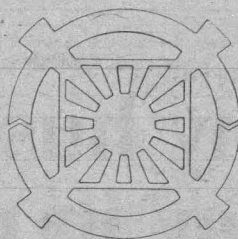


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Unification News

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STATEMENT BY REVEREND MOON

Reverend Moon was imprisoned on July 20. This is the text of the statement he released the day before entering the Danbury Federal Correctional Institution in Connecticut. See page 2 for details.

I am innocent of any wrongdoing; on the contrary, I am the victim of government abuse and persecution. Thousands of clergymen around America have protested the government's persecution of me and have pledged to commit one week of their lives in prison with me in the name of religious freedom.

In 1971, God called me to come to America and lead a movement to revive the fervor of Christianity and restore the founding spirit of this nation. He sent me to bring about a dramatic spiritual awakening at a time when a dark spirit of atheism and religious intolerance is found in America.

I myself suffered nearly to the point of death in a communist prison camp. I am willing to suffer in an American prison if it will serve God's purpose of awakening America from its spiritual sleep.

Today the state is encroaching more than ever on the affairs of the church. There are now several thousand cases in the courts which involve church-state conflicts. How can we in the United States criticize the Soviet state for imprisoning Sakharov, when ministers are jailed here in America?

I have had just one goal for this nation: to strengthen the moral fiber of America and to enlarge her capacity to fulfill God's will. For this purpose the Unification Movement has spent several hundred million dollars in America for the sake of this nation. We have funded:

- The International Religious Foundation.
- The International Cultural Foundation.
- The National Council for the Church and Social Action.
- The International Relief Friendship Foundation.
- Project Volunteer.
- The Washington Times, and numerous other projects.

When you understand the scope of my work, can you really believe that I came to America to defraud the United States government of an estimated \$25,000 in taxes?

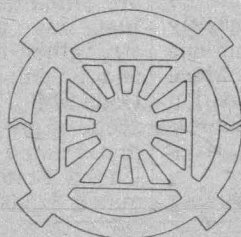
From the very beginning this was not a tax case. It has been an invasion by the government into the internal affairs of religion.

I stand convicted for no other reason than my religious beliefs and practices.

I will pray and work for this country. I thank God that He is using me as His instrument to lead the fight for religious freedom and to ignite the spiritual awakening of America in this most crucial hour of human history.

May God bless America. ☐

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On July 22, two days after Reverend Moon was imprisoned, Mrs. Moon gave the Sunday Morning sermon at Belvedere. This is an excerpt.

On July 21, the very next day after Father was incarcerated, the six older children and I drove to visit him in the camp at 8:00 a.m. I didn't know how Father had spent the night, and was worried about how he was. I worried about how he would look, and trembled while I waited after filling out certain forms. Then Father appeared. He met David Hager, who was there filling out more forms. Smiling, David went to him and they shook hands. Then Father spent time mostly with the children and me.

I wondered why Father is so absolutely natural in any circumstances.

This morning, Father told me he has a lot of friends already. His roommates really feel exuberant having Father join them. They sincerely welcomed Father, volunteered certain assistance, and were coming and going and greeting him. He expressed to me this morning that he felt the people truly have no hostility.

Of course Father feels that this occasion, this confinement, has special and deep meaning, more than any one of us can imagine or even understand. Father himself knows there is some much greater meaning in his confinement.

[At this point in the sermon Reverend Moon telephoned from the prison. Mrs. Moon spoke to him while the church members shouted out words of encouragement, and pledges of victory.]

In the Camp

You wonder how Father fares in the camp, in the prison, what Father wears and certain other things, and I am sure you are anxious to know, right?

What I saw Father wearing was like a military surplus uniform. It was just khaki, top and bottom. Every piece of clothing has been government-issued, including shoes (not leather shoes, but cloth shoes). They are not like sneakers, but are more like a military shoe.

When Father suffered incarceration in Korea, both North and South, he was given a prison number. They print out the number and it looks like merchandise, but in Danbury they do not have that kind of system — no number, nothing, not even the name posted, so I was deeply comforted.

I saw other inmates coming out and everybody was wearing the same clothes. They have a number on the back side here, just below the belt, not at all conspicuous. Father's shirt is like a jacket, which some people tuck inside the belt.

On weekends breakfast is scheduled at 10:00 a.m., really a brunch schedule, unlike weekdays when it's 6:00-8:00 a.m. I was there to visit at 8:00 a.m., so Father hadn't had a chance to eat breakfast. Father said prison meals are served in a cafeteria system.

I said, "Father, you have had no breakfast. You have to eat something. You must be very hungry." Father said, "No. I ate breakfast already. All the inmates came and brought me cookies and candies and said, 'Reverend Moon, please have this. It's not so special, but I want you to take some of it.'" So the very first morning, everybody came to greet

MRS. MOON Visiting my husband on his first day in prison

Father and give him cookies, tea bags, etc.

The visitors' area is a kind of simple lounge. There is, of course, no restaurant or coffee shop, but there are a couple of vending machines with Coca-Cola and some sandwiches and little snacks. I bought some sandwiches and snacks and Coca-Cola and served Father. He stayed there many hours with the children and me.

Don't worry

Mr. Peter Kim, who is now assigned to be Father's assistant in Danbury, was there organizing some paperwork. He was not allowed to go into where Father was, but he did have a chance to meet other inmates. One inmate came to him and said, "You know, I introduced myself to Reverend Moon. I shook hands with Reverend Moon." Then he said to Mr. Kim, "Don't worry, I will serve Reverend Moon very faithfully. As long as I am here, I am his servant. I will serve him. I will invite him to go out and exercise and I will do anything. Particularly I can see that Reverend Moon is a little overweight so I am going to take off his belly. Also I will help him with English words."

While I was there during visiting hours, there were a lot of other visitors who came to meet other people there. Most of the people coming out were prominent people. The impression that people gave me is a very good one. They are not hostile. Also they appear to be genuinely good people, very gentle and conducting themselves very fairly all the time.

Apparently there is some system organized that will get information from inside on the inmates' situation. In other

words, they are monitoring very closely what is really going on inside the cells and dorms. There seems to be certain systems of informers so that any unusual kinds of activities can be noted.

The prison officials received sort of a first-night impression report from their own system. People are genuinely impressed with Father, and they welcome him. They are all trying to be cooperative with Father. There was no tension of any kind.

There were about forty or fifty people in the same dorm. However, we could not say that every one of them is a saint. There must be some bad ones, I'm sure. We therefore have to pray for the safety of our True Father. This is one of our important missions.

That particular camp was newly built a couple of years ago, originally for women prisoners. The dorms were prepared for women, so it was a surprise to Father that when he went into the bathroom, there were only women's facilities there, no men's facilities.

All prisoners who are there participate in certain chores or labor. There are many kinds of labor with morning and afternoon hours. They give eight hours of labor. Sometimes they go to the factory to sew garments. Sometimes they work in the fire department. Sometimes they do maintenance or garden work, kitchen or dining room work. Father wants to be available to meet with visitors any time they come, so Father just mentioned to me over the phone that he will work in the dining room.

Be reasonable

The day before Father entered the prison, officials received information that some people — members, religious



Mrs. Moon.

people, and very excited and passionate people who are mad at the government — were going to cause a disturbance. Some members wanted to demonstrate by lying down on the road to block the car so that Father's car could not move into the prison. I ask all members not to do things like this, although I understand your feeling.

Your feeling is also important, but you are here to serve and help Father. Anything that doesn't help Father is no good. So in order to minimize Father's suffering, it is not good to act violently or to show such displays of emotion. You must act within reason.

We have Mr. Kim there at Danbury headquarters, who will schedule a list of meetings with Father. You have to go through the channels. Do not do anything unwise — not only you, but tell other members the same. Members should not take the law into their own hands and try to do something over there. That is absolutely undesirable.

I would like to give you this, my impression of the first day's visit to give you a little bit of comfort.

Thank you, everyone. □



Reverend Moon entering the prison in Danbury.

By Susan Henry

On July 18, 1984 Federal District Judge Gerard L. Goettel denied Reverend Moon's motion for a reduction in sentence, instructing him to report to the Danbury Federal Correctional Institution in Connecticut on July 20.

The motion had asked the judge to eliminate incarceration altogether from Reverend Moon's sentence or, as an alternative, that Reverend Moon be allowed to voluntarily and temporarily leave the country. The legal papers explained that this kind of temporary exile would be the

least burdensome form of punishment for the millions of church members throughout the world, and for all of the humanitarian projects Reverend Moon founded and guides, and also for Mrs. Moon and their children.

But on July 18 when the judge entered the courtroom, his mind was apparently already made up. He denied the motions in their entirety. The next day Dr. Mose Durst, President of the Unification Church of America, held a press conference where he read a statement from Reverend Moon:

"... Today the state is encroaching

more than ever on the affairs of the church. There are now several thousand cases in the courts which involve church-state conflicts. How can we in the United States criticize the Soviet state for imprisoning Sakharov, when ministers are jailed here in America? I have had just one goal for this nation: to strengthen the moral fiber of America and to enlarge her capacity to fulfill God's will... When you understand the scope of my work, can you really believe that I came to America to defraud the United States government of an estimated \$25,000 in taxes? ... I will con-

tinue to pray and work for this country. I thank God that he is using me as His instrument to lead the fight for religious freedom and to ignite the spiritual awakening of America in this most crucial hour of human history..."

Reverend Moon himself spent the next days meeting with church leaders, and on July 20, before leaving for Danbury, he gave a farewell speech to the church members gathered at East Garden, stressing the importance of unity, faith and love.

Reverend Moon arrived at the prison
continued on page 4

Imprisonment: Not an end, a new beginning

REVEREND MOON

My faith will never change

This is an excerpt from Reverend Moon's farewell sermon given on the hillside at East Garden on July 20, 1984, just before leaving for the prison in Danbury.

My faith will not change wherever I go. When you say "my faith will never change," it means that "my mind will never change." By the same token, the world that God pursues will not change. Wherever I go, whether I go to a high place or a low place, my life will be just one life and the same life.

Since we do not have much time today, we would like to be short. The work of God is to make all things into one. If there had been no fall, then between man and woman there would have been mind and body unity. Mind and body united would become one whole man; mind and body united into one would make one whole woman; then men and women united would create the ideal. However, the world in which we live has not yet become one.

What is the world? The world is nothing more than the extension of men and women. The world is the macrocosm of men and women. If anybody asks, "Have you united your mind and body totally into one?" there's no one who can constantly say, "yes". Very few would say yes. Therefore, the world in which we live is not the world that God wanted.

This is the fallen world. From the ground floor, there are no perfect men and women, united in one perfect unity between mind and body. Therefore the individual family is not perfect, society is not perfect, and the nation and the world are not perfect. When man and woman ever become totally united and perfected, then God wants to deal with that man and woman as one total individual. When man and woman become united, then God becomes center or subject of the two.

One subject

If there is a certain tribe, totally united, then God becomes the central point or subject of that particular tribe. Therefore, it doesn't make a difference what the population may be even millions and billions of people. God wants to appear as subject to all, one subject to everybody. There the unified world could come into being. It would then be a unified world, a unified nation, a unified community, unified tribes and families and so forth.

What do you think? Would God like to travel around the world for sightseeing after the unification of the world is achieved? Or would God want to take a sightseeing tour in between, in process, upon the level of the family, tribe, nation? I am sure God is telling me now, "Reverend Moon, you know my mind." God knows Reverend Moon knows his mind. Then what is my mission and path? What kind of road am I walking?

I want you to understand: if there was no fall, God wouldn't have to worry about coming to visit with us. We would welcome God into our dwelling. From that point on without the fall, it wouldn't have made a difference. Billions and billions of people would all become one unified entity.

As much as God has the goal today, God wanted to bring the unity on the level of the family, clan, tribe, nation and world. If Adam and Eve did not fall, they would have automatically created that perfect unified family, clan, tribe and world.

If that was the reality, then God would be travelling about the entire world in total joy and happiness upon the unified family, tribe, nation and world. Wherever he went, there would be unity. Wherever he went he would have his people.

Because of the fall, division came into being. Everything was divided, and com-

partmentalized. God must now deal with a divided world. That is the tragedy of God and man.

In the divided, compartmentalized world God is not the center. Satan is the one. So there is conflict, first of all between mind and body. Conflict instead of harmony, each repelling the other, opposing each other, a confrontation. In all of history, no one has come to pull out the root of such sin, the sin of disunity. Nobody eliminated it. No one has pulled out the root.

Champion of division

In history, there has been division between men and women; between tribe and tribe; between nation and nation; and between east and west. Divisiveness has ruled the world. Satan is the champion of division. Satan knows how to divide the world. He has a championship for the division of the world. He knows exactly how to divide the world. A Godly man must appear. What kind of man is a Godly man? A Godly man has the power of unity. No matter what other divisive power may come into being, the power of unity, of Godly power, will bring them together into one.

If such a man can bring unity when the entire forces are trying to divide the world, the power of unity prevails. Under that power, no divisiveness is possible or can continue any longer. If God searches for and sees or finds such a man, how much joy will God enjoy? Historically, many saints came into being. The saints are unifiers, trying to bring unity. No matter what adversity, what adverse power is trying to divide them, they would not become victims of the division. They always keep trying to bring unity, and are always successful. Those are the saints throughout history.

Jesus Christ

Among the many saints, the greatest of all is Jesus Christ. Jesus Christ was the son of God. He was a unifier. He came to unite in the most powerful fashion that the human race has ever seen on the earth. He brought unity among all races and all cultures, and even among his enemies. When the enemy was trying to destroy him, he would still bring the Satanic forces into unity instead of dividing them.

I want you to understand: Jesus prayed for the enemy on the cross because in his innermost heart his purpose and mission was unity.

However, when Jesus was bearing the cross, he was only one person. Jesus was lonely. Jesus was alone. The chosen nation of Israel did not support him. The Roman Empire did not support him. He was absolutely alone on the cross.

What is Reverend Moon doing today? Reverend Moon came to this modern day as a unifier. He came to bring unity. They are trying to take away the Moonies, but there's no way they can do it. They are trying to bring divisiveness, to Christianity, but there's no way they can do it.

The entire world is looking at Reverend Moon, the Unification Movement and what they are doing. Even at Mrs. Moon. How does she look? They think probably that the Unification Church is shattered into pieces by now and that there's no trace of any victory. "They are totally defeated. They're finished."

On the contrary, under these circumstances Unificationists find themselves the most powerful in their entire history. If Mother sheds tears, they are not the tears of defeat or tears of sadness or tears of tragedy. They are the tears of unity. Tears of bringing courage; tears of bringing hope to the future. God's message is always to be hit and to restore. That has been God's strategy throughout history.

Even if we sometimes shed tears,



knowing that tears bring greater determination, with a greater container, we can bring hope into that container and march forward to the great victory and achievement. If we become defeated, we will never become a blessed people who shall receive the ultimate blessing from God. Those blessings only come to those who are hit but never falter, pick up and move forward. Even though Reverend Moon is opposed by the entire United States, Reverend Moon can never be defeated. Reverend Moon is ready to receive the blessing that goes way beyond the entire blessing of the United States.

We are growing every day. Today is greater than yesterday. Compared to today, tomorrow will be greater. If God provides the way for Reverend Moon to bring the unity of 4.5 billion people, Reverend Moon would not hesitate even one iota to take that path. On May 14 when the Supreme Court rejected us, I never moved one iota. I asked God, "What is the next chapter? What are you willing to give us?"

What happened after that? In two months time, a whole spectrum of Christianity became united. Today, I am going the road of incarceration. I am asking God, "What is your next chapter?" The next chapter is to bring the unity of entire mankind centering upon God.

Humanity can become united. There is a way that God can come, and the dwelling of God shall be with mankind. For the first time unity between God and man will be made. Therefore, I walk this road but have a glorious, victorious mind. Here we are, people coming from different cultures with five different colored skins. You must follow me in a united fashion. All blessed couples, you should follow me with your entire family united. All the members of the world should follow me in a united fashion. That's the only way you can follow me.

Because this momentous historical day has become a reality, there is great hope for unity. Starting here there shall be a road of hope. Unification shall become a reality because of this day. It will grow and grow, further and further. This is a glorious, victorious historical day. For that reason I don't want you to send me off in tears. If you automatically have tears coming down, those tears must not be tears of defeat or tears of tragedy. The tears of determination tell me, "Trust us. We will bring ten times, hundred times more victory in the days to come."

I want you to understand that if there is some broken-heartedness, or sadness in your heart, there is only one way to remedy the heart. The day I come out,

you will show me, "Look, a thousand people have become one! The entire tribe has become one; the whole nation has become one; the whole world has become one." I am going the road of confinement for the purpose of unity.

Inside the prison, I will work harder than ever to bring more unity in the Unification Movement; between the Unification Movement and the Christian community; and between the Christian community and other religions. That's the purpose of my going today. Therefore, I want you to unite. Unless you have that internal unity, you are opening the door of hell.

When you are united first then every door will be opened. That is our God-given territory. When Jesus Christ was crucified, he entered into hell and opened the door of hell. The first thing Jesus did was to liberate hell. That's the way I understand the meaning of today.

So, do not worry. When Jesus was going on the road of the cross, he did not say to his own disciples, "you just cry for me — have pity for me." Instead, he said, "Cry for your children; cry for your country, Israel; cry for the Roman Empire." Jesus saw the misery, the world that needed to be redeemed. So Jesus said, "do not cry for yourself, and for me, but cry for your posterity."

Unification sunrise

The morning calm of the Eastern sky reveals that a beautiful sunrise is coming. I want you to understand today that the Unification sunrise is coming. Therefore, heading toward the sunbeams we are going to march forward on and on and evermore. First, we ignite the sun of the individual. Then that fire will ignite the sun of the family, the sun of the nation, the sun of the world, and the sun of the entire universe. This is how we are going to grow.

There is no time to even weep, no time for despair, no time to shed a tear. We have only one thing in front of us. Today, our determination should be, "We only have one road, one road for marching forward." That is the only option we have. There is no other option. Why is that?

Because of unification, the hope of unification. Why? Because we're here as the champions to liberate God. From that point of liberation, there will be a time when we will have dominion over the entire creation as God bestowed upon us that blessing of dominion. Today I am seeking and marching toward that goal. I am going in with that determination.

Everybody is going in the same direction. Everybody is going for the same purpose. Between you and I, there is the mission of world unification, and that job is to be done. □

“I miss my father very much. I want to have my father come home very soon. My mother and eleven brothers and sisters thank you because your fight for religious freedom will help create that day.”

This statement was made by In-Jin Moon, second eldest daughter of the Rev. Sun Myung Moon on July 25, when she spoke at Constitution Hall during a Pageant for Religious Freedom.

Referring to ‘the letter from Birmingham,’ which Martin Luther King, Jr. wrote from the Birmingham jail in 1963, Master of Ceremonies, Paul Cobb, religion editor, the Post Newspaper Group and executive director, National Crusade for Religious Freedom, introduced the daughter of Rev. Moon as coming with a ‘letter from Danbury,’ the prison where Rev. Moon is presently serving an eighteen-month sentence.

In-Jin Moon began her speech saying, “As we all gather together here tonight to rally around religious freedom I know my father Rev. Moon as he sits in the prison in Danbury, Connecticut is praying for this pageant for religious freedom.”

“The day of July 20th, 1984 was as if the end of the world, this was the day my father entered federal prison. I never imagined in a million years that would happen to my father, particularly here in America, the land of freedom,” she said.

“My father is now 64 years old, he is guilty of no crime, yet tonight as we speak, he may have just finished washing dishes in the prison cafeteria or he may have just finished scrubbing the floor.

“Last Monday, when I visited the prison, I saw my father for the first time in prison clothes. I cried and I cried. But my father told me not to weep for him and not to be angry at the government.

“For the sake of my father and for the sake of other persecuted people here tonight and throughout the world, I promised my father that I would take up the fight (for religious freedom) unto my life. I am so grateful for all of you here tonight because you are fighting for religious freedom.

“I would like to now read my father’s message from Danbury prison:

Text of letter

“My beloved brothers and sisters under God, I regret I could not be with you tonight, but know that I am with you in spirit. Please accept my heartfelt congratulations for coming to the nation’s capitol to stand up for religious freedom.

In Jin Moon speaks in Washington



In Jin Moon.

“From my early days as a teenager, I was driven in my hunt for truth and my search for God. From that point on, I have always felt so deeply the preciousness of religious freedom. Even when I was arrested and beaten nearly to death by the North Korean communists and later when I was sent to die in a communist concentration camp, I had no fear.

“I felt deeply that God was with me, I

felt so close to God and had very deep communion with Him for the three years I was in the prison camp. I did not pray for God to come and rescue me, knowing that my father in heaven already knew my suffering. I spent every minute of the day reassuring Him that I would not be defeated by the suffering.

“I’m now in America and I am now in an American prison. In my twelve years

of being in this country, I have never felt so close to God as I do now. I love America, more than ever. If His will is being served by my imprisonment, then I am here in gratitude.

“When I serve my fellow prisoners or scrape their plates after dinner or scrub the kitchen floor, I am doing it for my Heavenly Father. I am serving His children and I am serving America and the world. I am therefore doing my chores with joy.

“I came to America in 1971 at God’s command. God told me that America is His final hope, His precious jewel and to prepare it for the final battle against atheistic communism in the last days.

“Truth and love must prevail. However, America needs help. America is turning away from God. God cannot afford to lose America. God told me to go to America to wake people from their spiritual sleep before atheistic communists takes over the world.

“You know that is such a mandate, I could not come to this country to win a popularity contest. I spoke out and I took a stand.

“I gave America every ounce of my soul. In the process, I became unpopular and have been persecuted and now I have been locked in U.S. prison. This is no surprise to me for I always knew such a cross would come.

“I thank God that my situation and that of pastor Sileven and many others has become a rallying point for religious freedom in the United States. God works in a mysterious ways.

“Here in prison, God can use me to awaken America more powerfully than ever before. America’s religious communities must be united to preserve religious freedom. Our efforts alone will assure the survival of America.

“Brothers and sisters, I will do my part, I encourage you to do your part. Together we will awaken America. I am willing to suffer any indignities, to go any distance, to do any labor, and to bear any cross. I am even willing to give my life, if that will insure that America and the world will survive and do God’s will.

“My prayers are always with you. Prayers from prison can be very powerful. Tonight, we mark a new beginning. Let us move forward, together, in the spirit of Jesus Christ and claim a glorious future for America, for the world, and for God. God bless you and God bless America. □

PRISON from page 2

at 10:59 p.m. Most of the news press, who had been waiting there for up to 24 hours, missed it completely as it happened so quickly.

Afterwards the media followed Dr. Durst’s car to a nearby school where there was an impromptu press conference. With Dr. Durst were Earl Trent, attorney for the American Baptist Churches and author of the National Council of Churches *amicus* brief, as well as Dr. Franklin Littell, a Methodist minister, Professor of Religion at Temple University and president of the National Institute for the Study of the Holocaust. Both men had driven up from Philadelphia together, Dr. Littell coming back from a trip to Israel just 10 hours before.

Mr. Trent commented: “This is a sad day for the religious community in America. Reverend Moon has not done anything that other religions haven’t done. We are fearful for what this means to other religions, especially new minority religions.”

Dr. Littell added: “This is an important event in the history of religious persecution. The moral failure on the part of the United States Supreme Court to consider Reverend Moon’s case will go down in history as similar to the Dred Scott decision. This is to the greater

glory of Reverend Moon and to the shame of America.”

That same day in Philadelphia about 100 people had joined together to march and hold rallies at City Hall and Independence Hall to protest Reverend Moon’s jailing and government interference with religious liberty.

Reverend Moon received scores of telegrams and letters from key religious and civil rights leaders expressing their solidarity with him. On July 21, The New York Times even carried an article entitled “Unification Church Gains Acceptance,” quoting only our own spokesmen and, for a change, omitting any negative rebuke.

The prison officials have been very impressed with Reverend Moon, saying he has been extraordinarily cooperative. Reverend Moon made a request that the prison chapel be opened from 3 - 6 a.m. One of the prison employees, deeply moved that someone would be so sincere about their life of prayer, remarked that if everyone were praying from 3 to 6 in the morning there wouldn’t be anyone left in prison.

The other inmates are also very friendly, offering to help Reverend Moon with his English or to get into better shape. Reverend Moon is already the new ping pong champion at the camp. He is a celebrity if not a hero.

Danbury Camp is an “honor camp.” Inmates live in ordinary rooms, not

behind bars. No one who has ever been convicted of a violent crime is permitted to stay at the camp.

Although it is painful and tragic that Reverend Moon will be spending time here, it is of some comfort that there is probably no better facility in the country in terms of safety, dignity and convenience.

Reverend Moon shares a bunk bed with his co-defendant Takeru Kamiyama, a Japanese church elder. He usually works 8 hours a day in the prison kitchen, an assignment he chose due to his lack of facility in the English language and in his tradition of taking the most serving and humble position. He wears beige surplus clothing with his prison number inscribed inconspicuously on the back of his trousers.

Reverend Moon is of course allowed a limited number of approved visitors, including his family and our major church leaders. However, by prison regulation, no one else is permitted to visit without special arrangements.

Reverend Moon has asked that no one ever try to visit or call the prison without making arrangements through our church elder Hyo Yul Kim. If you write to Reverend Moon, all mail should be sent c/o Mr. Hyo Yul Kim, P.O. Box 54, Irvington, New York 10533.

Under normal circumstances, considering the provision for statutory “good time,” Reverend Moon should be

released in approximately 15 months, and release could be even earlier if parole were granted. Despite our disappointment Reverend Moon’s attorneys are committed to bringing his vindication, no matter how long it takes.

The hearing in which our motions were denied was held in Waterbury, Connecticut where the judge was sitting for just a few weeks this summer; ordinarily the hearing would have been held in the Federal Court Building at Foley Square. When the hearing was finished we stopped back at a nearby hotel where the lawyers had been preparing and Col. Pak and Dr. Durst were praying and waiting for the result.

I gazed out the window, and first to my bewilderment and then to my wonderment, I discovered one very unique characteristic of Waterbury. In the city is a replica of the Holy City of Jerusalem. On top of a hill overlooking the city is a gigantic, solitary cross. Some may not agree with this analogy, but truly nothing could symbolize more for me the sacrifice Reverend Moon has made for us and the cause of religious freedom.

When Col. Pak and Dr. Durst arrived at East Garden after the hearing, still in anguish and pain, Reverend Moon asked them, “What’s the matter? Don’t you believe in the Living God?” It is in this spirit of unity with the will of God that Reverend Moon serves his sentence at Danbury. □

PAGEANT FOR RELIGIOUS FREEDOM

Ministers vigil at the White House

By Eugene Curtin

WASHINGTON, July 25 — The quest for religious freedom in America took an ecumenical step forward July 25 as thousands of Christian ministers stood shoulder to shoulder against government denial of religious liberties.

An overflow crowd of around 5,000 flocked to historic Constitution Hall in Washington, D.C. to attend the "Pageant for Religious Freedom" organized by the Ad Hoc Committee for Religious Freedom.

The committee, consisting of several prominent American religious leaders, was formed to protest the recent imprisonment of church ministers, including Unification Church founder Rev. Sun Myung Moon and Rev. Everett Sileven of Faith Baptist Church in Nebraska.

Rev. Moon had been found guilty of tax evasion on income he insists belonged to his church and Rev. Sileven was ordered to prison for his refusal to close his Faith Christian School in Nebraska.

As the participants filed into the hall it grew clear that many hundreds would be locked out as seats were quickly filled. By the time the pageant opened to the strains of "America" more than 1,500 participants were outside, unable to gain entry.

While disappointed however, the crowd gathered on the main steps of the building and held a rally of their own. Placards reading "Where is Martin Luther King's Dream," "God gives, IRS takes," and "Religious liberty is our God-given right," waved back and forth as the throngs sang "We shall overcome" and "God Bless America."

Inside the hall, the audience were treated to a dramatic presentation titled "Let Freedom Ring" in which actors representing two dozen great Americans, including George Washington, Benjamin Franklin and Abraham Lincoln, spoke of religious liberty.

Following performances by the Washington Concert Singers and Orchestra and the world renowned gospel singer André Crouch, Paul Cobb, religion editor for the *Post* newspapers in California, took the microphone to introduce the speakers.

"We are here today because we love God, love America and we love how diverse we are as human beings," said Cobb. "We know the value of freedom."

Dr. Joseph Lowery, president of the Southern Christian Leadership Conference, spoke of the need to "fight" those who would deny religious freedom.

"We must be mindful that certain groups are seeking to curtail religious freedom in America and we must be ever ready to fight those who do so," he said. "Too often in the past we have seen government encroachment into our affairs."

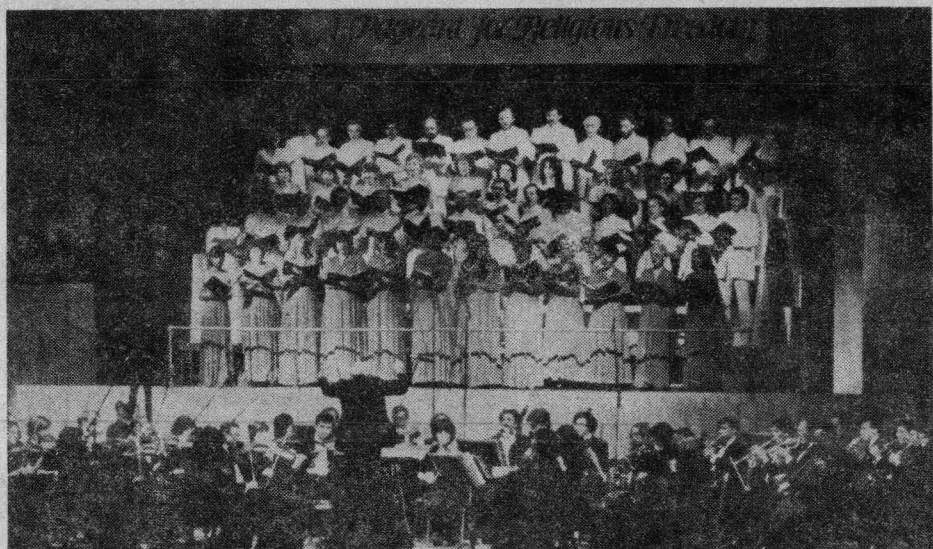
Dr. Timothy LaHaye, president of Rev. Jerry Falwell's Moral Majority movement in California, said he feared that America might no longer be a land of religious freedom by the year 2,000 should present trends continue.

"I am concerned about the 21st Century," he said. "That is just a little more than 15 short years away. We have seen secularist forces with government move steadily and relentlessly upon our freedoms. If we continue to endure attacks on our religious freedoms, we won't have religious freedom by then."

Dr. LaHaye said that the standards of those who govern us have been dropping steadily with image, style and packaging often replacing solid commitment to



The platform set up before the White House for the speakers at the candle-light vigil.



The Washington Concert Singers and Orchestra performing at the Pageant.



The candle-light vigil before the White House.

principles.

"The time has come when we must set new standards for those who govern us," he said. "We must demand a commitment to traditional moral values and a commitment to religious freedom."

Sen. Orrin Hatch, R-Utah, said he believed "grievous constitutional error" was at the root of the conviction of Rev. Moon.

"The Rev. Moon case and others do not make me feel good at all," he said. Hatch said he has asked the Justice Department for a memorandum on Rev. Moon's case in which "three tiers" are said to have recommended against pursuing what they saw as untenable charges, only to be overruled by politicians. "I've asked for it and I'm going to try and get it," he said.

Quoting 19th Century French philosopher Alexis de Tocqueville's comment that "America is great because America is good," Hatch said if the Frenchman were alive today, he would wish to bring him to the pageant.

"However, I would like to keep him

away from Danbury," he said, "where the leader of a worldwide church is cleaning dishes and scrubbing floors."

In a surprise, unscheduled appearance, Rev. Moon's second eldest daughter, In-Jin, took the stage to defend her father and to read a statement she said he gave her during her recent visit.

"July 20 [when Rev. Moon entered prison] was the end of the world for my family," said Miss Moon. "I never imagined this would happen in America." She said her father found it "painful" that "the land he loves is putting him in jail."

Miss Moon said that when she visited her father at the federal prison she "cried and cried" to see him in prison fatigues.

But she said her father told her "don't cry for me. Fight for religious freedom."

Reading from her father's statement, Miss Moon said, "I didn't come to America to win a popularity contest but to speak out and save America from atheistic communism. Prayers from prison can

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Seminars focus on the issues

By Deborah Taylor

The attitude and response of most ministers gathered at the general session, (for religious freedom,) held in the Colonial Room of the Mayflower Hotel, in Washington, D.C., on July 25, was, "we're ready for more."

"We've come a long way since May 30th, but we've only just begun. There are 3000 here today, when we started, there were 300, we have increased our numbers tenfold."

"And how many of you believe in the next 100 days we can increase our numbers another tenfold?" asked Paul Cobb, religion editor of the *Post* newspaper group, and master of ceremonies. His question was answered with thunderous applause from the assembled.

The workshops and general session, sponsored by the National Crusade for Religious Freedom and the Coalition for Religious Freedom, focused on violations of the first amendment.

Earl W. Trent, Esq., legal counsel, American Baptist Churches, presented an address, "Overview of Key Religious Liberties Violations."

Trent said, "The IRS has been unable to interfere as a result of the strict interpretation of the first amendment that provides that our government shall make no law affecting religion and the free exercise thereof."

"As a result of that clause the Internal Revenue Service has not been able to gain the kind of control that it would like of the activities of churches and ministers."

"Therefore they have sought to define what is not a church as the best method of gaining that kind of control."

"In order to do this, they have chosen the easiest route and that is by picking on those churches and those ministers who are vulnerable. They would be the new religions, they would be the small churches, they would be the churches who don't have the finances and the resources to raise a successful battle."

He went on to say, that the IRS chooses those religions which are considered "unpopular" before waging their attack. Trent cited the Moon case, the Sileven case and others as targets of such attacks

7,000 cases in court

Cobb pointed out "In America right now there are 7,000 cases in some level of court system that deals with the church or a minister and a governmental agency. Some people say, 'you know this religious freedom thing, this is a ruse, this is an excuse, all these religious freedom issues out there, the Sileven case in Nebraska and the Moon case.' 'Well, don't you believe it,' he said."

Cobb's joke that "the costs of ministering are going up," seemed to have a somewhat sobering effect on those present. He urged all the ministers to go back home and get to work in their own state.

When asked who would be interested in having decentralized programs, such as the one just attended, set up in their areas, many of the ministers raised their hands.

According to Cobb, the programs would include videos of former rallies held on religious freedom; information about IRS; about church and state relations, and other issues regarding the matter of religious freedom.

The day's program began with a reception and orientation, afterwards those in attendance participated in numerous workshops.

The workshops: Mobilizing the

continued on page 6

VIGIL

from page 5

be very powerful. Here, God can use me more powerfully than ever to rally Americans for the cause of religious freedom."

"I am willing to suffer any indignity and make any sacrifice ... I will even give my life," the statement said.

Blanche Jeffrey, a member of the Merrick Park Baptist Church in Jamaica, Long Island, N.Y., said she had risen at 7 a.m. in order to attend the rally.

"We are here to raise up the name of Jesus," she said. "I want to be free to do that in my own way. If we all cannot be free to worship God in our own way, none of us will be free."

At midnight, all 5,000 rally participants gathered and marched to Lafayette Park across from the White House for a candlelight prayer vigil that included prayer and hymns.

The marchers sang *We Shall Not Be Moved*, one of the anthems of the 1960s civil rights movement, as they wound their way through the otherwise deserted streets of the capital district. Joining the marchers was Dr. Ralph Abernathy, who like Rev. Lowery had been a close associate of the late Dr. Martin Luther King Jr.

Rev. Siliven, who is scheduled to return to jail in September, told the enthusiastic crowd that if they could hold such a meeting in his home state, the authorities might be reluctant to carry out his sentence.

At the prayer vigil, several leaders were called upon either to pray or offer a few words of inspiration. Rabbi Ben Ami recalled a similar occasion when he was asked to support civil rights workers following the bombing of a church in Birmingham, Ala., in the 1960s.

André Crouch, Rev. Lowery, Rev. Siliven and Miss Moon stood arm-in-arm on the platform praying and singing with the thousands who remained till nearly 2 a.m. before dispersing. □



Paul Cobb speaking to the assembled ministers.

SEMINARS

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Christian Community; Working effectively with the Media; Christian involvement in the Democratic Process; Should Your Church Be Incorporated?; Church and the IRS; Religion and Schools; and Implications of the Social Security Employment Tax, were attended by overflow crowds of all denominations.

According to Cobb, Senator Orrin Hatch, R-Utah, wrote a letter to the justice department demanding that they publish the memorandum (which Rev. Moon referred to when he spoke before the Senate Subcommittee on June 26) stating that Justice Dept. staff had reported to their superiors that there was no case against Rev. Moon.

"The justice department has refused to even respond to a senator of the judi-

ciary committee," said Cobb. "But," he continued, "we can write letters, we can start demanding, and once you get those internal memos, you will find out that the decision to move on the case was really one of injustice."

Rev. Dr. Stanley King, American Church Union, Denver, Colo., and a native of Oklahoma, gave a personal testimony of his own dealings with the IRS.

"When you talk about persecution and prosecution," he said, "I don't need to ego trip, (for) I had my day in court and I lost." King, a minister for 33 years, briefly told how he'd "come from the wrong side of the tracks of Oklahoma," to fight his way up to a doctorate divinity degree.

He said in 1978 he was being considered for an appointment to the governor's chair as Commissioner of Economic Security in Minnesota. In 1979, he went before a committee and was selected as number one out of 39 applicants. Continuing, King said "The governor announced to the media that he was considering appointing me and within two weeks I was indicted on two counts of income tax evasion.

Sentenced to 16 months in prison

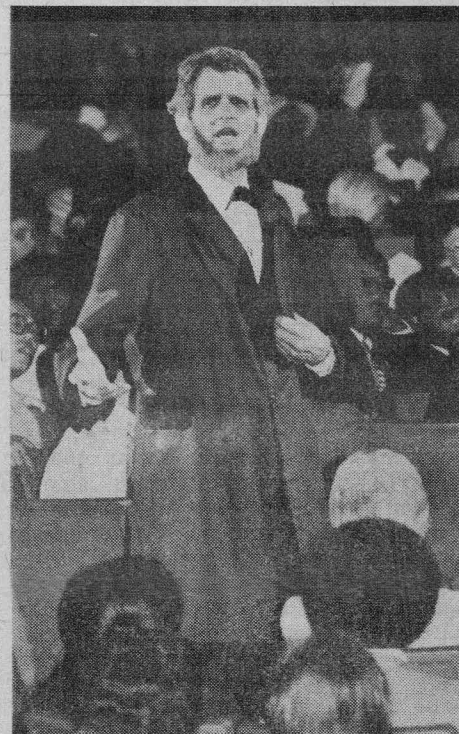
"That was in February, in April, I was found guilty by a jury of my peers after nine days of deliberation. I was sentenced to 16 months in prison in Minnesota, I served eight and a half months and two months in the halfway house.

"An incident that is interesting, it was \$25,000 (amount he was indicted for) — it must be a magic figure with these people (IRS.)"

He said some supporters offered to pay the \$25,000 but were told, we don't want the money, we want his flesh, we want to make a martyr out of that, 'you know what they used to call us.'

"And the day I was released from the halfway house, they filed a civil suit against me to collect the money they had sent me to prison for and had compounded the interest on, so I now owed something like \$125,000.

"I said one thing about it, you can



"Abe Lincoln" appeared at the Pageant for Religious Freedom.

always carry it as an account receivable because you will never get it."

The day concluded with a banquet in the Mayflower's Grand Ballroom. For the future, the group has plans to reach 10,000 ministers in the next 100 days; hold another rally within the next 40 days; compile a computerized list of all known-about cases of religious persecution; and draw up and mail out a transcript of all former workshops.

There are also plans for similar workshops all over the United States during August.

Information can be obtained by writing to: "Religious Freedom", 1806 "T" Street NW #400, Washington, DC 20009. Phone (202) 462-0290. □

Reprinted from "Harlem Weekly."



EUGENE CURTIN

I stood outside Constitution Hall in Washington D.C. and watched a tall, broad shouldered, firm jawed young American consign all Moonies to hell.

In his blue eyes burned that unyielding anger that is the exclusive property of the righteous fanatic. This same gleam, multiplied in a thousand surrounding faces, was surely the final earthly memory of Joan of Arc and legions of other Christian martyrs through the centuries.

"You shall not fellowship with the anti-christ," he yelled at a decibel level worthy of a microphone. "Moon is the antichrist and all who follow him will taste the heat of hell."

This young man, about 25 I suppose, and fair haired, was on a roll. He was also under the mistaken impression that the thousands of gathered ministers about whose souls he was so passionately concerned, were there to endorse the theology of the Unification Church.

"Hey, brother," came a voice from behind my shoulder. "What you talking about?"

A young black man, also about 25, passed me on the right and stood directly in front of God's messenger. "This rally isn't about the Unification Church," he told those glaring eyes. "This is about freedom. I'm a Christian, born again and baptized of water. Jesus will do the judging. You just worry about people being free to choose their own way so that Jesus got something to judge."

Is there a turning tide?

Here, the messenger's protestations drowned in waves of guffaws, applause and ridicule. I remember little more of the incident.

Breathtakingly brash

Later in the evening, Dale Crowley Jr. passed around fliers calling for this country's leading Christian figures to renounce their support for the Rev. Sun Myung Moon "in his struggle for his right of free exercise under the First Amendment."

Crowley, who runs a local Christian radio show, was breathtakingly brash in his logic.

He agreed that Rev. Moon had been "persecuted by the authorities" and was the "victim of a miscarriage of justice." Nevertheless, he reasoned, Rev. Moon was a "false religious leader" and therefore unworthy of Christian support.

"Even if the injustice against Mr. Moon stands and prevails and even if the true servants of Christ are denied their rights under the First Amendment in a similar fashion, this kind of overt and frenzied support for one who has denied Christ cannot be defended from Scripture," his statement said.

Inside the hall, Dr. Tim LaHaye, president of the Moral Majority in California said he had rejected the criticism he had received for defending such a controversial cause and Rev. Joseph Lowery at one point turned to In-Jin Moon and publicly assured her that "God is with your Daddy in prison."

It is difficult to remember the last time an important Christian minister said that God was with Rev. Moon — regardless of the circumstance.

There is clearly a renaissance of attitude taking place as regards the Unifica-

tion Church. That is not to say that traditional Christianity is about to embrace the teachings of the church. But then, the various departments of Christianity have never accepted the tenets of each other's faiths. That was never really the issue. The fundamentalist Christian who denounces the Unification Church for some perceived theological aberration must, although he usually does not, denounce also the Roman Catholic Church, the Mormons and any number of denominations for their "aberrations."

The issue has always been one of respect. The Unification Church has been kicked around incessantly, raked over the coals in the media, both secular and clerical. It has been denounced as a fascist front for Korean intelligence authorities, its members as brainwashed robots incapable of human emotion and its leader portrayed as a modern day Caesar, ruling cruelly over an enslaved citizenship.

And yet, it lives. And this is what the Christian ministers gathered at Constitution Hall were really acknowledging.

Not the veracity of church theology, much of which runs counter to their own beliefs, but the simple, undeniable fact that the Unification Church is now a legitimate religious force in American life and as such must be defended.

The church is seeing the end of the demagoguery that has allowed police and courts to turn a blind eye to the abduction and forcible confinement of its members. The ministers who have come to the aid of the church in these troubled times may never feel an affinity with the church's teaching, but it will be difficult for them not to concede "Moonies" the right to evangelize in peace without har-

assment, either verbal or physical.

The *New York Times* recently conceded as much. In an article headlined "Unification Church Acceptance Gains" the *Times* wrote, "[The Unification Church] was frequently denounced in the 1970s as spiritually fraudulent. It was accused of brainwashing teen-aged converts and fostering a repudiation of parental ties. These charges are rarely heard in public now and church officials estimate there has been a 10-fold decline in such accusations in the past few years."

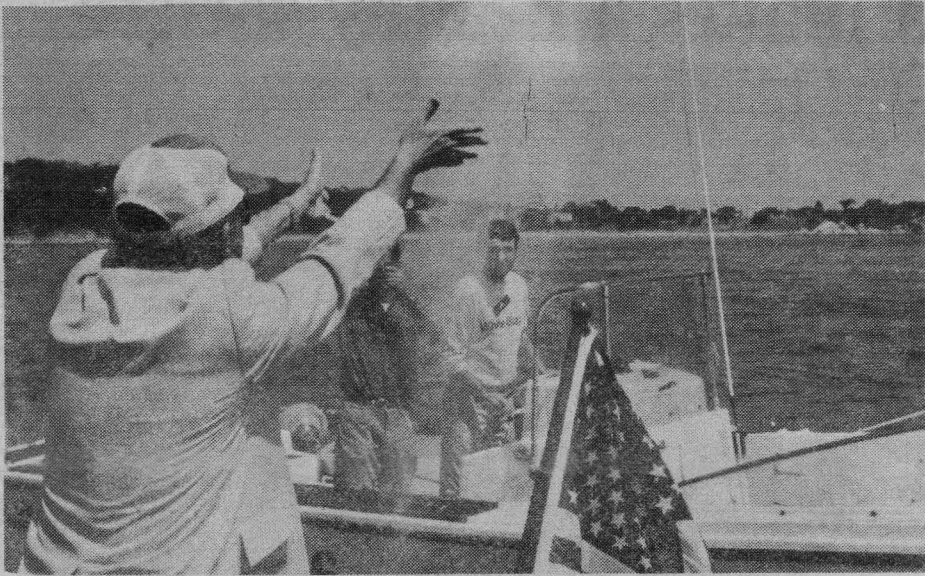
The *Times* interviewed Don Morrison, who lives in Napa County, Calif., as an example of a parent who, while once opposed to his children's membership in the church, came to accept it.

"Mr. Morrison confirmed in a telephone interview that he and his wife were 'violently opposed' in the early 1970s when all four of their children joined the Unification Church," *The Times* wrote. "All we knew about the church was what we read in the newspapers. But newspapers copy other newspapers and the rumors just grew because nobody really asked what the church was all about," Mr. Morrison told the *Times*.

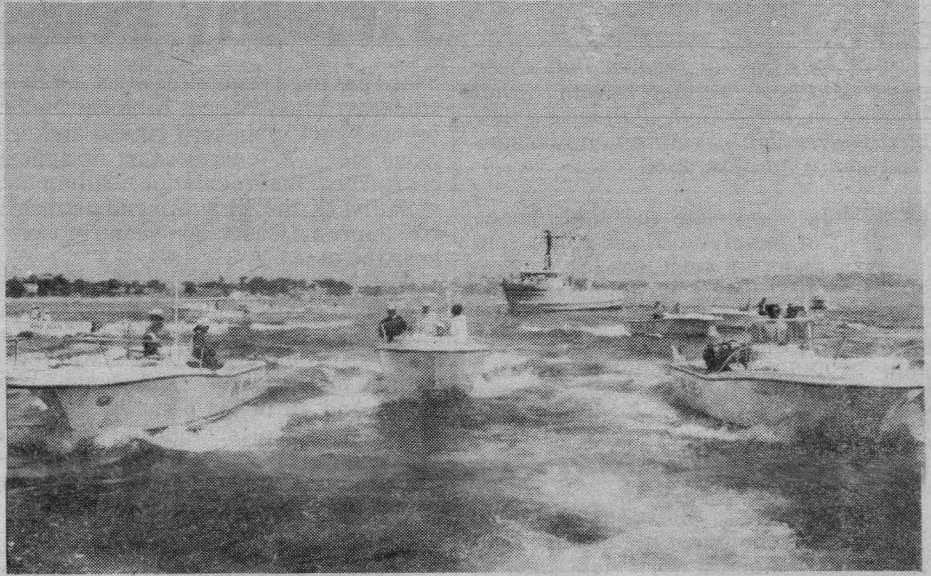
The *Times* said that when Mr. Morrison checked the church's activities, he said, "I had to stop my opposition."

The catalyst for all this attention has been the jailing of Rev. Moon. While that act was undoubtedly devastating for Unification Church members, in the long run it might just prove to be the torch that will cast upon their church the light of legitimacy.

Now if only young, fiery eyed Christians and older radio broadcasters can be convinced of the same, harmony may yet reign in this country. □



Kevin Smith



Dr. Mose Durst, president of the church in America, blessing the Ocean Church Fleet in Gloucester.

By Kevin Smith

Blessing of the Ocean Church Fleet

The Blessing of the Fleet is for us not only a wish for prosperity and happiness, but it is a prayer to invoke God's divine grace in this endeavor in our lives, that we can truly come to understand the meaning and true depth of the ocean and our relationship to it. If, through our ocean fleet, we can begin to see and implement Reverend Moon's vision for the ocean and its meaning for mankind, then God's blessing and love will truly exist with our fleet and in our lives.

I was fortunate enough to be invited by Dr. Durst to attend this particular blessing because as it happens, my wife Karen, who is somewhat of a veteran of the sea by now, is helping to run the summer Ocean Challenge program in Gloucester.

Exhilarating

Everything there was exhilarating, from the busy harbor to the rocking boats, from the sparkling ocean water to the energetic faces of the brothers and sisters, everything reflecting the bright sunlight of the morning.

To see the 30 boats following behind the New Hope in what is only a portion of our fleet helped me to feel Reverend Moon's desire for us to make his visions real; we have built a fleet for the sea; we have assembled a land fleet of video homes to reach out to witness on land; we are putting together a new fleet of trucks with which to distribute food. But on the ocean is a different realm, one which I have never known, and so for me it was an enthralling experience to be there.

As Dr. Durst blessed the boats, passing singly by, I was aware of God's hope for them and especially for the brothers and sisters on them, who care for the boats and in turn whom the boats serve.

Afterwards, using a megaphone to carry the words of his prayer across the water, Dr. Durst implored our Heavenly Father to live in each person's heart, to help each brother and sister to grow in spirit to truly feel and reflect His heart on the sea.

After his prayer, which had moved me considerably, I reflected on something Karen had shared earlier in the morning in response to a question by Dr. Durst about her feelings about Ocean Church and fishing.

Her response, straight from the heart, had struck both Dr. Durst and myself deeply. In terms which probably will not do her statement justice, she said that actually catching a giant blue tuna and bringing it in has made her look more deeply at what life really is than anything else has done.

On the ocean you are a tiny element, dealing with a gigantic force all around you, which is neither entirely predictable nor controllable, though when connected to, it is not only workable but deeply harmonious. In the midst of all the power and glory around you, you make a stand and reach out, not just with a hook and line, but with your heart and soul, a

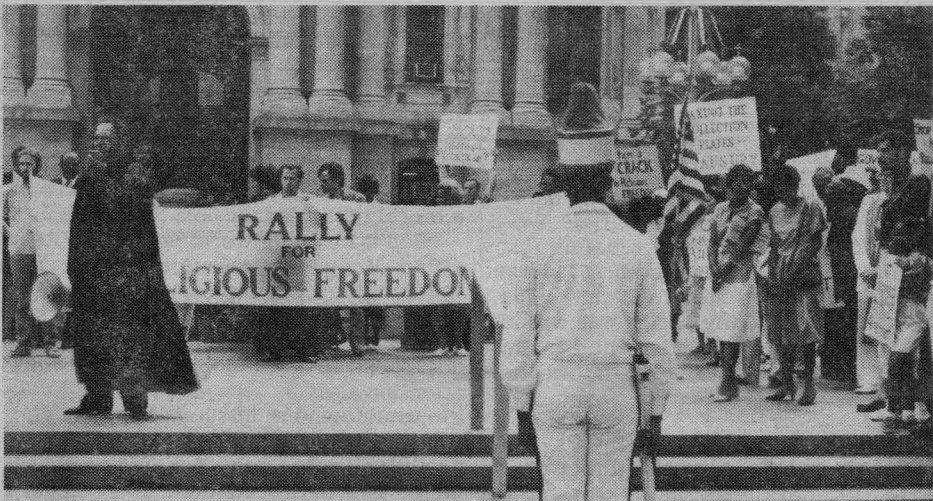
completely enveloping, engrossing experience.

Face to face

Then, when the time comes that the line responds, to a tug not gentle, you are brought face to face with the fact that there is a large creature, powerfully alive, straining against you. And when you have finally brought it exhausted to the boat, you know what it is to be embued with life, to take it very seriously, and to fight for it.

When you take the life of such one of God's creatures, you cannot do it absentmindedly, casually, or caustically. You must offer that life to a greater purpose, which in itself is a fulfillment of its own original purpose, and you can never again take life lightly.

I am very grateful to have had that opportunity to visit the fleet, and I look all the more forward to August, at which time I hope to join our brothers and sisters of the sea for a week, to have the chance to experience this blessing we have from our Heavenly Father. □



Rally for Religious Freedom in Philadelphia.



Freedom rally in Philly

By Melinda James Umlauf

Friday July 20, 1984 several dozen ministers of different denominations gathered on the steps of City Hall in Philadelphia to lead a march for religious freedom. Sponsored by the Committee for Religious Freedom, the march was held the day Reverend Moon was scheduled to surrender to a federal prison in Danbury, Connecticut.

Before beginning the noon time march down the main street of downtown Philadelphia, a 30 man drum and bugle corps arrived. The procession which had gathered many interested bystanders by this time marched down Market Street, headed by a casket carried to symbolize the "death of the First Amendment."

Thousands of lunchtime onlookers heard the cries of protest and became aware, many for the first time, of the threat to religious liberty that many recent violations of the First Amendment have created. Police escorts held back the traffic for the forty minute, ten block walk to Independence Hall.

Gathering under a statue of George Washington the group assembled and continued to rally for another hour of

speeches and gospel music at Independence Hall, the site of the signing of the Declaration of Independence.

It was an historic event for this city where America had begun, marking the beginning of a movement which will insure the protection of the freedoms for which our forefathers fought so very valiantly. □

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By Ray Bayliss

"We here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth in freedom." — Abraham Lincoln's Gettysburg Address, 1863

To appreciate the significance of Reverend Moon's imprisonment we must look at the overall situation of religious liberty in America today. Also, though as Unificationists we are deeply religious people, we often underestimate the importance of religious freedom for the health of society; while we often speak about our responsibility to "save America" we seldom realize how real that task is.

Every culture is rooted in a religious ideal. Even communist nations are centered upon a Marxist worldview which is in every way a religious viewpoint.

America was undeniably founded upon Christian values and ideals. Before they even set foot upon these shores, the Pilgrim Fathers wrote the Mayflower Compact in which they announced that their journey had been undertaken "For the glory of God and advancement of the Christian faith." The authors of the Constitution so desperately wanted to prevent the kind of religious oppression that their ancestors had escaped from in Europe that they declared, in the first two clauses of the First Amendment, that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Everyone understood that the purpose of the Religion Clauses was to prevent negative government interference in religious affairs. Only in the last forty years has the meaning of these clauses been blurred; possibly eighty percent of U.S. Supreme Court decisions on religious liberty have come during this period. Since World War II the courts, according to Chief Justice Burger, "have been able to turn the Religion Clauses on their head" and interpret them to mean the very opposite of their original meaning.

Wall of Separation

The unfortunate statement by Thomas Jefferson about erecting a "Wall of Separation" between church and state has been raised to a level of importance above the First Amendment itself. Jefferson's apparent view that church and government should keep out of each other's realm was music to the ears of atheists who saw the potential for excluding believers from exercising control over the direction of the country.

It is a shame that the "Wall of separation" enthusiasts fail to look at Jefferson's own treatment of organized religion which seem to show that his "Wall" was to restrict government, not religion.

A complete separation of church and state is, of course, impossible. Religion cannot be divorced from society without both becoming absurdly meaningless. There is simply no such thing as neutrality toward religion, those that argue for state neutrality are really advocating an atheistic government. Jesus said, "He who is not with me is against me." Which side is America on?

"The great paradox of American history," wrote British historian Christopher Dawson, is that "the separation of church and state, which was intended to protect religious freedom, has become the constitutional basis for the secularization of American culture."

The twisted interpretation of the Religion Clauses is the greatest weapon in the armory of anti-God activists. They have successfully used it to generate public hostility toward religion and to wreck the self-confidence of Christians. The "Wall" argument is being wielded in hundreds of legal battles involving religious liberty issues currently in court around the nation.

In Lubbock, Texas, a high school

Healthy religion makes a healthy society

board passed a regulation allowing those students who wished to meet before school hours to discuss ethical and religious ideas. A federal court of appeals overturned the regulation, calling it a violation of the First Amendment. The U.S. Supreme Court, last year, refused to hear the case.

It is now common for schools which permit students to meet for any secular purpose, even to discuss the overthrow of the state, to deny equal access to those wishing to discuss anything vaguely religious. And all in the name of the First Amendment. The fact that Jefferson himself helped to provide a room at the University of Virginia to be used solely for prayer and religious study, seems to be forgotten.

Essential to good government

An ordinance passed in 1789 by the first Congress (who actually framed the Constitution) set aside property for public schools. The ordinance said that because "Religion, morality and knowledge" were essential to good government they must forever be encouraged through the public schools. But today we see religion banished from public schools, all moral teaching is labelled "religious" and, therefore, also banned, leaving an amoral, materialistic half-truth to be forced upon impressionable youngsters. No wonder suicide is now the second highest cause of death among high school and college kids.

Totalitarians have long understood the importance of indoctrinating youth. Hitler once remarked, "When an opponent declares, 'I will never come over to your side' I calmly say, 'Your child belongs to us already'." Three years later he abolished all Christian schools and imprisoned any parents who tried to keep their children out of the Hitler Youth.

Church schools

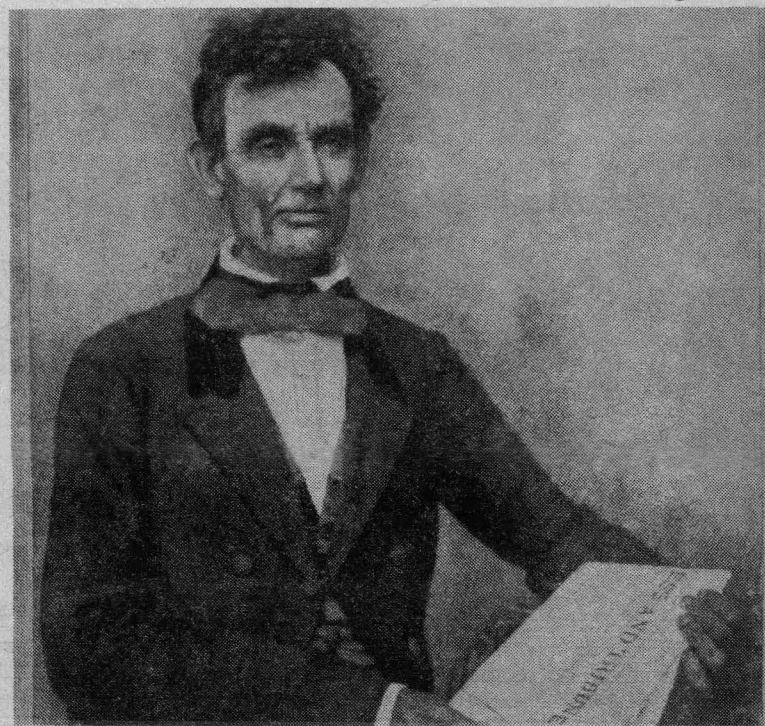
Since the series of Supreme Court decisions removed God from public schools there has been a dramatic increase in church schools. Predictably, many of these parochial schools have found themselves in legal disputes over certification, zoning laws or tax exemption.

In the 'Nebraska Seven' case, Pastor Everett Sileven has been jailed four times for operating a church school without a license. The state of Nebraska requires that teachers for non-public schools must be certified and the school curriculum be approved (and be 98 percent non-religious) by the state. Believing that parents have the right to decide the content of their own children's education and that the school was part of his religious ministry, therefore beyond government control, Pastor Sileven did not seek certification and was jailed.

The turn of events in this case are so nightmarish that Congressman George Hansen, after attending a hearing on the case, said, "I thought I was watching a scene from *To Kill a Mockingbird*." Pastor Sileven's church was padlocked after his congregation, including women and children, were forcibly removed during a prayer service. Seven fathers of students from the school were jailed, their wives, too, would have been jailed and the children institutionalized had they not fled the state. In spite of several constitutional violations, this case was also denied for review by the Supreme Court.

The 'Nebraska Seven' horror is not an isolated case, hundreds of parochial schools are feeling pressure and many parents have been jailed for not sending their children to "approved" schools. These shocking events appear even more sinister when we read such statements as the one in a recent issue of *The Humanist* magazine which said: "The classroom must and will become an arena of conflict between the old and the new — the rotting corpse of Christianity and the new faith of humanism."

Abraham Lincoln photographed in 1854.



Humanism, which its adherents boldly confess is an atheistic, man-centered religion, is currently the only religion being taught in public schools. This is no surprise when we realize that the undisputed "Father of modern American education" was John Dewey, an avowed atheist and community sympathizer who helped to compile the original Humanist Manifesto — the 'Bible' of humanism.

Fifty years of Dewey's education has practically made America an atheist nation. Hostility toward God is very apparent in our schools, media, courts, and even government. Finally, the "Wall of separation" has achieved exactly what it was intended to prevent, namely, a state religion. America's national religion, few would deny, is atheistic humanism.

One popular tactic for repressing religion has been to utilize the colossal power of the IRS. Bureaucracies like the IRS represent a permanent, unelected form of government. They pass laws and use resources to win the legal precedents they require in court. The IRS often seem exempt from constitutional restrictions and can put churches through costly audits, capable of financially destroying small churches, without the slightest evidence of any wrongdoing.

Ministers have been jailed for refusing to give the IRS unlimited access to the most personal details about church membership. One minister in Brookfield, Wisconsin, refused to give information that was not relevant to the audit. A federal magistrate and a federal district judge both declared that the pastor was within his rights but the IRS took the case to appeals court where they got the verdict and the pastor was jailed.

Till-you-prove-yourself-innocent

The IRS make little secret of the fact that they operate on a guilty-till-you-prove-yourself-innocent basis. Recently they have taken to threatening loss of tax exemption to church schools who do not prove that they are innocent of racial discrimination.

In the Soviet Union religious teaching and worship must be confined to the confines of the licensed church building while religious instruction to minors is forbidden, even in the home. Here, too, religion is being driven from the public sphere into the church "where it belongs". The opinion page of a recent issue of *USA Today* was devoted to whether street preachers should be allowed to express their views in public, even though the Constitution settled that question 200 years ago.

Legal precedents over the last decade have destroyed the sanctity of the family and neutralized parental authority to the

point that it is conceivable that a court could at any time prevent a parent from giving religious instruction to his or her own child on the basis of that child's right to arrive at his or her own religious beliefs. Freedom of religion has become freedom from religion.

Zoning regulations have also been used as a weapon of religious oppression. Christians have even been forbidden to hold Bible study sessions in their own homes because of zoning laws.

In his book *The Stealing of America*, John Whitehead outlines chilling similarities between trends in German society prior to Hitler's rise to power, and developments in American society over the last two decades. The most obviously destructive trend for any culture is over-emphasis on materialistic and humanistic ideas, because they divorce man from any source of absolute value and morality, leading to anarchy and decay.

Brink of collapse

Abortion and infanticide, drugs, pornography, a fifty percent divorce rate and the sexual molestation of 25 percent of all our children; these are the trademarks of a culture on the brink of collapse. America has cut off its own religious roots and has forgotten what it means to be human. We are balanced on a knife edge between the new age and the new dark age. Only a return to God and a moral lifestyle can save the country.

God is clearing working through Reverend Moon's imprisonment to awaken the religious community to the danger they face. Because Reverend Moon has been so much in the public eye his case has received national, even worldwide, attention and has turned the spotlight on the establishment abuse of religion. His case has become a rallying point for the newly emerging religious rights movement. The unprecedented unity generated within the religious community by Reverend Moon's persecution will make religious rights the issue of the eighties.

It will also save and preserve America. □

PEN PAL

We have received a request from someone currently incarcerated in a Florida prison who would like to correspond with members of the Unification Church, and learn more about our theology. This individual is most anxious to receive mail and correspond with "pen pals." If you are interested in ministering to this inmate, please address your correspondence to: Matthew Haynes No. 092605 P.O. Box 600/E-14 Sneads, FL 32460

By Enrique Ledesma

A dialogue on the Mississippi Delta

Mississippi is the "Hospitality State"; and it's true that most folks here enjoy a moments pleasant word or two even with a stranger! Here, churches shine like spring magnolias on almost every corner; boasting of a Christian tradition as strong as the broad currents of her great namesake.

Yet, despite such fine adornments, Mississippi has a soul of sorrow. Racial enmity still leaves scars upon the hearts of many of her people; prejudice, fear and suspicion still greets the herald of changing times at most doorsteps; and "Ole Man River" still seems to carry that same forelorn melody through the torpid delta afternoon.

But new flowers are blooming in William Faulkner's "Ole Miss." The vision of the New South is quickly reaching people in places like Jackson where a greater tolerance toward new directions is developing. New religions, though slow to take root, are becoming more widely accepted and the Unification Church is no exception. Five major churches and schools have recently opened doors to us that had long remained closed.

Opened doors

First, at the request of students, Millsaps College invited Mark Boitano and I to give a presentation on the main points of Unification Theology. The question



Enrique Ledesma, state leader, addressing a group of Methodist ministers in Jackson.

and answer period was lively and students have occasionally dropped by for Sunday Service.

The second presentation was moderated by Dr. Mel Prosen, a psychiatrist, at the only synagogue in Jackson. There, Robert Carvell, from England, and I were asked to give their testimonies to an

audience of 70 people including rabbis, parents, teachers and teenagers.

Following this, Professor Robert McClellan of the Reformed Theological Seminary invited Rachel Carson and Graeme Lester, both of England, to share their beliefs with his students. He felt that learning different viewpoints such

as ours would be a healthy experience.

A few months later the Jackson College Campus of Ministry, a training center for Pentecostal ministers, asked Unification speakers to lecture a class on the subject of God and His creation. Curious students asked questions on topics from salvation to marriage and the lifestyle practiced by Unification members.

Then, on July 8, the Unitarian-Universalist Church, which filed an amicus brief on behalf of Reverend Moon's appeal to the Supreme Court, invited a Unification speaker to present an overview of the case together with a videotape of the May 30 Washington D.C. Rally for Religious Freedom.

Other churches and schools have also expressed an interest in dialogue and discussion.

At every presentation, a little of the old prejudice was cut down, a little of the old fears were eroded and a little of those old suspicions were dug up and tossed aside. Where there is communication there is understanding and where there is understanding there is cooperation and progress.

Meanwhile, Ole Man River solemnly muses about what Ole Mr. Mockingbird is gonna sing on the day when all those old things are finally washed to sea! □

The three articles were sent to the UNews from some Western children of church members who are going to school in Korea.

A Revelation

This is a revelation received by Young Oon Orme, age 14.

I am, said God, the Father, the One who loves beyond your wildest dreams. The one who gives life. Every breath you take, I take. Everywhere you go, I go. To all those who love, I am the love. And to those who do not, I am not.

I love my world, my world by divine right. But it was taken by evil from its owner. My tears are oceans, ever flowing, ever falling. My laughter is the breeze in the trees.

My love is with the honest, and the true. My heart is with the children, and my knowledge with the wise. My spirit is with the healers of the heart. My word is my sword, and I fight the mark of the beast. I fight those who worship the beast, and I honor those who fight with me.

My pain is with all people, for all people feel pain. My love is with all people, for be you good or bad, your deepest soul is by me and by me alone created.

I am the one whom some fear. But fear is in the hand of the beast, and hate is in the heart of the beast. But in my hand is truth, and in my heart is love. And in my soul, lie my deepest hopes. But the beast knoweth nothing. It has no soul.

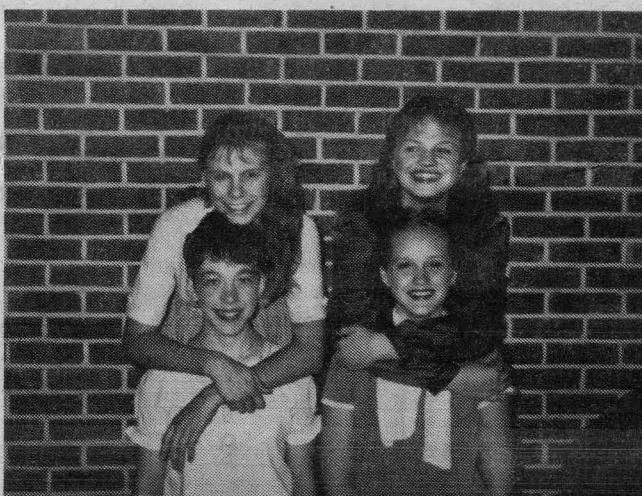
I am an old man in the street, and a young girl in the field. I know no end, and I fly with the birds, and I talk with the flowers. I cry with the seas, for they too know the mark of the beast.

I scream but I am not heard. And pain tears my heart. This world is mine, for I love it. And as it says in my book, I am the Alpha and Omega, the beginning and the end.

From God to me, I give to you . . .

This revelation was sent to me by God at 3 o'clock in the morning when I suddenly awoke and these words started coming. □

Those 'Kids in Korea'



The Western children of church members going to school in Korea: (top, from left) Naeran Verheyen, 14, Holland/USA, speaks English and Korean and wants to be a scientist; Young Oon Orme, 14, England/USA, speaks English and Korean and [continued below]

God's Love

When I look at True Parents faces
I see sadness and suffering
and tears crying out to the world.
Yet when I look deeper into their eyes
I can see love, a tremendous amount of love.
Love that is like no other
No love is stronger
No love is more powerful
than the love of God

By Johanna Van der Stok.



wants to be an entertainer and politician; Helga Kunkel, 14, Germany, speaks German, English and Korean, studies the flute and wants to be a teacher; and Johanna Van der Stok, 13, Holland, speaks Dutch, English and Korean, studies art and wants to be an artist.

A SHORT STORY I Love You

By Naeran Verheyen

It was God's Day and all of creation was busying itself for this day, for today was God's birthday and they all wanted to give Him the best they had.

The squirrels were busy taking out their most tasty and crunchy nuts while the rabbits wrapped only juiciest vegetables they could find. All the animals seemed to have something special for God, but man.

Nothing seemed important enough and the things that seemed alright, the other animals had already taken to give to God.

Poor man he had travelled all over the world to find something for God but had returned home without a thing. He was in despair!

When the time for the party came he was really at his wits end. The party had all the games, foods and anything else in the world. It even had some things from out of the planet earth (since, of course, all the space creatures had been invited too). But man could do nothing but worry about God's present.

Finally it was present giving time and all of God's creature got into line (there were very many animals). Man got at the end since he hadn't thought of anything, and the line started moving.

The line had been going on for some time, and it was when there were twenty more creatures left that man really started panicking. He raced through his mind for something to give to God but he still couldn't think of anything.

When it was his turn he finally remembered one thing he hadn't thought of.

Then he did what no other animal had dared to do. He ran to God and jumped into his lap, then he whispered something into God's ear. Suddenly God's face lit up. It was the happiest face that anyone had and ever will see. For man had whispered the three most beautiful words into God's ear, "I love you." □

A glimpse at Life in the World Unseen

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

Knowledge is the best antidote for fear, especially if that fear should be of the possible or probable state of existence after we have made the change from this life to the next.

To discover what kind of place is the next world, we must inquire of someone who lives there, and record what is said. That is what has been done in the present volume.

The communicator, whom I first came to know in 1909 — five years before his passing into the spirit world — was known on earth as Monsignor Robert Hugh Benson, a son of Edward White Benson, former Archbishop of Canterbury.

Until the present scripts were written he had never communicated with me directly, but I was once told (by another spirit friend) that there were certain matters he wished to set right. The difficulties of communication were explained to him by spirit friends and advisers, but he held to his purpose. And so when a suitable time was reached, he was told that he could communicate through a friend of his earthly days, and it has been my privilege to act as his recorder.

We are old friends, and his passing hence has not severed an early friendship; on the contrary, it has increased it, and provided many more opportunities of meeting than would have been possible had he remained on earth. He constantly expresses his delight upon his ability to return to earth in a natural, normal, healthy, and pleasant manner, and to give some account of his adventures and experiences in the spirit world, as one who 'being dead (as many would regard him), yet speaketh'.

Anthony Borgia

Part One

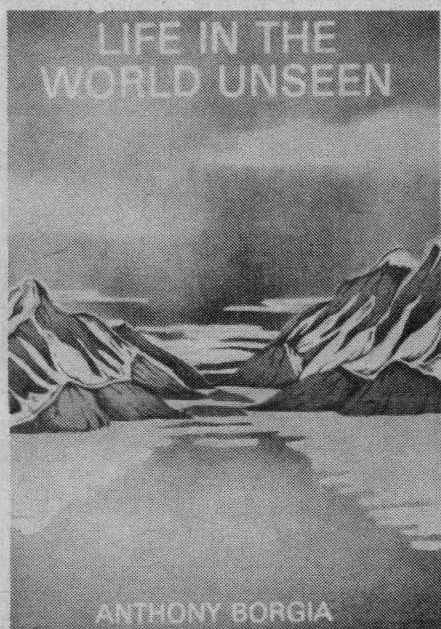
My earth life was not a hard one in the sense that I never underwent physical privations, but it was certainly a life of hard mental work. In my early years I was drawn towards the Church because the mysticism of the Church attracted my own mystical sense.

The mysteries of religion, through their outward expression of lights and vestments and ceremonies, seemed to satisfy my spiritual appetite in a way that nothing else could. When I contemplated a future state of existence I thought — and that vaguely — of what the Church had taught me on the subject, which was infinitesimally small and most incorrect. I did not realize the closeness of the two worlds — ours and yours — although I had ample demonstration of it.

What occult experiences I had were brought about, so I thought, by some extension of natural laws, and they were rather to be considered as incidental than of regular occurrence, given to the few rather than to the many.

The fact that I was a priest did not preclude me from visitations of what the Church preferred to look upon as devils, although I never once, I must confess, saw anything remotely resembling what I could consider as such. I did not grasp the fact that I was what is called, on the earth-plane, a sensitive, a psychic — one gifted with the power of 'seeing,' though in a limited degree.

This incursion of a psychic faculty into my priestly life I found to be considerably disturbing since it conflicted with my orthodoxy. I sought advice in the



matter from my colleagues, but they knew less than I knew, and they could only think of praying for me that these 'devils' might be removed from me.

Orthodox religious flavour

Their prayers availed me nothing — that was to be expected as I now see. Had my experiences been upon a high spiritual plane there is the chance that I should have been regarded in the light of a very holy. But they were not so; they were just such experiences as occur to the ordinary earthly sensitive.

Many of my experiences of psychic happenings I incorporated into my books, giving the narratives such a twist as would impart to them an orthodox religious flavour. The truth was there, but the meaning and purpose were distorted. In a larger work I felt that I had to uphold the Church against the assaults of those who believed in the spiritual survival of bodily death, and that it was possible for the spirit world to communicate with the earth world.

And in that larger work I ascribed to 'the devil' — against my better judgment — what I really knew to be nothing other than the working of natural laws, beyond and entirely independent of any orthodox religion, and certainly of no evil origin.

To have followed my own inclinations would have entailed a complete upheaval in my life, a renunciation of orthodoxy, and most probably a great material sacrifice, since I had established a second reputation as a writer. What I had already written would then have become worthless in the eyes of my readers, and I should have been regarded as a heretic or a madman. The greatest opportunity of my earthly life I thus let pass.

How great was that opportunity, and how great were my loss and regret, I knew when I had passed into this world whose inhabitants I had already seen so many times and on so many different occasions. The truth was within my grasp, and I let it fall. Of what befell me when I ceased to be an inhabitant of the earth and passed into the great spirit world, I hope now to give you some details.

Passing to Spirit Life

The actual process of dissolution is not necessarily a painful one. I had during my earth life witnessed many souls passing over the border into spirit. I had had the chance of observing with the physical eyes the struggles that take place as the spirit seeks to free itself for ever from the flesh.

I had a presentiment that my days on earth were drawing to a close only a short while before my passing. There was a heaviness of the mind, something akin to drowsiness, a lay in my bed. Many times I had a feeling of floating away and gently returning. Doubtless during such

periods those who were concerned with my physical welfare were under the impression that, if I had not actually passed, I was sinking rapidly.

I suddenly felt a great urge to rise up. I had no physical feeling whatever, very much in the same way that physical feeling is absent during a dream, but I was mentally alert, however much my body seemed to contradict such a condition. Immediately I had this distinct prompting to rise. I found that I was actually doing so.

I then discovered that those around my bed did not seem to perceive what I was doing, since they made no effort to come to my assistance, nor did they try in any way to hinder me. Turning, I then beheld what had taken place. I saw my physical body lying lifeless upon its bed, but here was I, the real I, alive and well.

For a minute or two I remained gazing, and the thought of what to do next entered my head, but help was close at hand. I could still see the room quite clearly around me, but there was a certain mistiness about it as though it were filled with smoke very evenly distributed.

I looked down at myself wondering what I was wearing in the way of clothes, for I had obviously risen from a bed of sickness and was therefore in no condition to move very far from my surroundings. I was extremely surprised to find that I had on my usual attire, such as I wore when moving freely and in good health about my own house. My surprise was only momentary since, I thought to myself, what other clothes should I expect to be wearing? Surely not some sort of diaphanous robe. Such costume is usually associated with the conventional idea of an angel, and I had no need to assure myself that I was not that!

Such knowledge of the spirit world as I had been able to glean from my own experiences instantly came to my aid. I knew at once of the alternation that had taken place in my condition; I knew in other words, that I had 'died.' I knew, too, that I was alive, that I had shaken off my last illness sufficiently to be able to stand upright and look about me.

At no time was I in any mental distress, but I was full of wonder at what was to happen next, for here I was, in full possession of all my faculties, and, indeed, feeling 'physically' as I had never felt before.

Although this has taken some time in the telling, in order that I might give you as much detail as possible, the whole process must have taken but a few minutes of earth time.

Joined by a former colleague

As soon as I had had this brief space in which to look about me and to appreciate my new estate, I found myself joined by a former colleague — a priest — who had passed to this life some years before. We greeted each other warmly.

For the first moment or so I allowed him to do all the talking; I had yet to accustom myself to the newness of things. For you must remember that I had just relinquished a bed of final sickness, and that in casting off the physical body I had also cast off the sickness with it, and the new sensation of comfort and freedom from bodily ills was one so glorious that the realization of it took a little while to comprehend fully.

My old friend seemed to know at once the extent of my knowledge, that I was aware that I had passed on, and that all was well.

He told me to prepare myself for an immeasurable number of the pleasantest of surprises, and that he had been sent to meet me on my arrival. As he already knew the limits of my knowledge, so his task was that much the easier.

As soon as I managed to find my tongue, after our first breaking the silence, I noticed that we spoke just as we had always done upon the earth, that is, we simply used our vocal cords and spoke, quite as a matter of course. It required no thinking about, and indeed I did not think about it. I merely noted that it was so.

My friend then proposed that as we had no further need or call to stay in the surroundings of my passing, we might move away, and that he would take me to a very nice 'place' that had been made ready for me. He made this reference to a 'place', but he hastened to explain that in reality I was going to my own house, where I should find myself immediately 'at home'. Not knowing, as yet, how one proceeded, or, in other words, how I was to get there, I placed myself entirely in his hands, and that, he told me, was precisely what he was there for!

I could not resist the impulse to turn and take a last look at the room of my transition. It still presented its misty appearance. Those who were formerly standing round the bed had now withdrawn, and I was able to approach the bed and gaze at 'myself.' I was not the least impressed by what I saw, but the last remnant of my physical self seemed to be placid enough. My friend then suggested that we would now go, and we accordingly moved away. □

Conviction

You take a man, a man who changed the world, inside myself and others, standing on the threshold between the old world and the new, between the steaming heart of rot and debris, of lost, lamented lustful promises.

He rainbows between us a world of truth and promise, a land of fertile piety, and sacred, passionate love for all that is of God, for God.

You take a man whose vision touched, ignited, made fertile soil of hearts (no different than yours), lost, searching, bruised . . . Those who know him, who have crossed the rainbow, feet still wet with sinews torn and smiling . . . Those whose hearts have taken flight upon an enlightenment so vast, so deep, we are they.

The seed is planted the harvest come. And you can take this man bottle him up, pad a cell, isolate a desert's year.

This man.

Can you imprison a vision? Thought? A fire in the heart? A dream run rampant into reality?

You bind the hands and legs of those who kick and strangle

But can you bind, bag, lock up a soul far reaching,

Startouched beyond our very existence?

Such a soul, such a spirit with arms so long and legs so strong,

Can never keep your space.

Too late. The seed is planted, the harvest come.

Connie Pappalardo
New York

Towards a theology of environment

This is the first in a series of articles about a theology of the environment. Simon Herbert is a staff member at the Unification Theological Seminary.

By Simon Herbert

Within the spirit of Unificationism there lies a vast and little tapped source awaiting exploration through the various fields of theology. Theology — studying the nature of God, and man's relation to Him — goes much further than the study of the Bible or the compilation of church doctrine alone. God's nature pervades all beings and all things, and as the earth, and mankind are created by God, we should be very clear on what this triangular relationship means for us.

Man has been living a life spiritually cut off from God through the "Fall of Man." Since this original sin was committed far back at the beginning of human history, man has been struggling upwards back towards God. Originally intended to be one with God, A world would have existed where man would not have abused or defiled his brother, or the environment he occupied. God, man and the earth would have existed in harmony.

The visible condition of our present day world, is clearly a manifestation of the invisible condition of man's inner being, with all that that implies. Confusion of purpose and human value has brought about the social ills of human and earthly mismanagement on a global scale.

When man finds the real value of his divine center and unites with God in heart, he will no longer cause ill to himself or to his earthly family. The importance of fully realizing our own divine nature becomes all the more acute when we see result of men who have yet to realize it.

Care of the environment

Our care of the environment is purposefully meant to reflect, enhance and stimulate man's divine nature and by doing so, bring about greatly improved opportunities for our growth, both spiritually, physically and intellectually.

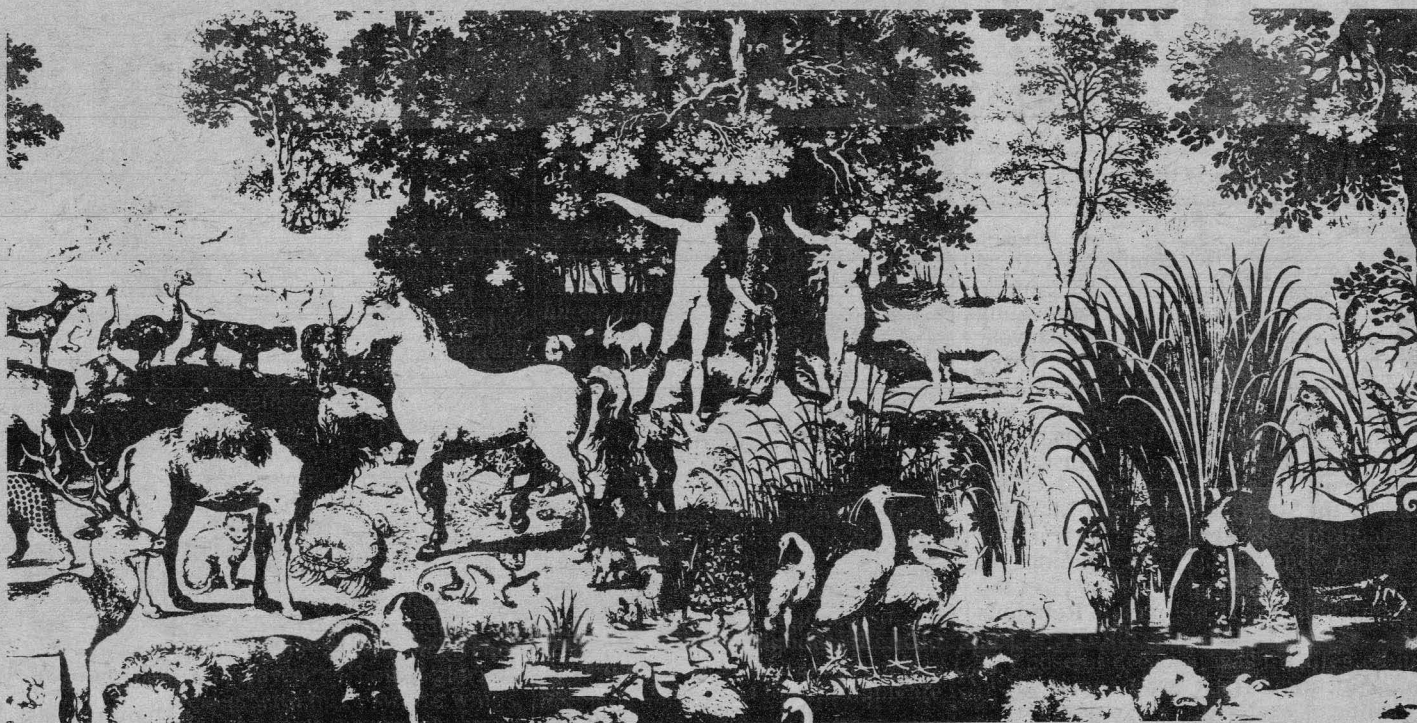
But it is not up to God to be solely responsible for our welfare, man is responsible for his environment, both in a corporate and an individual way. However man cannot be responsible for the environment until he himself is responsible. In order to become this, he has to fully realize his value as a creation of God, and as a part of God's progressive ideal.

As individuals we hopefully are aware of our immediate surroundings, and seek to make them better for ourselves and others.

Human ecology, the balance between mankind and his environment naturally operates within the laws of nature, but is always influenced by conscious choices and anticipations of the future. Especially in the years since the end of World War II, there has been growing concern with the extent to which man has been able to misuse his resources.

When dealing with a truly ecological view of the world, it is necessary to also include religious ideals. Our basis for action should stem not merely from a reaction to neurological activity in the brain, but from a deeper understanding of the Creator-given responsibilities bestowed upon us.

The constant call for restraint and self discipline in the Bible has a very good reason; the human inclination to sin is very strong. The relationship of harmony



with God and creatures is broken continually by human misconduct.

Human Misconduct

It might appear that man has always been inclined to do wrong, but it was never intended for man to act outside of God's will, man even having been given guidance on how to conduct himself. The biblical story of the 'Garden of Eden' symbolizes ideal man in an ideal environment but more importantly it describes the relationship of God and man, and lays ethical guidelines for his conduct on God's earthly kingdom.

A great deal of responsibility is implied by the order to "till" and "keep" the garden (Genesis 2:15) to keep something is to ensure its safe protection, and not to allow harm to befall it.

From the biblical text of Genesis 1:28 come the following words:

"Be fruitful and multiply, and fill the earth and subdue it and have dominion ... over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

These "Three Blessings" are commandments from God and institute a blueprint for our own existence on this earth. Unification theology attests that each of the Three Blessings are fundamental to man's life and are therefore the direction he seeks to take while living it.

The First Blessing provides man with the ability to perfect his character, centering on a mind and body togetherness with God so that as an individual he expresses divine nature, which is the meaning of to "be fruitful."

Because man was unable to complete the first Blessing and reach maturation of character the other two blessings lay largely barren, and unattainable to him. And so it has been since the beginning and ignorance has been a shield against man reaching his divinely intended goal. The Fall of Man was a cosmic tragedy for God because it placed man beyond the realm of His direct spiritual communication. Without great effort through prayer, man fails to understand his responsibility first to God, and secondly to his fellow creatures.

The Second Blessing, to "multiply" and to "fill the earth" indicates that man should marry and form families which can populate the earth. These families would fully realize God's love within them, bringing him great joy.

Lastly, in the Third Blessing, God asks man to "subdue" the earth and have "dominion" over it and all it contains.

To paraphrase the Three Blessings: in the first, men and women must become truly perfected individuals, reflecting God's image and love through their own unique character. Because man was designed to be knowledgeable in both the physical and the spiritual realms, he is meant to be one with God, in a union relationship very much as a father and

mother would have with their child, a bond of love.

The Second Blessing indicates that mankind should themselves create, first by taking a wife or husband, then by having children. This family then exists to experience love and joy with themselves, with others, and of course with God.

Having dominion and subduing in the Third Blessing implies man has a responsibility to look after the other living things, be it animal, vegetable or mineral and not to misuse or abuse them, for they too, are gifts not to be exploited.

The Interpreters Bible, in referring to the relationship between God and man, says: (man) "is unique among the creatures of the universe, resembling but not to be equated with members of the heav-

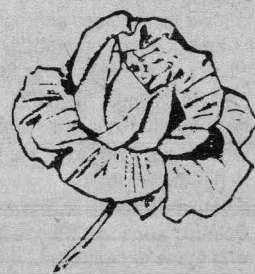
enly court. He is to rule living things on earth as he in turn is ruled by God."

So to make this relationship somewhat clearer; God expects man to be a caretaker, or custodian to his earthly environment, much in the same way that God is our guardian — parent. This relationship can be termed "Stewardship," exercising a power of ministry to protect, guard and enhance creation. As a point of reference dominion means "to control, govern or rule: or to occupy the pre-eminent position in or over."

Historical misinterpretation of man's ideal of his right to dominate nature, appears to have been a major cause in Western man's tendency to comander things needed by him regardless of the effect it might have on the environment or others. □

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Ask for Peter or Andy

The Divinity class of '85

By Eric Olsen

Eighteen seniors were chosen recently to complete a third year of studies at UTS, emphasizing field work, counseling and ministry. The third year "divinity program" involves three months of field work in Unification outreach projects, and students are required to do academic research in a specialized field as the basis for a master's thesis.

Over the summer half of the students selected will travel around the world in the third tour of the Youth Seminar on World Religions. The theme of the YSWR, "World Peace Through Religious Dialogue and Harmony," is expressed in a program that sponsors 150 students and educators from around the globe traveling to centers of the major world's faiths.

This year the seminar includes visits



The Divinity Class of 1985 at the Unification Theological Seminary.

to Rome, Italy; Israel, Istanbul, Turkey; Madras, India; Bangkok, Thailand; Beijing, China; and finally Seoul, South Korea.

The tour began with an orientation in Washington, D.C. on June 24 and concludes in Seoul on August 15.

The remainder of the Divinity class will work with the National Council for Church and Social Action this summer.

They will be working with ministers from various denominations, assisting in spiritual revivals and contributing time and effort in various social action pro-

jects within the Christian community.

Last summer Divinity students worked with NCCSA chapters in several states on the East coast, and students assisted in numerous conferences for ministers during the academic year. □

From "Cornerstone"

Revolution

When the earth turns once around the sun,
it is a revolution
and when the cold harsh winter melts into spring
it is a revolution.
When the sun rises over the night
it begins a new revolution
When a cold heart melts it takes part in a revolution
When a heart in darkness gropes toward the light
it is performing a revolution
When one lonely man clears
the pathway we must go to find God
He has started a revolution
And when we will all revolve around
the happy quavering heart of God
We will all be in a gloriously happy revolution.
Revolution? Revolution!
When an angry eye learns
to shed tears to see another suffer
he brings a new revolution
When a young man loves the race
his father fought and killed
he is fighting in a new revolution.
When bitter cold resentment turns
to hot molten love
it becomes fuel for a new revolution.
Opening arms to embrace those
who come to destroy
is the attack of the new revolution.
Each word of love which is spoken to
a heart which is suspicious
is a bullet of the new revolution
The ones who explode on the streets singing songs
are the guerillas of the new revolution.
The ones who pray in the night without sleep
are the sentries of the new revolution.
The ones who forgive every blow they receive
are the victors of the new revolution.
And the ones who forget the good they've done and
do more, are the leaders of the new revolution.
And those who give up a steady home for the world
are the nobles of the new revolution.
And the children that are born to those who suffer,
loving God shall be A-bombs in the new revolution.
And those who go out in a normal disguise are the
spies for the new revolution.
And the ones who descend down from vans selling
flowers - paratroopers from the new revolution.
Those who move into a neighborhood and lavish it
with love-occupation forces of the new revolution.
And those who come to countries harsh and
strange and live in woe
are the patriots of the new revolution.
And those who travel ceaselessly in crowded,
sweaty vans are
the commandos of the new revolution.
And the one who is tormented on behalf of all the
world is the leader of the new revolution.
And when we march into the capitol of the hardness
of the world to demand that they surrender, they're
surrounded by 70 million faithful soldiers from all
corners of the globe then they'll admit by this
revolution they're confounded.

Sam Harley

The Coming Kingdom: Essays in American Millennialism and Eschatology
Edited by M. Darrol Bryant and Donald W. Dayton
New ERA, International Religious Foundation, 1983 246 pages.

Review by Ron Gurtatowski

Millennialism has had a long and varied history within Christian tradition and especially within the history of American religions. Millennialism is a distinctive mode of eschatological belief holding that the prophecy in the Book of Revelation will be fulfilled with an earthly millenium of universal peace and the triumph of righteousness.

The Coming Kingdom is a series of essays originally prepared for a conference on "American Millennial Traditions" held in the fall of 1980 at UTS sponsored by New ERA. This collection relates the history of millennial movements in America from settlement to the present day. These movements, characterized by a heightened sense of historical crisis and transformation, often appeared as reform and revitalization movements within the larger culture and occasionally became denominations within American Christianity. The essays range from portraits of early millennial communities and movements, such as the Shakers, to interpretations of trends in American thought leading to the formation of contemporary millennialism.

American millennialism

Representative of the essays on early American millennialism is the theme of new optimism. America gave to Europe a new hope. The Adamic myth in America is the ideal that America began a new point in history, evoking possibility, promise and adventure — for the nation as a whole, tragedy or the possibility of sin was not possible. The American Adam is a figure of heroic innocence and vast potentialities, a Paul Bunyan or Natty Bumppo of Cooper's "Leatherstocking Tales." He is an individual emancipated from history and ready to confront whatever awaited him with the aid of his unique and inherent resources.

M.D. Bryant in his essay "From Edwards to Hopkins" relates how this grand optimism became America's manifest destiny. Jonathan Edwards saw America called to a special destiny in the unfolding of divine providence, the "dawning or prelude of the glorious work

The Coming Kingdom



of God foretold in Scripture which, in the progress and issue of it, shall renew the world of mankind."

He later came to criticize the Great Awakening as having been derailed — that the promising outpouring of the spirit was becoming the occasion of spiritual pride and self-righteous parochialism. Edwards turned to the nature of true religion in concern that the Christian community emerge as the exemplary society that bears witness to the intentions of the divine sovereign for the whole human race; the heart of Christian faith he saw as a "consent to being itself," a general benevolence not affection to a private society or system.

Edward's disciple Samuel Hopkins applied the millennial ideal to the institution of slavery during the Revolutionary era. He said that America could not claim to be a Christian society in which the Kingdom of God was unfolding if she denied liberty to the Negro slaves. Hopkins saw his generation as one which would need to endure suffering, after which the millenium would come in America.

The main body of the essays show two interpretations of the millenium, post-millennial and pre-millennial (whether Christ would come after or before the

millenium). The former believe in a progressive reform of society, a gradual triumph of Christian principles and the subsequent establishment of a utopia. The latter, proclaimed by the lonely prophets of doom in an age of optimism, pessimistically believe in a cataclysmic end to a world which had become hopelessly evil.

A shift came in late 19th century America so that, for example, Wheaton College of the modern day evangelical revivalism associated with Billy Graham, could move from a reform vision to become a center for pre-millennial fundamentalism. Americans remain however, born optimists who believe the nation can become the earthly embodiment of mankind's fondest wishes.

The Mormon Church, described by Thomas McGowan in "Mormon Millennialism," reflects the American myth of the new Israel, in which Americans have seen themselves as a society struggling toward the promised land and nationhood as an elect people who are providentially prepared for a redemptive role in the world's history.

Once despised and violently attacked by American society as a fringe group of dangerous heretics, the Mormon Church has come to be accepted as the highly respected embodiment of traditional values. At the heart of Mormon success is a continuous revision of meaning by individual believers through the availability of revelation and the right of all church members to openly discuss religion. Gordon Anderson sees a parallel in the inception and growth of Unificationism, wherein Reverend Moon, despite constant attacks on his work throughout his life, has never lost sight of his vision of a unified world.

These essays show that the framework for the renewal of the millennial impulse lies within the body of Christianity. According to Richard Rubenstein, millennial movements have developed today as a response to acute social dislocation of which modernization has been the principle source. An understanding of America's religious and social history is important, Rubenstein argues, to gain a meaningful insight into our own history. In this respect, The Coming Kingdom offers a valuable and insightful interpretation of the millennial beliefs which contribute to the fabric of contemporary American thinking. □

(The Coming Kingdom is available through HSA Publications, 4 West 43rd Street, New York NY 10036).
Reprinted from Cornerstone

COLLETTE
CAPRARA

Last week I attended a rally for religious freedom, a memorable event with the electricity of fervent faith in the air and the thunder of righteous speakers from the podium. Yet, one of the most touching experiences for me rose from a humble, simple spot, a glimpse of one person on his way to attend the rally.

As I turned the corner to the main entrance of the building, he came into view, an old man, shoulders stooped but head held high. A Sunday hat and tie announced that, for him, this was a special affair. He walked with pride, but each step was made with the effort of an aging body. In his hand he clutched an invitation to the rally. It had been folded and fingered many times with each check to see for certain what day the event would be.

As I watched this sincere and determined man make his way to the entrance, a sense of warmth and gratitude — a response to the beauty of a pure heart — rose in me.

A world of Treasure

I was thinking of what a precious but tentative gift it is — to be able to perceive the world as a realm containing special times and treasured objects. The ambling figure disappeared around the corner, the treasure of his formal invitation and the aura of a treasured event moving with him.

That enchanted realm

I think, if we stop for a moment and move through our memories, for precious times and things, the most vivid of these would be far back in our lives. Childhood is experienced in that enchanted realm, where events and atmospheres and sounds and smells had the power to move directly to our hearts.

Childhood was the world of treasure boxes that held stones and trinkets (and sometimes baby birds that we were nursing back to health). Each of these possessions was imbued with personality — beaming with essence.

We remember, so clearly, the smells of the evening, a conversation with our

grandfather, the color of our rain boots. The old man with his invitation, with his total concentration on the event of the evening seemed to step out of that realm of specialness and vividness.

The sight of him filled my heart with appreciation for that pure capacity of perception — thinking about that beautiful capacity and what happens to it. I thought about how that unique perception changes, and why.

There was meant to be a natural development of that "perception of the special" which begins with the 'tabula rasa' of childhood and is replaced by a new kind of perception — not based on the wonder of naivete but the knowledge of meaning and purpose.

It was easy to see, in retrospect that if that foundation of purpose and value is not there, that instead of a blossoming development of the quality of life, a "disintegration" takes place.

Fever for travel

Looking back, I was thinking about my own generation in the late 60's and early 70's when so many of my friends began our "grand tours" and world treks, clinking down our tips from summer waitressing jobs in exchange for flight tickets to Europe, beginning months of hitchhiking and hostelling.

Looking back, I can see this fever for



travel and exploring as an almost subconscious effort to keep that wonder of naivete and the "world of the special" alive. And this was accomplished in the initial journeys. The aura of a foreign marketplace, the excitement of exotic lifestyles and culture all belonged to the "world of the special" of childhood.

Yet, in time, this type of perception had to develop again. In time the thrill of novelty is gone. Things have to be made special because of their connection to

continued on page 15

JOHN
BIERMANS

This column is entering its second year now. The world is a different place than it was even one year ago — especially for members of the Unification Church.

Over the past year, many people throughout America have come to realize that the prosecution and conviction of Reverend Moon was in actuality an attack on the Unification Church, a selective prosecution by the government, a persecution of religion.

And this frightens many, many ministers and religious leaders throughout the country. They honestly feel, as Dr. Joseph Lowery of the Southern Christian Leadership Conference has stated, "If one is threatened, all are threatened; if one is not secure, none are secure." There is a strong belief that when government agencies such as the IRS target smaller unpopular religions, then it is only a matter of time before the government will use these precedents to trample upon the religious liberties of all churches.

The most dramatic difference from one year ago for Unification Church members is that Reverend Moon, the founder, leader, prophet and spiritual guide of our worldwide movement, is now in a United States prison. There are those that wish us ill who find this to be a good thing. There are even those who hope that some harm may come to Reverend Moon during this time. And I am certain there are those faithbreakers who will use this point to convince parents and others that Reverend Moon and the Unification Church are evil and that they should remove their children or friends from this "cult."

Only Two Possibilities

But let us take a long hard look at the reality of this situation. There are basically two possibilities: (a) Reverend Moon is truly a crook, a shyster who came to this country to make huge profits for his business empire and to cheat the American government and the American people out of their precious tax dollars, or (b) Reverend Moon is a genuine religious leader who came to this country to preach the message of God as revealed to him.

Let us look at the facts. Reverend

DEBUNKING THE FAITHBREAKERS

Impact of Rev. Moon's imprisonment

Moon came to this country twelve and a half years ago. Since that time he has initiated and sponsored innumerable projects with the purpose of fostering solutions to the enormous problems faced by humanity.

There are many examples, such as the International Conference on the Unity of the Sciences which brings together hundreds of scientists from throughout the world each year to discuss contemporary problems of science and values; the World Media Conference which does the same work with media from around the world with an end to foster a more responsible media; the International Religious Foundation which does the same with religious leaders; the National Council for the Church and Social Action; Project Volunteer; The International Relief Friendship Foundation; Professors World Peace Academy; The New Ecumenical Research Association; The Youth Seminar on World Religion, and the list goes on and on.

Reverend Moon's Motivation

These projects have involved tremendous investments of energy, manpower and dollars — millions of dollars. They have not brought any material profit to Reverend Moon or to members of the Unification Church. As hard as it is for members of a materialist society to comprehend, Reverend Moon and members of the Unification Church did not seek to make a profit from any of these initiatives. The sole motivation has been the advancement of God's providence and the betterment of the human situation.

As Reverend Moon candidly stated on June 26 before the Senate Subcommittee on the Constitution during its Oversight Hearing on Religious Liberty: "When you understand the scope of my work, can you really believe that I came to America to defraud the United States government of an estimated \$25,000 in taxes?"

Another way of comprehending the current situation of the Unification movement is to consider the experience of other religious figures in history. There are dozens of examples of those who have been imprisoned, exiled or killed because of their religious convictions. In recent speeches, Dr. Lowery has reminded us that some of the world's greatest epistles were written in prisons — from St. Paul's letters to Martin Luther King's letters from a Birmingham jail.

There is no shame in being impris-

oned for one's beliefs. For example, the famous Greek philosopher Socrates was convicted of: "criminal meddling, in that he inquires into things below the earth and in the sky" and for "corrupting the minds of the young, and of believing in deities of his own inventions instead of the gods recognized by the State."

This was his eloquent response: "Men of Athens, I know you and love you. But I shall obey God rather than you . . . for I do nothing but go about persuading you all, old and young alike, not to take thought for your persons and your properties but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money. From virtue comes money and every other good of man — public as well as private. This is my teaching and if this is the doctrine which corrupts the youth, I am a mischievous person. Anyone who says that this is not my teaching is speaking an untruth. Wherefore oh men of Athens, I say to you, either acquit me or not. Whatever you do, understand that I shall never alter my ways not even if I have to die many times . . . I leave it to you and to God to judge me"

We all know what happened to Socrates following his courageous defense. He was found guilty by the jury and sentenced to death by drinking hemlock.

The remarkable thing about Reverend Moon is that he is not in any way depressed or daunted by his situation. Instead, he firmly believes that by going to jail, God can use his sacrifice to bring greater good for others. Instead of telling Unification Church members to feel bitter and seek revenge, he extols us to love more, serve more, and make more effort to bring unity among the races and religions of the world.

Reverend Moon's imprisonment is already bringing that greater good. It has awakened the consciousness of many religious and political leaders to the growing secularization of our society. The religious community has begun to awaken from its spiritual sleep to realize that evil forces are actively seeking to eliminate God from this nation. Sometimes one person's sacrifice is necessary in order that the larger world can begin to realize that there are serious problems.

The Senate Subcommittee Hearing mentioned earlier is just one example. The introductory remarks by the Chairman, Senator Orrin Hatch, are evidence of the awakening that is taking place.

Senator Hatch said:

"The jailings of ministers are especially disturbing to me. Here we are putting men of the cloth behind bars, here in the 20th century. It's more than disturbing to me, I think it's alarming.

"I'm concerned because this is the greatest country in the world. It's the greatest country, providing the greatest measure of religious freedom in the world today, and I'm concerned about putting ministers in jail because of their religious beliefs and tenets. Now, something's got to be wrong.

"To be sure, we've come a long way since the early days of this country when priests were jailed, ministers were shot, and witches were burned at the stake. But some are worrying that perhaps we may be slipping back. I happen to belong to the only church [Church of Jesus Christ of the Latter Day Saints (Mormon)] in the history of this country that had an extermination order put out against its members by a state governor. Well, that happened over a century ago, and I for one would like to think that it will never happen again, not in this country.

"But what are people to think when a Baptist minister of a church-run school in Nebraska which, by a number of objective measurements, may be doing a better job of educating children than the public schools, is sentenced to jail for refusing to compromise his religious beliefs to satisfy what appeared to be unnecessary state reporting regulations. And what are we to think when a leader of an unpopular church [Unification Church] who is generally hated and despised by large groups of people, is thrown in prison after a court refuses to recognize what some believe to be his and his church's constitutional rights.

"Have we just become more skilled in hiding religious persecution behind the veil of an investigation by even that most irreligious of institutions, the Internal Revenue Service? I hope not. But it is surely time we started finding out. That is why we're here today."

When approached from this perspective Reverend Moon's imprisonment has an entirely different impact than what one may have initially assumed. Certainly if faithbreakers attempt to use this to discredit Reverend Moon and the Unification Church they had better beware. The people of America are not quite as ignorant about the Unification Church as they once were. The truth is getting out.

THE DIVINE PRINCIPLE

Volume Two • Part Five

Thus far we have been that the Fall somehow involved not just Adam and Eve, but also the angel Lucifer. Yet who was this angel, Lucifer? And what are angels? Let us look at the angelic realm.

Belief in friendly, invisible spiritual beings has been a part of human culture since time immemorial. Their presence is recorded in the early chapters of Genesis (two angels ate with Abraham) and recently Billy Graham has written a bestselling book on the topic, called *Angels*.

In this area also, however, we must distinguish fact from fiction. We have only too look at much religious art to discover what is the traditional belief regarding the angels' appearance. They have been portrayed as being glorious man-like beings with huge swan's wings, often times carrying harps or hymn books.

Is this really how they appear? Genesis 19:1-5 makes reference to a time when Lot was visited by two angels, and the people of Sodom mistook the angels for men. Similarly, the Gospels of Luke and Mark refer to the angelic visitors to Jesus' tomb as "men" (Mark 16:5, Luke 24:4).

From such Biblical accounts we can conclude that the angels appear differently from what most medieval paintings would have us believe. In fact, man and angels look alike. The difference is that angels are created as pure spirit, whereas human beings are both spiritual and material.

The mission of angels

Angels in the Old and New Testaments serve three distinct purposes. The first was to be servants to God: "Are they not

THE FALL OF MAN

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

all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" (Rev. 1:14)

Beyond being created to minister to God and man, the angels also serve as messengers. Throughout the Old and New Testaments there are reports of God sending His angels to communicate with men.

For example, angels appeared to Abraham telling him that Sarah would have a son named Isaac (Gen. 18:10). It was also an angel who told Mary of the coming birth of Jesus (Luke 1:31).

More than act as servants and messengers, however angels praise and give glory to God. Their function here might be compared to a military honor guard paying formal tribute to a nation or its flag.

John of Patmos, the writer of the Book of Revelation, the writer of the Book of Revelation, records: "Then I looked, and I heard around the throne . . . the voice of many angels, numbering myriads of myriads and thousands and thousands, saying with a loud voice, 'Worthy is the lamb who was slain . . .'" (Rev. 5:11-12)

Servants not children

What is the difference between man

and the angels? Beyond the fact that angels exist only as spiritual beings, there is also a difference in roles. God created the angels as His servants and messengers, but He created mankind as His children. The ultimate joy and purpose of creation was manifested in man.

Since God created man as his child, His servants, the angels, were intended to serve not only God but His children as well. As God's child, man was intended to rule over the angels.

To say that man was to rule over the angels may seem to be a radical statement. After all, within the Christian tradition angels have always appeared to be glorious and superior beings. Reinforcing this view, there is the famous Psalm: "What is man, that thou art mindful of him . . . thou hast made him a little lower than the angels." (Ps. 8:4-5).

According to Divine Principle, man was actually created on a higher level than any of the angels and now exists on an inferior plane only because of the Fall. The roles which scripture ascribes to angels would indicate that they were created as servants of God, whereas men were designed to be His children.

The true relationship between men and the angels is more accurately reflected in the apostle Paul's famous assertion: "Do you not know that we are to judge the angels?" (I Cor. 6:3)

Eve and Lucifer

The Book of Genesis indicates that man was the last of God's creations. We are told that first God created "the heavens and the earth," and successively, day and night, sky and water, land and vegetation, fish and animals, and finally, man. In this process the spirit world — the world where the angels dwelled — was created before man.

After the completion of the angelic world, God placed an archangel to rule over the entire angelic kingdom. Just as God gave a blessing to Israel through one man, Abraham, so God's love for the angelic world was given through one angel. According to the traditional understanding of many within the Judeo-Christian faith, this archangel's name was Lucifer.

Before the creation of man, Lucifer was the supreme being in the heavenly hierarchy and was the greatest singular recipient of God's love. He appeared to be closest to God and even seemed to be God's favorite.

The threat to Lucifer

According to Divine Principle, Lucifer was placed in the Garden with the young Adam and Eve to serve them and guide them in their growth. As he pursued this mission, he noticed that something had changed. He began to realize that Adam and Eve were receiving more love from God than he.

His situation can be compared with that of a child who is suddenly displaced by a newborn baby. Until the new infant arrived, the older sibling was the sole recipient of his mother's love. Now, however, he may feel that his mother's love for him has decreased and he may become burdened with feelings of rejection and envy.

Such was the feeling of Lucifer after the creation of man. Because Adam and

GOD

MAN

FALL

ANGELS & CREATION

FALLEN MAN

Eve were created as God's children, not his servants, they received more love from God than Lucifer did. Lucifer was unaware that God loved him as much as He always did but that He simply loved Adam and Eve more.

Lucifer was jealous of God's attention to His children and felt particularly envious toward Adam who was male as was Lucifer. Lucifer knew that when Adam reached his full maturity, Adam would have dominion over himself.

Other holy books ascribe such feelings to Lucifer. In the Koran, for example, the angel says, "Why should I serve them? They are but of dust while I'm of fire." Why, he thought, should God degrade a servant who had always been faithful?

Unprincipled love

At the same time Lucifer saw Eve as a very beautiful and attractive figure. Since the source of the beauty of God is His love, those who receive more love from God reflect the most beauty. As Eve grew she became more and more beautiful and Lucifer was naturally attracted to her. In addition, feeling a loss of love, he sought to receive more love from Eve.

The more Lucifer was with Eve, the more their relationship grew. Wanting to preserve his supremacy, Lucifer sought to win Eve's heart. From her side, Eve was attracted to the angel. As the "angel of light" he was wise beyond anyone, and she was flattered by his attention.

Even though Lucifer knew his intent was absolutely against the will of God, Lucifer's desire for Eve began to grow beyond the fear of law or death. Finally he was determined to defy even God, if God stood between him and the object of his desire.

Because of God's warning to her, Eve initially rebuffed Lucifer's advances:

"And the woman said to the serpent, 'We may eat of the fruit of the trees of the garden. But God said, "You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die." ' But the serpent said to the woman, 'You will not die. For God knows that when you eat of it, your eyes will be opened and you will be like God, knowing good and evil.' " (Gen. 3:2-5).

As her initial resistance crumbled, Eve became confused by Lucifer's words. God had given Lucifer to Adam and Eve to guide their growth; yet now he was telling her something that was absolutely opposed to God's direction. Instead of attempting to get further advice from God, or even consulting with Adam, Eve allowed herself to be wooed.

Her love grew and her desire for Lucifer's promised knowledge increased as well. At last she allowed herself to be persuaded that God was misleading her and she consented to a sexual relationship with Lucifer. This sexual union between the spirits of Lucifer and Eve brought about the initial spiritual Fall of Man.

**Next month • Part Six
The Fall Complete**

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By Rev. Moon Kyu Song

THE EARLY YEARS Meeting the 'Big Uncle'

I was born in December 1939, about the time when Adolph Hitler invaded Poland. That was also the time when Korea was under the control of Japan, and Japan governed everything in Korea. When I was seven, Korea was liberated.

I was born in Pyongyang, the capital city of North Korea. As soon as Korea won liberation from Japan, Soviet forces came to North Korea, and Pyongyang soon fell under the control of communist forces. I was from a well-to-do family in the Pyongyang province. The communists immediately started purging the rich and learned people, so in order not to lose our lives, we had to escape to the South staying in Seoul for about four years. When North Korea invaded the South, President Truman of the United States made a quick decision to help South Korea. Sixteen nations sent forces to help South Korea, and five other nations sent medical and other types of aid.

Father Moon was doing hard labor at Hungnam fertilizer plant, a prison labor camp. As soon as General MacArthur's forces took over Hungnam, Father Moon was released. When he was out of prison, he was very weak. But in spite of such physical condition, he pushed a man with a broken leg on a bicycle, and with Won Pil Kim, an early church member, he crossed the 38th parallel and came to the South. They arrived in Seoul, but the city was right in the path of the Chinese army and would fall a few days later. Therefore, they had to continue to Pusan.

Train to Pusan

I was one of the fortunate ones during the Korean War. I did not walk all the way down to Pusan, but could take a freight train south. The distance from Seoul to Pusan is almost the same as from New York City to Washington, D.C. Because of frequent military shipments, it took one week and a half to travel by train from Seoul to Pusan; the train spent more time waiting than moving. Freight was piled on the open railroad cars and passengers clung to the top of the luggage.

All the way from Seoul to Pusan we had to cling to the luggage. When the train passed through tunnels, many people were hit by the tunnel ceilings and died instantly. Others became so tired that they dozed off and lost their grip falling down. The people on the train were like ants crawling on honey.

While the train was moving, we were unable to cook any food. Our only opportunity was to cook on the platform when the train made a stop. However, we would never know when the train might leave, so when the train whistle blew, we would quickly grab the utensils and climb on the train again.

December in Korea is cold, average maybe 10 degrees Fahrenheit. If you touched something with a wet finger, the finger would stick fast. Your breath would freeze instantly.

Through snow and icy roads, Father Moon and Won Pil Kim walked and pushed a man on a bicycle to Ulsan, where there was a train station. Only then, after nearly two months of walking, could they catch the train. When Father Moon reached Pusan, the history of the Unification Church began.

My family

My family consisted of 16 members at that time. In Pusan we could not find even two or three rooms, just one. The 16 of us slept in that one room, with our heads near the walls and our feet stretching out toward the center of the room like a sunflower! In the winter, sleeping sunflower style was okay, but when spring came, it was too warm for 16 people to sleep in the same room. So we left the room and went up the mountain.

On that mountain, we leveled the ground a little bit and then started making a house. At that time, we did not need permission from the government to build a house. Because we built our own house,

we became the owner. That house was very strange. In the summer, it was very cool. We used bamboo beams and covered it with a kind of rice thatch. My parents had a lot of trouble feeding our family.

At that time I was 12 years old. Like most boys, I was always busy playing around. You can see a scar on my left cheek that I got during a fight with a 16-year-old boy. The boys who were born and raised in Pusan always tried to give refugee boys a hard time, so we had to unite. When we went downtown, we would have to go together as a group of a half a dozen or more. I was the leader of our group.

One day in 1951, while playing on the mountainside, I heard a voice, like a voice in the wilderness, calling me. When I looked around I saw two men: one very tall and the other a lot shorter. The tall, handsome man called me over to him. At that time, I thought the taller one looked like Don Quixote and the other Sancho Panza. He called me over and asked me, "I want to build a house here, are you willing to help me?"

I had been having a lot of fun playing with my friends, but that voice summoned me to help him build a house. I found it very difficult to refuse his call. So I consulted my second-in-command and the other boys. "Shall we help this man?" The boys got a good impression of these two people, so they agreed to help him. Whenever we helped him even just a little, he gave us a lot of sweets and things to eat. At that time, Reverend Kim was working at the US Army Post as a painter.

Afterwards, we felt close to these two men and often played around them. Whenever they saw us, they called us to help them. We did not know who the tall man was so we called him "Big Uncle," and Reverend Kim we called "Small Uncle."

We tried to bring dirt from the mountain for the house. But the mountainside was made of stone, and we did not have good tools. We had only a hammer and lever to use for building the house.

At that time we were just boys. I was the tallest and heaviest boy of the group, but even I was not very strong, being only 12 years old. Once when we were helping Father Moon lift stones, I made a mistake and let go of the lever. A stone fell on Father Moon's fingers and crushed them badly.

We made the house by laying a stone, piling clay on top of it, and pouring water over it, laying another stone, etc. When the house was completed, the earth and clay were visible from the inside, and we could see the stars through the roof, which was made of cartons.

Neighbors

Although I was only 12 years old, I was very proud of myself for being the leader of the group of boys. So I did not place myself under the instructions of Father Moon. Whenever he said something I didn't like, I was reluctant to take his advice. My next younger brother was nine years old. This younger brother was a first class secretary for me.

My younger brother did not care so much who these two men were. But to me these two uncles looked very strange. They were not the type of person I could easily play with or with whom I would be drawn to talk. One day I heard somebody singing a hymn in that small shack. At that time I thought, "Now I know; these are Jesus believers." To tell the truth, I did not like Jesus believers. "Jesus believers"; is a sarcastic term for Christians.

Little Uncle was working at the Army base, so Big Uncle was often by himself at the house. Feeling lonely, he let us follow him around all the time. One day Big Uncle called me and told me, "Follow me to the mountain." I could not refuse

him, so I followed him to the mountain. I felt like saying no, but it was very difficult to refuse him. As I was following Father Moon up the mountain, all of a sudden he turned to me and asked, "Do you know who Jesus Christ is?"

"I don't know," I replied. My family was Buddhist at the time; we had many pictures of Buddhas with many lighted candles in front of them. We read the Buddhist scriptures every morning. We thought our ancestors went to paradise, or a good place in the spirit world. Therefore, I knew nothing about Jesus Christ.

"Do you know where Israel is?" was the second question.

That was a more difficult question. I didn't know.

Then he said: "You don't know now, but next time, son, I will tell you."

Because I was not very concerned about it, I didn't pay so much attention to what he said.

Father Moon liked the mountains very much, and many times he took me to a very big rock. Asking me to wait for him at the base of the rock, he would climb up to the top. Sometimes he didn't come back for two, three, four hours. I was very curious about what he was doing at the top of the rock. I was very curious, but because he had told me to wait for him at a certain place, I couldn't move around.

Scribbling

Being a rather big boy, I didn't like to enter Father Moon's small room so much.

But whenever I looked into the room, I saw a lot of scribbling on cheap notepaper.

That was what Father Moon was doing on top of the rock — writing the last chapter of Divine Principle. I was only 12 years, so it was difficult to understand what it was all about.

I was the first one to be contacted by Father Moon and through me my younger brothers were contacted. Also a Korean grandmother, Mrs. Oak, came once in a while — maybe once or twice a month — to cook for Father Moon. Most of the time he cooked. I had an elder sister who washed rice at the well near Father Moon's house.

Father came to the well to wash rice also, so they met there. (Korean women usually go to the well to wash rice.) Before Father Moon came, the well was small. After building the house, he widened and deepened the well. The well was deep enough to collect more than a drum of water. It was a strange well. Behind the well was a cliff and behind that a public cemetery. But the well gave very good-tasting fresh water. Imagine such good water from the well.

My family was the first to build a house on the mountain, and Father Moon the second. Thus we had no choice but being good friends. You can easily imagine that he had a hard time washing rice, so my elder sister always helped. She was 17 at that time and attending the first



Rev. Moon Kyu Song.

year of high school.

Father Moon and my family became good friends. There on the mountainside were foxes and wolves; we could sometimes hear them howling. Father Moon's house was about 20 yards further up the mountainside than ours, so we felt as if it was guarding our house. If Father Moon had made a bad impression on me at the beginning, I would not have helped him build the house. But since he was going to build a house nearby, I thought it would be good for us. That turned out to be true.

Summertime is typhoon season in Pusan, and one day we had a very wild tempest. Because we were on the mountainside there was nothing protecting our houses. That was probably why Pusan natives didn't build houses there; but having just escaped from North Korea, we didn't know about that. When the strong winds blew, we could feel our house swaying back and forth. Rain would come pouring into our room. Because of that, each of us would cling to the beams of the house. In the daytime, we could do that easily, but at night we became sleepily and started dozing off. A strong gust of wind came and our family members were unable to hold the house down, so the top blew off and we all got wet. The part of the roof that blew over was the part I was holding.

"Why didn't you hold on tighter?" my father and mother complained. I was such a troublemaker and so playful, but my father didn't give me such a hard time, but he did give my younger brothers a hard time. We were wet all night, and by morning we were like wet mice!

The next morning Father Moon came down and saw the roof that had been blown off. Without saying anything, he brought us some Korean food similar to Chinese Wonton soup. We were shivering, being wet and cold. There was nothing to protect us. All our blankets were soaked. When Father Moon brought us hot food, it was really nice for us.

We imagined that during the storm Big Uncle and Small Uncle were hanging onto their roof so it would not blow away. Even though their house was higher up the mountainside than ours, nothing happened to his house during the storm. Our walls were strong, but our roof was not so sturdy, so we started rebuilding our house just like they had made theirs — with stones, clay and water. □

Reprinted from "Today's World"

TREASURE from page 13

purpose, not only because of their newness. But in so many cases, that was missing.

Most of us made our way back home, resigned to pick up where we left off, in graduate school or in our careers, with a nostalgic longing for an irrevocable world of innocence. I can remember many times after that pushing away my philosophy books in the graduate library and daring to wonder "what is the purpose of it all anyway?"

It has been over ten years now that I have been working with the Unification Church, in a multi-levelled, constant effort to move beyond the barriers that

have emerged between groups and individuals who are working for world betterment. Especially significant in this effort, of course, has been the revitalization and unification of Christian denominations.

As I walked amid the rally for religious freedom last week, I walked with gratitude amid the hundreds of ministers who had assembled to unify and rally for the cause of religious freedom in America. A feeling of value and "specialness" was revived — an undeniable value of every shoe that walked, every voice that rose.

As I moved through the streets, in the background, the hymn of "We Shall Overcome" rose up. I met an old man holding his invitation and felt how wonderful it was to live in the world of "specialness" again. □



RICHARD
L. LEWIS

It was not until I encountered the Divine Principle that I realized I had been tricked, fooled into believing in something that did not exist. And a whole slew of others who also passed through the hallowed halls of the British educational establishment were also equally fooled.

What was this phantom we were coaxed into placing our faith in? It is hard for me to admit it now — to expose myself to ridicule — but I must so that others can be warned and hopefully avoid the deceit.

We were taught to believe in "material." To believe that material was the be all, and end all, of what was true and real.

Yes, I was a materialist. But so were many others. (No excuse, you cry.)

Nothing there

What a great debate this question will stimulate in the annals of future historians awaiting in the germ plasm: "How come so many people believed in something that is not really there?"

"Science!" is perhaps your silent answer. "It is science has revealed material as the secret of Nature, the true stuff of our world."

But the more modern science you understand, the less and less this is true.

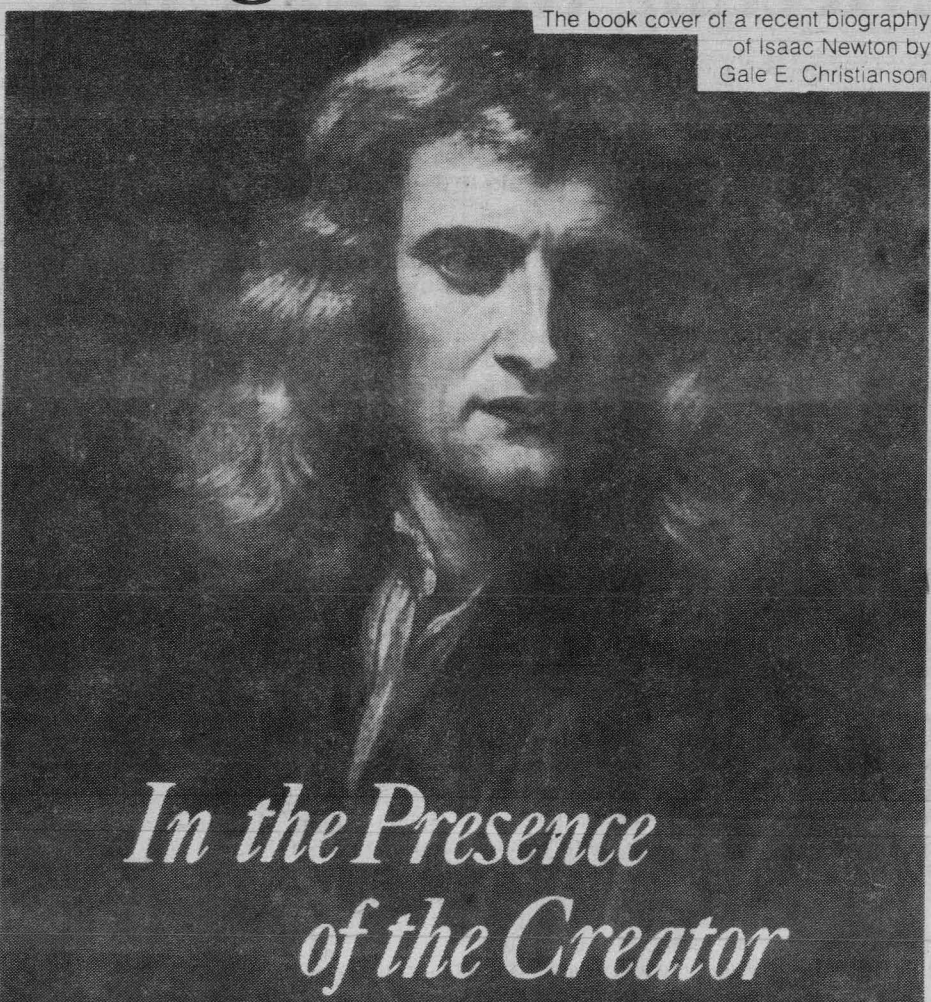
Now I don't want to make you feel insecure, but according to the best scientific understanding now available, the chair you are sitting on is a most tenuous reality. It feels solid enough, you reassure yourself, but it's not

A lot of empty space

You are made of atoms and so is the chair. These atoms are made of tiny

SCIENCE & UNIFICATIONISM

Seeing Science as a Godly pursuit



The book cover of a recent biography of Isaac Newton by Gale E. Christianson.

drops of impossibly dense nuclear material — a teaspoonful weighs thousands of tons — circled by electrons which whiz around at a most ridiculous speed for one so small.

If you magnified an atom to the size of

Grand Central Station the nucleus would be about the size of a dime — and you still wouldn't be able to see the electron which is 1/2000 the size.

That's a lot of empty space.

If you took away all the space in the atoms that make up the planet Earth, you would be left with a monstrously heavy watermelon-sized object. This is not just a "suppose" type situation — something similar happens when a massive star collapses into a neutron star.

It is only because the electrons in you and the electrons in the chair intensely repel each other — the electric force — that the chair feels solid. But it's not.

What would happen if things didn't interact by the electric force you might wonder. Figure that out and you will then know why solid physical material and solid spiritual material interpenetrate as if the other didn't exist. Science makes many things clear.

"Even so," a convinced materialist might respond, "although it was not exactly what I was thinking of, but that ponderous watermelon is made of 'real material' and it is something I can believe in."

Recent advances in nuclear physics are very disturbing to such fundamentalists however. Because it turns out that the atomic nuclei are not solid material either. They are made up of smaller components, charmingly called 'quarks'.

A *Scientific American* writer calculated that if you magnified a proton to the size of the sun — 100,000 miles in diameter — a quark would still only be 1/10 of an inch across.

Now if you took away all the space between the quarks...

And if you took away all the space between whatever it is that quarks are made of...

You can see that we are heading towards a sort of nothingness — an infinite energy potential tucked into zero space. Which is getting pretty close to what God's external nature — the *Hyung Sang* of Divine Principle — is all about.

You can guess where this leaves the Marxists and their "There is nothing but material..." Nothing but irrational, blind belief if you ask me.

But how come most scientists seem to

have their faith pinned on this something that is not really there — this immaterial material?

When we look into history, however, we find that this blind belief in "material" was not always there.

Spirit scientists

I had recently been reading a fascinating book about the spirit world called "Life in the World Unseen." (Excerpted in this UNews and available from HSA Publications, New York, \$5.95)

My thinking had been particularly stirred up by this passage:

"In the hall of science... were to be seen so many of those men whose names have become household words, and who since passing into spirit, have continued their life work... here they can solve those mysteries that baffled them when they were on earth. All the epoch-making discoveries have come from spirit world."

Now I have always been fascinated by science. I had my first chemistry set when I was 9 and had built up quite a decent lab in my bedroom by the time I left home for college at 17.

Also, in the sulfuretted dimness of the Bridgend Boy's Grammar School chem lab, I had learnt from Trevor Thomas, my rugby-loving, Welsh-speaking chemistry master, all about the discoveries of the great men of science.

Now many of my fellow schoolboys had reluctantly parked their bodies there in blazer and grey flannel while their minds were out in the sunshine with friends and the thwack of the cricket bat.

But I was fully there, enthralled by the simple beauty of the secrets revealed by those early pioneers of science.

But, I must admit, it was not until I read this book on the spirit realm that I had seriously thought about the people who made those scientific discoveries.

I was startled to think that they were all still alive and working — an implication of the Divine Principle I had not collided with before. (If you do not agree with the Principle view of life after death you can view this all as metaphor perhaps.)

So it was with delight that, while browsing through Scribner's Bookstore on 5th Ave, I came across a biography of Sir Isaac Newton entrancingly entitled "In the Presence of the Creator." (Gale E. Christianson, The Free Press, Macmillan Inc. New York 1984) I made no effort to resist the impulse to buy it.

It is a brilliantly written book and, as I read, Newton and his time took on flesh again for me.

Here was no atheist: "... the clockwork precision with which the universe functions is for Newton anything but the result of blind circumstance. For behind it all he sensed the presence of intelligible planning and purposeful direction. Under the heading 'God' he wrote: 'Were men and beasts etc. made by fortuitous jumbings of the atoms there would be many parts useless in them, here a lump of flesh there a member too much...' This was more than a passing observation, it was a reminder to himself that the underlying unity in nature, revealed to man through rational inquiry, is a product of the Divine Mind."

Looking back, we can see that it was only with the advent of Darwinism that this basic view of life by scientists radically changed to an atheist view.

Professor Christianson, from his very obvious empathy with Newton, assures the reader that, "Few things would have angered or dismayed him more than the Enlightenment belief that the *Principia* contained the framework of a universe in which God was no longer a vital, or even a necessary, part."

So, in the spirit of the early theistic pioneers of science: Onward christian scientists, the ideological highground to regain. □

Are you becoming career-minded?

There comes a time in everyone's life that they decide to settle down a little. Not that you have to give up your ideals, but perhaps it's time to advance in your command of worldly pursuits. Maybe you're recently married and it has finally dawned on you that you are responsible for more than your bed roll and a change of clothes. Well, then, you're becoming career-minded. And perhaps we can be of service.

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You don't need much experience and probably any fundraising you've done would more than amply suffice. You will, however, need training. But we will train you — and pay you for the training! That's easy enough. And you have a tremendous potential to earn a very good living.

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FUNDRAISING TESTIMONY A lot to talk about

By Leslie James Ebata

Perhaps the greatest testimonial to the value of fundraising is just to be present among a group of church members when the subject of MFT arises in conversation. Suddenly words tumble over each other in the urge to be spoken, and everyone has a story to tell that will top all the others. We all have experiences to recount of lessons in faith that have transformed our lives. We all have countless tales of challenges. But mostly, when we get together,



Artwork by Collette Caprara

FUNDRAISING TESTIMONY What we accomplish

By Mark Callahan

Most people, when thinking about "Moonies", picture someone, flowers in hand, on a street corner. Although fundraising is only one aspect of what the Unification movement is involved in, it's profound impact shaping the image of the church in America cannot be denied. The "job" looks monotonous and unrewarding.

In Florida, like many parts of the country, we offer fresh roses for donations at the street light. Such a public position invites much persecution and rejection by the people. If we collected a dollar every time someone told us to "get a real job," I'm sure we would have a lot of money for the programs and activities we support.

I, like my brothers and sisters here, have learned through the Mobile Fundraising Team (MFT) to tolerate and forgive those who strike us with hatred. As with Jesus' words: "Forgive them Father, for they know not what they do."

I believe that Reverend Moon has come to liberate the world of its hatred; to replace disunity with harmony and to cleanse resentment with forgiveness. Reverend Moon forgives and he asks us to do the same.

When our MFT day ends with closing prayers and sleep each night, I'm sure that we don't always realize and appreciate just what our efforts achieved. Hundreds of people a day, and thousands each week will have contributed to the Unification Church.

There will be the daughter who had a fight with her mother wishing to forgive and make a new beginning with a rose bouquet; or the old man who got inspired to surprise his wife for the first time in twenty years with some wood roses he got at the office. There's the secretary who has to work to help meet the family's financial obligations. Because she doesn't have the time she desires to spend with her young children, she takes home Freddie and Freida, the frog puppets, as a gesture of parental love. Each day, there is a new beginning taking place in America's heart; a forgiveness of resentment and hostility and a renewed effort for harmony.

For me, MFT, has been that new beginning, learning to forgive thus liberating my original mind to exercise a deeper love into the realm of God's heart. □

we top each other laughing about all of the funny, poignant things that have happened.

I believe that the reason most people would cast a cynical eye toward the value of fundraising is because they haven't understood the deeper purpose for which we do it. Naturally we need to raise funds for the many inspiring projects the church is sponsoring on local, national and worldwide levels. But if money was the sole objective I'm sure we'd do better to wisely invest in real estate or the stock market. Money is not the sole objective however, and I would like to explain briefly what the deeper motivations are.

Represents precious hours

When a person works hard day after day to earn his wages, that paycheck he gets represents his lifeblood in a way. It represents the precious hours of his life he has invested in his labors. It also represents whatever necessities and comforts of life he plans to acquire by spending it.

If this person can contribute some portion of his earnings, then, to help in God's greatest work in the world, it is as if he is sacrificing some portion of his lifeblood and comfort to help God. It is beautiful and precious in the sight of heaven.

At the same time, the member who is fundraising is pushing himself to work for a higher purpose and to grow in his life of faith. The money that is collected therefore contains the value of the combined offering of life blood and faith. Throughout the fundraising day and at the end of the day, the members pray to offer it to God with that kind of heart.

Viewed from this perspective, we believe that this fundraising brings joy and comfort to God, our Father. Certainly God will want to bless that offering and those who have offered it as well.

If the money we gather can carry such a blessing, then surely the purposes for which it is used, will also be blessed and prosperous. Because there is no sense of selfish greed involved in our fundraising efforts, our members have the energy and stimulation to invest themselves fully for long hours.

Working daily on MFT for 2 years and in other fundraising activities for 3 more years, I certainly had my own share of experiences.

I can remember one special time meeting a very poor old woman in a small town. She opened her tattered wallet and gave everything in it: 2 quarters. She regretted that it was so little and, squeezing my hand, she blessed me for being a pure young woman. I felt I was reliving the words of Jesus in the 21st Chapter of Luke.

Another time, a big brawny man haggled with me over a \$3 donation. He wanted me to let him give \$2. Finally he agreed upon the \$3 and then handed me a \$100 and asked for change. On still another occasion, I entered a drinking establishment and approached the manager. He signalled to the bouncer who picked me up bodily and threw me out like a bag of trash into the snow where I went sprawling on an icy sidewalk.

Deeply embedded

All of these experiences became deeply embedded in my mind because they taught me something about the different ways in which human beings have responded to God throughout history. I learned about how God has been abused and cheated. And I also learned how God's heart can be so deeply moved by genuine humility and a heart of gratitude. I learned something about what I want to become as a child of filial piety. And I learned to love other human beings.

I am eternally grateful for my MFT experience. It taught me how to be single-minded, how to focus my mind and body on a desired goal. It gave me a sense of victory and self-esteem when I could challenge myself to work harder than I had the day before, to love more, and to have more faith.

Each day was intense with learning experiences from which I could directly see the fruits of my efforts: the fruits of faith as well as faithlessness, the fruits of compassion as opposed to resentment, the fruits of perseverance, of trying to make everyone's day a little brighter than before they met me. I often thought I was undergoing, the greatest of training in the university of life. Certainly I gained more useful learning than any number of years in a classroom could ever give me.

Naturally, I had days when going forward was painfully difficult. I remember other days when I seemed to fly. In a single day I would speak to truck drivers, bank presidents, housewives and high school students. Previously I only felt comfortable speaking with a very narrow cross section of people, but fundraising broadened me so that I can now feel completely at ease with anyone. That alone is a lifetime achievement that I would not likely otherwise have gained.

After all this philosophizing, let me relate one special story.

Summertime in Iowa

One time I was fundraising in the summertime in Iowa, in an area where small towns roll up the sidewalks at 7 p.m. At 8:30 p.m. I still had a warm evening ahead of me and a bucket of pastel-colored carnations. I decided on a creative but gutsy plan of action. I found



FUNDRAISING TESTIMONY Twixt life and death

By David Burke

March marked the completion of my 7th year on MFT. As I look back I find I have so much to be grateful for. God has guided my life so completely.

The most important thing that I have learned about is unity. In fundraising unity is the dividing point between spiritual life and death. The Principle teaches us that unless we make heartistic unity, God cannot work in our lives.

I have relearned this profound truth so many times. Failure to unite has shown me the reality of hell. Uniting has shown me God's unlimited potential. It doesn't matter if you have years more experience than your team leader. God works through the position rather than the ability.

Peter was a common fisherman but because he united with Jesus after the resurrection he could become the central figure for all of Christianity. Without that central position there is no channel for God's blessing to flow.

We have to find a public purpose in everything that we do. When I've tried to feel in my heart that I wanted to bring victory so that I could testify about God's power for the sake of brothers and sisters, so many wonderful experiences resulted.

During the summer of 1981 I felt really strongly that I had to break through so that the other brothers in my region could have hope. My result increased dramatically. During August and September I was challenging an extremely high goal over a 60 day period.

During the third week I ran into some external difficulty that put me way behind my goal. I called my regional director's wife and asked her advice. She asked me if I believed in God's ability. I told her "yes." She said "then no problem."

I prayed and told Heavenly Father "I can't do this with my own power. You have to work a miracle through me so that I can testify to your power to brothers and sisters." Somehow God could work that miracle through me. I was able to accomplish my goal by the 60th day.

Our lives must be a living testimony to God's existence. Heavenly Father wants so desperately to work through us. But we have to lay the necessary foundation. "Knock and the door will be opened. Seek and you will find." □

a drive-in movie theatre playing one of those Beach Blanket Bingo movies, and the whole parking lot was filled with teenage sweethearts.

It takes a lot of nerve to fundraise car to car in a drive-in movie, and I prayed to God that I could have a light spirit in order to inspire people and not annoy them. Then I began.

Only two cars turned me down. Every other young man in the lot wanted a single flower for his girl, and the whole bucket went one by one. When I finished going to all the cars I still had a half dozen flowers left over and, lo and behold, the last vehicle in the corner of the last row was a horse drawn cart with four young boys

continued on page 18



HAL
MCKENZIE

Today, every major trade artery feeding the United States and its allies is threatened by Soviet power. Starting in the Caribbean, the Soviets have introduced the Bear bomber, an advanced offensive weapon, MiG 23 fighter-bombers and submarines. All could be used to intercept shipping or strike at the United States itself.

On the tiny but strategically located island of Grenada, which had a Havana-oriented Marxist government, the Cubans wanted to build a new air facility capable of handling large jet aircraft — certainly something Grenada does not need for domestic purposes. Airfields are also being built and extended in the jungles of leftist Guyana, as well as in Nicaragua, where the Marxist government is forcibly relocating and exterminating the coastal Indian tribes who are in the way. The only possible target of all this activity is the Caribbean trade artery through which most of America's strategic mineral imports and a great deal of its oil passes.

Japan, Korea threatened

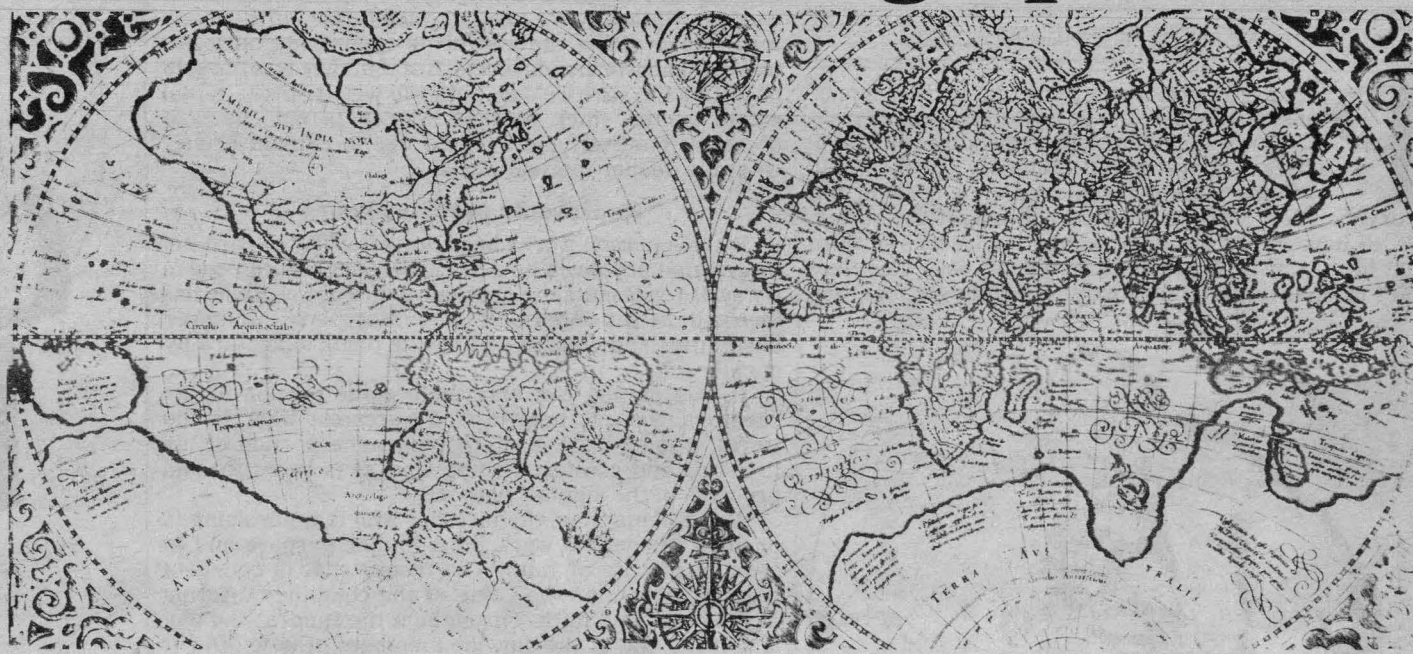
In the Pacific, the Soviets have built up their forces in the islands north of Japan, which they occupied after World War II and never returned. Backfire bombers, submarines and guided missile cruisers based on these islands and in the Soviet Far East could intercept shipping to Japan and to Korea, strangling those nations economically.

In the Mideast, the Soviets are insinuating their way into Iran. One need hardly reiterate that Soviet domination of Iran would send dominoes tumbling throughout the Mideast, and the West can kiss its major source of oil goodbye.

In Africa, Soviet bases in Angola are in a position to intercept shipping rounding the Cape of Good Hope. Africa is the United States' primary if not only source of titanium, chromium, manganese and molybdenum, minerals which are vital to certain industrial processes and to military hardware such as jet engines.

In short, strictly from a geopolitical standpoint, we can conclude that Soviet

There is more than geopolitics



strategy has succeeded or is succeeding in virtually every area needed to dominate world trade and dictate terms to the United States and its allies. If I believed in nothing but geopolitics, I would consider the defense of the Free World hopeless and take a crash course in Russian.

Beyond geopolitics

But there is more to human history than geopolitics, as the Soviets themselves are well aware. This extra dimension is the realm of ideology and the human spirit. In this area, too, the Soviets have had the advantage, but it is also their Achilles' heel through which the whole totalitarian edifice can be brought tumbling down — if the West can develop the will and the understanding to strike at the right spot.

Mackinder's prescription for world domination would be impossible unless the power that dominated the heartland had the determination and long-term vision to carry it out. Such determination and vision has been provided by the secular religion of Marxism-Leninism.

Ideology provided a constant goal and a continuity to Soviet leadership which allowed them to pursue long-term strategies stretching out 20 or 30 years into the future. Being a totalitarian system, the leadership was immune to sudden changes in administration and from the restraints of public opinion. This is why the Soviets could afford to be

patient, often waiting decades for a subversive plan to bear fruit, catching their shortsighted victims by surprise.

The West, on the other hand, has been guided by an incoherent mish-mash of nationalism, folklore, religion, economic self-interest, transitory political theories and fads, or leaders' individual views. This has had two damaging effects: It has made Western strategy shortsighted at best, and has made Western public opinion vulnerable to the Soviets' psychic weapons of propaganda, disinformation and double-talk.

During the Vietnam war, for example, leftist propaganda totally obscured the real issues in the conflict, demoralized the public and Congress, and made the conduct of the war virtually impossible. A similar situation is developing around El Salvador.

Sowing its own destruction

What hope is there, then, for the United States and the Free World? Such hope exists in the fact that Marxism-Leninism is already obsolete as a guiding philosophy relevant to 21st century concerns. Also, Marxism is creating its own antithesis, an anti-communist groundswell both inside and outside the Iron Curtain. This appears in the form of nation where anti-communism reigns (as in South Korea, Taiwan, Chile and Argentina), and domestically in the form of dissidents, freedom fighters and Gulag

graduates who have become immune both to Marxism itself and to the intimidation of those who wield it. This global anti-communist "proletariat" will inevitably grow despite all communist attempts to suppress it.

Ironically, communism itself seems destined to fulfill Marx's prophecy of the toiling masses rising up against their masters. A stubborn spirit of rebellion has enveloped Poland and other Soviet satellites, and a state of weariness, apathy and cynicism has set in wherever Marxism has been established for any length of time.

In addition, the economic burden of world conquest is draining the Soviet homeland of its lifeblood, imposing increasingly unacceptable hardships upon its people. Like gangrene, communism grows along its periphery, but its center is rotten and dying.

Marx invented his ideology on the basis of 18th-century philosophies to address the problems of the 19th century Industrial Revolution. As we are now entering the 21st century, that ideology is an anachronism. But people tend to cling to their faith, no matter how outlandishly outdated, if no alternative presents itself.

Developing such an alternative will be the subject of future columns in this series.

Hal McKenzie is senior editor of the New York Tribune

MUCH TO SAY

from page 17

sitting on top.

I walked up to the "driver," full of curiosity. It turned out they were Amish boys and they told they'd travelled over 60 miles to see this movie and have a night on the town. Evidently their upbringing permits young men to try out the ways of the world for two years, after which time they must make a decision to return to the simple life or join the outside.

I think they felt very uncomfortable to be "caught" with a bottle of wine at such a movie and to be approached by a young woman working for a church. They took all the rest of my flowers and laid them on the edge of the cart. And then, as we stood chatting for another few moments, the horse turned around casually and, in

one big bite, chomped down the whole half dozen carnations.

A small donation

Another day I prayed in the morning and set a large goal. All day I ran around a K-Mart parking lot approaching customers. Almost everyone gave me a small donation of change, but nothing substantial. I returned to the church that evening exhausted, my arm hurting from carrying my heavy candy box and the opposite shoulder aching from carrying a purse bursting with coins.

I felt like a failure and resigned set about the task of counting the change. It came to 77 cents more than my goal.

I cried and prayed "God bless you, Heavenly Father." And then I laughed at such a funny prayer.

From this I learned that faithful perseverance is a virtue. In all areas of life, if we will only continue doing our best, we will eventually reap a benefit greater than we ever dared anticipate. □

A Man Need To Be

With the spirit of Christ in me, it tells me of my need to be

A helping hand to my fellow man . . .

to lend an ear when it's needed and try to understand

The pain that some in their life time have endure

When it seems to them that it is their lot to be poor

God knows their need to be

Because a man without a dream, his road leads downward to him it seems

But if he just hold on a little longer

He will come to the light at the end of the tunnel

Then he will that his prayers was answer

God has seen his need to be

To be a man who can walk tall, never again on his belly to crawl

Because in his heart he has been through it all

Now that his victory is won, he can get on with living and having fun

For he has found the golden key, that helps to set him free

He knows God is on his side, for his sins he was crucified

Because he knew of his need to be

Now he can help others along the way, until they find the strength to say

That I love God because I know that he first love me

He proved it beyond the shadow of a doubt

That a man has a need to be

Why not end their confusion about the church — put them on the mailing list for the
Unification News

Bunny McCall
Long Island City

Church's founders excuted for their crimes

By Daniel Davies

I am a Christian and I follow the Socratic method of the pursuit of truth. My Christian faith is based upon the prophetic writings of the Old Testament. The roots of my faith were nourished by the blood of the martyrs.

Jesus Christ was brought before the Roman authorities in Israel by the religious leaders on charges that Jesus was conspiring to overthrow the rule of the Romans in Israel and set himself up as king of the Jews.

Of course, Jesus' intentions were not political but the elders needed to accuse Jesus of a crime that would require the Romans to execute him, since Jewish law didn't permit them to take life themselves. The convenient charge was sedition. For that alleged crime Jesus was executed as a non-Roman criminal in the Roman empire was executed at that time — by crucifixion on stake.

The mode of execution of Jesus became the sacred symbol of faith for billions of Christians in the last two thousand years.

Socrates

Socrates, coming 400 years before Jesus and pasted on to posterity by Plato, was also executed by his government for his crimes. The great democratic republic of Greece decided that Socrates was teaching youth to disbelieve in the gods.

At that time in Greece, the sun was believed to be a god. Socrates, using very subtle reasoning to describe in which ways the sun may be considered a god, did not dispute that religious affirmation. But, rather, those in Greece who had been offended by Socrates' probing dialectic in search for truth wanted him executed as a danger to society.

Jesus and Socrates had two readily evident similarities: 1) Each was brought before government for charges of capital crime against the state which led to their execution by the state (cross and poison, respectively). 2) Each believed himself to be led directly by God in the pursuit of God's will.

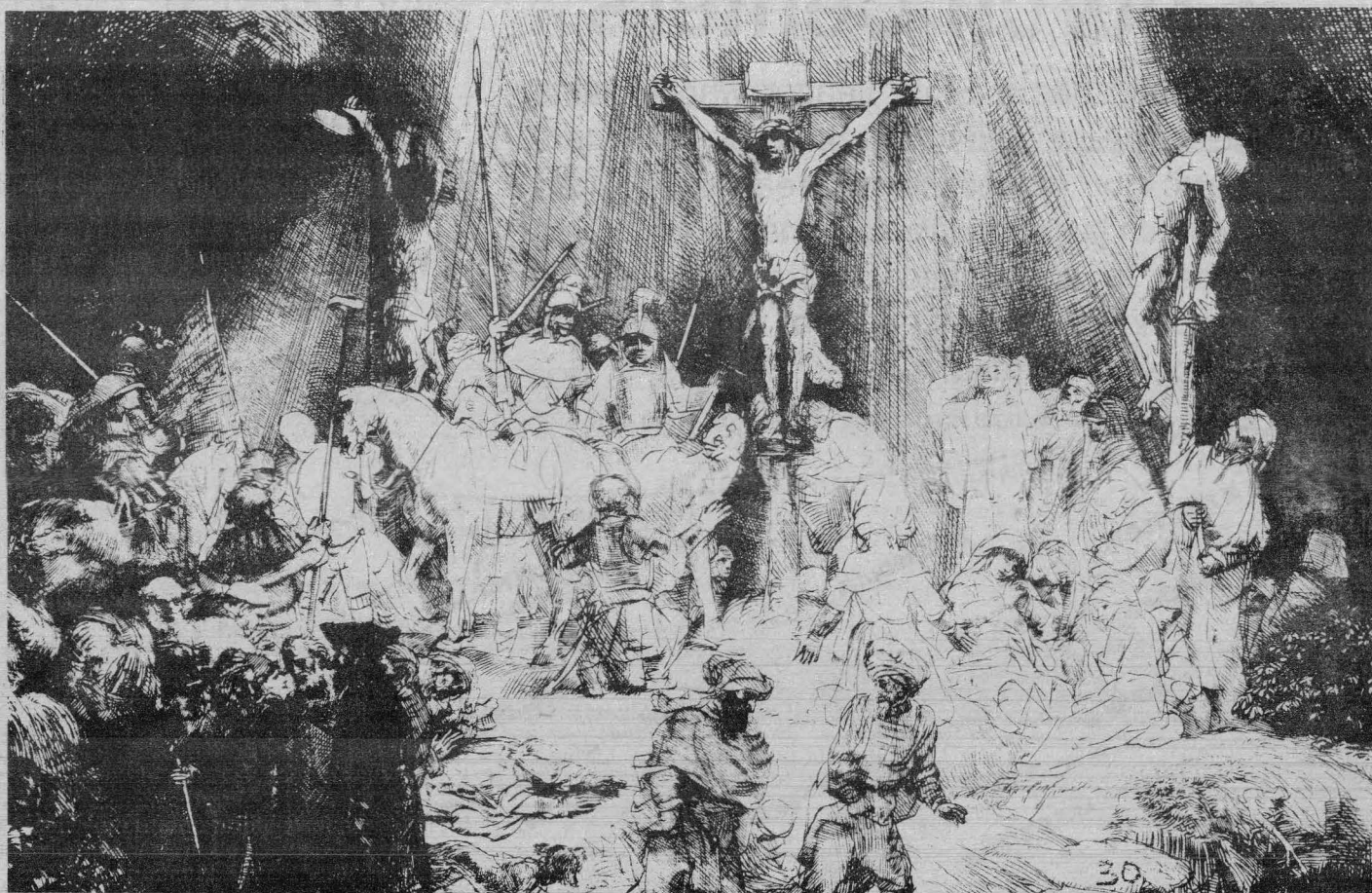
Jesus and Socrates have become the basis for western thought and values, even though they died the death of dangerous criminals. The founders of my faith were executed as dangerous criminals by their respective governments. Am I ashamed or am I proud of that fact? I am both. I am proud that Jesus and Socrates remained true to their calling to the death. I am ashamed that otherwise morally decent people historically have killed the founders of my faith.

The prophets

The prophets of Israel suffered likewise at the hands of the leaders of Israel. They, the prophets, were directed by God to call the people back to His divine commandment to be His people, to create His nation and His Kingdom. Whenever the kings and the people strayed from God's plan for holy community, He sent prophets, who were often reluctant to go out as were Jonah, to recall the leaders and people through repentance and change of life. Usually the prophet was scorned and rejected, even killed. The blood of the prophets has ever been on the hands of those they have been sent to.

The founders of my faith have been executed by their governments. Those who have killed the followers of God have usually been morally decent but faithfully deficient. Faith is an openness to God. Doctrine is a support for faith but it cannot take the place of faith.

Those who killed Socrates killed him because he taught what they perceived to be a dangerous, destructive thought — destructive to their own doctrines and positions. Position in religious communities is a responsibility to relate to God



The Crucifixion of Jesus (Rembrandt).

through faith, to maintain correct doctrine and to serve God's children. The national leaders executed the founders of my faith because those leaders based their faith on incorrect doctrine and because they saw their positions threatened by them.

But even more than that, the founders of my faith were executed because they confronted their nations, and their nations' leaders, with their sins. Nothing enrages a man or a nation more than to be confronted by their sin.

Socrates directly confronted the people of Greece for being presumptuous concerning their wisdom and goodness. Jesus scolded the religious community of Israel for basing their faith upon doctrines they themselves wrote and not upon the teaching of the prophets. Both saw the religious and wise people of their nations, for the most part, as hypocrites and each directly confronted their nation with that charge.

Nothing enrages sinful, proud, self-assured man more than to be directly confronted with his sin. Rather than admit his sin humbly, repent for that sin

and change his way, sinful man usually chooses to slay his accuser through the agency of the law of the land.

The true prophet, the true follower of God, knows his or her fate is to be violently and vigorously opposed by the world he or she confronts. That is their destiny, one the true follower accepts humbly. The true prophet will not say merely flattering things to the kings, presidents, senates, and judges of the nation but speaks what must be spoken to bring the nation back to God's plan for it.

The true prophet does not hate those who despise him and plot to kill him but loves and forgives them. Because he knows that eternity will be best served by living faithfully for what is true and eternal even if his blood is required to insure the advance of God's love and truth.

Ethnocentricity

Arrogance is one of the great obstacles to the realization of God's will upon the earth. The arrogance that is most harming is ethnocentricity; the belief

that one's religion, culture, race and nation is superior to all others. The Greeks proudly confronted Socrates but history has humiliated the proud Greeks and elevated the humble Socrates. The religious leaders proudly confronted Jesus but history again humbled the arrogant and exalted the humble. Truly, the meek or humble shall inherit the earth.

The Kingdom of God belongs to those who humbly obey God's call, to those who humbly repent and obey when confronted by God's prophet, not to those who maintain their arrogance in the face of the prophet.

Western civilization and values are based upon the teaching and spirit of the founders of my faith, Jesus, Socrates and the Hebrew prophets, who suffered execution by their nations, not upon the teaching and spirit of their executors. The thought of the executors and false accusers has become the source of our shame while the thought and life of the founders of our faith has become the source of our pride and the foundation for the kingdom of God. □



The Death of Socrates.

Church Centers

Each state has a State Leader whose name appears below next to the State Center. There are also four "pioneer cities" in each state where the church is also active. Information on church activities in each state can be obtained by contacting the State Leader at the addresses listed below the map.

• indicates a change this month.

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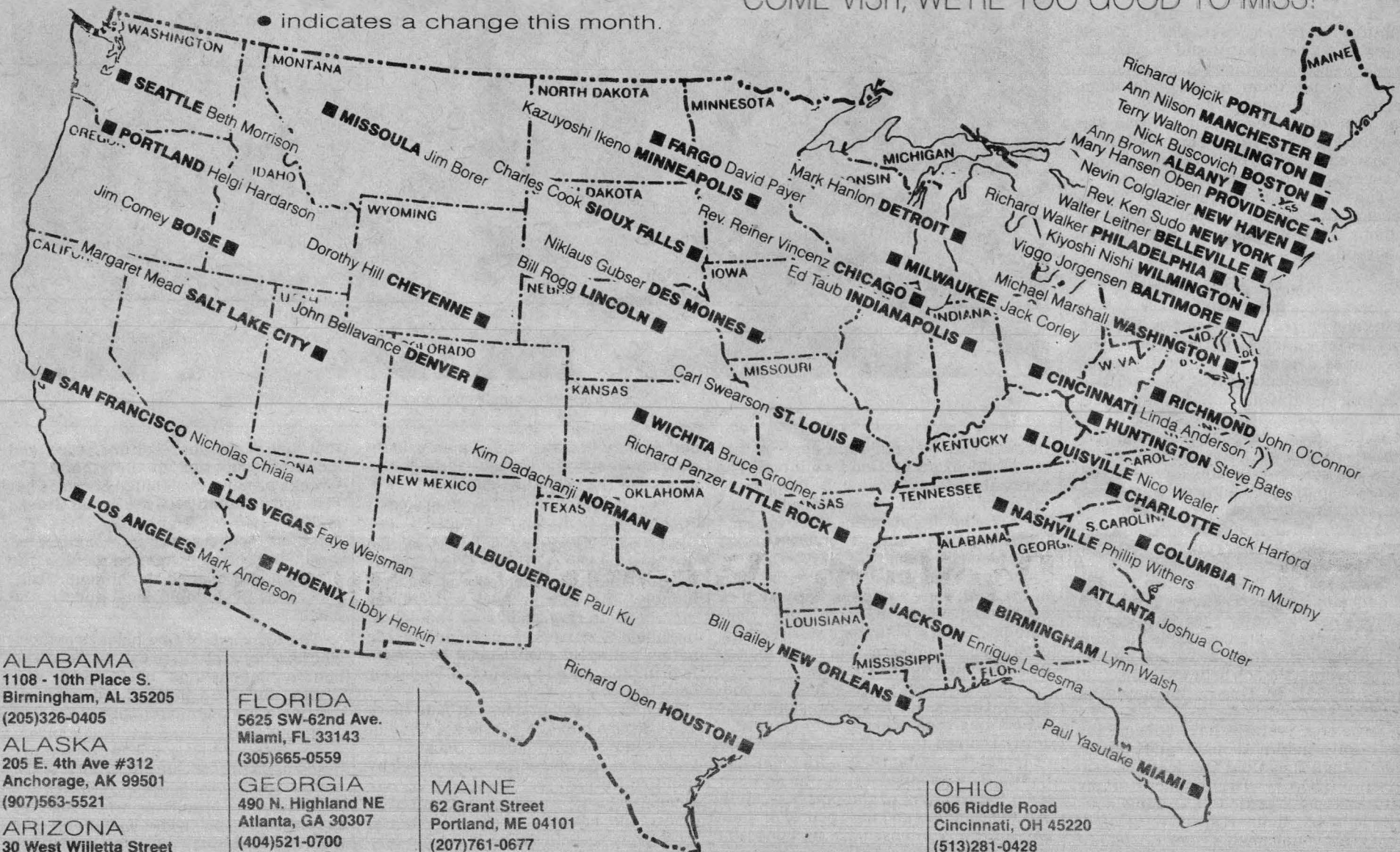
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HENRY THOMPSON

Henry J. Kaiser said "You can't sit on the lid of progress. If you do, you will be blown to pieces."

Kaiser (1882-1967) was an engineering genius who moved from the sand and gravel business into construction. He built such giant projects as Hoover Dam, Bonneville Dam, and Grand Coulee Dam. During World War II he got into ship building, devising new techniques that provided the U.S. with much needed shipping in a hurry. He was also heavily involved in cement and steel and after World War II, produced the short-lived Kaiser and Frazer cars.

Henry J's statement is fascinating. One person's progress in another person's evil. Technological "progress" has endangered our environment. The environmentalists claim we are destroying ourselves. The technologists claim longer and more comfortable lives come from "progress."

The pangs and the joys

Religion has suffered both the pangs and the joys of progress. Throughout the Judeo-Christian tradition, there have been "reform" movements. These often claim to be going back to an original purity of the faith but the end result is usually something new. Whether it is better, is again a matter of interpretation.

In the time of Jesus of Nazareth, Judaism was split in many groups. One of these was the Sadducees. We might say that represented "the old time religion."

PROGRESS



The Pharisees were the liberals of their day, trying to keep the faith up to date, relevant (an "in" term of ours) to the people of their day.

The conservative Sadducees had their strength in the priestly aristocracy. Their wealth and entrenched position may help explain their conservatism even as today the wealthy and powerful tend to be more conservative.

Rather than knocking this "old time religion" it is worth noting that the Sadducees were so loyal to their faith that they continued to serve their priestly office even as the Romans destroyed the temple in 70 AD., the Sadducees were cut

down in their tracks rather than save their own skins by running away. But in the end, it was the Pharisees, the progressive liberals, who survived the Jewish Revolts of 70 and 135 AD.

Protestant Reformation

A more controversial "progress" report might be the Protestant Reformation. It's called a reform because the protestants claimed to be going back to the original faith. One result of the movement was what some sociologists have described as the "rise of capitalism." Another result was what protestants call the "counter-reformation," the reform of the Roman Catholic Church from within.

The latter is continuing process though sometimes it looks like two steps forward and one step backward. Pope John XXIII came on the scene as an "interim" pope. His attempt to open the Vatican windows and let in some fresh air has been seen by some as "progress." Others disagree. They want to hold the line or turn the clock backwards.

Dealing with the problem

While the Catholic Church has had more notice in the press, most religious groups are dealing with the problem of progress. Recent reports from Egypt indicate that the Coptic Church there is going through enormous changes to update its life and program. Judaism's Reform movement has been around for over a century. In other parts of the world, Hinduism and Buddhism have faced modern technology and Western culture and changed. Proponents call it progress. Opponents call it other names.

For many religionists, technology itself is a problem. It seems so Godless. In another sense, it is a God, a new form of idolatry. Medical technology seems to eliminate the need for faith healing (at least at first glance). Why pray for anything when scientific technology has all the answers, say some, in spite of the \$8 billion which has failed to find a cure for cancer. Yet others say technology is valueless. Our values come from within.

Gabriel Vahanian's book, *God and Utopia* (Seabury, 1977) insists that technology is religious. The church must move from the ancient civilization which it created to a new technological base if it is to survive. "You can't sit on the lid of progress. If you do, you will be blown to pieces." Vahanian seems to be suggesting that we go with the technology and build on it. Instead of trying to stop progress, we need to grow with it. □



KERRY POBANZ

In October 1981 some 250,000 young people gathered in Bonn to demonstrated against the deployment of NATO nuclear missiles in West Germany. There were several similar huge peace demonstration in Europe by pacifist young people who complain that the West's attempt to restore the nuclear balance makes nuclear war inevitable and that NATO's missile program for Europe is actually an American device to assure that war can be confined to Europe.

Yet, as the writer of a relevant editorial (*The Economist*, October, 1981) has suggested, such "pacifist" thinking is clearly off in this situation. The idea of installing American-made cruise and Pershing II missiles was originally proposed by Europeans, and such deployment was carefully designed to create an especially compelling psychological deterrent for the Russians.

Preserving peace

Well-meaning pacifist protestors and unilateralists contend that there are finally two choices: 1) There is a near certainty of nuclear war if you have nuclear weapons. 2) There is only a mere possibility of living under the Russian shadow if you do not. The *Economist* concludes that the truth of the matter is the reverse, and that if we are truly intent upon preserving peace, we will recognize the wisdom of restoring the nuclear fire-power balance.

For many people the unspoken concern here is that it appears that the pacifist movement, with all of its seeming good intentions, has become an unwitting dupe of the Soviet determination to prevent the missiles from being installed.

Pacifism: Wrong response to evil

The first and most obvious issue we can sense in all this is simply that the nations of the democratic, free West just don't trust the Soviet Union. Why not? Undoubtedly it has to do with the commonly acknowledged fact that, since 1920, the Soviets have flagrantly and unapologetically violated over 100 treaties and agreements made with other nations. So there is no basis for trust. The second issue to decide upon is that of whether or not it is appropriate to take an attitude of "pacifism" in dealing with an untrustworthy Soviet Union.

A pacifist

A pacifist, by definition (Webster's Unabridged), is a person who is opposed to participating in all war and armed hostility because he believes in settlement of national and international disputes, only through peaceful means.

A pacifist is a person who oftentimes holds a very high ideal of peace and life

in his heart. We can learn an important lesson, however, by considering how pacifism functioned in the interval between World War I and World War II.

Professor Hans Kohn, in his book *Political Ideologies of the Twentieth Century*, explains that in the years after World War I, there was no union of Western democracies created, and consequently it was simply assumed that almost all nations would effectively maintain peaceful relations. During this time pacifism, which was legitimate as a religious pattern of life, as a witness through sacrifice, went through a strange corruption. It began to cater to people's egotism and to their understandable longing for peace, but promising them peace only if they would not declare their readiness for timely action.

Historical lesson

Thus, because this pacifism tended to obscure the real understanding of the

dire international issues of the 1920's and the 1930's, it prevented people from recognizing, and taking responsibility for, such international dilemmas. In this way, pacifism functioned to actually support the cause of aggression. As Kohn states, "By a supreme irony the pacifists thus helped the most antipacifist force on earth." From this point, it was only a slight step to a pacifism asserting that the totalitarians only meant peace, accepting all along, in a veiled way, their pretexts and excuses. Pacifism, though well-intentioned, tended to justify the totalitarians, to encourage both Communism and Fascism.

Kohn declares that the principle of nonresistance to evil is a great principle if men carry it out, true to their own conscience, ready to bear the consequences, but that such a principle becomes quite something else when

continued on page 22



Beauty of the Olympics a gleam in a dark world



MARK PALMER

There are times, though seldom, when counting oneself as a member of the human race is both an honor and a privilege. The opening ceremonies of the Summer Games of the XXIII Olympiad was one such occasion.

During a month that saw a lunatic gun down 21 innocent people in San Diego, and the Democrats stage their convention circus in San Francisco, and a betrayal of justice in the jailing of Rev. Moon, the dazzling 3½-hour spectacle was a shaft of light in cloudy times.

"The Olympic Movement is a 20th-century religion. Where there is no injustice of caste, of race, of family, of wealth," said Avery Brundage in 1972 during his tenure as president of the International Olympic Committee.

Precisely. Never mind that the Russians and their clients weren't there. That was, as President Reagan said, their loss.

Sport in general and the Olympic Games in particular have always provided a powerful lesson in the value of discipline, the art of endurance and the sheer joy when the two combine in victory.

In recognition of that fact, David Wolper, who directed the opening ceremonies, was determined to stir our emotions. He aimed at the heartstrings, and scored a bull's-eye.

Carrying the torch

As the sun set behind the Memorial Coliseum, former high-school sprinter Gina Hemphill, granddaughter of perhaps America's greatest sports hero, four-time gold medalist Jesse Owens,

carried the Olympic flame into the stadium.

She handed it to Rafer Johnson, a former decathlon champion who spent a year of his childhood living in a railroad boxcar. The 1,000-voice choir, 750-member band and 100-piece orchestra did what they had been practicing for months, as Johnson, bearer of the "Eternal Flame of Peace," climbed the stairs to light the torch. Past, present and future came closer with every step.

The night before, in Los Angeles, a New York City teenager was killed and 54 people were injured when a man who apparently "wanted to get even" with police drove his car down a busy sidewalk near the Olympic village. And doubtless the night after was filled with similar grisly incidents.

But on July 28, at 10:45 p.m. EDT, when 95,000 men, women and children joined hands in the Olympic stadium and sang, "Reach out and touch somebody's hand," and millions more participated in homes around the globe via television, the world seemed a better place.

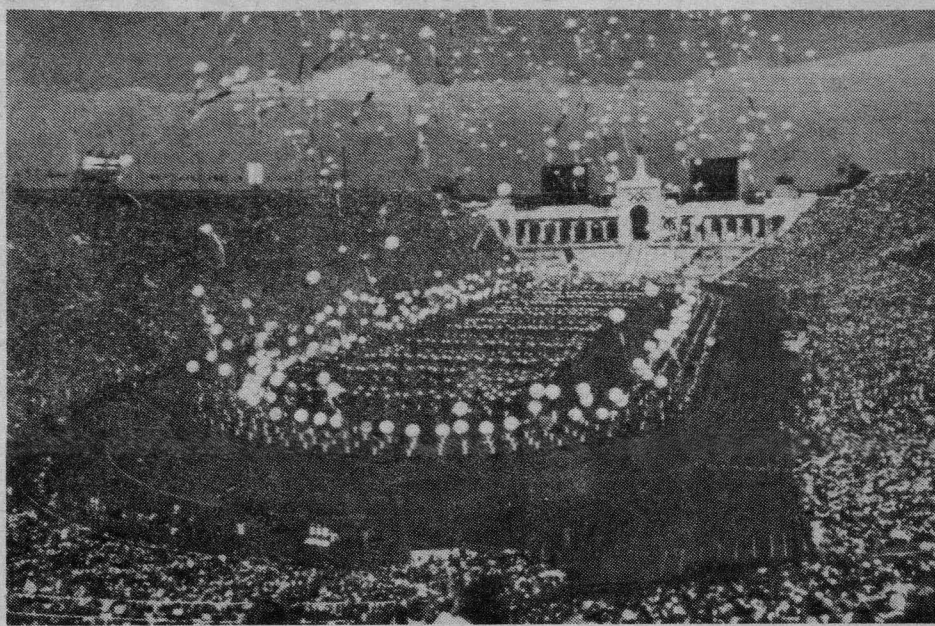
There were pigeons, balloons, bunting, bands, dancers. There were grand pianos and minor errors, like hurdler Edwin Moses trying desperately to remember the lines of the athlete's pledge while the world held its breath and its people blushed.

Flying high

There was even a control operator of a major power authority in New York who flew into the center of the field on his self-propelled jet.

A remarkable dance routine that culminated in a map of the United States had ABC commentator Peter Jennings tell us, "If I said I was sitting here as an objective reporter I would be lying through my teeth."

How will one ever forget Gershwin's *Rhapsody in Blue* played in perfect unison on the 84 grand pianos, or the spirited rendition of *When the Saints Go Marching In*? It was the perfect mix



between a Broadway show and a church service.

Then came the 7,000 athletes from 140 countries, their minds and bodies finely tuned after years of vigorous training.

The capacity crowd showed no signs of wilting in the 90-degree heat as it rose to its feet when the Romanians, the only East-bloc country that didn't boycott the Games, walked proudly to the rust-colored track.

Other national delegations followed, each unique, all welcomed with open arms. The Swiss were colorful, the Australians looked beefy, the British appeared composed, the African countries were filled with pride and the smiling Chinese seemed ecstatic about attending their first Games since 1952.

The U.S. team, in its Levi Strauss sportswear, looked more like a disorganized body of high school students on a field trip than some of the finest athletes the world will ever see. But their sponta-

neity spoke more about the freedom of the Western world than anything in years.

While most teams filed into the massive, sun-drenched stadium in orderly fashion, the Americans spilled onto the 400-meter track, many of them carrying their own cameras to savor the moment. Some chewed gum as if taking part in a Wrigley's commercial. Others swagged, waving Old Glory at friends, family and the world in general.

It was refreshing to see Carl Lewis, the fastest runner and greatest long jumper in the world — whose face has appeared on the front cover of almost every paper and magazine in the land — fooling around with a group of colleagues trying to get himself on television.

Land of the free indeed, as the 597 Americans marched, each to his own drummer, out of step and out of time, but in harmony. A bunch of noisy, unpredictable, brilliant, unabashed individuals giving unity its true meaning. □

PACIFISM

from page 21

insincerely broadcast over the news media, perhaps as part of a rationalization for why one should not participate in the defense of one's nation or its allies. Kohn says: "The principle of non-resistance to evil degenerated into a denial that evil exists, into an appeal to accept the evil and to condone injustice. Thus, pacifism, instead of bearing witness to the verities, became in the universal crisis one of the elements which could be used and abused by the aggres-

sor nation for the destruction of the verities."

Interestingly, just as the pacifist philosophy before WWII largely revealed itself as one of appeasement, undermining the real cause of peace, so also the pacifism of today's European anti-nuclear movement is playing into the hands of a formidable aggressor, the Soviet Union.

French philosopher Bernard-Henri Levy, in his *Barbarism With a Human Face*, presents an erudite criticism of the Communist system. Levy spent his twenties as a deeply-committed, full-time Communist. At the end of this time, Solzhenitsyn's *Gulag Archipelago*

appeared with its shattering revelation of Marxist Soviet atrocities, throwing Levy into an intense identity-crisis and re-evaluation of beliefs. In his book, he brings this experience to bear in elucidating the subtle deceptions of a beast-like Communism which is, in his own words, "radical evil."

Moral choice

Unificationism proposes that, if we are able to recognize something as genuinely evil — and all the more evil because it possesses universal dimensions — then the attitude of pacifism is an inappropriate and counterproductive way of responding to that evil. Rather, we must

take a stand for righteousness, where righteousness is the positive, even aggressive, desire to rectify injustice. Jesus himself alludes to this same legitimate quality of righteousness (Mt 10:34), and the late Martin Luther King — known for his philosophy of non-violence — powerfully sums up the issue: "Structures of evil do into crumble by passive waiting. If history teaches anything, it is that evil is recalcitrant and determined, and never voluntarily relinquishes its hold short of an almost fanatical resistance. 'Evil must be attacked by a counteracting persistence; by the day-to-day assault of the battering rams of justice.'" □

NEW ERA

from back page

Unificationists met to examine the philosophical aspects of the Unification teaching. This was the first seminar in which Unificationists and non-Unificationists focused exclusively on Unification Thought. Some professors viewed the seminar as a project to help develop a philosophical correlation to the theology of Divine Principle.

Dr. Sang Hun Lee, author of *Unification Thought* (1973) and *Explaining Unification Thought* (1980) and President of the Unification Thought Institute of Korea attended the conference and offered presentations entitled, "The Outline of the Unification Thought System" and "The Necessity, Characteristics and Method of Unification Thought."

He also expressed his own personal story through a paper entitled, "The Motivation and History of the Formation of Unification Movement" and how he was moved to formulate Unification Thought, along with his experiences with

Reverend Moon and a testimony of his 21-day fast.

Scholars, based on their reading of Dr. Lee's two books, composed papers examining aspects of Unification Thought. The result was an array covering such diverse perspectives as "The Problems of Existence and Relationship: Love, Relationality, and the Path With Heart", "The Search for the Unity of the World View and Its Limits and Risks", "Sketchy Thoughts on a General Theory of Education", "American Pragmatism," "Philosophy East and West: Unification or Unity?", and "Unification of Ontology and Axiology," a combined study of Brahmanical teachings in India, Taoism in China and Platonism in Greece.

One professor of philosophy from Indiana began his paper:

"It is appropriate in this setting that we begin with an ancient Greek proverb: 'The loving heart is always young.' For while Lee's recent book, *Explaining Unification Thought*, discusses a number of fundamental, technical issues in ontology, aesthetics, epistemology, logic, and axiology, a cornerstone of this text — in

my judgment — is its treatment of 'heart'."

Another philosopher commented, "In seeking to become a social and political philosophy for its time, Unification Thought has certain extremely important advantages, the most important being the person of the Reverend Sun Myung Moon himself. Of the many parallels between Hegelian philosophy and Unification Thought, a subject which is worthy of disciplined scholarly research in itself, one of the most fascinating is the parallel between the Unification 'law of the dominion of the center' and Hegel's conception of the 'world-historical individual.' Dr. S.H. Lee has succinctly stated the law as it applies to the 'central person' of a given epoch."

Although Reverend Kwak, president of the International Religious Foundation, was not personally able to attend this seminar, he delivered his address entitled, "An Introductory Talk on Reverend Moon" to the participants through a representative, John Maniatis,

expressing Reverend Moon's motivation and heart behind these seminars.

What do these objectively critical academics find meaningful in these seminars? According to a professor of religious studies at the University of Dallas, who is also a New ERA board member, and who served as a group moderator at this seminar:

"What gradually began to happen as people from different disciplines, religions and nationalities worked over the Unificationist lectures on Divine Principle was a kind of ecumenical discussion rare in religious or academic circles. The sharpest criticisms as well as the broadest agreements seemed founded by a sense of our common humanity, lending new pertinence to the Latin word from which our term 'ecumenical' is derived — *oecumenic*, which means 'belonging to the whole inhabited earth.'" □

June Orland Kiburz is a 1981 graduate of the Unification Theological Seminar presently working with the International Religious Foundation, Inc. helping to organize conferences.

By W. Cook and H. Tomaru

TOKYO, July 31 — The imprisonment of the Reverend Moon is not only a threat to the religious liberty of Christians but "a threat to anti-communists worldwide," the organizer of a rally for religious freedom said here.

Masatoshi Matsushita, former president of Rikkyo (St. Paul's) University in Tokyo and chairman of the Professors World Peace Academy, organized the meeting, attended by 12,000 people including politicians, professors, journalists and religious leaders.

Shigenobu Inoue, a well-known journalist, asked, "Why would such a thing be able to happen in Reagan's America, the last bastion of freedom?" He outlined a series of allegations that he had investigated, indicating that communists had been involved, through staff members, in promoting the investigations and accusations of Reverend Moon that have been going on in various branches of the U.S. government for the last 10 years.

missionaries to mainstream America.

In addition, he said, at a time when it is fashionable for the clergy to be leaning

12,000 in Japan protest rally

to the left, Reverend Moon broke another taboo by speaking out strongly against communism. Paraphrasing a popular Japanese saying, Rubenstein said that the combination of these elements made Reverend Moon "a horrendously obvious nail that stuck up and had to be hammered down."

He also accused President Reagan of being politically afraid to become involved in an issue that he should support according to his stated views on religion and the state.

The political aspects of the case were discussed by Higashi Chikahara, a former fellow of the Brookings institute, analyst for the World Bank and adviser to the U.S. government on relations with Japan, who returned to Japan to win election to the Diet (parliament). "I regard this court case as a historical international incident," he said.

"I personally met with Prime Minister [Yasuhiro] Nakasone soon after Reverend Moon was imprisoned. I got the impression he was really concerned about Reverend Moon. He encouraged me to go everywhere on my behalf and appeal against the wrongdoings of the judicial authorities and also appeal for the early release of Reverend Moon."

Another Diet member, Takahashi

Oyama, said that for the U.S. Supreme Court "to deny Reverend Moon's appeal was like God ignoring mankind's appeals." He added that he is going to the United States next month and "my utmost hope is to visit Reverend Moon in his prison cell and express my heartfelt appreciation and encouragement."

A personal touch was added to the meeting by Noboru Kamiyama, the 84-year-old father of Takeru Kamiyama, a co-defendant and aide of Reverend Moon who is serving a 6-month sentence. The elder Kamiyama, who has been a minister in the Church of God for 60 years, found his voice breaking and tears coming to his eyes as he told the assembly, "I completely trust my son. I trained him as a Christian. He is not the kind of person to do bad things. Some wrong force was behind this case."

The rally produced a statement and a letter of protest, copies of which were addressed to Reagan, Attorney General William French Smith, and Sens. Strom Thurmond and Orrin Hatch, chairmen of the Judiciary Committee and its subcommittee on the constitution respectively.

These were presented to the U.S. Embassy after the rally by Matsushita, head of the organizing committee. □

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Unification News

Dr. Mose Durst
—PUBLISHER—

Richard L. Lewis
—EDITOR—

Louise Zontek
—TYPESETTING—

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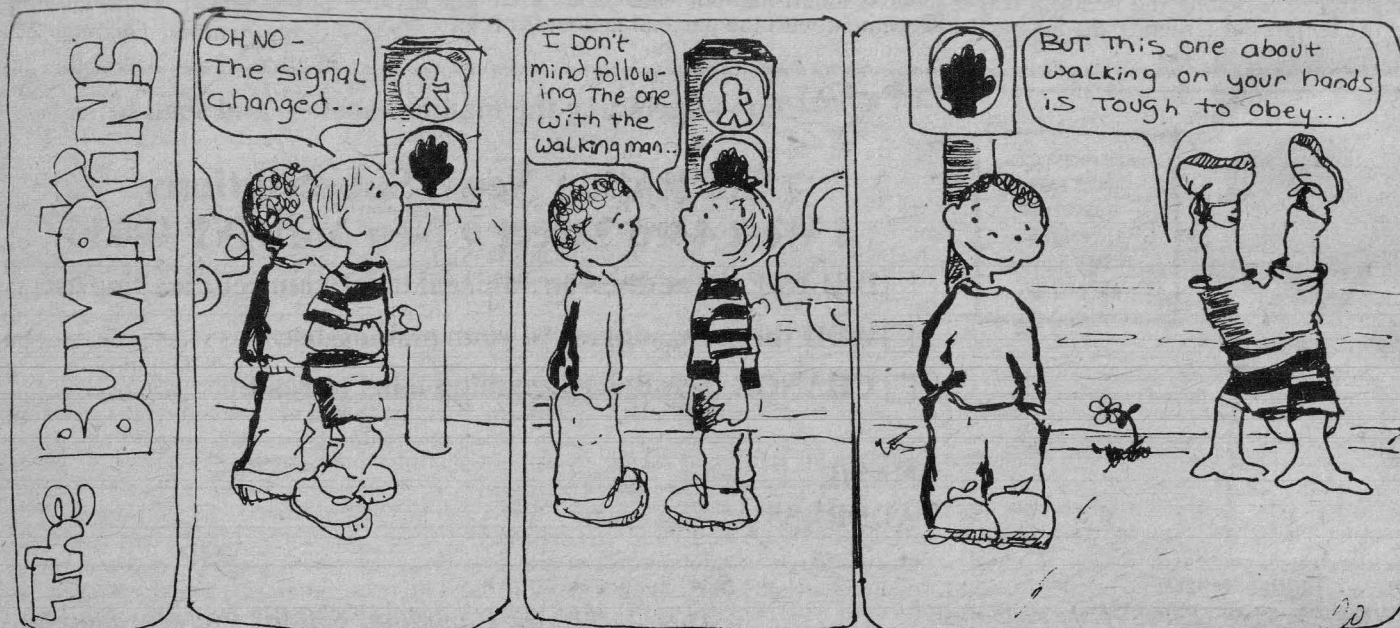
Dear Editor,
During a recent missionary tour to Canal-Bois, Haiti, I once more came across the indescribable reality of man's sufferings due to ignorance and poverty. I visited some Christian and secular schools where children came in the morning with absolutely no breakfast, and no hope for lunch or dinner. Some of them would just be crying all day long refusing to heed any instructions. Teachers are not paid. Most could not even count on their next meal.

I am appealing to whoever can to help provide some food, shelter and education to these starving kids. They are as precious as anyone's baby. With just \$15 a month you can fully sponsor one of them. With a donation large or small you can help pay the teachers and provide at least one meal a day to them.

Should you desire to see the situation for yourself, please let me know and we shall arrange a trip to the mission field.

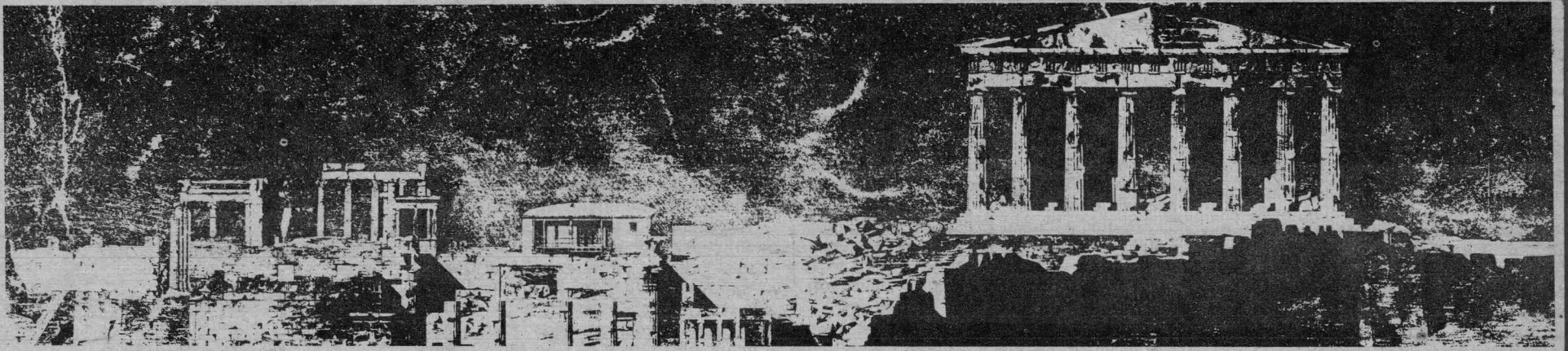
Please send your assistance or write for more information to: Rev. Luc R. Pierre Haitian Relief Program 241-18 145th Ave Rosedale, N.Y. 11422 Tel: (212) 712-1567 □

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New ERA Summer Seminars in Athens

By June Orland Kiburz

Two separate conferences sponsored by New ERA, a project of the International Religious Foundation, Inc. (IRF) convened this June, 1984 in Athens, Greece. Over 130 professors and their spouses from 23 nations attended. The first, the New ERA Introductory Summer Seminar, entitled, "Exploring Unification Theology and Lifestyle," was held for six days, June 10-17, 1984. The New ERA Advanced Seminar, entitled "Unification Thought," began on June 12 and ran concurrently with the introductory seminar. The guests attending these conferences travelled from the Far East, the Pacific, South East Asia, the Indian Sub-continent, Africa, the Middle East, Eastern and Western Europe, and North and South America.

Previous introductory and advanced summer seminars sponsored by New ERA have been held annually, beginning in the Virgin Islands, July 1979; Kauai, Hawaii, August 1980; the Canary Islands, Spain, August 1981; Cascais, Portugal, July 1982; and Madeira, Portugal, July 1983.

A balance of three

The structure of this introductory seminar was a balance of three aspects: 1) the small group experience — a little community which is the primary context for discussion; 2) presentations by Unificationists of the main elements of the Divine Principle: "Principle of Creation," "Fall of Humankind," "Critique and Counterproposal to Marxism," "Mission of Jesus and Christology," "Providence and History," and "Eschatology and Second Coming;" and 3) the prepared theological responses by selected participants who had agreed beforehand to critique some aspect of Divine Principle.

Plenary sessions gave a chance for questions, criticisms and comments to be directed to the respondents or to a panel of Unificationists. The small groups, lectures, and responses in general were scheduled in the mornings with recreational time in the afternoon. Talks on the

Unification movement including a session on religious liberties issues, selected video tapes on the movement and interpretive sessions given by Dr. Richard Quebedeaux and Dr. M. Darrol Bryant were presented during the evenings.

For most of the professors at the introductory seminar, this was the first experience of hearing the Divine Principle and of learning first hand about Unification lifestyle. Professors are often invited after attending an introductory seminar to participate in other introductory seminars as group moderators and/or to participate in advanced and regional seminars on special themes, such as the advanced seminar on "Unification Thought" where each participant presents a paper. Some have expressed interest in being directly involved in other I.R.F. projects, such as the Youth Seminar on World Religions and the proposed gathering of representatives of the world's religions to be held in 1985.

The participants continue to be involved in New ERA sponsored activities as well as bringing their friends and colleagues. Frequently it is these scholars and religious leaders working with New ERA and the International Religious Foundation who provide suggestions and direction for many of its present activities.

Set in the Mediterranean city of Athens, Greece, the conference convened in a hotel with a panoramic vista stretching from a view of one of the world's ancient wonders: the serene and magnificent Parthenon on one side and the sparkling Aegean Sea on the other. Often, participants and Unificationists would venture to the Plaka in the afternoons to share ideas, anything from theology to air travel arrangements to the ancient sites of Greece, over lunch at an outdoor cafe.

The Plaka is the old village around the Acropolis that formerly was Athens during the four centuries of Turkish rule. In the warmth of the early afternoon, its narrow streets, now pedestrian walkways, are peaceful and lined with hundreds of tourist shops and charming terrace restaurants. A fascinating relationship exists among the bustling traffic, the temples of Green Orthodoxy and

Islamic mosques from the Ottoman Empire, the ancient and modern cities, blending into a unique and vital Athens.

Introductory Summer Seminar

At the Opening Plenary Session, John Maniatis, the conference coordinator extended a warm welcome. President David S.C. Kim, of the Unification Theological Seminary, conveyed greetings and a few comments to the participants:

"The destiny of the world depends on the younger generation in the higher educational institutions: the heirs of the next age. You are directly influencing them through their education and in many other ways... I believe that these seminars shall be fruitful when all of you as participants sincerely help our movement with objective evaluations, honest observations and constructive criticisms. Our goal is to live together in a peaceful world."

President Kim also presented the most recent information regarding Reverend Moon's trial and conviction. The court case was of interest to the participants hence the agenda was altered to allow a full evening later in the week devoted to discussion of the case. Professor Frank Flinn, Consultant in Forensic Theology, and Albert P. Blaustein, president of the Human Rights Advocates International, Inc., and one of the writers of an amicus brief to the Supreme Court lucidly updated the situation and entertained questions from the audience.

Professor M. Darrol Bryant, Senior Consultant to New ERA and Associate Professor of Religion and Culture, Renison College, Waterloo, Ontario, Canada, welcomed the audience and explained about the founding of New ERA:

"Many of us involved with the early meetings prior to the birth of New ERA went through a process of spiritual and intellectual growth that led to the formation of New ERA. We hope that during these next days you too will be touched by that spirit that grew out of those initial meetings. There is in this movement, a vision of unity that far transcends identification with and even agreement with the particular beliefs of

the Unification Church."

Of interest from the introductory seminar are some of the prepared theological responses to the lectures on Divine Principle and the wide spectrum of perspectives from which they come. The Principle of Creation, given by Jim Fleming, was critiqued by an Indian scholar offering an Islamic viewpoint. He pointed out amazing similarities in the Qur'an.

"... the chapter on the 'Principle of Creation' in the Divine Principle is a serious, original and penetrating effort to discuss the perennial issues of God, man and the universe in a way that would commend itself to any rational and scientific inquiry."

Concerning the lecture on "Providence and History" a systematic theologian from a Baptist Seminary called Divine Principle Reverend Moon's commentary on biblical scripture. He deemed it bold and innovative, but departing from traditional Christianity. Some attractive features he pointed to are:

"For example, the stress on the corporate aspect of the kingdom of God and of human salvation is a welcomed critique of the individual-centeredness of much Western Christian religiosity. This emphasis is lived-out by Unificationists in many ways and is a basis for the unique place given to the family in the movement."

A philosopher who teaches at a state university in New York concluded:

"If the Divine Principle is in line with the historical Jesus and the Divine plan of Providence it is not because it describes theologically correct truths (many people say it does not). The Divine Principle is divine because it turns all things into remembrance by sharing in a 'reading technology' of decision making through which humans are again co-joined with the divine in history. Had the Divine Principle not been written down, what a silence!"

Unification Thought

With Athens, the birthplace of much Western philosophy, as the host, scholars of diverse philosophical traditions and

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