ideals.

Immediately after the conviction my husband gathered all the Church members because he felt the need to minister to them and encourage them. He knows how sad they all feel because of this recent conviction and does not want them to be discouraged. The message which he shared on that day, and in every sermon he has given since, continues to be about love and forgiveness. During every sermon, I have been moved to tears, and as I look around the room I see that all our brothers and sisters in the faith are also crying. It is a tragedy to them, and he continues to be so sensitive to them and their feelings. As the head of our Church, they call him "Father" as the Catholics call the Pope "Holy Father."

Judge Goettel, I am writing to you as his wife, as the mother of his thirteen children, as the grandmother of his grandson, and as the holy "Mother" of our Church. I know what this conviction means to our brothers and sisters in the faith, as I know what it means to our own children and to me. I petition you to consider these things which I have described, to pray about them, and to ask God to guide you in your deliberations.

Very sincerely yours,
Mrs. Hak Ja Han Moon

Why do we always stone the prophet?

Dr. Mose Durst

"Oh Jerusalem, Jerusalem, you murder the prophets and stone the messengers that are sent to you. How often have I longer to gather your children round me like a bird gathering her brood together under her wing, and you would never have it. Now all you have left is your house, desolate. I tell you, you will never see me again until the day when you cry 'Blessed is he who comes in the name of the Lord.'

Matthew 23:37.

The prophet is almost always stoned. We resent he who comes with a word, a spirit and a heart that the world knows not. If you read the Old Testament, you will find that every prophet comes with essentially the same message: the world is sunk in vice — we need men and women of virtue. If one had to summarize the Divine Principle in 2 words, as I often, foolishly, try to do, it comes down to Redemptive Love — where there has been hatred, we must love; where there has been resentment, we must love; where there has been goodness, we must love. It's a simple message, but of course, it is the most difficult message to receive, and it is of even greater difficulty to embody. If we don't like to hear the message, the next best thing is to stop the one who speaks the message. To discredit the word and to discredit the bringer of the word.

It is necessary, I feel, for us to have a very clear understanding of the value of religion, religious commitment and religious dedication, and for us to understand why religion is persecuted, why there is religious bigotry, what is the nature of the attack on religion in each age. I find, as I travel around the world, that we often lack power in exposing, in explaining and in analysing what is hurled against us.

A fundamental assumption of the prophets is that the world is not as good as it can be. It's not only the prophetic observation, it's the observation of every sincere human being. The prophet may see the world sunk in vice, but what is it that the intelligent observer sees in the world? What do we read about on the front page of our



newspaper — the greed, lust, and the licence that the prophets were talking about.

So what is needed is a healing force. The great religious teachers have talked about the conversion process. If the prophets are stoned, they are stoned because essentially they are potent people, and are provoking people into a transformation of their lives. They're not just saying "Take something that will ease the pain." They are saying "Take something that will make you

hurt more, then you will feel better."

What does the word "conversion" mean? It means a turning, a rotation. Psychology, in its attempt through therapy to rid the individual of anxiety, talks about the process of coming together, there will be that "Gestalt", that moment when the individual realizes "I see what I've been doing! I've been hanging on to that resentment against my mother since I was 5 years old." A negative energy goes out, the moment of insight, recognition, then the building of a healthy personality. In psychological terms we might call that the conversion process.

The prophet, the religious teacher, is essentially talking about the same process. The prophet is talking about radical transformation of the self — a breaking of the grid that locks us into a fragmented view of the world. For religion, there have always been techniques — singing, dancing, whirling like dervishes, meditating against a blank wall and then having the Zen Master bang you on the head when you don't expect it. All great religious traditions have had extensive disciplines by which the individuals can break out what the world calls the normal consciousness and then enter into a holy consciousness, a spirit of oneness, an atonement, an at-one-ment with the world.

As almost every commentator has pointed out, be it religious or non-religious, ours is essentially a secular



age. Ours is an age where we worship the machine rather than the mind that maketh the machine. If this then is characteristic of our age, what will be the most misunderstood reality of this age? The religious experience.

What has been the reaction, practically speaking, to those who turn, rotate, or are converted? Look at the reaction to Jesus. Jesus was seen as a treasonable person, a madman, crazy person, talking about God, the Kingdom, God was in you, the Kingdom is here, if you look within. "Oh get out of here!" What did Jesus say? You sinners! But you can be like God. Come up to the mountain top. I want to talk to you for a few hours.

"Where are you going this afternoon?" "Oh, I'm going to the mountain top. Jesus wants to tell me something." "When are you coming back?" "I don't know, he talks for 5, 6, 7 hours at a shot!" Imagine the situation — let's be realistic. Reverend Moon is a genius because he intuitively what's already been done in scholarship. The demythologizing of Jesus has been going on for over a hundred years with the recognition of Jesus' humanity.

How would you feel if your son or your daughter were following this guy around? Here he is, taking them up the mountain tops, talking to them for hours

and hours about how awful the world is, and how good it can be. You have finally got your store, you finally got some customers coming in, you can finally pay some bills, you finally put your son through Jerusalem University or Cairo U, or whatever it was. And here's this guy coming around saying "Forget it. It's not going to do you any good. The world is going to hell in a teapot. What you've got to do is change your life."

Do you know what the response to Jesus was? "Go to Hell! I'm not going to change my life." Look at the reality. We know the stories of St. Francis and Thomas Aquinas. Why would the brothers and the mother of Thomas Aquinas be so negative, that they put him in a tower with a prostitute? What was his nunnery? He was fascinated with a monastic life. He wanted to be pure. They hated him for it. Why did the parents of St. Francis take him to the civil authorities to get the equivalent of a Conservatorship? Because he gave away everything they valued. They were business people, they were rich. What was



sationalize how broken you are. Psychiatrists can then certify how broken you are, and the courts can take away the bits and pieces with the Conservatorship.

Now why would the mainline churches be hostile to people who are committed to God's Kingdom? A series of articles came out recently called "Troubled Times for the Church." Look at the points made in this article. "Theologians ringing down the death of God, squabbling over the divinity of Jesus and the immortality of the soul, congregations dwindling, bewildered, the Western Church is sick unto death. Materialism and secularism have done their work all too well. The very citadel of Christianity has been breached. The Church is hemorrhaging to death, and its ministers seem powerless to stem the flow. The Church urgently needs physicians of the soul. Instead, theologians of the death of God and the myth-of-God schools smooth its passing. While the spectres of famine, disease, and death stalk the streets of the third world, theologians earnestly debate whether men and women who, by accident of birth, are Hindus, Sikhs or Moslems, may share with Christians, the redeeming grace of God."

We are a religious people in a world that does not take religion seriously, that tries to explain away religion in economic terms, psychological terms, social terms; very rarely can people consider that the religious commitment is central to a person's life. From our point of view, religious commitment is the central sign of health in a person's life. We are the conscience, not only for a nation, but the conscience of a world — that is what religious people are all about. We seek to awaken people to the depth of themselves, and the hope of all of humanity. Reverend Moon had the moral courage, in a world that is sunk in vice, to encourage us to be men and women of virtue. When I looked at the 12,000 young men and women who were blessed recently in Korea, the most inspiring moment for me was to look at them and feel "This is truly the hope of the world — young men and women who have got many shortcomings, but who seek to live lives of virtue, in a world that is sunk in vice."

This was excerpted from a sermon entitled "Why Stone the Prophet" given on Sunday morning, October 31st, at Belvedere, New York.



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The Blessing and other reflections



JOY
GARRETT

As I begin my married life, it is fascinating to me that an institution as ancient and traditional as marriage exudes all the freshness and uniqueness of a new discovery. All the mystery, all the love and all the creativity of life are woven together within the realm of one man and one woman, giving birth in time to the wonder of a child, the image of God.

Only by passing through these new cycles of life am I being initiated into the collective consciousness of humanity, the shared experiences of joy at birth and marriage, of sorrow at death and tragedy, of hope that we can perpetuate our idealism and make a difference in the world for the sake of goodness, and for the sake of our children.

One of the most beautiful results of the Unification marriages has been the healing of families. Where seemingly different religious perspectives obstructed the loving, caring relationships between some parents and their children, the newly shared experiences of marriage, pregnancy, childbirth and parenting are healing many of those painful separations.

I felt so proud of one mother I recently spoke with who had repeatedly tried to kidnap and persuade her daughter to leave the Unification Church when she first joined. Victimized and traumatized by the scare tactics and

hate-mongering of professional faith-breakers, it took this woman many years to realize that in embracing Unificationism, her daughter had affirmed the very values she had inherited from her parents. By the time of her daughter's marriage on July 1 in Madison Square Garden to a man of another race, she was able to be there to acknowledge and share her daughter's happiness and courage — the two had reconciled their differences with mutual respect for each other's beliefs and celebrated their shared recognition of the value of marriage and family life.

Juggling all the commitments of one's professional and personal life can be extremely challenging to one's spiritual growth. In *The Way of the Heart*, Union Theological Seminary professor and pastoral counselor, Henri Nouwen, guides the reader to the renewal of his/her own inner wellsprings of heart and spirituality. This slim but deeply nourishing book focuses on the early Christian pilgrims in desert monasteries and using the wisdom, exercises and examples of these simple yet profound individuals who sought to maintain the purity and spirituality of their new religion as it burst forth on the ancient world.

I've decided to cash in the How the Moonies Brainwashed Me sensational novel circuit that ex-members of our church sometimes pursue, and in a sizzling firsthand account expose all the secrets of Moonie life. The film version should gross at least one million dollars and if I play the leading role, I will accrue even more money.

Unfortunately, my story lacks the

necessary dramatics of hysterical parents pulling out their hair with worry over their daughter joining a new religion. My parents drove me to the airport so I could fly up to San Francisco and move into the church center where I had first visited 11 months earlier. Since they had each maintained a personal prayer and meditation time on a daily basis for years, the idea of their daughter waking up early to pray every morning was not very threatening. Finally, money-hungry so-called "deprogrammers" tried to implant fear and trepidation in my parents by demanding, "Aren't you going to hire us to 'deprogram' your brainwashed daughter?" My mother's attention was grabbed. "I've been trying to brain-wash her for years without success — if Reverend Moon can do it, God bless him."

One poignant and tragic event continues to haunt me, underlining the futility and superficiality of books like Helen Gurley Brown's *Having It All: Love, Sex, Wealth, Success*. In October 1981, the *Daily News* reported that an attractive 24 year old heiress had committed suicide by jumping out the condominium window in an expensive New York City neighborhood while her mother stood in the next room. Having It All without meaningful, loving relationships and a firm sense of purpose and self-worth makes life very formidable indeed.

Ironically enough, Helen Gurley Brown owned and lived in a condominium in the same building as that young woman.

Joy Garrett is the Director of Public Relations for the Unification Church of America.

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Mother and father for family love



HENRY
O'THOMPSON

Dorothy Dinnerstein is a social psychologist. Her doctorate is from the New School of Social Research. Several years ago, she published a fascinating book, *The Mermaid and the Minotaur* (Harper & Row, 1976). The title represents two mythological creatures from ancient Greek literature. One way of looking at her book is to see it as an attempt to rescue our human relationships from our mythological past. As human beings we are neither mermaids nor minotaurs.

Dinnerstein, who teaches at Rutgers University in Newark, N.J., has an interesting idea. Back at the beginning of human history, the man went out to hunt. The woman stayed behind to gather food near the campsite and to care for the young. One of the ways in which human beings are different from the lower animals is the long time it takes our babies to develop until they can take care of themselves. Thus having a baby tied the mother down or at least made it more difficult for her to travel as quickly as the male. She did travel! Judging by primitive travel today and the widespread campsites of ancient times, women might travel as much as 10-20 miles a day in search of food. But it was slower travel.

The result of this early development, continuing through time, is that women "normally" care for the infant and children. We now see it as not only the normal but as "required," "necessary."

Sigmund Freud's famous statement rings in our ears that anatomy is destiny. Many men through the ages have insisted that women have to be this way.

At this point, Dinnerstein turns to a psychological understanding of our human development. The baby thinks of mother or of the adult who is taking care of him or her, as an extension of self. Later, the child realizes that the adult caretaker has a separate existence. At this point, the child psychologists tell us the child thinks of mother as belonging exclusively to self. Still later, the child realizes this is not true. There may be other siblings around who demand mother's attention. There is the father also. And finally there is a fact which some people never discover, that mother has a life of her own.

At first, this angers the small child. But, the psychologists tell us, the anger cannot be directed against mother for the child depends on mother for total existence. So the anger is directed at others. Later, the whole family becomes the child's support, so the anger is for non-family people. Then the child identifies with its own group — its school, its religion, its country. Others are the "out-group" who become the object of anger and even hatred and rage.

Dinnerstein sees this as the basis for the hatred of other people. All through our known history, people have despised, discriminated against, made war upon, slaughtered, enslaved, and in other ways, took out the infantile rage against others.

Dr. Dinnerstein suggests what the alert reader may already have picked up as a solution to this age-old problem. Babies should be raised by both mother and father. Double parenting with love and care coming with some equality from both directions, will help the child adjust to the realities of accepting other

ers and finding more constructive ways of dealing with "normal" human angers. The old primitive need for the male to be free to chase the hunt is no more.

My interest in all this is partly personal. My sons are grown men now. But I look back and wonder about ways in which I might have been more active in their care as infants. The "hunt" for a living seemed awfully important at the time. In retrospect, it seems more "busy" than it needed to be.

My concern in sharing it with you comes from a religious perspective on life. Biblical religion calls upon us to love our neighbors. The Hebrew Scriptures reflect a mixed bag as we say. On the one hand, the commandment is surely there. "Love thy neighbor as thyself." It does not say which neighbor to love. When Jesus quoted this statement as the Second Great Commandment summarizing the Law, he did not specify which neighbor to love. It would seem clear that we are to love our neighbor regardless of who our neighbor might be. Jesus did add the story of the Good Samaritan, suggesting that when we help those in need, we are being a neighbor.

Yet in both the Hebrew Scriptures and the Greek Scriptures, the Old and New Testaments, people seemed to practice hatred more than love.

Today, more than ever before, we have the capacity to destroy the world. Thus there is urgency in fulfilling the Biblical injunction to love our neighbor. Modern social psychology may have given us some help here in carrying out the Commandment, while there are still neighbors left to love.

Dr. Henry O'Thompson is a professor at the Unification Theological Seminary teaching, among other things homeletics, archeology and biblical studies.

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The way of the world and the way of Christ

By Mark Palmer

Pontius Pilate asked the question: "Barabbas or Christ?" Anyone who takes Christianity seriously has asked themselves the same question. It wasn't easy then and it isn't easy now.

The choice between Christ and Barabbas was not simply the choice between a good man and a bad man. It was not the choice between courage and cowardice, or between two different ideals. In fact it was not a choice of "ends" at all, but rather a choice between two radically different "means."

Barabbas was a Jew. He loved his country and his people with an uncontrolled passion and was prepared to go to any length to dispose of the Roman "imposters." His name (Bar-Abbas) implies that he was the son of a "Father," that is, the son of a teacher of Jewish law. A member of Israel's religious aristocracy.

As a result, he received an extensive grounding in Hebrew history and grew up believing he was a member of the chosen people and that Israel was destined to be glorified.

The apparent righteousness of his cause gave Barabbas a courage that death would find hard to rattle. In the eyes of those who knew no better there was something unmistakably messianic about Barabbas and in their hour of struggle the "crowd" (Mark 15:11) thought Barabbas' means of bringing about change stood a far better chance of succeeding than those of Jesus.

We are told that Barabbas was a murderer (Matt 27:16, Mark 15:7), but to his fellow countrymen the murder of a Roman or a tax-paying Jewish traitor was not *real* murder, and to some, it was even a sign of courage and commitment.

Certainly to his fellow Zealots — and one suspects to those patriots who were

zealots in spirit, if not in name — Barabbas appeared more like a Messiah than Jesus.

Barabbas was also a robber — but not in the sense that we understand robbery. Jesus made a sweeping statement when he told the Pharisees: "He who does not enter the sheep-fold by the door but climbs in by another way, that man is a thief and a robber" (John 10), and then a little later in the same chapter, "all who come before me are thieves and robbers." In neither case was Jesus referring to burglars.

Professor J.A. Finday wrote: "Throughout the passion story, thieves, malefactors and robbers do not mean highwaymen or brigands or pickpockets, but revolutionary extremists. Barabbas and the two 'thieves' were rebels against Roman authority." That was the real problem. Jesus was not

enough of a rebel against Roman authority.

Barabbas was something of a national hero. He carried his life in his hands as he went about inspiring the insurrection, even if it meant resorting to methods equally immoral as those he sought to destroy. The point is that Barabbas yielded to the temptation that Jesus resisted. For if the Kingdom of God is built through force, it will have to be sustained by force.

The German scholar, Deissmann, mentions in his book "Mysterium Christi" that the first name of Barabbas was Jesus. So Pilate's question to the people was, "Which Jesus will you have, Jesus Barabbas or Jesus the Christ?"

To make it harder, Pilate foolishly chose the words "King of the Jews" when describing Christ, and in that heated moment the bloody methods of

Jesus Barabbas looked far more in keeping with a king, than the compassionate pleadings of Jesus the Christ.

The choice was not easy because it was the judgement, not of a man, but of all men.

The way of the "robber" or the way of the "Christ." The way of the world or the way of God.

Rev. Moon once spoke of judgement being "the measurement of all our actions according to the original standard." Somewhere along the way Barabbas lost that original standard and with it the ability to discern between right and wrong.

Jesus put his finger on that original standard and in so doing touched upon the moral weakness of some sectors within the Jewish faith. He refused to cut corners, resisted the temptation of compromise and never allowed the end he was seeking justify any horrid means of getting there.

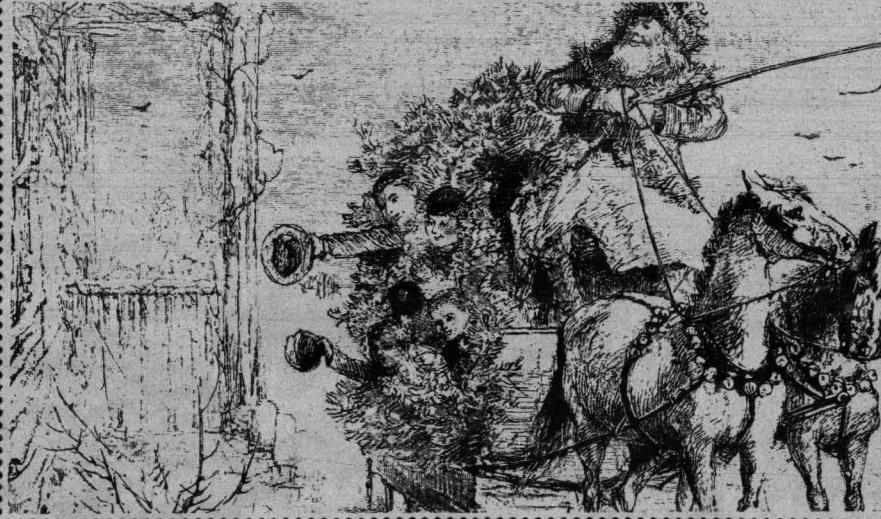
On the other hand, Barabbas' hatred of the Romans became a greater source of power than his devotion to his own people. The pursuit of a worthy ideal was lost in the hatred of those who could not share it, and his patriotism became less a love for his own country, and more a desire to destroy all others.

Martin Luther King in his "Trumpet of Conscience" wrote that the means is the seed and the end is the tree, or simply, the seed is the end in the making.

Religion does not concern itself with the pot of gold at the end of the rainbow but with the means of negotiating the rocky path that leads to it. Everyday we meet Barabbas and Christ — and everyday a choice has to be made. Restraining Barabbas is one thing, liberating Christ another.

Mark Palmer is a reporter with The News World.

Dear Readers. We hope you missed us over the holiday season. It wasn't that we had forgotten you, we just didn't produce a December issue (matters of finance which we are sure you don't want us to go into now) which is why we have so much catching up to do in this issue. Hopefully, however, it's not too late for the staff of the Unification News to wish you a Happy and Successful New Year.



A reply to a critic

If you have ever attended a function organized by members of the Unification Church you might have received a letter from Casey McCann, a British schoolteacher who seems to find meaning and value in his life by trying to undermine the work of church members.

This letter was written in reply to Mr. McCann and a copy forwarded to Dr. Durst, the president of the Unification Church of America.

Dear Mr. McCann,

Thank you for your letter of 27th October to all participants of the World Media Conference in Seoul, appealing to my conscience and asking me to consider avoiding future conferences organized by affiliates of the Church of Unification.

I am not a member of the Unification Church (or any other Church), and I am willing to examine any evidence of wrongdoing or unethical behavior that speaks against that Church (not some individual human failings that occur everywhere), and if you can convince me with hard evidence of unethical acts (involving fraud or force), I will certainly not attend any more of their conferences.

In the meantime, lacking the time to investigate the matter with any degree of thoroughness, I have to go by what is available to me; and one of the things available to me is your letter, which contains several insinuations, but is utterly void of any serious charges, let alone evidence to back them up.

You refer to an "incident," which turns out to involve two university students who left the university to become "Moonies;" one returned to his university, the other remained one. Were they minors? Were they tricked by deception? Were they drugged? Were they forcefully kidnapped?

Or do you simply disagree with adults making their own decisions, taking their own individual responsibility, and facing the consequences?

You say it would be unfair if not unwise to comment on a British court case now under appeal, but you say so just after having commented on it.

Please re-read your own letter with the eyes of someone who is open to facts

You appeal to my responsibility and conscience, "given the evidence of their activities." What evidence, may I ask? Please re-read your own letter with the eyes of someone who is open to facts, but unswayed by rhetoric, and you will not find one serious charge in the two pages of innuendo, "unhappy parents," "incidents," "inconvenience to universities," etc.

You may still be right, of course; the fact that you have not made a case does not mean that none exists. I have often heard charges of kidnapping, forced brainwashing, etc., but whenever I had the opportunity to get first-hand evidence, given in total privacy, I found

nothing but uncoerced dedication. The burden of proof, in any case, rests with those who make the charges; and since the greater suspicion is that a minority is being smeared by often repeated, but never substantiated accusations, the proof will have to be particularly convincing and unambiguous.

You also ask for other comment.

I am by profession a scientist, and the reason why I am not a member of any Church is that I do not believe in the Supernatural, in the Unknowable, or in plastering over the unknown with arbitrary explanations. I do, however, believe that Western civilization would not be possible without some very broad consensus on what is good and what is evil, a consensus which I will simply call "common decency."

All Churches claim to promote good and to resist evil, and in the last century or two their perception of good and evil did not, I think, go beyond the limits of what both their followers and others considered common decency.

This appears to me to be changing now. The paramount evil of our time is Soviet imperialism; the great lie is the Communist ideology. Yet there are Churches that preach against resisting that evil, and some even that support it (via terrorists in the Third World, for example).

I have found the Rev. Moon's Church and affiliated organizations a welcome relief in this sorry picture. His workers and news media are standing up to the great evil of our time and opening people's eyes to the need to resist it. They do not preach the morality of surrender to slavery. They fight the Communist ideology with cool reason, and document its viciousness with facts.

That will not excuse them from any wrongdoings, and I am still willing to

examine any hard evidence. In the meantime I will do both things that you ask me to do. I will write to the Rev. Durst: I will ask him to feel free to send copies of this letter to all participants of the Seoul Media Conference, whom you also have addressed, or to publish it if he wishes to.

I will also give new consideration to my invitation to participate in the International Conference on the Unity of the Sciences next year. My idea of decency demands that I stand with a minority, not because I agree with its teachings, but because it is being smeared and persecuted.

Yours sincerely,
Petr Beckmann
Professor Emeritus
University of Colorado.

A Poem

Hope it now befriends me,
Compassion holds my hand,
Joy walks right besides me,
So my sorrow cannot stand.

Sincerity does lead me,
To a place where truth abides,
And leaves me on the shores of faith,
To face the devil's tides.

Courage clears my vision,
Freedom sets my course,
Goodness is my weaponry,
God's strength, my greatest source.

Of all these things that aid me
Till alone I can shine bright
Love will be my saving grace, and
You, my guiding light.

Rori

National tour tells reality of faithbreaking

By John Abelseth

The month of October took me on a national tour which began in Denver, Colorado, where I met with media, parents, business people, professors, religious leaders and others. Then on to Wyoming, the cities of Laramie and Cheyenne, and from that region to Houston, Texas, thus to Oklahoma for a one-day event in each of those cities in each of those areas. From Oklahoma, I flew to Seattle, Washington and from Seattle, to San Francisco and Northern California, Los Angeles, then to Atlanta, Georgia, and Alabama in S. Carolina.

In each city, I met primarily with media, but also with very many professionals and parents. The purpose for doing this tour was 3-fold: (1) To speak out against religious persecution and violations of religious liberty; (2) to speak out and clarify points of concern regarding the Unification Church and our spiritual teacher and leader, Reverend Moon; and (3) to expose the now well-known anti-religious movement, which has been growing in its outreach quite significantly, now encompassing not only every state in the nation, but 14 countries internationally.

Having been subjected to 2 kidnappings for the purposes of deconversion from my membership and faith in the Unification Church, I felt compelled to speak strongly, not only for religious liberty, but against those who are intent upon destroying that liberty in America and around the world. In 1981, there were approximately 80 members of the Unification Church whom we know conclusively were kidnapped.

There are presently 10 or 12 of these rather well-known criminal faith breakers who sell their trade at huge profits throughout America. My own family is \$50,000 in debt as a result of their attempts to have me kidnapped and taken from my Church.

I happen to be unique in many ways, because when I was kidnapped for the first time, I was 35 years old, owned my own business, was a member of the Chamber of Commerce, lived in my very own home, in Calgary, Canada, and was quite active in other business groups and associations in the city. My relationship with my family, to the best of my knowledge, had been very good. My parents had attended a weekend seminar and felt very moved by our volunteer projects, by our love and concern and our Christian ideals but they were persuaded by professionals working through my brother, because they felt I had been brainwashed and was being ripped off.

I found the media on the tour to be very receptive. Nearly every person I spoke to expressed quite sincere consternation at the attempted faithbreaking I had been subjected to at the hands of the "deprogrammers." Though many expressed disagreement with some of the philosophy of the Unification Church, I realized that they actually didn't know too much about it, just what they had heard.

One of the most fulfilling aspects of this particular tour was speaking to the Unification Church members and to associate members and friends of the Church. Most especially, those people who themselves had been kidnapped and subjected to violent and coercive methods in an attempt to dissuade them from



John Abelseth and his wife Helen.

their membership in the Unification Church moved my heart. I realized that going through such an experience is very damaging to individuals psychologically and emotionally, and unless a strong connection to God is maintained and rebuilt where necessary, then the effects can be long-term.

Of the 100 or so media that I was able to contact during this 4-week tour, only one or two were clearly biased in favour of kidnapping and faithbreaking. I met with parents in most cities, and found that many parents are very positive and supportive of not only the Unification Church, but their offspring's membership and activities within the Church. In most regions, there is now a monthly meeting of parents and friends so that parents and friends can become more active within the Church, and can also voice their concern and offer valuable advice to the Church and the members.

My talks on college campuses were

particularly revealing, because I could see that these young people and intelligent Americans are not going to be satisfied by the bigotry, the racism and the biases of any media, which is not portraying the reality of our Unification Church. The most challenging question I had throughout the entire tour was proposed by a young college student in Atlanta, Georgia, when he asked "What would you like us to understand, to go away from this brief talk that you've offered us this afternoon?" A seemingly simple question, yet very profound. I replied "Reach out for God in every possible way that can bring you closer and closer to His ideal — grow your heart and mind so that you can be concerned with the welfare and the benefit and the happiness of all other people before yourself, and as you grow in your relationship to God, show other people the standard of love and concern and unity that you've learned."

Critique of New Jersey anti-conversion legislation

Last year we were treated to the spectacle of the New York legislature creating a bill to restrict the freedom of religious conversion. This "Lasher Bill" was vetoed by Governor Carey but Lasher-like clones have been appearing. The latest is in New Jersey — Senate Bill #488. This is an excerpt from the statement on this bill by Leo Pfeffer, attorney at law in Brooklyn, which he presented to the Legislative Committee.

I have been asked by the American Civil Liberties Union to express my views in respect to the constitutionality of the above entitled measure.

I have read SB #488, "An Act concerning appointment of a limited guardian." My conclusion, briefly stated, is that insofar as the measure seeks to protect persons who are legally incompetent within established principles, it is unnecessary and redundant since those persons are and have long been protected by relevant statutory provisions. Insofar as it goes beyond those limits, it is clearly unconstitutional and extremely dangerous, in respect not only to members of unpopular religious associations, but potentially to any person against whom it might be invoked, even an atheist on the one hand, or, on the other, a Baptist, Catholic or Jew.

The measure, I submit, clearly violates the restrictions imposed upon government by the First Amendment's ban on laws respecting an establishment of religion or prohibiting its free exercise. As it applies also to others, it violates as well the Amendment's guarantees of freedom of speech and association and the Fourteenth Amendment's proscription of laws depriving persons of their liberty and property without due process of law.

I find it shocking and patently unconstitutional to allow judicial deprivation of the liberty and property of a person who has never committed a crime and against whom there is no evidence that he presents a risk to the life and the safety of himself or other persons. Indeed, even a person adjudicated to be mentally incompetent may not be deprived of his liberty in the absence of any evidence of such a risk.

Senate No. 488 is not limited (indeed it expressly does not apply) to unemancipated children; it is aimed at adults, persons who are 18 years or older. One would assume that a person who, at 18, is mature enough to vote, to marry, and to be drafted into military service and perhaps lose his life therein, is sufficiently mature to decide with whom he chooses to associate.

The Establishment, Free Exercise and Free Association Clauses were made part of our Constitution to prevent restrictions on the right of persons who choose to associate themselves with persons who at a particular time are committed to what the majority consider false and dangerous beliefs. Among others who were victimized by such procedures, before and after the First Amendment became part of our Constitution, were Catholics, Baptists, Unitarians, Jews, Quakers, Mormons and Jehovah's Witnesses. Indeed, Section 2(b) (5) is reminiscent of the accusations, made during the period of anti-Catholic bigotry, in respect to young women who joined convents. See A.P. Stokes and L. Pfeffer, *Church and States in the United States*, pp. 235-238 (1964).

In an obvious but disengenuous effort to avoid challenge under the Free Exercise Clause, Section 5(c) requires the plaintiff to state by affidavit that his or

her application for limited guardianship "is not requested for the purpose of altering the political, religious or other beliefs of the respondent." Even the most superficial consideration of the contemporary situation in the United States (unlike totalitarian states in Eastern Europe, the Near East and South and Central America) resort to the procedure authorized by Senate 488 is hardly likely in respect to political beliefs.

The issue, then, is validity under the Establishment and Free Exercise Clauses. I do not think constitutionality can be achieved by the transparent devices resorted to in the proposed Act. The history of the struggle to maintain the integrity of the First Amendment has been in large measure an account of judicial nullification of measures devised to destroy or seriously injure unpopular religious sects. In a host of decisions during the last forty years the Supreme Court has struck down law after law seeking to achieve this end. The Court's most recent decision in *Larson v. Valente*, 102 S.Ct. 1673 (1982) invalidating a statute aimed at "cults," testifies to this. The sum total of all these decisions is that there is only one Constitution and one Bill of Rights, equally applicable to religions we revere and those we may hate or fear.

Independent of the Religion Clauses the proposed measure is vulnerable to attack on the ground of indefiniteness. What is meant by the self-contradictory term "coercive persuasion?" More important, how far do the statutory sanctions extend?

Sections 11 and 12 are puzzling at the least. They authorize the court to issue a warrant directing the respondent to appear at the hearing, and presumably a warrant for his arrest if he

does not.

What happens after that? Can the court compel him to answer questions? He obviously cannot invoke the Fifth Amendment since he is not charged with any crime, and a grant of immunity would therefore be meaningless. Can the court hold him in contempt and jail him if he refuses to answer questions obviously relating to his religious beliefs? If so, this smacks too much of the Holy Inquisition.

Section 21 is perhaps the most frightening. It smacks too much of totalitarianism to be acceptable in a democratic society subject to the restrictions of the 14th Amendment's Due Process Clause, and perhaps even to the 8th Amendment's ban on cruel and unusual punishments for crimes that have not been committed. This is so because Section 24 allows the procedure to be brought and accepted even if the respondent is not legally incompetent. Yet, the court can subject him or her to "Big Brother" supervision of psychiatrists, certified psychologists, social workers and "other professional persons."

Finally, under Section 27, no suit for redress could be brought by victims of the procedure, even if the order appointing a legal guardian was obtained by fraud or perjury, and even if an "assault" was actually used against the victim of the proceeding. Is this what was intended?

These are but some of the many considerations which should impel rejection of Senate No. 488 as inconsistent with the limitations imposed by our Bill of Rights as essential to insure a democratic society.

BOOK REVIEW

At last! A clear look at "cults"

"The Cult Experience - Responding to the New Religious Pluralism." J. Gordon Melton and Robert L. Moore. Pilgrim Press, November 1982, 180 pages (Paper) \$8.95.

By Jonathan Gullery

Melton and Moore's new book deserves accolades from every religious and civil liberty movement in the country, excusing its one glaring shortcoming — we all needed this book years ago!

This much needed volume puts clear thinking and simple logic back into the approach to alternative religions.

"Many books have been written in recent years on the topic of cults" the authors state, "Most of those directed to a popular audience have further contributed to the hysteria and misinformation surrounding the issue of the cult experience. We, on one hand, write to offer support to individuals caught in the grip of family conflict. At the same time we hope to counter the new religious bigotry."

The early part of the book deals with the sociological scene of this country over the last few decades that set the tone for the founding and flourishing of new religious movements.

A cult is sensibly defined as "a religious group that presents a distinctly different pattern for doing religion and adhering to a faith perspective than that dominant in the culture." The authors go on to outline the major groups, their origins, the type of people who join them and why.

The second chapter opens with a discussion of those well worn allegations that people who join new groups must have somehow been coerced into doing so, that the person is in some pathological state, that the initiate becomes lost to his or her family forever, and that the new groups are merely machines for pseudo-religious manipulation of persons who have lost their ability to choose — and therefore participation in these groups can be discounted as an expression of an authentically religious impulse.

An important point is raised. Melton and Moore suggest that often times the point at which a person joins one of these groups coincides with or closely follows the onset of a life cycle, or transitional period. The time when his or her peers are choosing college, or the job market. Thus the behavior exhibited by such a person is not necessarily a resultant byproduct of the group he has



joined, or the experiences he is engaged in.

The book moves on to address the issues of deprogramming and the anti-cult movement. A brief but informative history of deprogramming, its beginnings, and current situation opens the chapter. Persons engaged in this profession, we are told, are self-appointed. They must go through no formal training, and no qualifications whatsoever are needed to practice. One needs only to declare oneself open for business to begin receiving clients.

An accurate description of what can happen during a typical deprogramming follows, outlining at least seven distinct pressures brought to bear on the subject. Melton and Moore see this process as at very least a highly suspicious, if not psychologically dangerous activity that has no home in a democratic society.

The authors do suggest that healthy criticism of alternative religions must continue, but that such criticism and dialogue be accompanied by action to preserve the legitimate rights of those groups. Indeed the attitude of the anti-cult movement — that secular is better, religious is suspicious, and conversion is some kind of pathological process that should be stamped out, even at the cost of religious liberty in America — is seen as immature and unenlightened.

An entire set of guidelines is offered to individuals, parents and professionals, and to churches. New religious pluralism is seen as a healthy challenge to the mainline churches themselves, to

provide new and practical guidance for spiritual life to their own followers — a new global and spiritual awareness. Open discussion with new groups is suggested, along with the acceptance of the consequences involved in democratic dialogue — that oneself may be changed through such interactions.

Perhaps the most welcome section of the entire book is a set of 18 suggestions for approaching those who have joined new groups, and their families. Most of all, open discussion is strongly recommended, rather than alienation and the severing of existing ties. Honesty of the parents' complex feelings over the situation is advised.

Parents are warned never to believe anyone who suggests that it is impossible to locate their child, or that someone needs to be hired to locate that person. Instead parents are pointed to a number of individuals and institutions who are willing to help, usually free of charge, for example, The Berkeley Area Interfaith Council in California.

Parents are asked to accept the fact that a normal healthy child from a normal healthy family might choose to spend his or her life as a member of an alternative religion, and that adult "children" have to be allowed to be adults, to be independent, to be different, even to be wrong, without losing any of the love or respect due to them.

Closing with an informed directory to the new religions in America, and an excellent bibliography, this timely compassionate commentary will be extremely useful to clergy, to families and those engaged in the mental health professions.

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A New Film About The Church

PEOPLE OF THE QUEST
AN OVERVIEW OF THE UNIFICATION CHURCH

After many delays and much anticipation, the new movie from HSA-UWC and New Future Films is finally available in 16mm prints and videotapes.

The film presents Reverend Moon and our Church in the light of past historical figures who also persevered through tremendous persecution to see their dream realized. Beyond that, the film takes the audience on a swift tour of the Unification Church's religious, educational and service projects including Isshin Hospital in Tokyo, The Little Angels School for the Performing Arts in Seoul, IRFF work in Africa, Ocean Church, Project Volunteer, Minority Alliance International, The National Council for Church and Social Action, Home Church work around the world, Sunday Services in New York, the Seminary, New Era and the International Cultural Foundation (ICF) conferences, and of course, the life of Rev. Moon.

The film, 28 minutes and 30 seconds in length and should prove to be a great witnessing tool for members who wish to either introduce the Church to someone, or further educate Home Church members about the world-wide work of our movement. The film got its first screening at the Home Church Convention held in late September in New York and received very favorable responses. Much effort was spent on making the film look as professional as possible with extended feature-film type credits and the use of numerous sound tracks to give each sequence a 3-dimensional quality.

To Order

The movie can be purchased from:
New Future Films, 481 8th Avenue, NY 10001
(212) 947-1448
\$50 for a 3/4" and \$25 for 1/2" VHS/Beta cassette.
\$200 16mm color film.



Jim Clark, Paulette Tachibana and Joe Longo entertain the guests at the Lincoln Center Home Church District Thanksgiving Banquet in Manhattan.

A day on the ocean is not just up and down

By Gale Petraske-Alves.

On the second of November, just as the sun began to gently break through the early morning mist, fourteen members of the Austin, Texas center eagerly scrambled aboard two "One Hope" fishing boats. Experienced Ocean Church brothers from New Orleans stood confidently at their helms. Anticipation flooded everyone's spirits; the day held the promise of adventure, challenge, and the strengthening of the recently formed bond between Ocean Church and Home Church in the Southwest Region. The following is one Austin member's personal account of this fishing venture.

The shallow waters of the Gulf of Mexico were calm as we slowly motored away from the marina. Even at 7 a.m., it was evident that we would soon be fishing in the midst of a balmy Louisiana day. Long billowy clouds, still tinged at their bottoms with the darkness of the lingering night, loomed over the horizon.

The seventeen of us were divided between two boats. Jean Francois, a French brother whose serious demeanor often belies his warm personality, was the captain of the other boat. Their co-captain was a very special person from Ocean Church, Mr. Kim.

Unspoken delight radiated from all of our faces as the boats picked up speed, allowing the cool breeze to ruffle our hair and heightening our yearning for excitement. We began to perceive hazy outlines of oil rigs in the distance and we noticed that the farther the land

We Texans remained undaunted however. This is the kind of stimulating experience we had been hoping for! We clung to the sides of the boat and revelled in the wet roller coaster ride.

When I had grown accustomed to the jostling motion and the periodic sting of salt water in my eyes, I began to contemplate God's immense creation. It stretched for miles in every direction and was constantly executing every motion possible. Up and down and back and forth she swelled, rippled, splashed, surged, sprayed. I imagined the deep waters near the bottom to be hanging heavily, exuding an eerie sense of stillness and darkness.

Rev. Won Pil Kin uses the sea to illustrate how big and deep our hearts need to become to be able to love all kinds of people. He explains that if one's heart is only as big as a fish bowl then it can only contain goldfish. But, if one's heart is the size of the ocean, then it can contain whales, dolphins, sharks, tuna — every sort of fish imaginable.

With this perspective, I surveyed that expansive, salty body of water, the sea. She seemed to lie so exposed and vulnerable. She readily accepted and digested all forms of intrusion, from the raw elements that hurled themselves down upon her, to the massive steel girders of the oil rigs that gouged her sandy surface and stood oppressively on top of her. I marvelled how the sea never hesitated to give life and support to all things that existed below and above her.

The Southwest Regional Director of Home Church, Scott Simonds, had been



The local oil-rigs are home to an abundance of fish, a few of which were caught.

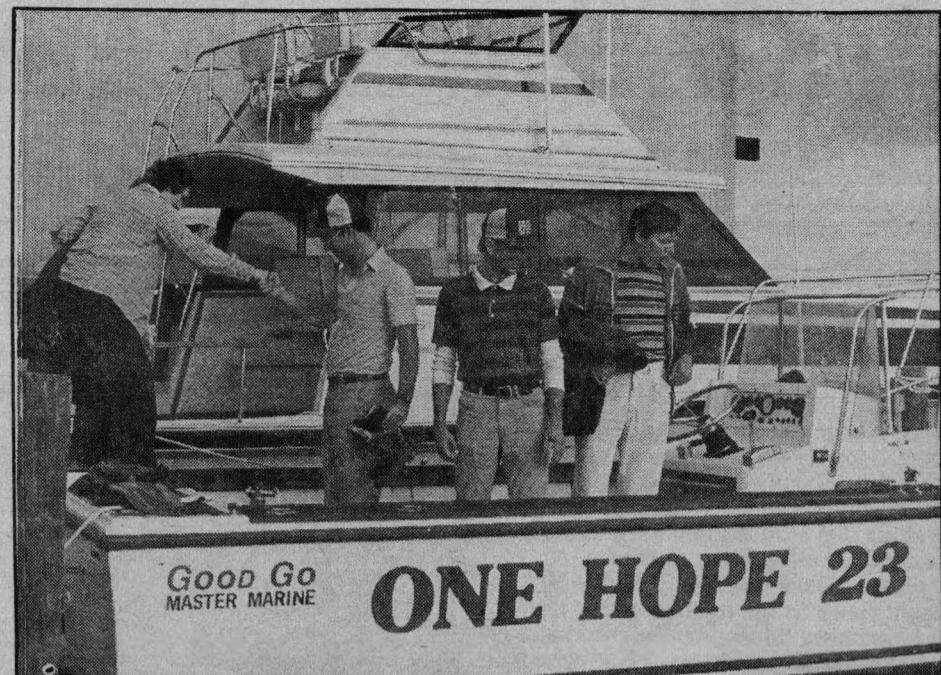
receded the choppier the water became. Randy Denham, our captain and the leader of Ocean Church in Louisiana, told us we would be travelling thirty miles out into the vastness of the sea to catch red snapper.

Suddenly, our boat lunged forward in an unannounced burst of acceleration. All staunch landlubbers flew backwards into momentary sprawls. When we had righted ourselves, the wind no longer playfully tossed our hair but flung every strand permanently back and took our breaths away besides. Was it my imagination or had the water become menacing? Choppy, irritated-looking waves were marching unceasingly toward us. They slap, slap, slapped against the sides of our boat and then, as if in a fit of anger, they gathered themselves up and spit unreservedly and saltily in our faces.

eager for us to experience the Gulf of Mexico. By being able to gaze endlessly in all directions, I understood how the vast sea could influence us to expand the horizons within our minds, to think beyond the mere self and to desire a more encompassing, far-reaching level of awareness and concern.

A sudden explosion of silence jarred me from my serious rumination. The motor had been shut down and we were gliding toward one of those monstrous oil rigs. It was time to reel in some red snapper!

Ocean Church brothers and sisters had warned us about sea sickness. In fact, they had breezily assured us that we'd find ourselves heaving heartily over the sides of the boats during the trip, and with frequency. While we had been skimming quickly on the top of the waves with the rush of invigorating



Members of the Unification Church in Texas boarding the boats for a day fishing on the Gulf of Mexico.

wind in our faces, I had dismissed this as nonsense. How could anyone get sick?

But now the motorboat was being moored. The air felt warm and only stirred occasionally. The sun glared fiercely. I began to feel each wave roll ponderously and deliberately up underneath us, pitching the boat sharply to the left and then equally sharply to the right. As more time passed, the motion became less punctuated, but in the beginning, I was wondering if I could bear being acutely aware of each and every wave that lumbered by.

Scott helped me control my queasy stomach by urging me to focus on the horizon. After fifteen minutes I was able to totter over to a fishing pole, pick it up and then sit quickly down on the ice chest. It's hard to put a piece of plump, slimy squid on a small hook, grimace, and stare desperately at the blessed stationary horizon, all at the same time. But somehow I managed, and when hook, line and sinker had vanished into the bowels of the sea, I was able to concentrate on fishing. My sea sickness ceased. Unfortunately, some of the other unseasoned fishermen were not able to adjust so rapidly. They miserably spent much of the day sitting amidst the rain coats and life jackets, holding their blanched faces in their hands. Sometimes, I'd look up and would find one of them thoroughly absorbed in inspecting the side of the boat.

We had been warned that these waters were infested with sharks; and as I waited for the hungry red snapper to chomp on my bait, I watched many large, colorful jelly fish drift languidly by. Then I watched Scott put on his scuba gear and flip backwards into the water. Patrick Kirkbride, another brother from our center, with goggles and snorkel, splashed in after him. In spite of the fact that they carried spear guns, I envisioned myself reeling in one of their bloody, shark-gnawed limbs. Were they acting brashly, or was my overzealous imagination getting the best of me?

Meanwhile, we fishermen began catching red snapper, white trout, and croakers. Well, some of us anyway. With arm muscles straining, I hauled in a feisty small shark — or in fishing lingo — a dogfish. We cut him up for bait.

Scott and Patrick triumphantly swam up with fish on the ends of their spears. After depositing them on the deck, they happily dove back in.

Much later, Scott explained his motivation for challenging the ocean. For him, the sea externally represented the immense subconscious part of the mind. He thought if he could confront his fear of those known and unknown entities that lay within the various depths of the gulf, then he could like-

wise face and explore the sources of the fears that lurk within himself. Fears that prevent him from always being able to give freely, that stop him from being a whole, well-rounded person.

Scott related how liberating it was to overcome his fright and find himself close to 100 feet below the surface. How awesome was the view above him! And how magical was the sea! From this vantage point, she had transformed the hideous oil rig into a striking piece of sculpture that majestically rose out of her bosom and stood proudly in the open air.

The jelly fish were plentiful alright, but they gracefully floated near the top of the water, so they were easy to dodge. He was fascinated by the beauty of their design and color. Schools of intriguing-looking fish curiously swam all around him; no sharks came near.

Patrick had fulfilled a very supportive role, both physically and psychologically. Together they were able to victoriously subjugate their fears, enabling them to experience another dimension of the sea.

I easily became bored with mere fishing because long periods of time elapsed with nary a nibble. And then a pesky dogfish would devour my soggy squid and get himself caught. I hadn't realized how much concentrated focus and patience are required to be a good fisherman. Selfless, sincere prayer and quick reflexes are important, too.

By 4:30 p.m., our crew had almost filled the ice chest with an assortment of fish. It was time to head in because grey storm clouds were racing towards us. The sun was hidden and it was queer to see the once colorful, vivid environment transformed into drab, lifeless hues, resembling a black and white photograph. I liked the dramatic change in the atmosphere though, and I was even more pleased to feel the chilly wind swoop down upon us.

We plowed headlong into the churning, charcoal-colored waves, determined not to be tarried by the brewing storm. I sat hunched upon the ice chest and stoically endured being drenched by each crashing wave. My senses keenly absorbed the entire experience. So unpredictable was life on the gulf! And the sea herself was rich with character: she was a mature woman of many moods who displayed a wide range of emotions.

What was her greatest attribute? Flexibility? Profundity? Compassion? Physical might? Tolerance? It was impossible for me to choose — all were equally great qualities. As I bowed my head to protect my eyes from the cold pelting rain, I felt regret that I could not seem to capture the essence of the sea in my mind or heart. But perhaps this elusiveness is what I respected most about her.

Korea and my new family

By Colin Turfus

Colin is a member of the Unification Church who is attending Cambridge University in England. He was one of the many europeans who went to the Blessing in Korea on October 14th, 1982.

October 14th 1982 will surely be a day to remember for all of the 5837 couples who were then married by Rev. Moon in Seoul, Korea. The whole experience will be particularly memorable for the many Western people who, like myself, were visiting Korea and seeing Oriental society for the first time. But I consider myself more fortunate than most in that I was able to spend a whole month in Korea beforehand, visiting my Korean fiancee and her family. In this way it was possible to see many aspects of Korean society and culture which the normal visitor might not be able to experience.

Perhaps the most striking thing I found about Korean lifestyle was the centrality of the family and clan — that

even though brothers, sisters and cousins have been living at the other side of the country, they are still always considered as one's closest friends. Time and distance are impotent to erode the deep bonds of loyalty and friendship naturally existing between members of a Korean family.

As much of my time was spent travelling round Korea, visiting the various aunts, uncles and friends of the family, I was able to have many first-hand experiences of this deep-hearted Korean love. Everywhere we went, it seemed, my fiancee and I would be welcomed as though we were both long missed friends. In particular I was always treated like an honoured guest — it did not seem to be important who I was or what I did, I was being received into the family and that was enough to guarantee trust and friendship.

Of course, the most important event of my time travelling in Korea was the first meeting with my parents-in-law. I knew very little about the many traditional social customs practised in

Korea, but I did know enough that being country people, my parents-in-law would not find it easy to accept the idea of their daughter marrying a Westerner. But, as it turned out, my fears were unfounded, for the weekend after I arrived my step-mother-in-law travelled the eight-hour journey up from the family home to Seoul to welcome me and purchase armloads of presents not only for me but for all my family.

After such a warm welcome, it did not seem such a daunting prospect when I finally did go down to meet my father-in-law and other relatives, even though my step-mother had previously advised me that the whole village (about forty homes) consisted of family members and so I might have a hard time to greet them all!

In Korea the greeting of senior relatives, particularly at the first meeting, involves a full bow with head to the ground. This I executed with the minimum of grace before my father-in-law, his parents and the numerous other relatives to whom I was introduced. Thus I



Colin Turfus and the new Mrs. Turfus.

feel I was able to convey my respect for, if not my familiarity with their traditional ways.

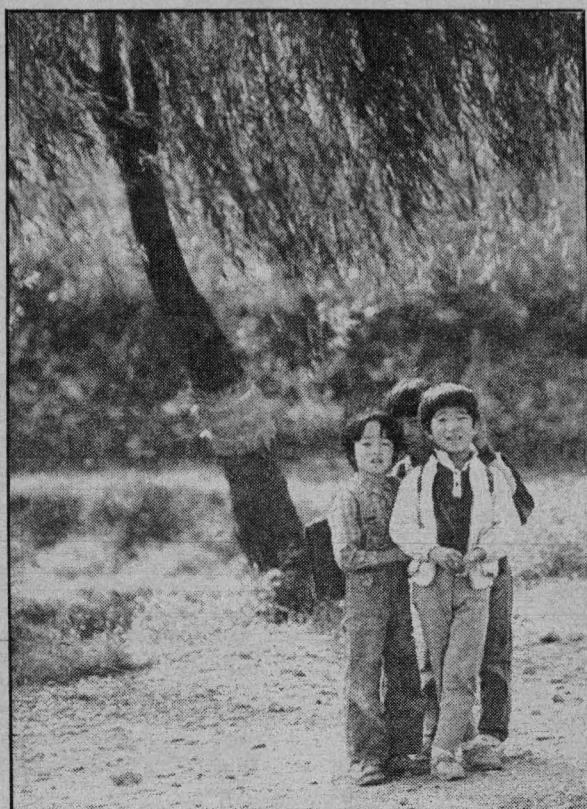
Interestingly, it was with the mother and not the father that I had most conversation. He spoke with me only on one occasion, through the interpreter who had accompanied me, expressing his apologies for the humble farmhouse accommodation and his respect for the technological innovation of the West which had helped Korea advance so much, even during his lifetime. I replied, in turn, by expressing my respect for the deep heart of love which I had found to characterise the Korean people, stressing that in that respect we in Britain could yet learn much from them.

Thus, my experience of Korea opened me up to a new world beyond what I could have visualised from my limited experience in European society. In addition, coming back as half of a couple rather than an individual, I can confidently assert that visiting Korea has had a permanent affect on my life.

Korea



Kevin McCormick a professional photographer in New York, participated in the Korean Blessing. While he was there he took many photos, trying to capture the special feeling he had for his bride's country.



Lifestyles

At last a scholarly assessment of what it's like to be a "Moonie."

Lifestyle

Conversations with Members of the Unification Church

Edited by Richard Quebedeaux



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Midwest Parents & Friends gather

By David Caprara

Over one hundred parents, relatives and home church guests gathered in Chicago on November 13 for the Second Annual Midwest Parents and Friends Conference. This year's highly spirited gathering was viewed as a fruit of the new "family era" in the Unification Church history.

Following film presentation of the July 1st "International Wedding Ceremony for World Peace," Dr. Allen Hauck, a Lutheran theologian, observed that "the nature of the Unification movement by that simple ceremony changed very significantly to a movement in which the majority of the members are now married." Other speakers throughout the day highlighted the development of the home church dispensation as a fundamental era of "settlement into communities" and deepening of relationships among Unification parents and their grown

children.

The inspiration for this year's MPF conference came entirely from parents themselves who met in several pre-conference meetings to determine the agenda. Dr. Frank Orland, a microbiologist at University of Chicago and parent of two Unification Church members, expressed "the pleasure of meeting with so many parents who are in the same category as we are."

Parents from ten midwestern states had the opportunity to meet together over lunch with the church leader in their state, to share concerns and plan future activities in their area. Several parents agreed to meet together back in their states, exchange Christmas cards, or show films in their homes to other parents concerned about church activities.

After lunch, participants heard a stirring address from Illinois State Representative Jesse White. An educational leader and advocate of the poor in

the Cabrini Green legislative district. Representative White expressed heartfelt gratitude to church members "for all you've done in helping the people on the lower rung of the ladder." White cited the work of Project Volunteer's food distribution efforts as well as tutorial programs begun by Church members. Later, during the question and answer period, the legislator addressed the concerns of Unification members regarding future educational opportunities for their own children.

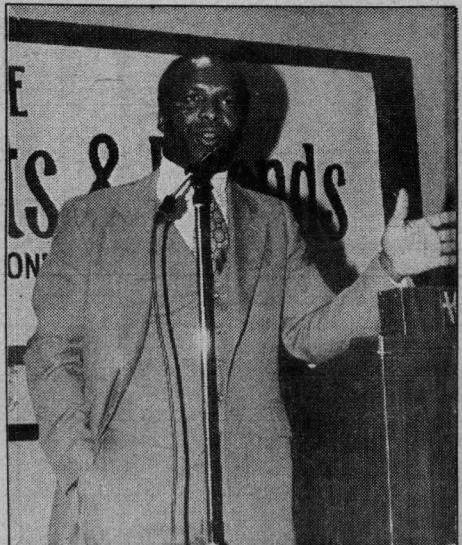
The keynote afternoon address, entitled "Future of Unification Families," was then presented by Dr. Joseph Sheftick, an early church member and father of four children.

"In understanding about our future, or the future of any individual, family or society, we have to understand something about the past concept upon which our principles are founded," Dr. Sheftick stated. "Ever since the Pilgrim Fathers came to America, that concept was based upon the establishment of a deep relationship with God. Hence your successful future as a parent, and relationships with your child as well as the society and nation, will be developed and nurtured upon these same spiritual values."

After sharing a colorful testimony of his own experiences as a Unification parent, Dr. Sheftick discussed practical considerations of family life, including health care, business and educational opportunities.

Concluding remarks to the conference were offered by Jim Broehl, president of Midwest Parents and Friends. Expressing his deep gratitude for the participation of every parent, Mr. Broehl stressed "our most important goal of opening the lines of communication between parents and children."

Dr. Phyllis Orland, a Chicago pediatrician, offered these closing remarks. "I have known these young people for seven years, and think it's about time that more and more of us become brave enough to say of our children, 'these are good people. Look at the good side of them and realize what the media has been presenting is only 1% of the story.' These are a good group of young people striving to live in today's world."



Illinois State Representative Jesse White.

UC Chicago

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Topping off the day was a splendid evening dinner and entertainment program held at the church center. Many parents and their children stood up to give moving testimonies after being treated to family songs, instrumentals, and a beautiful round of Swiss yodels by Mrs Marie Vetterli from Wisconsin.

Following the conference, parents were eagerly offering suggestions for next year's activity. Several participants offered to organize "vanloads to travel across the midwest" (visiting other parents) in preparation for the 1983 conference. St. Louis and Minnesota were nominated as possible locations for next year's reunion of Midwest Parents and Friends.



Dr. Joseph Sheftick addressing the Midwest Parents and Friends meeting.

Home Church work gains San Francisco award

By Darcy Hovard

On November 8th at San Francisco's City Hall Rotunda, Mayor Diane Feinstein presented the second annual Clean City awards. Twelve city employees were recognized for their dedication in cleaning San Francisco's 800 miles of streets as well as 26 volunteer workers who had given outstanding service to the city.

"No job in this city is more important than being a street cleaner, not even the chief of police, not even the mayor," Feinstein said in a brief preliminary speech before passing out the awards. With a city population of 665,000 in an area of 48 square miles, she may be right. City police passed out 2079 litter citations in 1981.

Greg Jones, a Unification Church

neighborhood volunteer was among the 26 not employed by the city who received awards.

Feinstein referred to Jones as one of those model citizens who sweeps his entire block each day. She said he was a San Franciscan who cared about the cleanliness of his city and did something about it.

Mr. John Roumbanis, Chairman of San Franciscans for a Cleaner City, recommended Jones for the award. He learned of Jones' volunteer work when Jones telephoned him asking for a broom and litter material. "When I found out he was sweeping the street every day, I thought it was interesting," Roumbanis said.

Roumbanis stressed that the best place to spend money donated for street cleaning was on people like Jones. "He's

the key to the whole thing," he said.

Jones, a church member for over four years has been cleaning streets in Bernal Heights, a southern section of San Francisco for the past year as a part of his home church neighborhood volunteer program.

"One of the greatest problems is that there are not enough examples of people volunteering for the sake of the community," Jones said. "In order to make it a

safe, beautiful community, each person needs to feel responsible." Jones described street cleaning as a form of meditation where one comes into relationship with his ideals. For Jones, that building up a healthy community both spiritually and physically.

Jones has future plans to work on the grass roots level organizing neighborhood clean-ups with friends and home church members in Bernal Heights.

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Matthew Morrison

San Francisco Mayor Diane Feinstein presenting the second annual Clean City award to Greg Jones of the Bernal Heights Home Church District.