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JOY TO THE WORLD
The staff of the Unification News
join in wishing God's blessing on you
in the coming New Year.

Unification News

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Jose Rivera



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New Future Photo

A MOVEMENT OF PRINCIPLE, NOT PERSONALITY

The founder and leader of our church is in prison. If this movement was founded on the shifting sand of personalities it would have foundered. However, because it is firmly based on the rock of truth it continues to prosper. See Acts 5:38 for an historical precedent. Reverend Moon continues to guide the church from Danbury (photos above and on pages 2 and 3), he received an honorary doctorate accepted by Mrs. Moon at the United Nations (above and on pages 4 and 5), the Seventh World Media Conference was held in Japan (left and pages 6 and 7), and many other exciting developments occurred that are recorded in these pages.

REVEREND MOON

Who will protect us

This is an excerpt from a sermon entitled "May God Protect Us" published in "New Hope, 12 Talks" available from HSA Publications, 4 West 43rd Street, New York, NY 10036.

Part 1

No matter who you are, you are not born from an act of your own will. From birth to a certain age you don't realize your purpose of life or your role in life. It is not until you reach your adolescence that you begin to consider your purpose in life, think about what kind of life you are going to lead, and learn about the nature of human society as a whole.

After going through the stage of adolescence, you enter the prime stage of youth, where your philosophy of life will become fully developed. However, only in old age will your view of life become fully ripened, and your understanding of what life really is become clear.

Any one individual cannot live all alone, centered on himself. In order for us to live we need our friends, our family and our neighbors and society around us. Broadening our scope, we can live life on the national level, and finally on the worldwide level.

Each man struggles hard to become an important person, and at best a figure of historical importance. Only a few can attain this high goal, while most others cannot reach this level. Most people pass into the spirit world after their physical death without being able to attain this goal. This is the common way of life for all men, and the destiny of humanity.

Different directions

However, we see many different types of people who walk on the path of life. Some go straight forward, some go sideways, some go backwards, while some others go in a zig-zag line.

The record you make by your life is like lines which are traced behind you. Though you are still young, when you look back to your past, there must have been happy days and unhappy days, easy days and difficult days, meaningful days and days full of regret.

From the viewpoint of your own interest, I'm sure that you have experienced more unhappy days than happy ones because of the unfavorable environment which exists in the world today. Very likely you are not in the position to be proud of yourself even though you may have confidence in what you do. Nobody can tell what will happen in the next moment. That has been the nature of our destiny as human beings.

No guarantee

In other words, you may go to work in the morning with happy anticipation, but nobody can guarantee your safety throughout the day. Even though your office may be nearby, you can never be too confident, because even a short distance from your doorstep you may have a car accident. Nobody can tell what our destiny holds for us.

You can even meet seemingly agreeable people in seemingly agreeable places, but the result is not necessarily good -- it could even bring untold misery to you. Passing an examination may be the goal of people who study hard. But at the very moment that a person finds he has passed the exam, some tragedy could happen. Nobody can tell.

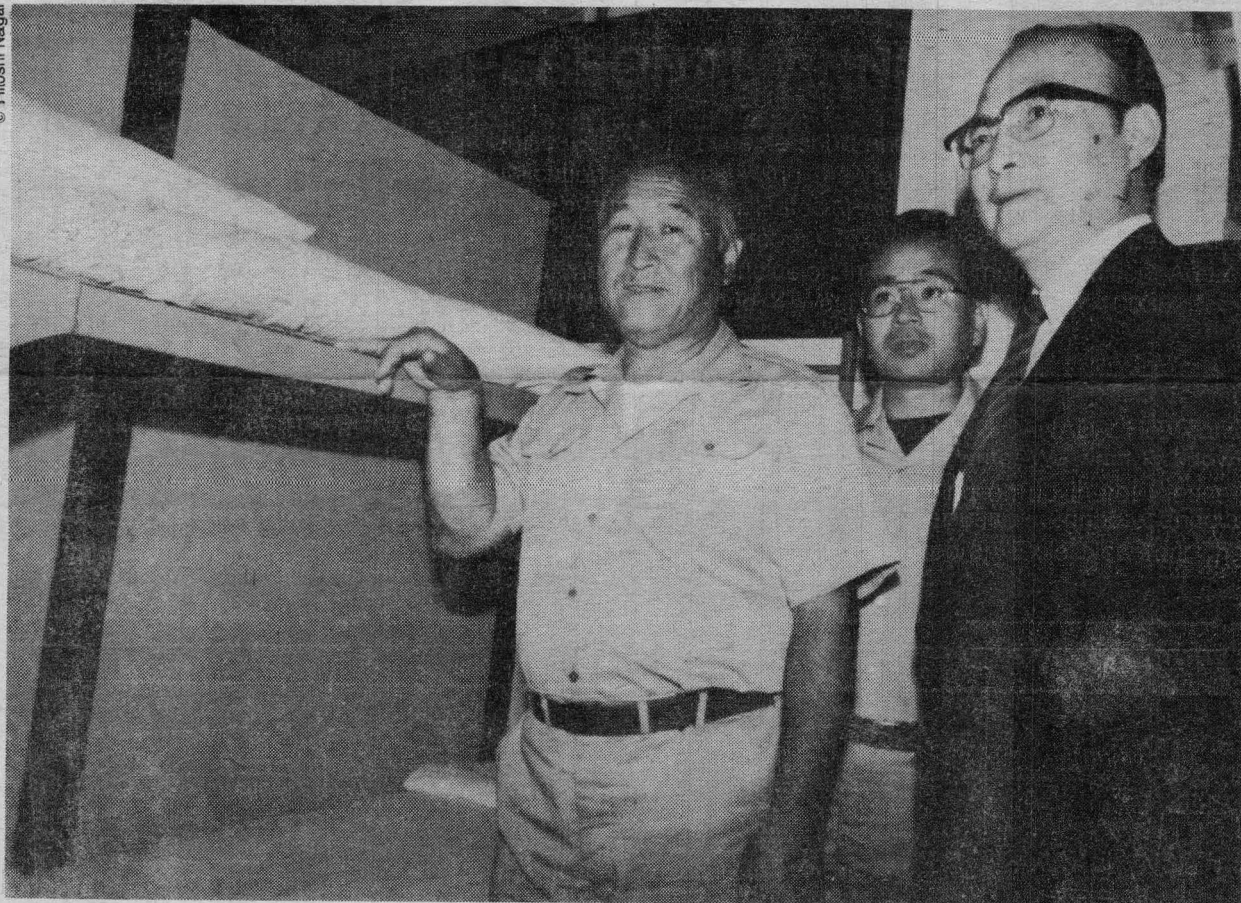
Suppose there are a man and a woman who dearly love each other, and they are confident that they are going to live as the most ideal couple in the whole world. But right at the wedding ceremony, something unexpected may come about.

Never be too sure

From this we can gather that a man can never be too sure of having a bright future. There are many instances in the world in which we are compelled to go the way opposite to what we would have if we were left to our own choice. We may think that life belongs to us, but we find that we are not always free to run our lives as we wish. That's how it is with human life.

Thus, we are walking on the path of life without confidence, not knowing what we may find on the way. We are groping darkness every day of our lives, in

continued on next page



Reverend Moon in the Danbury Correctional Facility with (center) Mr Kamiyama and Dr. Bo Hi Pak in the sleeping quarters and (below) with a visiting journalist from Japan in the visitor's area.

PROTECT

from page 2

search of a flickering hope which promises to provide something good.

But there are not too many things around us that hold such a promise for goodness. Things are usually the other way around; we find more tragedy than goodness.

Then, is there a place where we can be relaxed and reassured? No one can be relaxed and reassured when he is all alone. You need someone who can at least defend and protect you. Who must that someone be? Your parents may be able to play this role externally, protecting you to a certain extent. But they cannot guarantee your life in the face of death.

Your teachers cannot take this responsibility; neither can your friends nor your nation, with all its power. Suppose the whole world is mobilized to help you; it cannot take responsibility for your life. Then, who can take the responsibility? We must find someone who can do that. Otherwise we are sure to be insecure and unhappy, even though we want to be happy and at ease.

Transcendent

We want someone to protect us on our way of destiny. Then, what must that someone be like? This one must transcend history; that is, the past, present and the future. He must transcend time and space.

Unfortunately, man himself cannot transcend these no matter how great he is. Therefore, we are badly in need of someone like that who can take responsibility for our life in faith. If we cannot find one like that in human society, we would want to create someone in our imagination and fancy that he would protect us. But if there really is such an entity, how happy we would be! How eager we would be to locate him.

The more difficult the environment becomes, the more insecure we become and we ardently set off in search of him. In this situation, unless you endeavor to confirm his existence and enter into a good relationship with him, you can never be assured about your life.

Then, what kind of relationship would you want to have between God and yourself? There may be teachers who are our seniors and who can protect us with their position, wealth and knowledge. But it is more desirable that we have someone who would protect us with the warmth of love.

Protected for eternity

If we are going to be protected at all, we want to be protected not just for the time being, but for eternity. Then, who in the world could do that? Our parents. We need our parents. Next, we need brothers and sisters, and we also need our spouse, then our children. With them, we enjoy the blessedness of our life.

But no matter how brighter a day may be with other people rejoicing in the blessedness of our surroundings, if someone we love is on the verge of death, we cannot enjoy all the rest. However happy we may otherwise be, if our loved one is in a tragic situation, we too become unhappy.

When we look at things from this viewpoint, we can enjoy utmost happiness when we are with our loved ones sharing with each other an ideal love to the utmost degree. We don't know where we are bound in our life, just walking on the way not knowing our destination. We are always insecure.

Centered on our physical parents, happiness will be mortal. The same thing is true centered on our brothers and sisters, and centered on married couples. Love with these people may change and even become ephemeral.

Then we must look for and find that ideal love which will last for eternity. There seems to be no such love in the world, but we will never stop looking for it. We especially look for the one who will enable the love between parents and children and love between husband and wife to last for eternity, under his protection.

That someone must be unchangeable, unique and eternal -- that is, God. □

Next Month • Part Two



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Reverend Moon in the Danbury Correctional Facility with, center, Dr. Pak, and, bottom, Mr. Kamiyama in the kitchen area.

This is an excerpt from Dr. Bo Hi Pak's address upon being awarded an honorary doctorate degree on November 15 by the Catholic University of La Plata of Buenos Aires at the United Nations.

By Dr. Bo Hi Pak

I feel so deeply honored today that I cannot find the proper words to express my heartfelt thanks and appreciation. I feel very inadequate. For my small contribution in the service of God and humanity, I have been chosen to receive this great honor.

Nevertheless, for my wife, who has been standing side by side with me for 30 years, and on behalf of the members of my family, I want to extend my heartfelt gratitude to Dr. Argentato and the deans and members of the faculty, as well as the entire Catholic University of La Plata, for this great honor.

I would like to also express my heartfelt thanks and appreciation to Monsignor Antonio José Plaza, Archbishop of La Plata and Chancellor of the University of La Plata. Archbishop Plaza is a man of vision in the nation of Argentina. He is particularly a lover and pastor of young people. His burning desire is to leave behind a legacy of spiritual values and freedom for the young people of Argentina. I have met him many times, and he has won my deepest respect and admiration. I cherish his friendship very much.

This is indeed one of the greatest days of my life, and it seems to me to be most appropriate to share with you on this occasion something about my life experience.

My childhood

I was born in 1930 in the remote countryside of Korea. I am sure that you have never heard of the little village where I was born. It is so remote, that at the time, we had never received any foreign visitors. I grew up as a country boy with no idea of the extent of the world. My parents could never have imagined that he boy which they brought up would grow up and become someone who would receive international recognition.

Fifty-four years later, that country boy is standing in this auditorium in this august room of the United Nations in New York receiving a Degree of Doctor Honoris Causa from one of the foremost universities of South America, the Catholic University of La Plata.

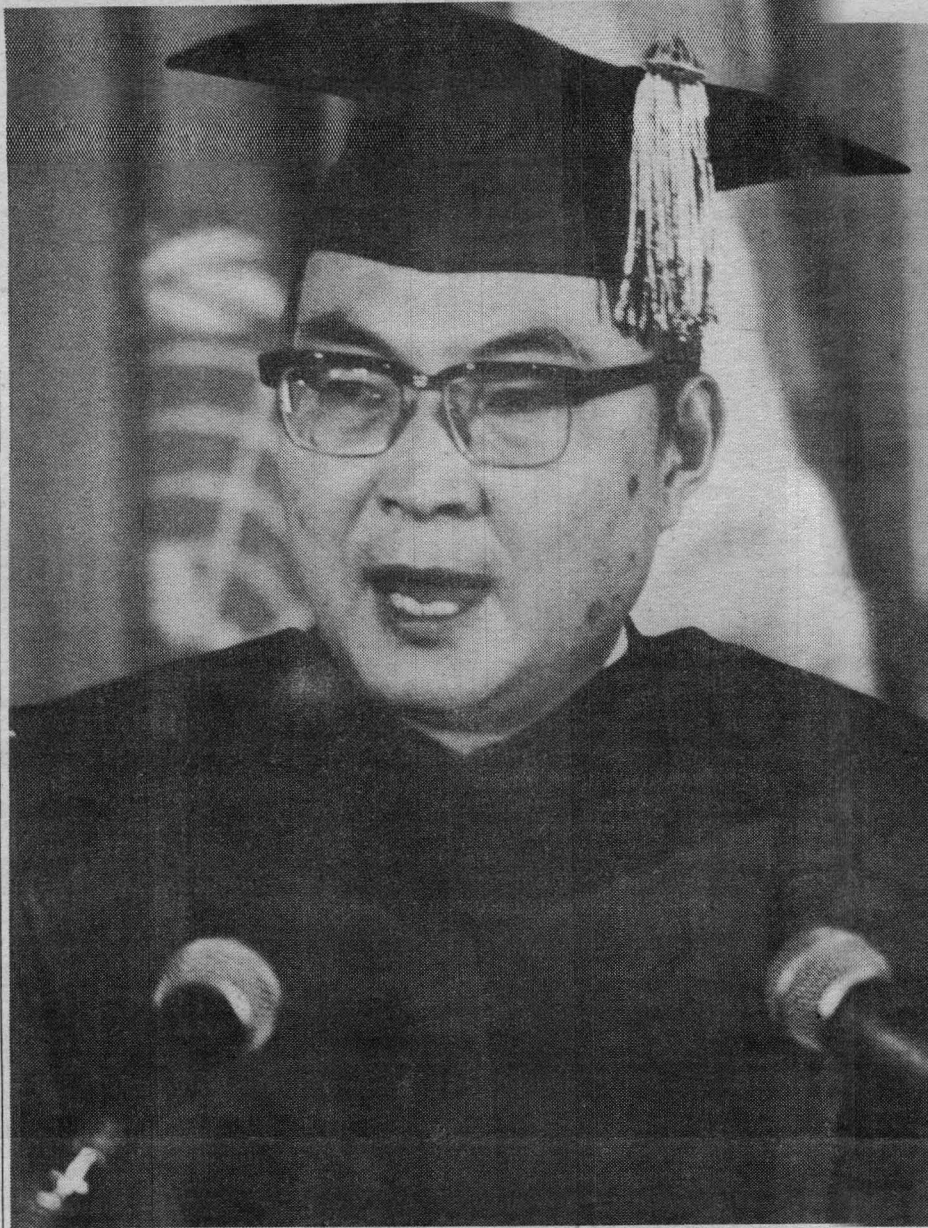
Man of History

When I think of it, it is an incredible story. But I want you to know, all of this could only happen because in 1957 I met a great man of God, Rev. Sun Myung Moon. I want to tell you that this man, Rev. Sun Myung Moon, is going to change the course of history. This man of God will lay the foundation for lasting peace on the earth, and as a spiritual leader, he will help humanity in a way unparalleled in modern history. I have come to this conclusion after following him for half of my life.

When I was a young man of 27 years, I met Rev. Moon. When I came to understand the scope of his vision, I was ignited with a fire that has never died down. I determined to live my life totally dedicated to that same vision. I began to live by his principles and follow his example to the best of my ability.

For that reason, what I am today is due to him. In the truest sense, therefore, this honor does not belong to me. I humbly offer his degree to God for His glory, and then to my spiritual father, Rev. Sun Myung Moon. He is truly the one who is receiving both degrees today. I simply thank God that I was given life at this time and have been privileged to meet one of the great men of history, and serve humanity in accord with his teaching. That is already the greatest honor I could ever receive, and there is nothing more I can ask.

A man who will change history



Dr. Bo Hi Pak speaking at the United Nations upon being awarded an honorary doctorate degree by the Catholic University of La Plata.

As Mrs. Moon mentioned, today is a historical day, because Rev. Moon is being awarded a doctoral degree in his absence. It may seem extraordinary, but if we study the pattern of history, we can see that no historical figure ever lived an ordinary life. As Mrs. Moon said, Rev. Moon is an uncommon man who lives for history, rather than for the present moment.

Unjust imprisonment

As we all know, Rev. Moon is today in incarceration. I believe that it is highly significant that at the time when this North American government chooses to unjustly confine him in a prison, representatives of South America come here to honor him.

Shortly after he entered the federal prison, one distinguished journalist from South America wrote him a moving letter. I would like to quote from that letter. It reads:

"Thank you, Rev. Moon, for having elected to go to jail. Thanks to God, you are in jail in spite of the fact that you could have avoided it. You could have shortened your term merely by capitulating to the government. Or, you could have won the government's mercy by keeping silent about injustice and government abuses. But you did not choose that path. We are proud of your decision to choose suffering instead of bending your principles."

These sentences explain very eloquently why Rev. Moon is today in prison. He is a crusader for God, and he has been all his life.

Voice crying out

Today in America, Rev. Moon is fulfilling the role of a prophet. He is "the voice

crying in the wilderness" as the scripture states. Throughout human history, God has frequently raised such voices. Through them, He has given words of warning and called upon His people to rededicate themselves to Him. This is the role of the prophet, and it is nearly always an unpopular mission. The prophet must tell the truth squarely, and the truth is sometimes very painful to hear.

In the process of doing his mission, Rev. Moon inevitably became controversial. And he has been persecuted. However, he is not the first religious leader in history to have been persecuted. Every major religious figure in the Judeo-Christian tradition has walked the path of suffering through persecution. In the Old Testament era, many of the prophets were scorned. Jesus Christ himself was crucified. St. Paul, St. Peter and others were imprisoned. Even in American history, Roger Williams was exiled; Joseph Smith was killed; Martin Luther King, Jr. was jailed many times. Today, Reverend Moon is following this same tradition.

When he was indicted by the U.S. prosecutor, he was in Korea. Rev. Moon is not a United States citizen. He could have remained comfortably in Korea because there is no extradition agreement between Korea and the United States. Yet he returned to the United States voluntarily to face a trial. Rev. Moon is a man of honor and he is innocent.

Friends rise up

This is the reason that the religious community in America has risen up against the action of the government. More than 40 prominent individuals and religious organizations have filed "friend of the court" briefs with the

United States Supreme Court. These organizations represent almost 120 million Americans.

On June 26, 1984, a Senate oversight hearing on religious freedom was conducted by Sen. Orrin Hatch, Chairman of the Senate Subcommittee on the Constitution. Rev. Moon was invited to testify as a special witness. I want to tell you what he said on that occasion, because it was so moving and shows so well his character. He said:

"I am honored to dedicate myself today to the preservation of religious freedom in this country. If I can raise up a beacon warning Americans of the danger which lies ahead, then my sacrifice will serve a great purpose.

"The issue today is the very survival of America and the Free World. To assure this survival, I am willing to suffer any indignity, to go any distance, to do any labor, and to bear any cross. I am even willing to give my life, if that will ensure that the nation and world survive and do God's will."

Rev. Moon's incarceration began on July 20, 1984. Thousands of ministers and theologians have declared that they are ready to spend 1 week of their lives in prison with Rev. Moon. Because the prison officials do not permit this, the ministers have organized a Common Suffering Fellowship in Washington, D.C. Numerous rallies in support of Rev. Moon and religious freedom were held in the major cities of the United States. Freedom of religion has become a major issue in America, and Rev. Moon is the rallying point.

Religious freedom has now become a worldwide movement. There has been an outpouring of sentiment from millions of people all around the world to protest against the injustice worked upon Rev. Moon.

A world figure

Rev. Moon is a man of destiny. He is determined to live out his destiny, regardless of the sacrifices demanded of him. I am convinced of one thing, however, and that is this. When he comes out of the prison, he will not come out just as a religious leader, founder of a church and a movement. He will come out as a man of history and an indomitable world figure.

Dr. Argentato, you have listened to my testimony about Rev. Moon. You and your university have just honored this man. I hope that you feel profoundly satisfied and fulfilled. For some reason, in the providence of God, your university has been chosen to honor this man. History will show you that you have done the right thing, and this occasion will be remembered as one of the finest moments in the history of your university.

I am sure that when news of this event spreads throughout the world, some people may ask, "Why did a Catholic university honor a man who is in prison? Furthermore, why is a Catholic university honoring the founder of the Unification Church?"

I thank God that the Catholic University of La Plata has recognized a man who truly deserves the title "Doctor Honoris Causa." Rev. Moon is a man of cause. Furthermore, the word "catholic" means universal. It seems to me to be profoundly meaningful that a Catholic university honors a universal man who loves God and humanity beyond color, creed and national boundary.

As for myself, I am going to uphold this honor for the rest of my life. I humbly pledge that I will strive to live up to your expectation. For me, this honor is more a challenge than an award. I shall be proud to join with your university in your goal of educating the future leaders of our world.

I am proud to say that I am a man of "La Plata."

God bless you all. Thank you very much.

Rev. Moon and Bo Hi Pak awarded degrees

Mrs Moon at UN to receive honor

By Jack Ryan
New York City Tribune

United Nations — Unification Church leader the Reverend Sun Myung Moon was awarded an honorary doctorate degree on November 15 by the Catholic University of La Plata of Buenos Aires.

Dr. Nicolas Argentato, rector of the Roman Catholic University, conferred the title on Rev. Moon and Colonel Bo Hi Pak, Reverend Moon's principal assistant, at a ceremony at the United Nations' Delegates Dining Room.

More than 500 people attended the event, which was presided over by University of La Plata officials.

Mrs. Moon received the diploma on behalf of her husband and said Rev. Moon expressed "sincere gratitude" for the award. She said it "testifies to the world that Rev. Moon is working for the sake of humanity and not for himself."

"He is in prison because he loves God rather than his own freedom," Mrs. Moon said. "He is in prison because he is a man of principle rather than a man of popularity. And he is in prison because he lives for history rather than for the present moment."

Ambassador Jose Maria Chaves, permanent ambassador to the United Nations of the Organization of Spanish-Speaking Nations, said before the ceremony that Rev. Moon received the degree of Doctor "Honoris Causa" because he demonstrated he is a "prophet of our time who has given us new vision and new promises."

"Men of sterling quality"

Chavez said that Rev. Moon and Pak are "men of God with sterling quality." Chavez said he studied Rev. Moon's legal case and believed that the head of the Unification Church was innocent "and I am convinced of his moral integrity."

Prof. Jose Bonafacio, dean of the Department of Social Sciences at the university, explained that "most especially, they have shown great concern in the service and proper representation of the nations of Latin America."

Bonafacio described his university as "one of a select group of institutions which began to offer private education in our country more than 20 years ago."

"In another area, the humanitarian vision of Rev. Moon and Mr. Pak are clearly shown in their realization of the need to give immediate help to populations struck by catastrophes, particularly in Latin America," he said.

Bonafacio concluded, "In light of these achievements and others, we have resolved in award the degree of Doctor Honoris Causa to the Rev. Sun Myung Moon and Mr. Bo Hi Pak."

Second Doctorate Given

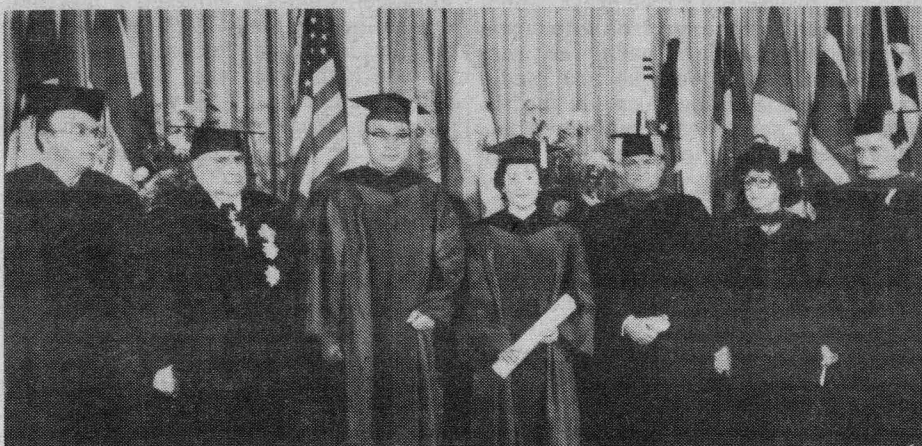
This is the second honorary doctorate Rev. Moon has received. In 1975 he was awarded an honorary doctorate in Oriental studies by the University of Maine.

Bo Hi Pak said in his acceptance speech: "Today is a historical day, because Rev. Moon is being awarded a doctoral degree in his absence. It may seem extraordinary, but if we study the pattern of history, we can see that no historical figure ever lived an ordinary life. As Mrs. Moon said, Rev. Moon is an uncommon man who lives for history, rather than for the present moment."

"As we all know, Rev. Moon is today incarcerated. I believe that it is highly



Mrs. Moon receiving the degree from Dr. Nicolas Argentato, rector of the Roman Catholic University, assisted by Ambassador Jose Maria Chaves.



Dr. Mose Durst, Ambassador Chaves, Dr. Bo Hi Pak, and Mrs. Moon with the representatives of the Roman Catholic University.

My husband is a true man of God

This is an excerpt from Mrs. Moon's address at the award ceremony at the United Nations.

By Mrs. Moon

As the wife of Rev. Moon, I join with my children and the members of the Unification Movement throughout the world in saluting the courageous stand which you and your university are taking in recognizing and honoring my husband at this difficult time. It deeply touches my heart. I cannot truly express the profound appreciation which I feel on this occasion.

My husband is today in the United States federal prison in Danbury, Conn. He is in prison because he loves God rather than his own freedom. He is in prison because he loves humanity rather than his own comfort. He is in prison because he is a man of principle rather than a man of popularity. And he is in prison because he lives for history rather than for the present moment.

When we look at history, we see that men of God and men of principle have often walked the path of suffering. My husband is following that tradition.

The Catholic University of La Plata has recognized the value of his life, his vision and his work, and that is why you are honoring him today. My heart is deeply grieved that he cannot be here to receive this honor in person, but it is more meaningful in history, after all, that you have honored him in this way during his confinement.

Suffering 'not in vain'

Today I came from Danbury prison where I spent the day with my husband. On my departure, he asked me to convey his very sincere gratitude for your most kind recognition of his work. Your action clearly testifies to the world that Rev. Moon is today working for the sake of humanity and not for himself. Furthermore, this honor shows that his suffering is not in vain, and that the people of the world appreciate his life-long dedication to the cause of God and humanity.

My husband has visited your great country of Argentina, and he has seen the tremendous future which lies ahead for the Argentine people and nation. Your university is one of the finest in the Americas, and is upholding the tradition of a great teaching institution in accord with the 2,000-year heritage of the Roman Catholic Church. Your standard, particularly your stand on behalf of true freedom under God, has won his heart. My husband feels great joy to establish this special bond with the Catholic University of La Plata. He and I are looking forward to visiting your great university in the not too distant future.

God bless you. God bless the Catholic University of La Plata. Thank you very much. □

significant that at the time when this North American government chooses to unjustly confine him in prison, representatives of South America come here to honor him," Dr. Pak said.

Pak asserted: "Rev. Moon is a man of destiny. He is determined to live out his destiny, regardless of the sacrifices demanded of him. I am convinced of one thing, however, and that is this: When he comes out of the prison, he will not come out just as a religious leader, founder of a church and a movement. He will come out as a man of history and an indomitable world figure." □

Reprinted from the New York City Tribune.

This is the Founder's Address which, in Reverend Moon's absence, was read to the Media Conference by Dr. Bo Hi Pak.

By Reverend Moon

Honorary Chairman, distinguished Co-chairmen, ladies and gentlemen: It is my pleasure to welcome you all to the Seventh World Media Conference in Tokyo, Japan. I am sorry that I cannot be in Tokyo to welcome you in person, however, please be assured that my spirit is with you.

I hold the Japanese people and their nation in the highest esteem. They are setting a standard of excellence in the modern world. I am sure that everyone can learn a great deal from this Asian nation, which has achieved an economic miracle in our time, and has become one of the great powers of the world.

As members of the electronic and print media, you represent the most powerful and influential select group on the face of the earth today. In contrast to every other comparable profession in the world, most free nations have very few laws governing the conduct of the media -- and that's good.

The importance of a free press

People who are blessed to live in freedom know that a free press can be the strongest deterrent to dictatorship. More than political, economic or academic measures, the impact of the press is the most immediate on our society. This is certainly the belief of the World Media Association. But when there is little outside control, the only person standing between yourself and the abuse of your power is you.

Freedom is indeed one of the most precious gifts from the Creator. Man is created to be a free spiritual being. But when God created man free, He also gave man responsibility. Freedom requires self-discipline and self-control.

Spiritual and natural laws

Freedom is bound by law. There are natural, physical and spiritual laws at work in the universe. They are the ultimate limits of freedom. You are free to go to the top of this hotel and jump off. That is your freedom, but your free act will bring your own destruction because you are going against the laws of nature. You are free to go into the ocean and breathe water instead of air, but the laws of nature will again be operating. Your lungs cannot bear it, and your life will be destroyed. No one can dispute this fact.

The spiritual laws, however, are not so obvious. Yet, they are as absolute as the laws of nature. To recognize spiritual law, we must recognize man as a spiritual being, created by God, the first spiritual being in the universe.

God, being the Creator, alone determines the purpose of creation and sets the spiritual law. All value begins with Him. God has already determined the purpose of human life and how human beings can fulfill that purpose. This is the foundation of absolute value. From this absolute value foundation, moral principles emerge. These moral principles comprise the spiritual law.

Man, created as a spiritual being, is bound by this spiritual law. We are here on earth to fulfill the fundamental human purpose as determined by the Creator. Man's spiritual well-being is served as he fulfills his individual purpose in accordance with the moral law established by God. When he violates this law, he invites self-destruction just as he does when he violates the laws of nature.

Responsibility and a free press

All of us, before we are journalists or any other kind of professional, are first human beings. The first responsibility of a human being is to exercise freedom in accord with basic moral principles. For the journalist, freedom of the press must be exercised according to certain moral standards which are the common ground

FOUNDER'S ADDRESS Freedom of the media and responsibility



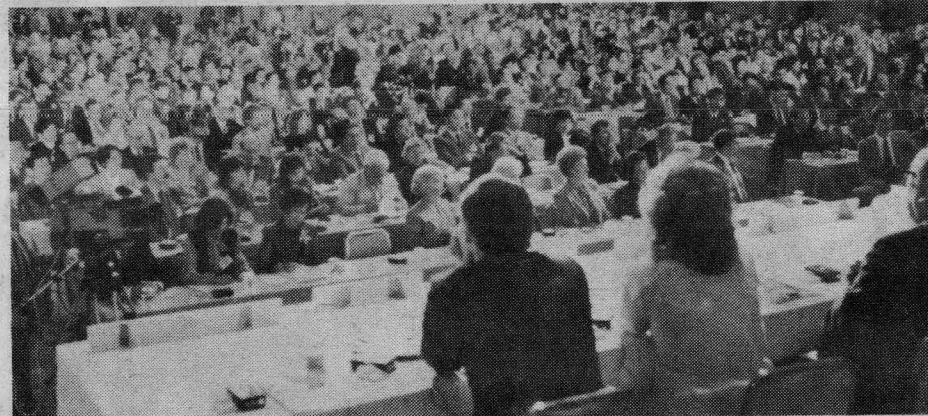
The Hon. Nobusuke Kishi, former Prime Minister of Japan and Honorary Chairman of the conference; and Dr. Bo Hi Pak, President of News World Communications.

for all free men. This is where the importance of responsibility in media comes in. For this reason, as founder of the World Media Conference, I emphasize and fight for the freedom of the press as well as the moral responsibility of the media.

Thomas Jefferson wrote, and quite correctly: "The press is the best instrument for enlightening the mind of man and improving him as a rational, moral and social being." Jefferson went so far as to say that our very liberty itself depends on freedom of the press, and that press freedom could never be limited, not even a little bit, without being lost entirely. There is a great deal of truth in this.

Studies show that in increasing numbers, people do not believe the newscaster as much as they used to. There seems to be floating through the fabric of society, a growing perception of media arrogance and untrustworthiness.

Last year, when United States troops were sent to Grenada, journalists were excluded from the scene. An NBC Nightly News commentator spoke what many members of the media were feeling. He said: "The American Government is doing whatever it wants to, without any representative of the American public watching what it is doing."



Participants in the Seventh World Media Conference in Japan.

Yet, how can we become an instrument for enlightening the mind of man and inspiring him as a rational, moral and social being without ourselves first being rational, moral and social beings? We must understand basic principles which determine what is moral and what is immoral. We must come to a basic understanding of the spiritual law of God.

Democracy cannot be exercised without a free press. And a free press cannot be truly free unless exercised with moral responsibility. I believe that a free press is a moral press. We who are media professionals take special pride in this. This is why we can say that journalists hold a special place in our society. They are the guardians of freedom and fighters against injustice.

Credibility and responsibility

In recent years, however, has our press been a moral and responsible press? Let us take the example of the press in the United States. The United States is considered to be the best example of a democratic system. Freedom of the media is guaranteed by the United States Constitution. Nevertheless, it is clear that media credibility and esteem is declining.

The response which quickly poured into the offices of NBC in the form of letters and phone calls was that viewers supported the government's action 5 to 1. An ABC newsmen said that 99 of his mail support President Reagan's decision to keep the press out of Grenada. Time magazine received many letters on the issue, running 8 to 1 against the press.

In 1976, the National Opinion Research Center conducted a poll that determined that only 29 of the American population had, and I quote, "a great deal of confidence in the press." Public esteem was already very low, but eight years later that number has fallen even lower, 13.7 in a recent survey. And it continues to decline.

Why is this? Why is the public refusing to believe the media? The public suspects selfish motivation behind news reporting, and people see that media practice has generally become more and more irresponsible, sensational and unprincipled.

The media cannot be apathetic to the trend of decreasing credibility. Our job at the World Media Conference and the World Media Association is to restore declining media credibility to a wholesome level of trust and confidence.

This is why our theme this year is Media Credibility and Social Responsibility. We must recover the public trust, draft an accurate account of history, and gain the approval of God, creator and final judge of all of us.

The media, along with the future of the free world, is at a crossroads. On one hand, if you try to limit press freedom by some legal means, you will most likely destroy it altogether. On the other hand, a media which can rampage at will, out of control, will always be in danger of losing its sacred public trust with the same resulting loss of press freedom.

The only workable answer to this dilemma is self-imposed integrity and discipline. Remember, the only person standing between yourself and the abuse of your power is you. You must be strong and free enough to resist the tamperings of governments, and you must be moral and righteous and stand up for justice or you will abuse the faith of the people and eventually lose press freedom.

The lesson of history is that the result of the abuse of power is the loss of freedom. To be a great journalist, you must be a great human being, living in accord with the moral law of God. Therefore, the challenge of journalism starts from the challenge of being a moral and righteous man.

Media Ethics Committee

I propose at this Seventh World Media Conference to begin the work of a Media Ethics Committee, as a way to help bring about a greater media awareness of the need to be our own watchdog. This type of committee must be free from any government influence. It must be made up of distinguished representatives of the world press, to serve the following purposes:

1. To monitor specific cases, issues and prevailing trends in journalism.
2. To seek from representatives of the media, realistic standards of practice that could be explored for adoption into the common ethic.
3. To speak out strongly on specific instances of abuse by the media, to call into question our own actions before the public does, and to recognize contributions by individuals and organizations to the cause of journalistic responsibility.
4. To create the Media Ethics Award to be given at each year's World Media Conference to the person or organization anywhere in the world whose work best embodies the highest ideals of journalism in action and whose work contributes the most to elevating public trust in the media profession.

Guardian of freedom

If this conference can become the birthplace of this new endeavour, which will contribute to the protection of the free media and promote and enhance media responsibility, then we will have done a monumental good in history.

It has been my firm belief that media is the guardian of freedom and the upholder of the truth. There is no better way to fight totalitarian systems than by promoting free and responsible media. I echo once again the historical phrase, "The pen is mightier than the sword." In our modern day, that includes the microphone and camera as well.

I know that the gathering of the World Media Conference is a gathering of the mightiest forces on earth. I am confident that with this mighty force properly exercising its power, we can secure freedom for all of mankind and peace for the entire world.

Ladies and gentlemen, I am writing this message to you from the United States Federal prison in Danbury, Connecticut. More than anybody else, I understand the preciousness of freedom. But I cannot end my own principles for the sake of my own freedom. I am fighting against injustice and government encroachment not only on my freedom, but on the freedom of millions of oppressed people on the face of the earth.

May God bless you and bless your conference in Tokyo. □

7th World Media Conference, Tokyo

By Jeremy Gaylard
New York City Tribune

TOKYO — The modern media must temper its immense power with self-criticism if it is to be kept from becoming corrupt, former Japanese prime Minister Nobusuke Kishi told an international conference of journalists and media experts which convened on November 20.

Speaking as honorary chairman of the Seventh Annual World Media Conference, which drew more than 700 media professionals from 88 nations, Kishi described the media as a "two-edged sword."

"If correctly employed, this power will help rescue mankind from the present crises and will contribute to bringing peace and harmony in the world," said Kishi. "However, if abused, the crises will be further aggravated and man's march toward destruction, accelerated."



Guest speaker, Mrs. Kathryn McDonald.

Kishi was addressing the topic "Media Credibility and Social Responsibility," the theme of this year's conference which is sponsored by News World Communications, Inc.

The founder

Col. Bo Hi Pak, president of News World Communications, read a greeting from the founder of the conference, the Rev. Sun Myung Moon, who is serving an 18-month prison term at the federal facility in Danbury, Connecticut.

In his message, Rev. Moon stressed the importance of a free and ethical press, which begins when journalists become individuals with high personal morals.



Guest speaker, Hon. James Watt.

"The lesson of history is that the result of the abuse of power is the loss of freedom," he added.

Quoting a National Opinion Research Center poll conducted in 1976 and again this year, Rev. Moon said public confidence in the press has fallen from 29 percent to only 13.7 percent, and is continuing to decline.

"Our job at the World Media Conference is to restore declining media credibility to a wholesome level of trust and confidence," he said.

Co-chairmen

This year's conference is co-chaired by Ambassador Douglas MacArthur II, who is former U.S. ambassador to Japan, Belgium, Austria and Iran, and Dr. Jacques Soustelle, a former vice premier of France and former governor of Algeria, who is a member of the French



Co-chairman, Dr. Jacques Soustelle.

Message to the Media Conference from Prime Minister Yasuhiro Nakasone

The honorable chairmen, distinguished journalists, and guests from all over the world: It is an honor to be able to express words of greetings to the Seventh World Media Conference. I regret that circumstances prevent me from being with you in person today.

As the world enters into the age of a society with highly developed information, the social role of the media increases. At a time like this, I believe it is extremely significant that experts and scholars such as yourself have gathered to reassess the social responsibility of the media toward the 21st century.

As it well know, our country, together with the United States are "media superpowers," and I believe we must urgently examine the many problems inherent in the use of this power.

It is gratifying that this Seventh World Media Conference is being held in our country at this time.

I welcome you all to Japan, and pray for the success of the conference from the bottom of my heart.

Message to the Media Conference from Foreign Minister Shintaro Abe

The honorable chairmen, members of the world press, distinguished guests, ladies and gentlemen: It is indeed significant and noteworthy that such a grand international conference as the Seventh World Media Conference is being held in our country, bringing together so many journalists and other related to the press from their respective countries.

Today, the world becomes increasingly smaller as the various countries, while preserving their own cultures and traditions, are transcending borders to have more frequent and intimate relationships with each other.

For contemporary man living in the complexity of the advanced world, communication and understanding among each other is needed as never before in history. This is also extremely vital for the attainment of real world peace.

Thus, the role and responsibility of the media in the area of global communications is immeasurably great. In this sense, I pray this conference will contribute tremendously to peace in the world.

I welcome you to Japan with joy, and sincerely hope for the success of the Seventh World Media Conference.

Academy.

In a telegram greeting to the participants of the conference, Japanese Prime Minister Yasuhiro Nakasone welcomed them to Japan, saying that he believes it is "extremely significant that experts and scholars such as yourselves have gathered to reassess the social responsibility of the media toward the 21st century."

Japanese Foreign Minister Shintaro Abe also sent a greeting, saying, "I pray this conference will contribute tremendously to peace in the world."

Media ethics panel

An important goal of the World Media Conference this year is to establish a media ethics committee, according to Pak. The committee would monitor trends within the media, seek a more realistic practice of media ethics and speak out on abuse of press freedom.

A media ethics award would be given annually to someone who has shown to have worked toward elevating public trust and restoring the esteem of the media, Pak said.

Also at the head table of the conference plenary session were James Watt, former U.S. secretary of the interior; William Rusher, publisher of The National Review magazine and confer-



Co-chairman, Amb. Douglas MacArthur II.

ence chairman in 1982; Arnaud de Borchgrave, a former senior editor of Newsweek magazine, and Kathryn McDonald, wife of the late Rep. Larry McDonald, who was among the passen-

continued on page 8

Countries represented at conference

- | | | |
|------------------------|-----------------|-----------------------|
| 1. Afghanistan | 29. Greece | 57. Papua New Guinea |
| 2. Andorra | 30. Guatemala | 58. Paraguay |
| 3. Argentina | 31. Honduras | 59. Peru |
| 4. Australia | 32. Hong Kong | 60. Philippines |
| 5. Austria | 33. India | 61. Portugal |
| 6. Bahamas | 34. Indonesia | 62. Republic of China |
| 7. Bahrain | 35. Israel | 63. Saudi Arabia |
| 8. Bangladesh | 36. Italy | 64. Senegal |
| 9. Barbados | 37. Ivory Coast | 65. Sierra Leone |
| 10. Belgium | 38. Jamaica | 66. South Africa |
| 11. Bermuda | 39. Japan | 67. Spain |
| 12. Bolivia | 40. Jordan | 68. Sri Lanka |
| 13. Brazil | 41. Kenya | 69. Sudan |
| 14. Canada | 42. Korea | 70. Sweden |
| 15. Chile | 43. Kuwait | 71. Switzerland |
| 16. Colombia | 44. Lebanon | 72. Tanzania |
| 17. Costa Rica | 45. Liberia | 73. Thailand |
| 18. Cuba | 46. Malaysia | 74. Tunisia |
| 19. Cyprus | 47. Mexico | 75. Turkey |
| 20. Denmark | 48. Morocco | 76. Uganda |
| 21. Dominican Republic | 49. Nepal | 77. United States |
| 22. Ecuador | 50. Netherlands | 78. Vietnam |
| 23. Egypt | 51. New Zealand | 79. West Samoa |
| 24. El Salvador | 52. Nicaragua | 80. West Germany |
| 25. England | 53. Nigeria | 81. Yemen Arab |
| 26. Finland | 54. Norway | 82. Zaire |
| 27. France | 55. Pakistan | 83. Zambia |
| 28. Ghana | 56. Panama | 84. Zimbabwe |

Previous World Media Conferences

1978

"The Future of the Free Press"
Waldorf-Astoria Hotel, New York
Chairman: Sir Charles Moses, formerly Secretary-General of the Asian Broadcasting Union and longtime Chief Executive of the Australian Broadcasting Commission.

1979

"Prospects for Press Freedom in a New World Information Order"
Plaza Hotel, New York
Chairman: Sig Mickelson, former President of CBS News; former President of Radio Free Europe Radio Liberty

1980

"The Character and Responsibility of the Media"
St. Regis Hotel, New York
Chairman: Dr. Robert Lindsay, Professor of Communication and International Relations at the University of Minnesota

1981

"Information Crisis: The Challenge to Freedom"
Vista International Hotel, New York
Chairman: Dr. John C. Merrill, Director of the School of Journalism at Louisiana State University

1982

"Social Issues and Values in the Media"
Hotel Lotte, Seoul, Korea
Chairman: William A. Rusher, Publisher of National Review Magazine

1983

"The Responsibility of the Media in Advancing Democratic Institutions"
Hilton International, Cartagena, Colombia
Co-Chairmen: Dr. Jacques Soustelle, Member of the French Academy; Dr. Germain Arciniegas, Author and internationally syndicated journalist.

By A. Fox, M.D., J. Dilg & J. Morris

During the last week of November the Interdenominational Conference for Clergy (ICC) seminar was held at the Split Rock Hotel in the Pocono Mountains of Pennsylvania. Presentations included Unification Theology and a vision of the Unification Church's role. The conference enabled ministers to share in a multitude of activities and offered an opportunity to consider the need for ecumenism in realistic endeavors that has always marked the ministry of Reverend Moon.

A great spirituality and enthusiasm, far exceeding almost all previous conferences, was generated in the many discussions during the week. The participants greatly appreciated the lectures given by Reverend Michael Beard and Reverend Kevin McCarthy. The conference was convened by Dr. J. Allen Saab.

Highlights

The three day conference incorporated lectures on Divine Principle and ministers were pleasantly surprised to find that they were often hearing scripture with a fresh approach to old problems.

In short, it became a bridging solution for some of those questions that they themselves had about the nature of the scriptural content of the Divine Principle.

One point was raised, for instance, on the mission of John the Baptist and his relationship with Jesus. For most participants, the Divine Principle has sometimes appeared threatening on this point, yet Reverend McCarthy's sensitivity in biblically illustrating the Principle's perspective of that relationship led them to a deeper understanding and appreciation of Reverend Moon's message.

Morning service

Another high point was the morning services given by three pastors before the lectures began each day. The most moving of these was given on the last day and set the tone for successful conclusion to the week. The sermon was entitled "Behold How Good and Pleasant it is for

Bridging the Gap



Above, Rev. Ahn, one of the first lecturers of the Divine Principle, receiving his certificate of completion of the ICC seminar from Rev. Michael Beard in the good spirit that marked the entire conference. Below, the banquet at the end of the conference.



Brethren to Dwell Together in Unity" (Psalm 133.1).

The overall content of the seminar included not only lectures in Divine Principle, but also presentations and films on civil liberties issues, National Council for Church and Social Action and social activism, and a two hour reflection period each day during which some of

the more athletic participated in one or more of the many sporting activities available.

Testimony

Prior to the final banquet, participants were asked to write a testimony which included their thoughts about the question "What is your opinion of the Unification Church?" The following are

excerpts from some of these testimonies which were read at the banquet. One pastor from Ohio said:

"I think the Unification Movement is one of the greatest movements that ever came to mankind in this day. Religion is not just preaching, it's doing. It is the doing that the Unificationists are best at."

Another pastor from New York said: "At first I had my doubts, but the Holy Spirit has revealed to me that this is of the Lord. I am certainly looking forward to engaging in your activities in the future, and together with you to be part of the real body of Christ."

A minister from Queens, New York stated: "The Unification movement should be admired and respected for helping to recognize the culmination of the ministry of Jesus Christ, and holistically executing the two great commandments 'love to God and love to our brothers and sisters.'"

And a minister from Pennsylvania said: "[The Unification Church] is excellent. The presentations of what Christianity is all about were exceptional. I would like to learn to teach these Principles and to develop a redevelopment in Harrisburg, based on the ideas heard in the National Council for the Church and Social Action discussion."

Last, but not least, another Ohio minister felt that the Unification Church "Is sent, prepared, and anointed by the Holy Spirit."

Certificate of Award

In conclusion, a Unification Church elder and original lecturer of the Divine Principle attending the seminar, Reverend Ahn, graciously received, along with all the ministers, his Certificate of Award for Completion of the Course of Divine Principle with both humor and lightness that had marked his attendance of the whole seminar.

New hope, determination and fresh insights accented the entire commentary of almost every one of the participants as they parted. Within 48 hours of arriving back in New York headquarters, Dr. Fox had received indications that more than one third of the participants wished to attend an advanced ICC conference to be held in December. □

MEDIA

from page 7

gers aboard KAL Flight 007 that was shot by the Soviet Union on Sept. 1, 1983.

James Watt castigated the American press as an "elite group that seeks to dominate agenda-setting" in the United States.

Describing the power of the press as "simply awesome," he observed that "members of the press for some reason feel their rights are supreme over our rights."

Watt was a luncheon speaker at the conference. Another speaker at the opening session of the conference, Los Angeles Herald Examiner publisher, Ambassador Francis Dale, defended Watt's right to his opinion but disagreed.

"He's not the first politician to be deposed... and suggest the press ought to be curtailed," Dale said of the controversial former secretary of the Interior who resigned under pressure during President Reagan's first term in his office.

In his speech, which was simultaneously translated into French, Spanish and Japanese, Watt said a conservative political trend was manifesting itself internationally.

"But the press did not cause it, have not chronicled it and do not like it," he said. Complaining that "sometimes members of the press think their rights are supreme," Watt reminded his audience that freedoms of the press was only one of the liberties guaranteed by the Bill of Rights in the U.S. Constitution. Mentioned more prominently are freedom of religion and of speech, he said.



Guest Speaker, Rev. Dr. Greg Dixon.

The misuse of media power could constitute a national disaster if left unchecked, a panel — one of four working groups at the conference — of prominent journalists and scholars concluded on the second day of the conference.

Echoing Watler Lippmann's message of more than a half-century ago — "The present crisis of Western democracy is a crisis in journalism" — the panel warned about the threat to national security of the intentional spread of false information by a media elite.

"A prestige media which cooks the data, which distorts the agenda and which contemptuously misinforms its vast audiences profanes the meaning and validity of the First Amendment," said Dr. Arnold Beichman, a visiting scholar of the Hoover Institution on War, Revolution and Peace.

Beichman contended that certain major media groups were intentionally creating an atmosphere of public fear, which would enable the Soviet Union to gain a military advantage over the United States.

"The first step is to play down any Soviet military threat as exaggerated," said Beichman. "Thereby, the need for a realistic U.S. defense program is minimized, while critics of such a program are enabled to describe its supporters as warmongers."

By ignoring provable Soviet violations of arms agreements and attacking anyone who publicizes such violations, the media have created widespread distrust of American intentions, Beichman said.

He was joined by three other experts on the panel discussing the topic "Media



Participant and past chairman (1982), William Rusher.

and National Security". Dr. Roger Fontaine, a former staff member of the National Security Council assigned to the White House, said that Washington was an "open town" compared with London and Paris, which are "far tighter on information than we are."

Former Japanese Defense Minister Kazuo Tanigawa took the issue of the Soviet downing of Korean Air Lines flight 007 on Sept. 1, 1983, as a case in which national security was endangered through false information spread through the media. Although the Korean Foreign Affairs Department announced that the aircraft was still missing 1 hour before the deadline of Japan's evening newspaper, they ran with the headline "Forced Landing on Sakhalin, Entire Crew Safe."

"It was an incident which made me ponder the problem of crisis control and mass communication in reaction to the security of the nation," Tanigawa said.

Abdullah Schleifer, NBC bureau chief covering the middle East, claimed that the American media elite ignored the Afghanistan resistance because the rebels were motivated by religious fervor.

"Fifty percent of the media elite deny any religious affiliation," said Schleifer. "And only 8 percent go to church or synagogue weekly, in contrast to 41 percent of all Americans who regularly attend religious services, according to various Gallup polls."

"If God is a meaningless concept, if a systematic religious life is meaningless, then there must be something rather unreal or bizarre about a people like the Afghans and a resistance movement like the Mujahideen, fighting against incredible odds and more than ready to die for the sake of God," he said. □

Youth for an Ethical Society has first meeting

By Steve Kennett

Youth for an Ethical Society (YES) founded in September 1984 by Reverend Moon, held its first conference on Saturday November 17. The conference entitled "Youth Development: Where do we go from here?" brought together youth program directors, health professionals, educators and social action coordinators. The purpose of this Y.E.S. conference was to generate dialogue concerning some of the larger implications of Youth Development and to re-inspire those working in the field.

After an opening greeting and introduction to the conference, Tracy Purdy, Miss New York Teen, addressed the audience. She shared about her own experience with Joel, a small boy who had been in a car accident when just a baby. He

Youth for an Ethical Society, as a moral society where we go to beyond our needs and serve in larger ways.

"Watergate, Vietnam, point to the moral dilemma we face as a nation. Teen-age pregnancy, suicide point to the crisis among youth. The root of the problem is the breakdown of love in the family, where we should be nurtured to trust, grow and develop."

It is clear, Mr. Dickson continued, that we live in a society that places a premium on romantic love. The media bombards us with this message. We don't learn that there are many different kinds of love. Little is conveyed about love between parent and child, love fostered and directed within the family. We shy away from the notion of ordered love, much as we shy away from concepts like ethics or morality, mainly because those notions are valueless without love at their base.



John Dickson, director of YES with Tracy Purdy, Miss Teen New York.

suffered second and third degree burns over 90 percent of his body. He should not, except by a miracle, be alive today.

Real beauty

Somehow Joel survived yet his body remains severely and permanently damaged. His limbs were burnt into nubs and his face has almost no feature. Tracy met Joel when she was twelve. Despite Joel's strange appearance, Tracy befriended him, discovering that real beauty has little to do with appearance. Joel, she said, is a beautiful human being. The miracle of Joel's story has been published as a book, "The Schumberg Baby." Tracy came to the conference with her parents Gordon and Laura Purday who operate a Christian Youth Camp in upstate New York.

Giving the keynote address, John Dickson, Director of Y.E.S. thanked Tracy and her folks for coming and congratulated them on being a truly together family. Mr. Dickson's talk outlined the purpose of Y.E.S., the need for dialogue, and the need for outreach to young teenagers. He elaborated on the meaning of

Mr. Dickson stressed this point in areas like sports and technology. He spoke of being humble to the master, particularly in his own martial arts experience, where often the training was tough. But because love had a direction, he could grow and develop.

We need to give youth that experience, even if it proved lacking in their immediate family. If we see ourselves as an extended family we do have a mandate to take care of our youth.

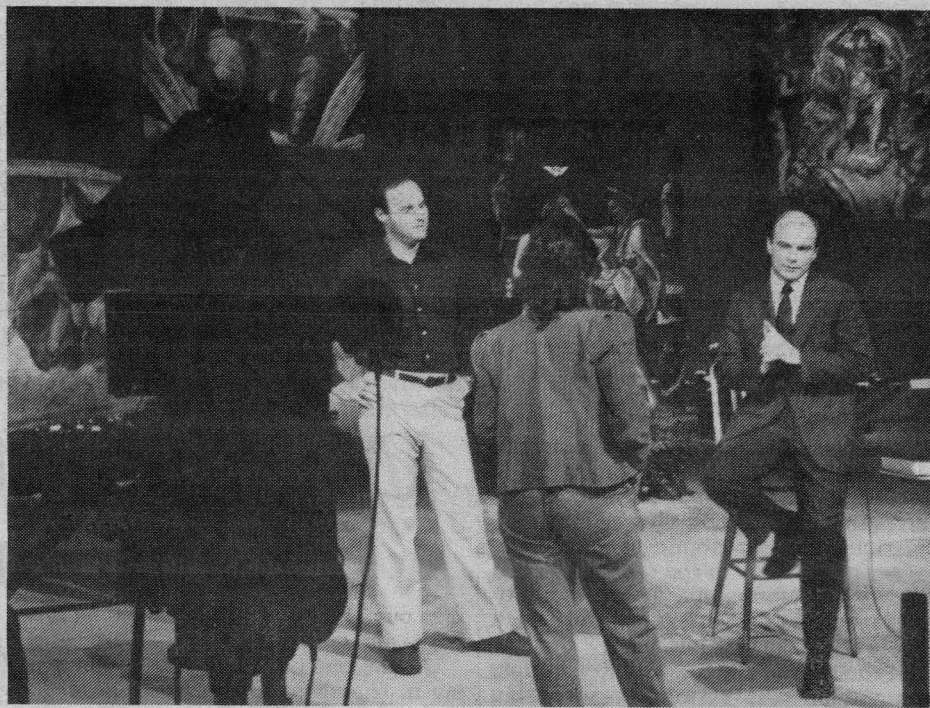
In the afternoon a distinguished panel offered a basis for discussion. On the panel: Dr. Kiernin Scott, religious educator from Marquette University, Dr. William Bergman, Holistic Health Practitioner from New York, Dr. Horace Bapon, Director of Occupational Hygiene Center.

They each gave a rousing ten minute talk and then, surrounding each panelist discussion groups were formed.

Areas of discussion included Responsibility of the Church, Social Action Models Perspectives on Health/Role of the Family, Character Building Programs and The Extended Family: the Commu-



Participants in the first YES conference.



New Video Tapes

Director Ron Paquette, coach Linda Eisenman and lecturer Rev. Tom McDevett, confer at the Manhattan Center during the taping of the new Divine Principle tapes. A project to distribute these tapes to clergy as an aid to understanding the theology of the church is now under way.

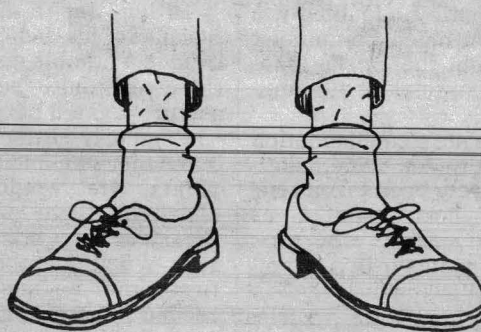
nity.

Sharing, discussion, networking took place during the afternoon with breaks to see videos on Ocean Challenge and NCCSA. Such distinguished and interesting people took part in the conference such as Janet Seabrook from Upward Bound Foundation, Rev. Charles Paige of the United Youth Conference, Martye Calendar of the Fort Apache Youth Center, Bill Johnson of the Manhattan Valley Youth Program, Ingrid Leacock of Cable Television Magazine, William Benton of

project Enter and Dr. Joon Ho Seuk of the Collegiate Association for the Research of Principles.

This article would not be complete without mentioning the enthusiastic group from Montclair College who made the evening banquet a young energizing happening.

Soon Y.E.S. will be offering Recreational and Historical Tours of the country as well as offering community service and educational programs through Won Hwa Do and Ocean Challenge. □



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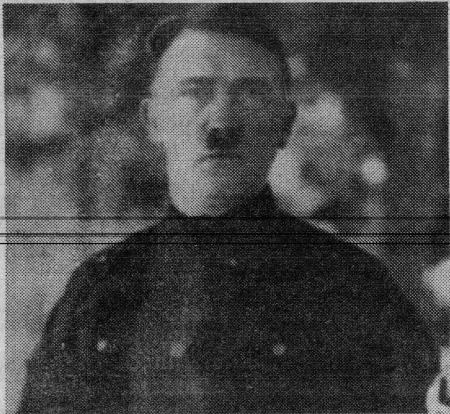
Section 1 • Part 1

Nearly seventy years have passed since the Bolshevik Revolution. Marxism-Leninism has now entrenched itself in Europe, Asia, Africa and the Americas. Today, approximately 39 of the world's surface and 42 of the world's population are in the hands of Communism.

Especially in the Third World, Marx's world view continues to captivate the young, the idealistic and the socially concerned. Communism predicts a utopian future and an end to racism, social injustice and economic exploitation. These goals are to be accomplished through the application of the "scientific" principles of Karl Marx, Frederick Engels and Vladimir Lenin.

At the time of the Russian Revolution, Communism was viewed as a passing phenomenon. Few would have believed that in the latter part of the Twentieth century, it would control almost half of the world population. Nevertheless, that is today's reality.

What is responsible for the continued



growth of Communism? Undoubtedly, a major reason for continued Communist expansion stems from the West's ignorance of the true character of Communism.

Since the U.S. Senate's condemnation of Joseph McCarthy in 1954, anti-Communists have rarely been taken seriously. They have been painted as "fascists" or "reactionaries" who seek only to maintain the status quo.

An awakening

Over the past decade, however, an awakening has begun to occur in the West. A number of intellectuals have re-evaluated their Marxist concepts and found them lacking. Alarmed by the testimonies of Soviet dissidents such as Alexander Solzhenitsyn and Andrei Sakharov, as well as by Soviet incursions into Afghanistan and Poland, they have rejected Marxism. They warn that a new Holocaust is occurring not at Auschwitz but in the Gulag, in Phnom Penh, in Angola -- everywhere that Communism has usurped power.

Although we witness this kind of awakening, important political sectors as well as much of the media remain victims of the same methods which Communists have used since the Bolshevik Revolution of 1917. Always the Communists focus on pointing out the injustice of a nation whether it be Czar Nicholas' Russia or Somoza's Nicaragua.

By pointing out social injustice, they gain the support of Western liberals. Especially the liberal press has irresponsibly tended to join in attacking the status quo without seriously examining whether communist insurgents bring a viable solution to the problem. Communists have successfully used the tactic over and over again. Yet once in power, they clearly have not provided social justice. Instead, they have silenced the voices of the oppressed through totalitarian rule.

The West's persistent naivete toward Marxist-Leninist strategy closely resem-

bles our blindness to Nazism some forty years ago.

At the end of World War I, Germany lay in shambles. Because of the draconian demands of the Treaty of Versailles, Germany confronted a huge war debt. When in 1923 the Weimar Republic could not meet payment of these debts, France claimed and occupied the Ruhr region of the country.

Their nation divided, Germans felt abused, humiliated, and demoralized. In 1922, the value of the German Mark fell from 162 to more than 7,000 per dollar. Women, even children, resorted to prostitution as a means of survival. Everywhere German citizens began to denounce the deplorable living conditions of the Weimar Republic.

He sympathized

Adolf Hitler gained popular attention because he seemingly sympathized with German's poor and victimized. He pointed out the ills, the shortcomings and the traitorous nature of the Weimar government. This drew the attention of the oppressed and the socially concerned. Hitler was a man of the people. Because of his dedication to his cause, he lived in a humble environment for years. Under difficult conditions he developed and propagated his ideology.

Regularly Hitler would awaken early in the morning and type out eighty pamphlets. He would distribute them on the street by himself. When for the first time, he succeeded in gathering an audience of one hundred people, he interpreted this as an unqualified success.

Progressively, Hitler's influence grew both nationally and internationally. Many began to see Hitler as the one personality who could deliver Germany from a state of privation and open the way to a new and prosperous future. The growing support allowed Adolf Hitler to become the Chancellor of Germany on January 30, 1933.

Various sectors expressed concern about this development. Some people warned that Hitler was extremely anti-semitic. Others maintained that Hitler wanted to destroy the Judeo-Christian tradition. Some saw Hitler as a warmonger, bent on avenging the bitter German defeat in World War I and the subsequent humiliation of Versailles.

New York Times reports

Hitler, nevertheless, made certain declarations which seemed to allay those concerns. On February 2, 1933, The New York Times reported that Hitler had proclaimed that Christianity would be the basis of his government's moral conception.

Step by step, fears diminished. The West's attitude toward Hitler began to change. In a New York Times book review in 1935, we find the following

observation:

"Hitler is doing much for Germany, his unification of the Germans ... his training of the young, his creation of a Spartan state animated by patriotism, curbing of parliamentary government so unsuited to the German character, his protection of the rights of private property are all good."

When fears had diminished, Hitler reintroduced military conscription, and began to build an army of thirty-six divisions in violation of the Treaty of Versailles. Hitler campaigned about the need to reunite the German peoples. In the name of expanding the German people's "lebensraum" or living space, progressively he occupied the Saar and Austria. He likewise took the Sudetenland and the Free World encouraged it as a way to appease him.

Close parallels

In the United States, many people tried to ignore Hitler. Politicians spoke of the need for solving domestic problems such as unemployment rather than worrying about Nazism. University of Chicago President Robert Maynard Hutchins declared in 1940, "It is easier to blame Hitler for our troubles than to fight for democracy at home." All of this closely parallels the current attitude towards Marxism-Leninism.

Hitler eventually took all of Czechoslovakia and half of Poland. And when Hitler gave the order, his troops marched -- through Poland across Europe and into North Africa. By the end of World War II, Hitler's Nazism had cost millions of lives.

Yet that was only a part of the tragedy.

When Allied troops marched into Buchenwald, Dachau, and Auschwitz, they confirmed reports that literally millions of people had been herded like animals into gas chambers, Hitler's "final solution" dictated that whoever was not part of the "select" Aryan race could be abused or eliminated, regardless of talent, position, or age. By the end Hitler's death camps were responsible for the extermination of six to twelve million people.

What had actually occurred in the case of Hitler? The same thing that is occurring today with Marxism-Leninism. Citizens were extremely dissatisfied with the miserable conditions caused by the ineptitude of the Weimar Republic. However, in their desperation to solve these problems, they gravitated toward Hitler simply because he spoke out against the problem. People thought because he eloquently opposed the status quo, Hitler also carried a solution, but they were mistaken.

Western naivete

Today, we face the same dilemma with respect to Communism. In the desperation for change, we sympathize with

Marxists because they criticize and attack a presently existing government. Yet we fail to evaluate the implications of the Marxist-Leninist takeover. In fact, we live today in the midst of new ideological deception.

Like Nazism, Communism promises justice and a better way of life. In reality, it only exacerbates human misery and has provoked millions of senseless killings.

In order to gain power, Lenin denounced the corruption and the inability of the Kerensky government to respond to the needs of the Russian people. Lenin promised peace to the soldiers, land to the peasants and self-determination to the non-Russian minorities. Although he temporarily fulfilled the land issue (to be re-engaged by Stalin), Lenin did not bring peace but a destructive civil war. He did not free the Russian minorities, but created a new Russian empire.

With his reign, there came legislated terror. While he was in power, Lenin was responsible for the deaths of almost two million Soviets. Yet in the West, Lenin was heralded as a liberator.



While Lenin's successor, Stalin, was decimating Ukrainian peasants in the 1930's, news articles in the West lauded him for his social advances.

Dec. 4, 1930, journalist Walter Duranty of The New York Times wrote:

"It is easy to speak admiringly of men who have proved their greatness by success, but Stalin has been tried in the fires of prison, exile and disaster, of civil war when at times his cause seemed desperate, of leadership challenged by men of greater mental agility, of terrific material obstacles to his policies, and he has come out stronger from each test of his strength. He is veritably like steel, not rigid like iron, but resilient and able to bend, as his modification of the agrarian policy last March made clear."

In our desperation to support a government which criticized the status quo, we opened the way to totalitarianism and genocide.

Castro desires democracy

When Communism penetrated the Western hemisphere the West made the same error. After his 1957 visit to Cuba, New York Times reporter Herbert Matthews began to evangelize about a modern day "Bolivar" by the name of Fidel Castro. We were assured by Matthews that Castro's only desire for Cuba was democracy, peace and social justice.

Step by step, sympathies in the West grew for Castro. In commemoration of July 1, 1959, the day when Castro's troops marched into Havana, The New York Times carried the following message:

"One thing must be said. This is an acknowledgement to an extraordinary young man, Fidel Castro. The American people wish him good fortune."

On January 4, 1959, New York Times reporter Herbert Matthews also assured the American people that they need not worry about Che Guevara. He described Guevara most favorably saying "His voice is incredibly low, and his smile unexpectedly gentle."

During the Vietnam War, the Western press lambasted the corruption of the

continued on next page

THE DIVINE PRINCIPLE

Volume Two • Part Nine

What are the consequences of the Fall of Man? How has it affected our world? Certainly we can say that with Adam and Eve's failure to establish a true parenthood, throughout history their descendants have been unable to live as true brothers and sisters.

In other words, without true parental love we have not had true brotherly or sisterly love. But why is this so? What are the specific effects of the Fall? Let us examine some of the most basic ones.

False ruler of a fallen world

If Adam and Eve had reached perfection, forming a four position foundation with God, they would have been able to love each other as husband and wife with God's love, and they would have borne children as expressions of that love.

But because our first parents fell, forming a four position foundation with Satan, God's love was not realized on earth. Adam and Eve created a family centered on false "love", and initiated a satanic lineage based on self-centered love.

Reflecting this reality, the gospel of John reports Jesus as telling the people: "You are of your father the devil." (John 8:44)

In another passage from the New Testament, Paul deems Satan as the "god of this world." (II Corinthians 4:4)

To state that the world is under satanic dominion is to suggest there are negative spiritual forces operating in our lives.

Although this reality is testified to almost unanimously by such spiritual teachers as Jesus, Paul, Buddha and Mohammad, it is questioned by some in the modern age. Ever since the Age of Reason there have been fewer and fewer educated Western people who have accepted the existence of malevolent or benevolent spiritual beings other than God and the immortal souls of departed humans.

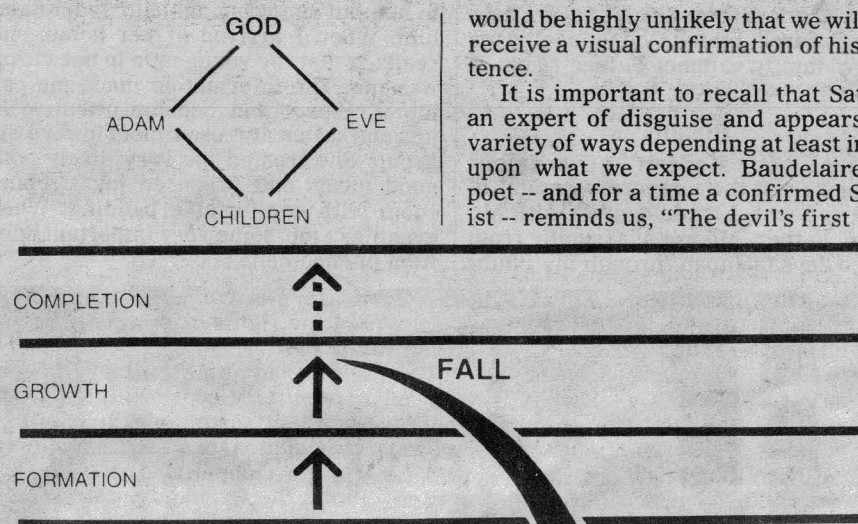
That fact alone has separated the eighteenth, nineteenth, and twentieth centuries from all previous ages.

Satan as deceiver

Someone, perhaps C.S. Lewis, has quipped that since Satan is the father of lies, his most effective deception has been to tell people he doesn't exist. If we

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.

THE FALL OF MAN



are not looking for him, he can do his work without much fear of discovery.

If physical objects can skip our notice simply because we are preoccupied with other matters, how much more difficult it is to perceive spiritual reality which we cannot easily see, hear or touch. This is particularly true in the modern age in which Western man has largely restricted his attention to the temporal rather than the eternal, the material rather than the spiritual, the human instead of the divine. Regardless of our awareness of spiritual forces, they are still realities.

Popular misconceptions

It is nevertheless imperative to distinguish the actuality of Satanic forces from popular misconceptions handed down to us from folklore. For example, Satan is supposed to have horns and a tail, yet otherwise look like a human being. If we actually conceive Satan in such terms it

would be highly unlikely that we will ever receive a visual confirmation of his existence.

It is important to recall that Satan is an expert of disguise and appears in a variety of ways depending at least in part upon what we expect. Baudelaire, the poet -- and for a time a confirmed Satanist -- reminds us, "The devil's first trick,

is his incognito." If he sometimes manifests himself in a manner which makes his identity crystal-clear, more often he appears masked in an attractive form. Ultimately, the best teacher in these matters is experience itself. As one begins to walk a spiritual path, he will frequently encounter all kinds of disturbances, obstructions and temptations. It is such experiences as these which have led those who have gained a certain spiritual enlightenment to conclude there are satanic forces that work against individuals and that have contributed to the destructive nature of human history.

Satanic influences can affect a person

only as long as he cooperates with them. Man is influenced by Satan only when he makes a base for him. Ultimately, each person is responsible for his own feelings, thoughts and actions.

Claims that "the devil made me do it" are futile. If one were to rid himself of the negative, destructive or evil elements he has within himself, Satan would become powerless.

What is Good?

The argument may be made that since the actions of Lucifer, Adam and Eve were based on love, then they should have been alright. After all, love is good, isn't it?

From the point of view of Divine Principle, nothing is good or evil itself. All things are created neutral and their goodness or evilness depend on their purpose.

A person, for instance, may pursue a great deal of money. If, beyond providing for his personal needs, his goal is to use the money to provide for his family, serve his community, or help his nation, this is a good act. On the other hand, if his goal is purely selfish or even destructive -- for example investing in a drug ring -- then this action is evil.

This principle applies to human nature itself. For instance, human ambition is often considered evil, but in fact, is part of the original nature given to us by God. Without ambition, human history would be barren of great men and great events. Moses would never have led his people out of Egypt. Lincoln may never have seen his divided country united again. Edison may never have invented the light bulb.

All too often, however, human ambition has been directed to less public-minded purposes. Ambition directed toward selfish ends has led people to steal, dominate others and even to kill.

In this same way, man's capacity for love is neutral. When used in accordance with Godly ideals and principles, it is the most creative and constructive force in the world. Apart from such principles love can be selfish, destructive and merely an expression of lust.

The problem then is in defining what is good, or in arriving at a universal standard of goodness. However, ever since the Fall, standards of good and evil

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CAUSA

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Diem, Ky and Thieu governments. The Communists by focusing their propaganda on this point, won broad spectrum of public support, first among young people and then in the American society as a whole.

The day after Saigon fell, The New York Times reported "...the new South Vietnamese regime would follow a foreign policy of peace and non-alignment."

Yet only a short time after the Communist takeover, the Soviets began to use the United States facilities in Cam Ranh Bay for their own ships. This, plus the commissioning of Vietnamese workers to Siberia affirmed that another nation had been sovietized.

Grenada & Nicaragua

When Maurice Bishop came to power in Grenada, Time magazine in its report exposed the former government's alleged corruption and comforted its readers stating that Grenada's Maurice Bishop was committed to "moderate socialist reform."

By December there were over one thousand Cuban troops in Grenada. With Soviet aid, Cubans began to build a huge airstrip designed for the landing and take off of Soviet transport planes (en route to Central America) as well as MiG-23's.

Quickly Grenada itself began to train security forces for use in a soon-to-be Marxist Surinam. Still we had not learned our lesson.

In Nicaragua, when the Sandinistas rose up against Somoza, they were heralded as "los muchachos" (the boys). We were told that we did not need to worry about Communism. In this case, the revolution could be "Christianized" because of the considerable Church support.

We had reports from The New York Times and Time magazine which constantly slammed the Somoza government and failed to understand the character of the opposition. Finally Time proclaimed that the Nicaragua junta had appointed a "15 member cabinet dominated by moderates."

In a press conference shortly after the Sandinista takeover, Jimmy Carter declared "I do not attribute at all the changes in Nicaragua to Cuba." The New York Times in an editorial referred to this as President Carter's "diplomatic high-note."

The United States granted large sums of aid to Nicaragua, believing that we would be able to counterbalance any radical elements of the revolution. A large portion of those funds were used to strengthen Nicaraguan Communist security forces and to finance a literacy program.

In the textbook employed on the literacy program, the first word that students learned was "Revolution." The second

word they learned was "Liberation." Their first sentence was "viva the Sandinista Liberation Front."

Eventually, even the most naive Sandinista sympathizers came to the undeniable conclusion that the revolution had again been betrayed.

Have the Sandinistas really improved the situation in Nicaragua? In spite of a few cosmetic changes, they certainly have not. As in all Marxist states, we find in Nicaragua a scarcity of goods, and practically a total denial of human rights.

Attacking El Salvador

Today's press is attacking El Salvador. We hear how repressive the government is in its support of right-wing death squads. Meanwhile the communist-left boycotts the elections and demands a negotiated settlement with the government. They propose to establish a "people's democracy," or a broadbased provisional government.

What is a "people's democracy?" The Soviet Encyclopedia clearly defines a people's democracy as a coalition government of the type that were formed in Eastern Europe after World War II.

In a coalition government there are always two parts: communists and non-communists. The Soviet Encyclopedia explains that the communists should focus on the military and security posts rather than gaining a strong presence in the other positions. In other words, let the non-communists get the fancy posi-

tions, the communists will take the posts of power.

The Soviet Encyclopedia explains that after a certain period of time, once the communists have consolidated their power they begin to use their force to put pressure on the non-communists and eventually that pressure becomes so strong that they are forced to resign.

The communist rebels can gain more concessions through negotiated settlement than through legitimate elections. They know this and that is why they demand them.

While the communist strategy in Latin America hides behind the smokescreen of social justice, in Europe we see another kind of strategy. In Europe they are speaking about peace. Time and again we find all kinds of demonstrations, emphasizing that the United States should not deploy Pershing IIs and cruise missiles.

Certain people maintain that the real culprit in terms of the arms race is the U.S. and not the Soviet Union. But in the last four years, while there has been incredible pressure on the West, the Soviets updated and tripled the size of their nuclear arsenal focused on Western Europe. Today, the USSR has a 3:1 superiority in number of warheads. □

Next Month
The Fruits of Communism

This is taken from a speech given by Seminary president David S.C. Kim at Manhattan Center at the May 1st 30th Anniversary of the Unification Church.

By David S.C. Kim

Part One

I was born in 1915, as the only child to a father of Christian background and a mother of combined Buddhist and Confucian background. My grandmother was a devout Buddhist follower and was spiritually open, having association with many religious groups in Korea. Many astrologers, Buddhist priests with psychic powers and other interfaith spiritual groups and people came to our home continuously.

My grandmother influenced me very much from 9 years of age to understand psychic phenomena. This interfaith-oriented background in my family helped me to research higher truth not only from Christian churches but also from religions such as Buddhism, Confucianism, Shamanism, and other small groups with Messianic expectations in the various mountainous regions in Korea.

I know now that God prepared me from an early age to meet our Father and to help God's dispensation.

After graduating from Chosun Christian College (C.C.C.) now Yunsei University, in 1939, I served for many years as deacon and choir director of the Presbyterian Church in Kunsan City, Chullna-Pukto Province, southwestern region of Korean Peninsula. My life was well-to-do under the Japanese occupation of Korea.

In 1945, Korea was liberated and I served for 14 years in various departments of the Korean National government until 1959.

I married my wife on January 6, 1942 (solar). My wife and I have been married for 42 years now. She gave to the only son of the Kim family, five children -- one daughter and four sons -- all of whom are now living in America. We also have seven grandchildren. In 1961, I and my wife were blessed as one of 36 Blessed Couples.

Korean war

In 1950, during the Korean War, I experienced God's intervention in a time of crisis which saved my life from the communist atrocities in the southwestern region of South Korea.

I retreated deep into the south to avoid the Communist guerrilla attack, near the mountainous area of Nam-won City. However, it was too late to continue southward because Communist guerrillas had already blocked one of the two highways leading to safer places. In the midst of this total chaos and terrible confusion I prayed desperately to get inspiration about which road to take.

The first visit

Suddenly an "old, gentle, loving man" with purple robes appeared in the midst of my deep prayer, clearing giving me instructions about what to do from that until the United Nations troops liberated that region. Thus my life was spared. I clearly remember that "old, gentle, loving man" and his clear voice instructing me on how to survive in the midst of the Communist occupation.

This was my first encounter, where Supreme God presented Himself to me as an "old, gentle, loving man". I later interpreted it as God's Divine intervention to save me for the higher purpose to meet Father Moon in 1954, four years later. During the three months I hid in the remote Buddhist mountain temple, I had a chance to learn from the Buddhist priests how to communicate with the spiritual world and research how to apply Buddhist doctrines and philosophy to Christianity and other messianic groups scattered in the land of Korea at that time.

THE EARLY YEARS God leads, I follow

My daily life for those three months consisted of an interfaith style of intensive prayer and the total concentration of my soul, mind and spirit to prevent capture by North Korean communists. I prayed three things:

a) That my life would be saved; b) that my family remaining behind in the northern city would be safe, and c) that I would pledge to serve God for the sake of humanity all the rest of my life.

As you know, those three prayers have been answered. I think God for saving me and my family to meet Father Moon in 1954, four years later.

Pusan

When our Korean government returned from the temporary capital of Pusan to Seoul, I made contact with Mr. Aumn, Father Moon's classmate from college days in Japan through my junior

time of his North Korean ministry.

In Korea it is very unusual to break a previously arranged appointment. So, when I came to Taegu, with all my pride and arrogance, I was very upset that the leader of the group was not present. However, my anger and indignation softened when Mrs. Ok talked about her visions seen in her early morning prayer.

She saw a vision in which a young speaking a foreign language was talking to her, but she was unable to understand him. When I arrived at her home, she realized that the young man in her vision was me. The information made me pay more respect and become attentive to her, and soften my resentment toward the group. She treated me very nicely with good meals and prepared my sleeping room with comfortable bedding. When evening came, some very important spiritual phenomena occurred.



Cornerstone

Early church members pose with Pastor McCabe (center), David Kim to his right.

alumnus of college, Mr. Lee. For several months, the three of us would meet regularly at a cafe, to talk about the Korean and other world religions. We were talking seriously about the unity of all religions in the future.

At that time, Father Moon came down to Pusan from the north Korean concentration camp and started his work again in South Korea. Already, a few members in Pusan and Taegu were gathering together. Father Moon had to start all over again since his followers in North Korea were scattered, some coming down to South Korea as refugees.

My alumnus, Mr. Lee, visited Father Moon's small Taegu group around the latter part of January, 1954 and returned with a report that this group, so spiritually powerful, could communicate directly with heaven and so forth. Based on his strong and persistent pressure, I finally decided to make an appointment to see the leader of the group.

Based on my own spiritual experience, Mr. Lee's excitement and fascination did not impress me at all. I just took a wait-and-see attitude. Finally, dates were set up to visit them in Taegu, a very strong Christian city which severely persecuted our movement in the early 1950s and 60s.

Contrary to my expectations, the leader of the group was not there. Only Mrs. Se Hyun Ok was in the house. She is very spiritual and one of the psychically sensitive people in our church. She had been following Father Moon from the

In that house Supreme God appeared a second time in front of me, this time through Mrs. Ok, during a very deep conversation with her.

Now God was speaking directly a man's voice, just the same voice as I heard in my vision in 1950, on the mountain during the Korean War, in the form of an "old, gentle, loving man" in purple robes.

With awesome feelings and deep reverence, I listened, immediately humbled

PRINCIPLE

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have been relative.

At one time the values of one group predominate while at another time another party with entirely different values sets the standard.

Two hundred years ago in the United States perhaps the credo "all for one and one for all" expressed the dominant ethic. Today "doing your own thing" seems to be what is sanctioned by society's opinion leaders.

Politically, for the communists, state ownership of all means of production is good. For capitalists, private ownership is what is most desirable.

As a result of such conflicts in standards, history has been filled with struggle. These conflicts will continue until a universal standard of goodness is found, restoring the standard that would have been established if the Fall had not occurred.

The Emergence of Sin

Although scholars and theologians have identified different types of sin, the sin of Adam and Eve is almost unanimously regarded as the primal, original one -- the root of all sin. For Divine

myself and became obedient. I heard God's voice solemnly say:

God speaks.

"Listen, dear Sang Chul! I have been training you for 30 years since the age of 9, for your search of the truth through various religious experiences and groups. The time has now come and this is the place I wanted to lead you to. Unconditionally surrender. From now on your new name in David, after King David who destroyed Goliath in the Old Testament. You will be going overseas for pioneer missionary work for this group."

Then God left the body of Mrs. Ok. Without hesitation or doubt, I heard the message and accepted it, then bowed with gratitude and appreciation. With my spiritual experiences in the past and my psychic ability, I had no doubt God that was talking directly to me, giving me instructions about my future mission for our True Parent.

My destiny corresponded exactly to His timetable. I was sent by Father Moon to England as the first overseas missionary in our movement in August 1954, the same year as the inauguration of the Unification Church 30 years ago.

Again, in 1959, I was sent to the United States of America as one of four pioneer missionaries and now I am running the seminary in Barrytown.

Another experience

When I went to bed late that night with great excitement and thanksgiving, God gave spiritual confirmation and evidence of His message to me through Mrs. Ok. At around 2 a.m., in a state of semi-consciousness, rather like a trance, a dramatic and dynamic scene occurred.

Someone was running straight toward me in the distance from the opposite direction. At the same time, I was running straight toward him from my direction. Both kept running, shortening the distance rapidly.

Finally, he and I approached one another and I reached out my right hand to shake his. Immediately there was a powerful surge of electricity which penetrated my hand and entire body from him. I clearly looked at his smiling and joyful face, when I received that tremendous shock. Immediately, I awoke from the trance trembling because the electric shock was so great.

Whether you believe it or not, the face I saw in my vision was the very same face of Father Moon whom I did not meet until three months later in Seoul. He was 34 years old at that time.

Next Month • Part Two

Reprinted from Cornerstone.

Principle, it is the cause of the spiritual death that has beset humanity from time immemorial.

But what is sin? For different people, the word has slightly different meanings. The ancient Hebrew understood sin in terms of going astray or missing the mark. Others stress that sin is an act separating a person from God. People wander from the path of righteousness, breaking the covenant binding God and mankind together.

For Divine Principle, sin may be thought of as any act or thought which violates God's law and which inhibits negatively our own growth to perfection. Sin is thus never simply against God. It is also against ourselves, in that it violates our own deepest essence.

Even though we may not identify it as such, in one way or another, we all have the experience of sin. This fact is proclaimed in the apostle Paul's famous words "all have sinned and fall short of the glory of God." (Rom. 3:23) In a similar vein, Jesus' disciple John writes to the early Christian Church:

"If we say we have not sinned, we deceive ourselves and the truth is not in us." (1 John 1:8)

Next Month • Part Ten Fallen Nature

PUT THEM ON THE
MAILING LIST FOR THE
UNIFICATION NEWS

By Mary Bratti

You must love the millions of years old mud, and the carp too! said David S.C. Kim, the President of the Unification Theological Seminary. "The carp are wise and tough, like you should be."

"Once you hold a carp by the stomach and mouth, it becomes very gentle," said President Kim, encouraging students to participate in this yearly ritual fishing expedition. He explained that the fish were too crafty to be caught on a hook, and that "the only way to catch them is using nets and then catching them by hand."

Books boggle

Already posters around the seminary had advertised, "Books boggle the brain, fish will feed the future." However, to pry themselves from final exams and papers to go out and "love the mud" took a leap of faith that some students were hesitant to make.

Dr. Betsy Colford Shin, language professor and former student at the seminary, encouraged new students to try:

"For me, it was difficult the first time, just to do something so physical. Also, where we went the first time, there were millions of devilsheads (little black barbed stickers that cling to your clothes.) But, the second time, I had a good experience. There were lots of fish and no devilsheads. I was scared to touch the carp, even though others said carp had not teeth, I wasn't so sure. Then I was scared of the snapping turtles and a friend grabbed my ankle in the mud and I was sure it was a turtle. In all, it's a 'slogging' experience, but it gets more exhilarating as you go along and begin to catch the fish."

Strategy

Steve Kearney, a senior who directed the carp fishing expedition last year, explained the strategy of carp fishing:

"First, in the evening, we spread out the nets on the soccer field to repair them, untangle them and attach them to poles. That took until midnight. Then we got up at 5 a.m., folded the nets over 4 foot by 5 foot plywood boards and loaded them onto trucks and dropped them off at the river. Then we took the motorboat and towed three other rowboats down to

Mud: A Seminary tradition

the lagoon where the nets were. Starting with a rowboat from each side of the lagoon, we began to unroll the nets, attaching them to 200 poles we had placed at 10 foot intervals across the whole lagoon. We used six nets which were 130 yards apart."

"The timing is important", Steve explained. "We had to get the nets up between 6 a.m. and 9 a.m. because now it's the new moon and the highest tides."

We worked like crazy in water up to our necks to attach the nets to the poles, and it was cold. Once the nets are up, though, there's nothing to do until the

the fish to keep them on the right side of the nets. This time we didn't do it. But, it still looks good."

Putting aside fears of cold water, slimy mud, devilsheads, snapping turtles and snakes, students began to squeal with excitement as they saw and felt the carp swimming around their legs.

You haven't gotten dirty

Shouts came across the lagoon, "Run after him, chase him, corner him." One girl cried, "There he is, someone catch him!" Then, "Look! There's a whole bunch of them, herd them over here and we'll cut them off!" "I got one, it's big, it's

become as wise and tough as the carp.

Orators

In a display of his oratorical talent, junior classmate Jim Dougherty captivated the audience of the Sixth Annual Divine Principle Lecture Competition. At the finals he was awarded the first place trophy and a \$100 cash prize for his lecture on the topic "In what manner will Christ come again?"

Runner up Ian Haycroft and third place finisher John Gehring also received cash prizes for their presentations while honorable presentations were given to Alex Colvin and Carol Smith Flowers.

More than 30 preliminary contestant chose their own topics and presented 10-minute lectures. The eight finalists were chosen and then randomly selected their lecture topics 3 hours before their final presentation.

A panel of eight judges consisting of UTS faculty and staff members selected the winning lectures based on the criteria of organization, content and presentation.

President David Kim stressed the importance of lecturing the Divine Principle when he awarded the prizes. He said that many seminarians will fulfill this educational role in the Unification Church.

Trees

The eighth graduating class at UTS shared in a special tradition here recently which will leave an impression on the seminary community for many years to come. Students participated in a tree planting ceremony, expressing their commitment to the future and symbolizing their continued presence here after moving on to other endeavors.

Eight trees were planted around the seminary grounds, with groups of four or five students responsible for the planting and nurturing of each tree.

The tree planting was organized by senior class representatives Terry Nishikawa and Julie Myles and the entire class participated in the early morning planting ceremony in a light rain. Among the trees planted were dawn redwood, European mountain ash, red buds, and crimson king Norway maple.

Reprinted from Cornerstone



Students and staff following the fishing expedition.

tide goes down. Then we'll see what we've got.

Into the mud

At around noon the second phase of carp fishing began. Twenty students, wearing their oldest clothes and tying their shoes on with extra strong tape to counteract the suction of the mud, march out into the lagoon. Already near the nets, the water was rippling with fish activity, so hopes were high.

Eric Bobrycki, a veteran carp fisher and divinity student, said that they hoped to catch 200 carp this time. "The most we ever caught was 1,000," he said, "But that was because we 'seeded' the carp. That is, as we set up the nets, we gave bait to

big, it's huge! At least 35 pounds." "Oh, oh, where are my glasses?" "Look, Ilse has one in her hands," and "Ah, I lost it!" And, finally, "Henry, you haven't gotten dirty yet!"

The carp were put in a temporary tank which took them from the river to a pond located on the seminar grounds. President Kim claims that there must be 20,000 carp in the pond by now, and he suggested that the students catch a few from the pond and try cooking and eating them. "In the Orient," he said, "carp are considered a great delicacy, and they are especially good for expectant mothers."

As for now, however, students seem satisfied to just "love the mud". And by overcoming their fears, they hope to

By Simon Herbert

The balance of our environment is controlled by an interdisciplinary sector of the community which is answerable to philosophical, political, economic, religious and social influences. With growing awareness, these different factions are working together in the difficult task of uniting man's diverse needs. Environmentally, the architect and planner share a large portion of this responsibility for it is they who decide on how to influence the pattern of social change.

Planning of neighborhoods, for example, plays a part in whether people relate or not, and therefore decisions architects make to a large extent decide the patterns of social intercourse among others. Current thought in environmental psychology stresses the importance of not limiting people to too few choices in their lives, by providing a wide-ranging variety of environments in which the overwhelming consideration is one of human scale.

Need and aesthetic

However, beneath this sense of scale, lies the need for a theological commonality so that a course can be charted based on our attitude and outlook. The dilemma for the designer of environments is the one of need and aesthetic: given on one hand are the matrix of the problem, and on the other hand the considerations to be coordinated for the most pleasing and

A beautiful environment

long-term solutions. In our subconscious search for perfection, we seek relationships with others which are going to give us the deep happiness and satisfaction we both need and desire. With our environments it is the same, we seek a harmony and balance which is glimpsed and felt occasionally, stimulating us along as if in a search for the elusive Holy Grail.

While we pine for the sense of holiness in nature, joining the Sierra Club or saving whales - worthy causes in their own right, we tend to have great difficulty introducing this sense in our social structure. As far as nature goes, we need it in our cities as much as in the countryside, in order to not only endure but to grow, we should maintain the God-



Salisbury Cathedral by John Constable.

given beauty about us, and confirm with ourselves all the time the values we hold. We need not only a better view of man and nature, but a working method by which the least of us can ensure that the product of man's work is not more despoliation.

There are a great number of publications currently in circulation which do a great business presenting better, improved and ideal environments, mainly centered on the individual home owner. This expression of our inward desire for perfection appears to be a latent human characteristic and has throughout history surfaced time and time again.

Sir Thomas More, as a primary example, wrote his "Utopia" (from the Greek, meaning "good place") in the early 16th century as a vision of the best earthly state possible, and in an age of extremes of poverty and wealth, provided new commitment to old goals of justice, equity and charity. While also being a sizable chunk of More's own colorful character and life of the times, it has provided subsequent generations with much food for the thought and imagination. Through the 19th century perfectionist communities and into the 20th century hippie movement, we can spot similar traits of this inbuilt search.

Utopias are not ends in themselves however, because they are merely model systems from which to learn and to seek broader changes in the world. In fact, there is danger in living like a utopian; for example some take flight from their

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BRUCE CASINO

This is a series of excerpts taken from a speech given at a New ERA conference held at Barrytown in April, 1984. Bruce Casino is Executive Director of the NCCSA.

Unification Theology is a liberating theology as it deals very creatively with many topics of concern in the area of social theory. It proclaims the dawning of a new day of justice, liberation from oppression and a true brotherhood and sisterhood.

Some of the major areas of Unification Theology are Unification Theology as it applies to liberation Theology, Communism and capitalism, the nature of sin and restoration, the nature of the political ideal and the role of the Christian Church in God's Providence.

Unification Theology emerges from the third world (Korea) from a man of color who was and whose family was a part of the underground liberation movement against Japan fascism during World War II.

He was imprisoned and tortured for this activity. He was also repeatedly imprisoned and tortured severely for being part of a freedom movement in North Korea against one of the most totalitarian regimes in the world (Kim Il Sung's North Korea). He was imprisoned in a North Korean concentration camp from February 1948 to October 1950. He was also imprisoned by the repressive South Korean regime of strong man Syngman Rhee.

Now in America he is enduring an eighteenth month prison term from the U.S. government. He has suffered. He worked as a dock worker and grew up in a farming family.

Once again God has chosen the lowly to confound the might of this world. Unification Theology is a liberating theology for every level of society.

A circular relationship

When a person asks to know the will of God they must do it (John 8:31). "We shall not know what we will not do" to paraphrase Bonhoeffer. Thus to attempt to define the exact shape of the coming kingdom without involvement with the realities of the problems of this world would be contradictory to Unification Theology which talks about the need for a circular relationship between truth and practice for true education to emerge. This circle is frequently referred to as the "circle of praxis", because it emphasizes the ongoing relationship between reflection and action. (The concept of praxis has been developed by Paulo Freire in his classic, *The Pedagogy of the*

Realistically building the kingdom

Oppressed, New York: Herder and Herder, 1970).

It is related to what has been called the "hermeneutic circle," or the method of interpretation that sees new questions continually raised to challenge older theories by the force of new situations. (This method is explored in Juan Luis Sgundo's, "The Liberation of Theology," Maryknoll, N.Y.: Orbis Books, 1976.)

There is a delusion in attempting to devise models in the abstract as though we were in command of society. We have to be a part of the stream of history and acting within it to discover the structures which are workable. Thus there is a creative dynamic between our practice (praxis) and our ideal.

Much of what I am writing about in this paper are understandings of Unification Theology which I have come to as I attempt to apply Unification Theology to the practice of social action.

Trial and Error

There is a dialectic at work in experience, and trial and error are essential in helping to build the kingdom. In my

To define the exact shape of the coming kingdom without involvement with the realities of the problems of this world would be contradictory to Unification Theology.

fourteen years in the Unification Church it has become clear to me that Reverend Moon experiments. He has a general (I believe God given) sense of direction, but then he experiments and leaves to those of us in the movement (and to those outside the movement) the responsibility for most things.

I believe he has initiated and funded projects such as ICUS, IRFF, and the NCCSA to be vehicles for God to use to develop the details of the kingdom. Most members that I knew from around the world in the past subscribed to a sort of magical (what I would describe as "archangelic" because of the desire for results without growth or effort) concept of the kingdom as something that would emerge rapidly, a place where no government, money, or other practicalities would be necessary. Peace, love, and harmony would abound.

This simplistic view is not what I feel we are headed toward. Indeed, peace, love, and harmony would be present but so would government and money. We must return to the spirit of love found in the garden but a global society of almost

five billion persons cannot use the same rules or function in the same way as a small tribe in the garden.

Early ideals

The earliest members were of necessity very idealistic, spiritually inclined persons. One had to be to believe that God would use a handful of persons to bring a better world. But as the movement involves itself in actual details of kingdom building, more of the practical type of persons will join and the movement will expand rapidly. Increasingly the movement will be more of a movement and less of a church as was Reverend Moon's original idea.

In America we are working in the context of an ostensibly democratic society. We must therefore work from the bottom-up not the top down. Power in America is people power and economic power. "We must create a people of power whose actions will cause the solutions to come serendipity up out of the streets where we live" is how Dr. C. T. Vivian, director of the Black Action Strategies and Information Center (BASIC) and a

Social action to be authentic must not be for the purposes of gaining new members or for any self centered purpose. It must be unconditional. If it is not, God will not bless it and true restoration will not occur.

Black membership

Unificationists believe that all brothers and sisters of all races are viewed by God in the same way and that all should be treated equally. "Before you are black, white, or yellow, you are brothers and sisters under one common parent" said Reverend Moon. This represents the thinking of the average Unification Church member.

However, there is a lack of significant black membership in the church in America. This has to do at least in part with the oriental and white cultural climate in the American Unification Church, the lack of models of successful black church leaders which could keep new black members, and the fact that when one is discriminated against because of one's skin it takes great courage to subject oneself to discrimination because of one's religion as well.

I once overheard a conversation a white man was having with a black member who was fundraising at the house next to the one I was fundraising. "Why don't you go back to Africa?" was the main thrust of the white man.

I have been asked "Why are you following that Chink?" I have also been spit upon, physically attacked and falsely imprisoned. To have to deal with racial and religious bigotry at the same time is a terrible burden.

The fact that white middle class youth are subjected to this bigotry is a way in which they can come to identify with the oppressed. While it is true that whites to some extent have the luxury of stepping out of this situation when they choose to, the prevalence of interracial marriage means for those involved that they will deal constantly with this issue of oppression and racism.

Interracial marriage gives one a new perspective on race relations. If as a white man one's own children are (legally at least) categorized as black, the statistics about inadequate black education and black teenage unemployment take on a new meaning.

The Divine Principle text outlines some of the oppression the Korean people have endured, which is why they can understand the heart of the Black experience.

"They struggled for the liberation of their fatherland, undergoing unspeakable hardships and privations. Japanese soldiers, searching village by village for patriotic Koreans, detained sometimes whole villages, including the aged and young, in one building and massacred by setting the building on fire."

NCCSA board member puts it.

Root causes

Social action must deal with the root causes of oppression and problems. Our society deals with effects and applies bandages. For instance, we spend \$30,000 or more per year to keep a man in jail, but refuse to spend the necessary funds on employment training to develop a man to keep him out of jail.

Unification Theology is a theology of hope for today -- it gives us the hope to build a new world. God in Unification Theology is concerned today, now, within the context of history about what happens to His children.

The Unification movement is going through a process similar to Marxism. The early works of Marxism presented a view of the ideal, of history, of what reality is and how it is structured. Only later, a methodology of social action was developed and refined.

The primal texts of the Unification Church have emerged but developing the methodology for social action has only just begun.

improvement and development of the environment which is the object. This unconformity and discrepancy between man's desire and scientific achievement finally caused the weakening or loss of man's subjectivity. However, it is desirable for science to deal with the question of man's subjectivity as well as the objective problems such as the improvement of the environment and the development of the means of life."

"My ardent wish is that all scientists develop their respective fields on the basis of a solid view of moral values thus exalting human dignity by adopting also the spiritual and unified method as well as the materialistic and analytical one. If we had created the climate of science centered on human dignity the formidable problem of pollution would have been prevented."

As soon as we accept immoral and wasteful practices we accept energy inefficiency and ultimately the kind of

environmental degradation. What is urged increasingly is the simplifying and purifying of our lifestyles and habits. This will go a long way towards changing the attitudes of those around us. A simple lifestyle means "prudent use" and must communicate harmony and inner stability, which is very difficult to do when the environment is disrupted to sustain that lifestyle.

What emerges when we adhere to a simpler lifestyle is the ability to appreciate the environment much more. Perhaps the aesthetic quality of environments deserves to be taken more seriously, because appreciation of beauty, like human intellectual and technical abilities, plays an important part in the creation of environments in which human life can flourish.

Man's latent spirituality may be encouraged to develop and grow towards God by a sympathetic physical environment which we have not only the capacity but the responsibility to create.

ENVIRONMENT

from page 13

urban and perhaps urbane existence to live out the rest of their days in an imaginary rustic place. But all this does is to indicate man's inability to really deal with his problems, and the back-to-the-woods mentality becomes a general answer-all to environmental displeasure. The echoing messages of Utopia calls for a fundamental rethinking of social and economic structures, so that worse consequences will not follow.

The prophetic voices give to environmental ethics both urgency, vision, and the promise of rational solutions. As man and environment more entwined in each other towards the fulfillment of God's ideal, man's faith can offer guidelines for action but not blueprints, for again, man has a shared responsibility in his destiny, and must work to fulfill his part.

Since the Industrial Revolution, man has sought more and more to answer problems of humanity with science and technology. It is a fallacy to believe that technical solutions will solve the problems for it is only a change in human values and ideas of morality that will reap real benefits. Our ecological crisis actually has its root in our failure to differentiate between the use of scientific technology as a kind of modern magic and what Rene Dubos calls "modern religion" and "knowledge" as it relates to man's place in the universe and especially his relation to the earth.

The Reverend Moon in an address to scientists of the Second International Conference on the Unity of the Sciences, 1973 spoke of this difference between man's real wishes and scientific accomplishment: "While man's original desire was for science to achieve the welfare of man who is subject, scientific achievements have appeared as the

By Fritz Piepenburg

Representing the church in Yemen

What are you doing here? This question is commonly asked among people of the still small foreign community in Yemen upon meeting each other in one of the few supermarkets or in any of the embassy compounds. And as it turns out, most of the foreign residents in Sana'a, the capital of North Yemen, are either diplomats representing their nation or aid workers with one of the numerous developmental agencies.

An answer like mine, introducing myself as a representative of the Unification movement, is an unusual one. The Unification movement is not easily associated with a particular nation or well-known organization, and thus I have to explain more.

As soon as I mention Unification Church and the founder, Reverend Moon, people understand. Almost every Westerner knows at least something about the church. However, I am not happy with their quick conclusion, calling me a religious missionary.

There is nothing wrong with the title "missionary" itself. After all, each foreigner, knowingly or unknowingly, represents his own cultural background and values to his friends and acquaintances. An embassy is nothing else but a "mission" of its home country. The ambassador, it follows, is the chief missionary of his own country and indeed his entire civilization.

What I don't like is the association with overzealous Christian missionaries (who never had any great success in Muslim Yemen), who followed their deep conviction that only a radical change or beliefs and lifestyle could save their hosts from certain doom in the nether pits of hell. Questions like "How many converts could you make?" or "Don't you think it is difficult to convert Muslims into Christians?" fall exactly into this line. Nothing could be further from my true intention and purpose for staying in a country like Yemen.

A human family

The beauty of the Unification movement is that it embraces people of all religious and racial backgrounds, emphasizing their God-given value as members of the same human family. The acceptance of my neighbor as an equal brother, no matter how different he may live and how backward he may seem to me, is only possible through the love of God. We representatives of the Unification movement all over the world, are flag bearers of this parental love, with a deep and genuine appreciation for all people and their different beliefs. Usually my answer to those quickly asked questions as mentioned above is: "If I were only here to gain Christian converts, I surely would have left Yemen a long time ago and in utter frustration."

Then why am I still here in this country after staying almost continuously for ten years, when the diplomat and aid worker will only stay for two years or three at most? "You must like it here" they suggest. This time I can readily agree; loving the people and country because of its stimulating and exciting nature. A different kind of love stems from God's commandment to love each other as brothers and sisters of the one Heavenly Parent.

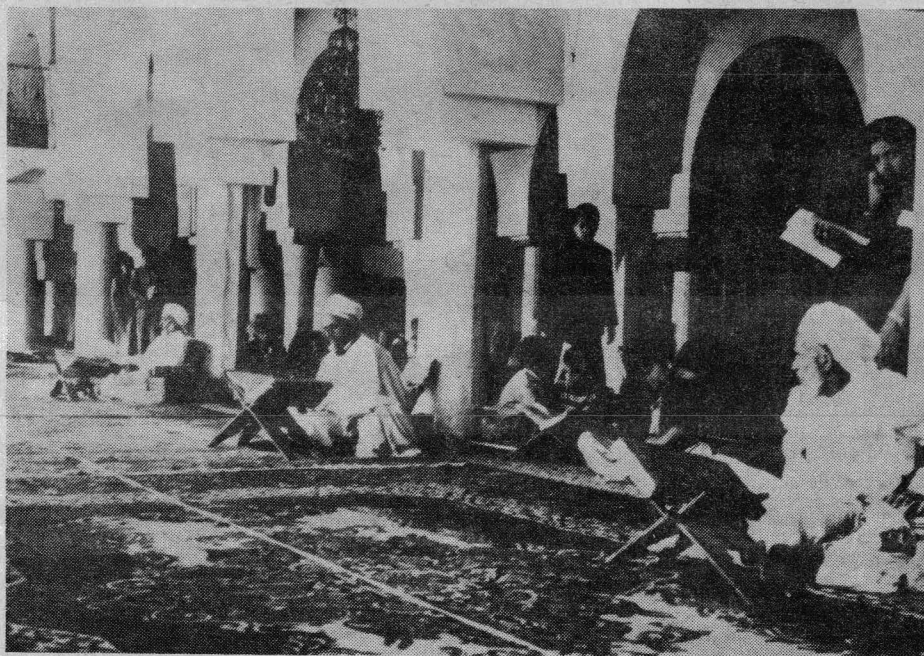
When I examine my own love for the people and the country, I suddenly understand God's love for Yemen. It is a love that has never changed since the earlier times of the country's settlement; but a love that always was prevented from manifesting and substantiating itself. This is the fundamental dilemma that exists between God and my country.

The beginning years

My first few years in Yemen, while I was living together with the American and Japanese brothers, were dedicated to discovering the true nature and identity



Fritz Piepenburg



Top, Four girls of Yemen, middle, inside the Grand Mosque of Sana'a, bottom, the Mosque built during the lifetime of the Prophet, one of the oldest in the Arabian Peninsula.

of our assignment. It was so vastly different from anything we were used to. I remember walking in the streets of Sana'a during the first few days after my arrival, not knowing if I were awake or dreaming! The men wearing skirts, turbans and huge daggers; the women completely shrouded in black; the multicolored window arches of the stone and clay houses; the strange noises and smells that came from every corner -- it all made me feel as if I were living in a dreamland -- a fairly land from the tales of A Thousand and One Nights.

Dressed in my European clothes with

my pale white face, I felt that I came from a different planet, or at least from a different age in history. Then, after getting over my initial bewilderment, I began to develop an intense interest in the people -- in what they think and talk about, their concerns, their joys and worries, and what they think about us, the Westerners and the Christians.

In order to understand and communicate with the people we had to learn their language. This was the first task the three of us embarked upon with great zeal and enthusiasm. During the first six

months that we could stay together and study (later we each had to leave because of visa problems), we were visited by Yemeni friends each day in the afternoon. They were all young men, almost boys, whom we had briefly met in the streets and who just were interested in those strange foreigners. Only very few could speak a limited, broken English, bringing to our awareness the fact that Yemen was never touched by Western culture, much less by Western colonialism.

Indeed the country opened its gates to the rest of the world only five years ago, at the end of a long and bloody civil war that overthrew the all-powerful Imam and replaced the monarchy with a modern republic. When we carefully tried to find out the religious beliefs of our guests, we realized there was little common ground upon which to explain the Principle as we understood it.

Yemen has no Christian foundation, and in order to pass on Reverend Moon's teaching, we had to thoroughly familiarize ourselves with its history, traditions, and religion.

Lessons learned

I have never regretted having studied deeply the history, religion, and tradition of my mission country. By understanding and appreciating its cultural heritage, I could understand and appreciate my own. Yemen's history is much older than that of the West -- even of Europe, the so-called "Old World". While South Arabian kingdoms experienced a highly advanced civilization during the first millennium B.C., as contemporary "Europeans" wandered as primitive tribes through the forests.

The religion of Islam has many impressive aspects, if studied carefully in light of the Principle. Its deep faith in God and consequent submission to divine law and order ("Muslim" means one who surrendered unto God) leave little room for atheistic or materialistic worldviews. Islamic education does not struggle over the question of whether to teaching creationism or Darwin's evolution theory.

There simply isn't any doubt that anything other than God's purposeful power of creation could be the prime force of all existing beings. What impresses me most as a member of Western society, however, are the strong human bonds that forge the Yemeni family into powerful fortress and a stronghold of society.

Ever since I first taught Yemeni students to prepare them for years of study in Germany, I have silently observed their behavior and lifestyle in family relationships.

One pupil, Abdulqawi, taught me how eight brothers can live together in just one large room and keep a relaxed atmosphere of friendship and mutual support. I remember being stunned by the natural order that existed among the brothers; how the younger respected and followed the elder, and the elder in return took care and felt responsible for the younger. At lunchtime it was always up to the oldest brother, acting in the position of their absent father, to distribute the little meat they had. He would purposely give himself less than everybody else to quell any feeling of jealousy or greed.

Another pupil taught me how to respect one's parents. Hamood, when he received his first vacation after two years in Germany, cut his holiday exactly in half and spent the first half with his father, working in Saudi Arabia. Only then did he go back home to his own wife and children. When I asked him why he decided to do this, he answered, "I am first of all the son of my father. He loves me like no one else and I can make him very happy by spending some of my free time with him!"

There is a certain beauty in this attitude that we miss in our technically

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**KERRY
POBANZ**

The problem of suffering, crime and evil in the world has bewildered history's greatest thinkers. To make a long story short, this classic problem has always been religiously formulated in terms of the concept of "sin".

St. Paul, 2,000 years ago, designated "sin" as man's inherited condition, living in violation of natural law (God's revealed laws) and thereby, causing his own and others suffering. It was St. Augustine and John Calvin who later formulated the basic Christian theology concerning sin.

But with the advent of the Age of Reason (17th century), man became inspired to believe in his own natural goodness and to reasonably doubt and eventually reject the idea that he was inherently "fallen." Other ways of explaining man's apparent "sinfulness" began to develop from this time.

Systematic theologian Young Oon Kim relates that there are today four major alternative ways of understanding what fundamental Christianity would call "sin" deriving from an original fall of man. First, there is the Darwinian, or evolutionary interpretation, which posits that man "sins" because the structure (institutions) and conditions of society make it almost impossible not to do so. Theologian Reinhold Niebuhr suggests that we are "moral men in an immoral society."

The third way of discussing man's deepest problem is given through Freudian psychoanalytic interpretation. We suffer personally and socially because we repress our instinctive desires. Man ends up "sinning" because he cannot find healthy ways to express his instinctive self.

Finally, the existential interpretation (Kierkegaard) explains that man "sins" because of his deep-seated anxiety. God gives us freedom yet commands us to obey him. Thus, either we obey God and

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Love caused the Fall of Man

fear the loss of our freedom or we are free unto ourselves and just feel guilty. Such a paradox fills us with existential dread.

Yet, despite these preceding interpretations, the majority of Christians adhere to the traditional, Biblical way of explaining the origin of sin and evil, given in Genesis.

Forbidden fruit

Briefly, Adam and Eve, created by God, live in an original Garden of Eden. God tells his children that they can eat of any tree in the Garden, except from the Tree of the Knowledge of Good and Evil.



"Satan exulting over Eve" by William Blake.

If they eat of that tree, they will die. Later, a serpent appears, conversing with Eve, and he is able to convince her to eat the fruit of the forbidden tree, since now she believes her eyes will be opened like God's.

Eve eats of this fruit, giving it to Adam, who also eats of it. They suddenly realize they are naked, and feeling shame, they cover their lower parts and hide themselves from God. Eventually God finds them and they are cast out of the garden.

On the basis of this story, (plus other Bible verses), most Christians today accept that the snake is the fallen archangel Lucifer, who had already been cast out of heaven because of his arrogance and disobedience. Adam and Eve, in suc-

cumbing to Lucifer's temptation, also disobeyed God by violating the commandment not to eat of the designated tree. This was the original sin.

St. Augustine, perhaps the greatest theologian of Catholicism, explained that the two major aspects of the original sin, transmitted throughout man's lineage, were man's pride and concupiscence, or resultant disproportionate sexual desire. Because Adam and Eve disobeyed God, they lost control over their bodies. Lust came from sin.

However, like many of those who interpreted the fall sexually, Augustine suggested that for man to be saved he must

overcome his sexuality, that sex *per se* is sin, and that a finally realized paradise on earth would be free of all bodily, sensual pleasure. It is then, no wonder that such a viewpoint has been attacked by Christians and non-Christians alike.

Ideal of love

Unification theology can shed needed light on the question of the original sin and the fall of man. The Unificationist perspective is that God's original ideal for man was an ideal of love. Love was the whole point of the creation. When one more deeply understands the story of Adam and Eve in the Garden, then "to eat of the fruit" means to have sexual relations, and further, that this is why Adam

and Eve distinctively express their shame by covering their sexual parts.

In fact, Unification Theology explains that the fall occurred in two stages: First, that the archangel had a sexual relationship with Eve, through their spiritual bodies, and second, that Eve, through a mistaken motivation, then offered herself to Adam, and they prematurely consummated a sexual relationship in both the physical and spiritual dimensions.

Premature

The first sexual relationship with the archangel was never intended by God, and was completely unnatural. However, the second sexual relationship between Adam and Eve was definitely natural but premature; God had intended it to take place once Adam and Eve had completed their growth to maturity, and could be blessed in marriage.

Historically, noted theologians such as Clement of Alexandria, Irenaeus, and Bonaventura agree that the fall took place at a time when Adam and Eve were immature.

Unification Theology's sexual interpretation of the fall may at first seem shocking. Yet, it has clear precedents among the views of many rabbinic commentators, apocalyptic writers, early Christians sectarians, and even several modern Biblical scholars.

Unificationism considers that the sexual expression of love was designed to be a most powerful force for man's happiness, but in becoming selfish love through original misuse, it served thereafter as the most powerful force to distort man's life, thereby causing great suffering.

Since true love was lost, or defiled, in the fall of man, it necessarily must be restored, or purified. In the restoration (salvation) of mankind, it is man's heart that must ultimately be reorientated or restored.

The Unificationist lifestyle of living celibately until marriage, reflects the wisdom that we should strive to preserve the wholeness and purity of true love. In this way, the misuse of sexual love in particular, and the distortion of love in general, are overcome through restoring the unity between the spiritual and sexual aspects of love in the context of marriage truly centered on God. □

YEMEN

from page 15

advanced Western world. In a Semitic society such as that of Yemen, homes for the aged, where they are separated from their grown children, are simply unthinkable. The parents always hold a position of honor and respect at home, no matter how big they new families of their sons and daughters have become.

Yemen is a divided country, much like Korea or Germany. South Yemen, with its free port of Aden, was originally the more advanced part of the country. The British authorities, showing little interest in the hinterland, developed Aden into a busy port comparable to Hong Kong and Singapore. Aden always had a cosmopolitan flair, with people of all races and beliefs living peacefully side by side. There were ancient mosques, churches, places for Hindu worship, and even synagogues for the Jewish minority in earlier times.

I was talking once with an Australian member of the Red Sea Mission (a fundamentalist Christian mission that has since been kicked out of Yemen), who recalled with much enthusiasm the days under British rule when they could freely work in Aden. They were free to invite anybody to their seminars and gatherings and occasionally would pass out literature and even Bibles on the streets of Aden.

Famous schools attracted thousands of bright young people from the northern

mountains. Many of the current leading figures in North and South Yemen's political and social life received their first education in British schools. Aden was the educational, cultural, and economical center of Yemen.

Unfortunately, prompted by a series of mistakes by the British authorities, a small group of communist-trained revolutionaries led an uprising and declared a People's Republic in 1967 -- a tragic event in Yemen's history. South Yemen was lost and God's providence had to shift from south to north. From then on, Sana'a began to grow by leaps and bounds, expanding to more than five times its original size and hosting an increasing number of international organizations and foreign diplomatic missions. God has surely been working hard in these few decades.

Representing the Movement

The challenge in our work in Yemen has been the same throughout the years: How can this country be connected to God's providence for the 20th century? It is a challenge that is not met easily.

Direct evangelism, as we are used to doing in our home countries, is impossible. Any political or religious campaigning is a violation of the laws. Only after establishing close ties of personal friendship can one talk about the Principle confidentially. Slide presentations about the great Blessing in Korea or the 120-day training I attended recently provide precious opportunities to explain more about our movement.

However, the best and most successful links between the Unification movement and Yemen so far were established on a cultural, not religious, level. When the first Yemeni professor attended the Eighth International Conference on the Unity of the Sciences in 1979, I was thrilled by the idea that he would meet with Reverend Moon. Others would follow after him and even attend the Introductory Seminars on the Unification Movement. (ISUM for the Middle East, however, does need some adaptation to the Muslim view of the universe.)

We have hope for the important role the Professors World Peace Academy can play in the Middle East, including Yemen. Cultural events and seminars on a Middle Eastern regional level, rather than on a national level, seem to be more feasible and practical.

The World Media Conference provides another precious opportunity to connect Yemenis with Reverend Moon's global task of unifying the world. The field of communications is just being discovered and developed by Yemeni students, most of whom studied the subject in American universities.

Religious outreach is much more difficult, as we haven't yet found the proper approach. Ironically, communist countries like the Soviet Union have better religious contacts in the Middle East than we have. Once a year or so the entire Muslim leadership of Yemen is invited by the "Soviet Islamic High Council" on a well-prepared and carefully guided tour through the southern "Islamic" prov-

inces of Russia. Government-sponsored delegations of Soviet Muslims frequently visit Yemen and are received by such dignitaries as the Grand Mufti of the Republic, the Minister of Awqaf, and even the President himself.

On a personal level, I can see great progress being made through having my own family. In the eyes of the Arabs it is very unusual for any young man to stay alone for so many years, away from his parent's home and without a family of his own. Such a person is regarded as "cut from the tree" -- the tree being his family and friends.

According to the traditional viewpoint, a man is only a full man after he is married and has his own children.

The family, as a way to demonstrate a different lifestyle and a higher standard, is much more powerful than just an individual living alone in a society where the family is still the focal point of life itself. The Yemenis observe very carefully the foreigners in their country. They develop a keen sensitivity to the character of a foreigner and his relationship with his wife and children.

There is hope for God's providence in Yemen and the entire Arab world. It may be slower than in other parts of the world, and it may demand additional effort. The gates of Heaven have already been opened: How to make each and every person aware of it and show them the way to enter is up to us. One thing is sure: God doesn't want to miss even a single person in His holy city of love. □

Reprinted from 'Today's World'

By K. Gordon Neufeld

The biggest mistake I ever nearly made in my life floated right past my boat one stormy Florida morning. It had been kind of a weird day anyway. For one thing, when we first put to sea in the morning, the ocean had an eerie calmness that meant a gale was getting ready to blow in, as all the weather reports had predicted, but it was not expected before the evening.

I got the crew up early that morning and we set out by 5 a.m. so we could call it quits before the sea was too rough; but the storm blew in a whole lot faster than expected, and by 10 a.m. the Coast Guard had already declared a small craft advisory on the shortwave radio. We were getting ready to head back in to shore again when I spotted the thing, floating not more than thirty yards away and drifting towards us across the sea.

There were three of us in the crew of the Mission of Hope: David Henderson, a big brawny Texan who was great for hauling in nets and lines; Danny Yee, a Chinese-American with an amazing intuition about where to go to find a good fishing spot; and me -- call me "Fishmeal." That's the nickname that Danny gave me because I'm always talking about how fishmeal can solve some of the world problems of malnutrition.

Anyway, Danny and David didn't see the thing because they were too busy at the stern of the boat hauling in the nets for the last time that day. I was up at the bow tidying up the gear and lines, when, as if out of nowhere in particular, the thing just bobbed into view. A bale of marijuana, several kilos in weight at least.

Oh, I knew what it was all right. I may be a farm boy from the wheat fields of South Dakota, but when I got to college

SHORT STORY

A young man and the sea

back in the early 70's I quickly learned all about this form of "cash crop." I not only learned about how to smoke it and how to grow it, I also learned about how to sell it. My friends knew me as a reliable connection for soft drugs.

It's a good thing I was only in the business for about a year, or I might not be alive to tell the tale now -- there are some pretty nasty characters in the drug underworld. Luckily, during my last year in collect, I met the Unification Church and gave the whole drug scene up for good. My friends said I was brainwashed. Well, if that was "brainwashing" I think mine was about due for a good scrubbing.

I knew where that stuff must have come from too. One of the worst kept secrets in the state of Florida is the drug-smuggling trade that goes on all up and down the coastline.

This stuff was probably thrown overboard by somebody who was about to be inspected by the Coast Guard or the Revenue people. Even innocent looking fishing boats and pleasure craft are involved in the drug trade, so the Coast Guard occasionally inspects suspicious vessels, but they never bothered us. They knew we were the "Moonies" and wouldn't mess with that sort of thing. The trouble was, they never counted on a certain problem that had just come up in my life.

You see, I needed money -- badly. My parents had written to ask me to come home for a while to help on the farm. My father had a mild heart attack in the spring and couldn't handle the work load anymore.

To make matters worse, there was a

severe drought that summer and all the crops were burning up right from Saskatchewan down to Kansas. And what the drought didn't spoil, the grasshoppers were devouring in record numbers. They wanted me to help them through this bad year and maybe next year they could afford to get some hired help. Yet I knew I couldn't go, because God had called me to be a fisherman, to be part of Reverend Moon's "Ocean Church" program.

Don't ask me why God picked a South Dakota farm boy to lead a crew of fishermen in Florida. You might as well ask why Jesus chose tax collectors and fishermen to be his disciples! I don't know. All I know is that God picked me for the job. Maybe it has something to do with my Icelandic ancestors -- they were probably a pack of vikings or something. Anyway, I couldn't go home, but I figured that if I could help my parents out with some money, they could afford to get a hired hand instead.

For weeks I wondered where I was going to find that kind of money. It certainly wasn't coming in from the fishing business -- at least, not yet. I was too new to the game and my boat wasn't even paid for yet. So there I was, my thought drifting around in a sea of worries when, out of that same troubled sea, the answer seemed to pop to the surface in the form of several thousand dollars floating right under my nose.

Anyway, all I had to do was reach over and grab the stuff. I could have stashed it away in the empty bow storage space. Danny and David were still too busy to notice what I was doing, and anyway I was hidden from their view by the steering compartment, which was

enclosed on three sides to deflect ocean spray. I could have taken the stuff back to town and found the right connection to get rid of it in a hurry.

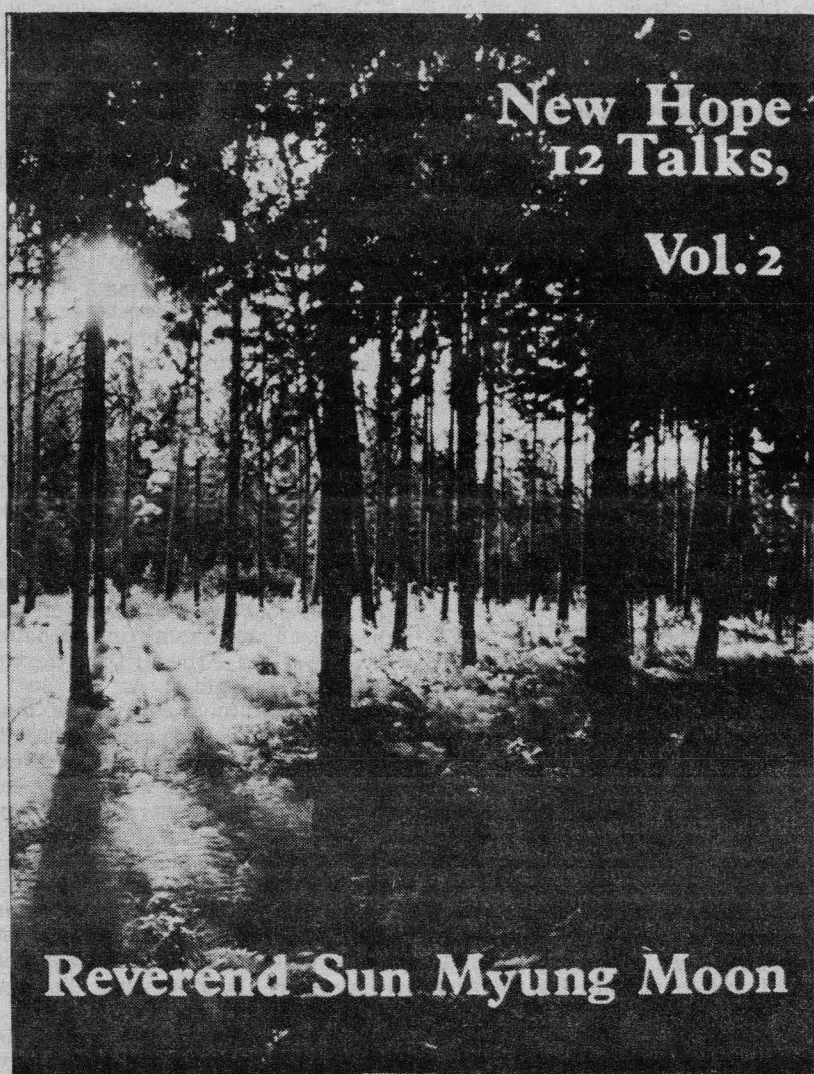
But then I remembered Eric Petersen. Eric was a really bright guy from the same part of South Dakota I come from. We went to the same college and hung around a lot together. I used to watch him sitting through the dullest lectures imaginable on Political Science or Economics with his pencil scribbling away furiously in a big green notebook, the kind that has a little wire coil holding it together. When I asked to see what he'd written later, I found the book didn't contain any lecture notes at all. Instead, it was full of the most amazing sketches: portraits of the other students, drawings that came from his imagination, that sort of thing. Eric was the most naturally gifted artist I ever met.

Eric and I had another friend, a big lunk of a guy named Ted. Ted's philosophy of life was, "If you ain't stoned, you ain't living." He was always either smoking dope or planning to do so. When I got involved in the drug scene, I hung around with Ted a lot and so did Eric. We all got caught up in this philosophy and our grades really went down as a result. Anyway, like I said, I got out just in time, but Eric wouldn't go with me to hear the lectures at the Unification Church. He said it was a "cult" and they were going to turn me into a vegetable.

Well, five years later, I went home for a visit and saw him again. He was still sort of drifting along, hadn't even finished his degree, and he never did anything with his talent for art either. Slowly, secretly -- so gradually that he hardly even knew it was happening -- the dope had changed him. He seemed careless, sort of anaemic, as if in the end it was Eric who had become a sort of vegetable. I mean he wasn't a junkie or anything like

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This is the fifth in a series of excerpts from the book "Life in the World Unseen", an account of a revelation received by Anthony Borgia about what life in the Spirit World is like. (Available from HSA Publications, 4 West 43rd Street, New York, NY 10036). The views expressed here are not exactly those of the Divine Principle, however there is a remarkable similarity in the two views of the life after the physical death.

This young lady was, like myself, a newcomer, and she told us how some friends had shown her the method of gathering from the flowers all that the flowers had so lavishly to give. I bent down beside her, and she gave me a practical demonstration of what to do.

By placing the hands, she said, round the flower so as to hold it in a sort of cup, I should feel the magnetism running up my arms. As I moved my hands towards a beautiful bloom, I found that the flower upon its stem moved towards me! I did as I was instructed, and I instantly felt a stream of life rushing up my arms, while a most delicate aroma was exhaled by the flower.

She told me not to pick the flowers because they were forever growing; they were part of this life, even as we are ourselves. I was very grateful for her timely admonition, since it was the most natural thing in the world to pick flowers that were already in such profusion.

It was not quite the same in the case of the fruit, I learned, because the fruit was meant to be consumed. But the flowers were themselves decorative, and to cut down the flower by picking it was equivalent to cutting down the fruit trees. There were flowers however, that were growing expressly for the purpose of being picked, but these under immediate consideration had as their principal function that of health giving.

She joins us

My friend suggested that I might like to go closer to the water's edge, and that if the young lady were alone, perhaps she would care to join us in our excursions. She responded that nothing would give her greater pleasure, and so we all three moved towards the lake.

I explained to her that my friend was a seasoned inhabitant of these lands, and that he was acting as my guide and adviser. She seemed to be glad of our company, not that she was lonely, for such a thing does not exist in this realm, but she had had few friends while on earth and had always lived something of a solitary life, although she had never, on that account, been indifferent to, or unmindful of, the cares and sorrows of others.

Since coming into spirit she had found so many kindly souls of a similar disposition to herself, and she supposed that perhaps we had been in like case. I told her briefly a few things about myself and as I was still wearing my earthly clerical attire -- that is to say, its counterpart! -- she knew me, more or less, for what I had been professionally. My friend being similarly clothed, she laughingly said that she felt she was in safe hands!

It was recalled to my mind what had been said about bathing but I was rather at a loss how to broach the matter of the necessary equipment for the purpose. However, my friend saved the situation by referring to it himself.

Into the water

All we needed for the purpose of enjoying a bathe was the necessary water in which to bathe! Nothing could be simpler. We were just to go into the water precisely as we were. Whether we could swim or not was of no consequence. And I must say I was astonished at this strange departure from the usual procedure, and I naturally hesitated a little. However, my friend quite calmly walked into the lake until he was thoroughly immersed, and the two of us followed his example.

What I was expecting to result from this I cannot say. At least I anticipated the

THE WORLD UNSEEN

Out of the water and into church

customary effect of water upon one in similar circumstances on earth. Great, then, was my surprise -- and my relief -- when I discovered that the water felt more like a warm cloak thrown round me than the penetration of liquid.

The magnetic effect of the water was of like nature to the brook into which I had thrust my hand, but here the revivifying force enveloped the whole body, pouring new life into it. It was delightfully warm and completely buoyant. It was possible to stand upright in it, to float upon it, and of course, to sink completely beneath the surface of it without the least discomfort or danger.

Indestructible spirit

Had I paused to think I might have known that this was bound to be the case



An engraving by G. Doré for Dante's 'Divine Comedy'.

because the spirit is indestructible. But beyond this magnetic influence there was an added assurance that came from the water, and that was its essential friendliness, if I may so call it.

It is not easy to convey any idea of this fundamentally spiritual experience. That the water was living one could have no doubt. It breathed its very goodness by its contact, and extended its heavenly influence individually to all who came within it. For myself, I experienced a spiritual exaltation, as well as a vital regeneration, to such an extent that I quite forgot my initial hesitancy and the fact that I was fully clothed. The latter now presented a perfectly natural situation, and this was further enhanced by my observing my two companions. My old friend, of course, was perfectly used to the water, and our new friend seemed to have accommodated herself rapidly.

My mind was saved further perturbation when I recalled that as I withdrew my hand from the brook the water ran off it, leaving it quite dry. I was already prepared, then, for what ensued as we came out of the lake. As I emerged the water merely ran away, leaving my clothes just as they were before. It had penetrated the material just as air or atmosphere on earth will do, but it had left no visible or palpable effect whatever. We and our clothes were perfectly dry!

No accidents

And now another word about the water. It was as clear as crystal, and the light was reflected back in every ripple and tiny wave in almost dazzlingly bright colours. It was unbelievably soft to the touch, and its buoyancy was of the same nature as the atmosphere, that is to say,

it supported whatever was on it, or in it.

As it is impossible to fall here by accident, as one does on earth, so it is impossible to sink in the water. All our movements are in direct response to our minds, and we cannot come to harm or suffer accident. It is, I am afraid, rather difficult to give a description of some of these things without going beyond the range of earthly minds and experience. So much has to be witnessed at first hand to gain any adequate idea of the wonders of these lands.

Going to church

A short walk brought us to the church that I had seen in the distance, and which I had expressed a keenness to visit.

It was a medium-sized building in the Gothic style, and it resembled the 'parish

as the aging of the physical body and the dulling of the mental faculties. Here we have no recurrent seasons of spring, autumn, and winter. Instead we enjoy the glory of perpetual summer -- and we never tire of it!

As usual, I turned to my friend for information on this point of congregational assemblage. To gather the people to the church was perfectly simple, he said. Whoever is in charge has only to send out his thoughts to his congregation, and those that wish to come forthwith assemble. There was no need for bell-ringing. The emission of thought is far more thorough and exact! It is simple so far as the congregation is concerned. They have merely to wait until the thought reaches them, either in a direct call to attend, or by the urge to attend.

But where does the ministering clergyman obtain his indication of the approach of service-time? That question, I was told, raised a much greater problem.

Time

With the absence of earth-time in the spirit world, our lives are ordered by events; events, that is, that are part of our life. I do not refer now to incidental occurrence, but to what, on earth, would be regarded as recurrent happenings.

We have many such events here, as I hope to show you as we proceed, and in doing so you will see how we know that the performance of certain acts, individually or collectively, are clearly brought to our minds.

The establishment of this church we were now inspecting saw also the gradual building up of a regular order of services, such as those who belong to its particular denomination on earth are familiar with.

The clergyman who is acting as pastor to this strange flock would feel, by his duties on earth, the approach of the usual "day" and "time" when the services were held. It would be, in this respect, instinctive. It would, moreover, grow stronger with practice, until this mental perception would assume absolute regularity, as it is considered on the earth-plane. With this firmly established, the congregation have but to await the call from their minister.

The notice-board gave a list of the usual services commonly seen outside an earthly church of the same denomination. One or two items were noticeably absent, however; such as the provision for marriages and baptisms. The former omission I could understand; the latter could only imply that baptism was unnecessary, since only the baptized would be in "heaven" -- where presumably they deemed this church to be situated!

We went within, and found ourselves in a very lovely building, conventional in design, and containing little that is not to be seen in any such church upon the earth-plane. There were some beautiful stained-glass windows portraying scenes in the lives of the saints, through which the light poured evenly from all sides of the church at the same time, producing a strange effect in the air from the colours of the window-glass.

Provision for heating the building was, of course, quite superfluous. There was a fine organ at one end, and the main altar, built of stone, was richly carved. Beyond this, there was a certain plainness which in no way detracted from its general beauty as a piece of architecture. Everywhere there was evidence of a lavish care being expended upon it, which, considering where this church was existing, is not surprising, when it is remembered under what dispensation such a building can exist at all!

We sat down for a little while, finding a calm and peaceful air about the whole place, and then we decided that we had seen all there was to be seen, and we made our way out into the open. □

church' familiar on earth. It was situated in pleasant surroundings which seemed the more spacious by the absence of any railings or walls to define its ecclesiastical limits.

The surface of the stone of which it was constructed had the newness and freshness of recent building, but in point of fact, it had been in existence many years of earth time.

Its exterior cleanliness was merely consonant with all things here -- there is no decay. Nor is there any smoky atmosphere to cause blackening and discoloration.

There was, of course, no churchyard attached. Even though some people cling so tenaciously to their old earthly religious predilections and practices here, it is hardly to be supposed that in erecting a church in which to carry them on, they would also include an entirely useless burial-ground!

Close beside the main door there was the customary notice-board, but this gave only the nature of the services, which were those of the Anglican Church.

Perpetual day

No mention was made at all of the times of the services, and I wondered how any congregation of this kind could possibly assemble where time, as it is known on earth, has no existence.

For here there is no night and day by the alternation of which time can be measured. It is perpetual day, the great celestial sun for ever shines.

Neither do we have the many other indications of time that force themselves upon the earthly consciousness -- such, for example, as hunger and fatigue. Nor in the more lengthy passage of time such



RICHARD
L. LEWIS

I was going to continue my discussion of "the book fit for burning" this month. However, that will have to wait until next month because I attended a lecture at the Natural History Museum here in New York and I couldn't resist telling you about it.

The lecture started me thinking about a most unusual topic — one that tickles my fascination — Just where does spirit world impinge on modern science?

You can write and let me know if I'm spinning off on the wrong vector.

Space and Time

The subject of the lecture was "Space and Time" and it was given by Dr. Denis Miranda of the Marymount Manhattan College. One of the subjects he covered was the Expanding Universe, and that is where I think I see just where Spirit World is included in modern physics.

I had better start right at the very beginning because I am sure that at least one of my three readers knows little about the theory of the expanding universe.

The Red Shift

The theory is based on an observation of what is known as the "red shift." The most everyday-type example of this (in fact the only one I've ever seen used) is the sound of a train whistle.

As the train steams (well the old ones used to) towards you the sound waves are 'compressed' into the declining space between you both, and this raises the frequency of the sound you hear. So if the whistle was tuned to middle C and you had perfect pitch, you would notice that the note was sharp, shifted towards the higher frequencies.

Conversely, as the train chugged away from you the waves would be 'stretched' by the increasing space between you and you would hear that the note was now flat, shifted towards the lower frequencies.

Light has a wavelike character and it behaves in the same way. Red light has a (relatively) long wavelength and low frequency (a 'low' note) compared with blue light which has a short wavelength and higher frequency (a 'high' note).

If a body emitting light is moving towards us (and it has to be moving very fast for the shift to be at all noticeable) the light appears 'sharp' or shifted towards the blue. If the body is moving away the light is 'flat' or shifted towards the red.

But in order to notice the shift there must be set 'notes' that have a known frequency — the equivalent of middle C. Well it just so happens (what a nonsense phrase for a theistic article, replace that with 'It was planned that') there are also tuned 'notes' with known frequencies in the light emitted by stars.

Hamburger flare

If you've ever sprinkled salt in a gas flame while delicately seasoning a hamburger you might have noticed the brilliant yellow light that flares up. This is one of the pure 'tones' of light emitted by sodium when heated. Each element has its own distinct set of 'notes' called the 'emission spectra'.

Almost everyone has seen the colorful rainbow produced when light passes through a prism, all the colors are there. If the yellow sodium light is spread apart by a prism, however, there will be just a narrow bright yellow line which is shouts out to those in the know that 'sodium be here.'

In this way, light can be examined for the 'notes' or lines characteristic of other elements.

When the light arriving from a distant star is spread apart by a prism into a spectrum, these lines can be recognized for many different elements. In fact, digressing momentarily, helium was

SCIENCE & UNIFICATIONISM

Expanding concepts of Spirit World

first discovered in this way on the sun before it had ever been found on earth.

It's getting bigger

Now we get to the point. When the light from the very distant galaxies is examined the familiar elements are there, but the spectral lines are all shifted towards the red. Hopefully, the phrase 'red shift' now has some meaning.

Although there are some other esoteric interpretations of this fact, the simplest, and most generally accepted, interpretation of this shift is that all the other galaxies are speeding away from us.

Cosmic contagion

Further study of these red shifts reveals another very interesting fact: The further away a galaxy is from us, the faster it is running away from us.

It is as if the earth had a nasty disease and everyone wanted to get away as fast as they could.

stated "And God said 'Let there be light; and there was light.'"

This original radiation has cooled nowadays, but it is still there as the background micro-wave radiation that radio-astronomers can listen to — the whisper echo of God's first creative act.

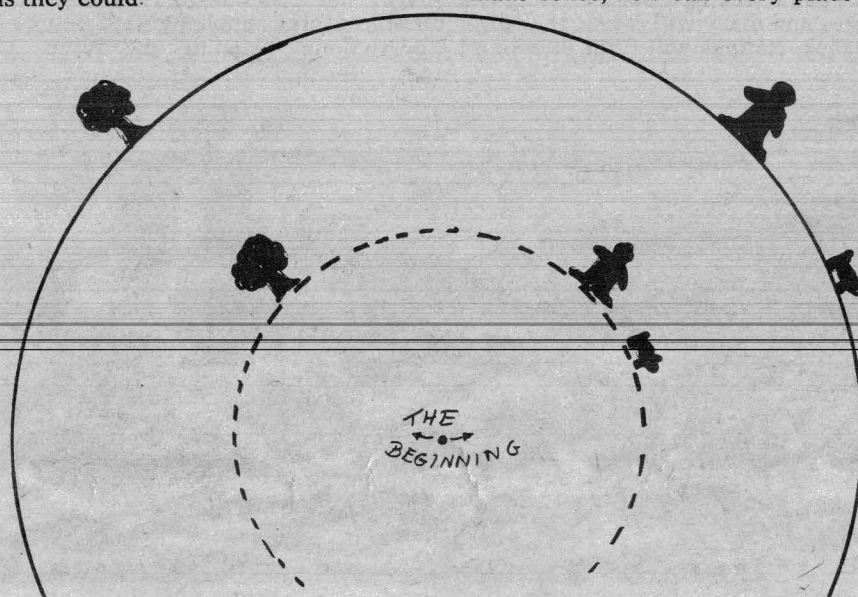
And you didn't realize that radio-astronomy could be so religiously awe-inspiring!

Two dimensional man

Back to the other aspect of the expanding universe — the fact that we seem to be at the center and everything else is moving away from us.

It only seems that the universe is earth-centered. The strange fact is that, if you were able to observe the universe from any other galaxy, you also seem to be at the center — all the other galaxies would be flying away from you, and the further away, the faster they'd be flying.

At first glance this does not seem to make sense, how can every place be at



This curious fact, first discovered by a Dr. Hubble, is such that a nice straight line can be drawn plotting distance away from us against how fast it is speeding away (measured by the red shift). The mathematical relationship between 'red shift' and 'distance away' is called the 'Hubble constant.' It is so useful that astronomers calculate the red shift of newly found galaxies and then use the Hubble Constant to calculate just how far away they are.

As soon as scientists began to digest this new information, it became clear that there were two very startling conclusions that they couldn't help coming to:

— This expansion must have started somewhere and,

— we seem, at first glance, (after all that fuss about the earth being at the center of everything was sorted out just a few centuries back) to be smack right at the center of the whole expanding universe.

Let's take a look at these two conclusions.

The Big Bang

If you run time backwards from today, the universe will contract with time. As you go back the galaxies get closer to each other. Keep going long enough and they are all together. As you can't get closer than that this must be the beginning of the expansion that we still see today. One estimate puts this 'time zero' at about 20 billion (20,000,000,000) years ago.

Now the closer you squeeze things together the hotter they get, so back at time zero it must have been very hot, way up in the zillions of degees. So hot in fact that matter couldn't exist at all. The energy was in the form of pure radiation (like light).

So it is easy to see why the name "Big Bang" was invented and stuck and why the revelation recorded in Genesis 3:3

the center?

The mathematics that describe this curious situation are known and awkward to comprehend as they bring in the idea of higher spatial dimensions. Everyone has heard that 'time is the fourth dimension.' But time is different to the other three spatial dimensions — length, breadth and height. The mathematics of the expansion include a fourth spatial dimension.

If you are into higher math please, go right ahead.

For the rest of us, however, we can get the gist of the math by using an analogy.

Two dimensional man

There is a delightful book called "Flatland" written by Edwin A. Abbott in the nineteenth century. It recounts the experience of a person living in a two-dimensional reality who encounters a three-dimensional person.

Flatland is a reality that has only two spatial dimensions: everything has length and width but there is no depth. (Perhaps you know a few of these people?)

Now imagine that you are a Flatlander

astronomer. You discover, rather as our three-dimensional ones have, that the distant parts of Flatland are moving away from you and that the further away they are the faster they are moving. And it's the same wherever in Flatland you do the measuring.

Eventually you work out the mathematics. The two-dimensional reality of Flatland is expanding in a three-dimensional reality.

He calculates that this expansion must have had a beginning, but the point of origin where the expansion began is not in Flatland, it is in the unknown third dimension.

Although this is something to be mathematically believed, it can never really make sense to Flatlanders who cannot experience this third dimension. To us privileged three-dimensionalers, however, it is simple to see that Flatland is actually the surface of a rubber balloon that is being blown up.

The Fifth Dimension

This is exactly analogous to our own situation. The equations that describe the expanding universe say that our four-dimensional space-time is expanding in a fifth spatial dimension. The origin of our universe — the 'point' at which the Big Bang occurred — is not within our universe at all, it is in that higher dimension.

At last I get to my point (which incidentally has no dimensions). What is that higher dimension that appears in the scientific equations. It is as real as the others, we are just not equipped physically to experience it. Well, it's speculation, but to my mind this higher dimension can be none other than one of the dimensions of the spirit world.

Intra-dimensional contact

Back to Flatland while you chew on that one. What would a Flatlander experience in an encounter with a three-dimensional being. As Mr. Abbott so cleverly surmises, you would appear to them as almost magical. You could appear at any point in their universe at will, seemingly be everywhere — and sometimes nowhere — at once, you can see them while they cannot see you, you can move through locked doors and appear in the midst of them at will, etc. etc.

Is this not a little like an encounter with a spiritual being? Not having been inundated with visitors myself, I can only go on accounts of other's experiences recorded in the Bible and other places.

It ain't necessarily so, but if the pieces fit...

As Mr. Abbott dedicates his book:

This work is dedicated by a humble native of Flatland in the hope that, even as he was initiated into the mysteries of Three Dimensions, having been previously conversant with only two, so the citizens of that Celestial Region may aspire yet higher and higher...

So, if you don't agree with this speculation of mine, you can wait and ask Albert Einstein about it when you get there yourself. □

YOUNG MAN

from page 17

that, but all his creative energy was gone.

I thought about Eric as I looked at that bale of marijuana in the sea, with the ocean spray lashing and stinging my face, but the tears that came to my eyes were tears of anguish and anger.

I reached out and pushed that stuff down with a heavy rock we were using for ballast. It sank rapidly, the weight of the stone driving it to the bottom, hopefully forever. A few choppy waves slapped the sides of the boat and I felt the breeze freshening on the back of my neck.

Danny's voice came to me on a gust of wind "Hey, Fishmeal! Whattya doing up there, taking a nap?"

"Come on, let's go!" I said, crossing to the back of the boat and giving them a hand with the nets. We made it back to dock just in time before the gale really started to blow.

With the rain drenching us the whole way, we walked back to our apartment. A letter from my mother was waiting for me in the mail slot. She told me that the neighbors from other farms were coming around to help, so they were going to be able to manage without me. She wished me good luck in my career as a fisherman, and said she was proud I'd become such a hard working, honest man. □

Exploding false ideas about nuclear power

By Professor Sir Ernest Titterton

Nations representing over half of the world's population possess, among them, some 50,000 nuclear weapons. And nations representing over three quarters of the world's population have, or plan to have, nuclear power stations to supply their energy needs. Nuclear technology has come to stay and is going to be central to the future of all nations.

In fact the world is full of nuclei. All animate and inanimate matter is built of nuclei. In this sense to talk of a nuclear-free zone is nonsense -- it would have to be a vacuum, and a vacuum is no place to live. The phrase is emotive and meaningless. If it is twisted to mean that there should be no nuclear technology, either peaceful or warlike, in the zones then it is equally nonsense.

On the peaceful side this would deny us the benefits of nuclear medicine -- pacemakers using plutonium as the power source for heart victims, certain treatments for cancer, diagnosis by radio-isotope techniques, and so on. It would deny us the use of nuclear techniques and radio-isotope techniques in agriculture, biology, industry and other areas. These, collectively, are already operations of the greatest importance in the modern world and confer benefits on all mankind.

On the weapons side it is not possible to prevent submarines from roaming the oceans at will -- and oceans comprise some two-thirds of the Earth's surface. There is no place on Earth out of range of nuclear weapons fired from nuclear submarines. Nor is it possible to exclude nuclear-powered satellites (of which the USSR has many), and which in time may well be nuclear-armed, from criss-crossing so called nuclear free zones at will. In fact it is not even feasible to examine every cargo ship entering port to be sure that it is not carrying a hidden nuclear weapon. And, of course, as the prophets of doom tell us daily, there is no way anyone can stop an inter-continental ballistic missile from delivering a nuclear warhead anywhere -- nuclear-free zone or not.

Such simple considerations, alone, make it clear that proponents of nuclear-free zones are seeking to deny people the benefits of nuclear technology over a huge area of human need while at the same time failing completely to provide any protection against the weapons they profess to fear.

Nuclear Power

Important as these issues are, they are not the central issue. The real objection of this emotive attempt to mislead people is, the nuclear power industry. And this leads to a consideration of the energy problem and its critical importance to the future of mankind. It is no exaggeration to say that the availability of a sufficiency of energy is a matter of life and death. It would be little consolation to live in a nuclear-free zone if you froze to death in the dark in the first

severe winter as people in Canada, Scandinavia, Siberia, Alaska, to mention a few, could well do without access to sufficient energy.

Modern industrial societies, as represented by the Western nations, have exploited fossil fuels -- coal, oil and natural gas -- as energy sources to attain their present positions of affluence. But these energy sources are finite, and oil, in particular, will run out quite soon, largely due to the continuing growth of the transport industry.

Coal, which is somewhat more plentiful, will last longer. But at anticipated rates of extraction and use it will reach its peak of production about 2100 and will be totally exhausted in the following two centuries.

Unless the world can harness some other energy source national economies will fail -- there will be no commerce, trade or employment as we in the West know them; northern winters will see people experiencing severe energy shortages and many will freeze to death in the dark. Nations will fight to obtain

systems, can solve the energy crisis facing us. Large-scale use of them will allow pressure to be taken off the coal and oil reserves, thus extending the time for which these can remain available for those purposes for which they are particularly suitable such as transport and as petrochemical feedstocks.

Use of the already proved power-breeder reactor system together with the exploitation of lower-grade uranium and thorium reserves will provide energy for the world for hundreds of thousands of years. The so-called alternative sources, solar, wave, wind, etc, cannot supply energy on the scale necessary. Coal, oil, and nuclear power stations exist and have been proved viable in large sizes such as 1,200 megawatts but no such solar, wind or wave-power station has ever been built, let alone shown to be technically and economically viable. Alternative source are unproved even now and may never be capable of making a significant contribution to world energy needs, although they may well become useful supplementary sources. Governments planning the future of

1983 -- at present five or six wars are in progress. All weapons have proliferated -- nuclear weapons included. Six nations -- representing more than half the world's population -- have them in varying numbers to a total of some 40-50,000.

The simplistic idea that banning nuclear weapons would solve the world's problems is peddled a great deal and has emotional appeal for some. But the absence of nuclear weapons did not stop the slaughter on the Somme, the civilian and military casualties of World War II, the atrocities and agonies of Vietnam, the viciousness of black versus black in Africa, or Arab versus Arab today. The suggestion that banning a specific weapon could solve the problem misses the central point. In fact it admits that war, with all its horrors, can continue by other means as the standard method of settling international differences.

Weapons of war are not the problem -- it is war itself. Weapons don't get used unless war breaks out. War is the problem we must address and it is counter-productive to be side-tracked into concentrating on any one weapon -- nuclear, biological, chemical or psychological.

The suggestion that satisfying the ever-increasing population demand for energy though the building of nuclear power stations somehow increases the probability of nuclear war is both incorrect and misleading.

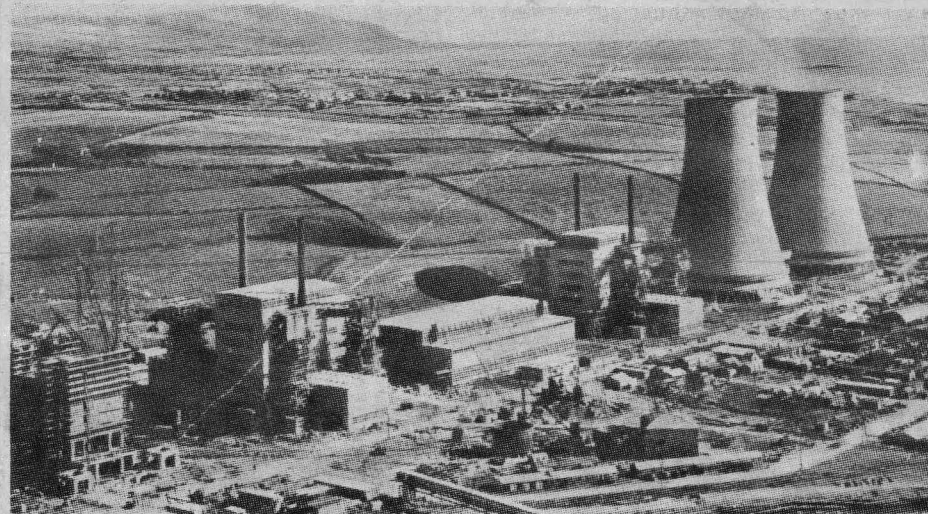
If all nuclear power stations and reactor systems were closed down tomorrow (which we all know to be an international impossibility) this would not stop the construction of nuclear weapons. They would be built (as indeed the first ones were) by separating uranium-235 from natural uranium. And natural uranium is available to everyone -- if not from indigenous deposits then from sea water (which is globally available) or by processing phosphate rock purchased on the open market. But no-one in his right mind would build nuclear bombs from the complex plutonium mixtures generated from nuclear power stations. This is because they are unsuitable bomb fuels and, for about 10 per cent of such an investment ideal, bomb-grade material can be obtained simply from special production reactors which are not subject to international controls. It must be realized that even if all bombs were destroyed, then on the outbreak of war there would be a rush to make them again. The winner of such a race would have an overwhelming advantage against his opponent.

Deluding the public

It is totally unrealistic, and indeed wicked, for anyone to suggest that the nuclear "haves" will give up the enormous gains which nuclear power and nuclear weapons have opened to them; they cannot. Nuclear-free-zone advocates surely recognize this simple truth -- yet it does not stop them deluding the public that their proposals can somehow provide some security; they cannot. Further, they open the way for any nuclear "have" with such a desire to blackmail and take over an undefended victim. The self-righteous claim of a nuclear-free zone would not help, and indeed could well invite attack.

Until the problem of war is solved all sovereign nations will maintain defence forces and equip them with the necessary weapons to defend their national interests. There will always be a few who go beyond this very proper stance and plan aggression -- if they can get away with it. For the present, until logic and sanity prevail, we must see to it that they cannot get away with it. That means armaments into the foreseeable future, which at the moment is the best way we know of avoiding war -- peace through preparedness. □

Reprinted from the Canberra Times.



Calder Hall nuclear power station, England.

Proponents of nuclear-free zones are seeking to deny people the benefits . . . while at the same time failing completely to provide any protection against the weapons they profess to fear.

the remaining, dwindling, energy supplies as standards of living collapse. The world will experience the most savage wars of all time -- wars for survival.

Such a calamitous end to our civilization, however, will not occur, because is a huge, inner energy source already proved technically and working effectively which is capable of supplying, safely, economically and with great advantages to the environment, all the energy which man will want for tens of thousands of years and more. It is the nuclear power source.

The nuclear-power industry

Today's huge nuclear-power industry is still only 28 years old; it began with the Calder Hall power station in England in 1956.

At the end of 1982 there were 294 nuclear-power reactors on line in national grids in 25 countries of the world. Another 215 were under construction in 27 countries; and 156, with a further combined capacity of 152,605 megawatts were planned. During 1982 21 new nuclear power stations, almost one every two weeks, were completed in 12 nations -- a truly stupendous performance.

The fact is that it has been demonstrated beyond argument that uranium and thorium, used in appropriate nuclear

ntions cannot gamble on possibilities; they must bank on certainties. And that is why all the leading nations of the world (34 of them) are investing in nuclear power stations.

Nuclear-free-zone propagandists think they know better than these governments and their energy advisers and wish to deny these essential facilities, with their overwhelming advantages, to those gullible enough to swallow such propaganda. Why would they do this? Among many possible reasons, one is that they are stupid and do not understand the facts another is that they have political reasons for ignoring the facts. Whatever it is, it is clear that the idea of nuclear-free zones is a trap for those gullible enough to accept it, bind themselves, and then find that competitive or potentially hostile neighbours do not do the same, so achieving enormous advantage.

No war?

A seductive suggestion is that the establishment of nuclear-free zones will somehow reduce the probability of war. This is rubbish, as can easily be understood.

Since the beginning of history, wars, with all their horror, have been the standard method of settling international arguments and this is still the case in

Sir Ernest Titterton was a participant in this year's ICUS in Washington DC. He received his Ph.D. in physics from Birmingham University, U.K., in 1941. In 1950, he was one of the first to be appointed to the Australian National University staff. He created and staffed the Department of Nuclear Physics and built the facility which became one of the world's major nuclear physics laboratories. Professor Titterton has published over 200 scientific papers, a number of book *International Politics and Nuclear Energy*, 1976; and *World Energy Requirements and Their Supply*, 1981.

By Mel Haft

Mel Haft was one of the coordinators on the Youth Seminar on World Religion around-the-world tour this summer.

Ignoring the warnings and rumors from our professional tour guides, Aruna, David and I confidently set forth into Calcutta. The car ride from the airport hotel to the city would take well over an hour and we had until the next morning before departure to Thailand.

The car was chauffeured by Rita, a past participant, and her mother. As we rode across the countryside, we answered the questions of Rita and her mother and shared about what we had already done on the tour.

Madras

Indeed, this was our very last evening in India and we were about to take full advantage of it. Aruna, a coordinator of the Youth Seminar, sat in the back seat with Rita and her mother sharing an overview of the program in each country visited on the tour. She shared extensively about our experience in Madras; a city in South India, a city spotted with palms, a city that hid well its poverty, and a city with religious roots.

We all shared -- Aruna and her spouse David (the artist of the tour) and myself -- of our warm welcome reception at the Madras airport after arriving many hours from Rome, tired but uplifted by the garlands of flowers and music presented by local groups.

The image was in deep contrast to the media article we read a week later of the bomb blast at the Madras airport that killed 30 people. Our departure from Madras was also momentous with the offering of silk prayer shawls for each of the participants presented by the Sanch-

YOUTH SEMINAR Rock of faith and the human condition

acharya, the high holy religious leader of all the Hindus. We had visited with him only a few days earlier and was granted an audience. How impressed we were with his wisdom and insight to the questions put forth by the participants. All of this was still fresh in our minds.

City congestion

The long simple airport road diverged into the city streets. Oncoming vehicle headlights would suddenly disappear as the cars dipped into potholes. Our driver made a conscious effort to avoid such ruts, but to no avail.

The straight and wide airport road was now over. We were now maneuvering every which way to avoid something or other -- a pushcart, a cow, a rut, an overcrowded street. The driver continually pressed on his horn. In order to reach Rita's house, our destination, we turned many times through narrow streets. It wasn't that the streets were so narrow but hordes of people completely filled in the space.

At one point we slowed down rather drastically. A funeral procession was marching through amidst the crowded streets. The coffins were held high in the air, almost floating on top of peoples heads with hands that could only be seen reaching skyward. The box looked simple; all sorts of flowers were tied in garlands and stretched over the box.

To add to the intense congestion of people were roving cows -- considered holy animals with the freedom to roam as they please -- sometimes in an opposite direction of traffic!

We eventually arrived at Rita's home in downtown Calcutta, a luxury

apartment by Indian standards. The high security was obvious. We chatted for a while and then ventured out on our own to seek out friends of Aruna and David. It was dark with very little lighting to guide our path. We searched out a sweet shop in order to buy a house gift for our hosts. There, as Aruna decided what to buy and we glanced at all the unusual sweets so unfamiliar to me, small hands tugged at my pants. As I looked down, there were several children, their hands cupped for donations. Nothing is more tugging on the heart than the hungry look of children, impoverished, pathetically murmuring for help. Some of them even carried smaller children like pencil sticks who looked dead or barely alive.

With friends

We took a rickshaw to Aruna's friends. The driver was barefoot and his sweat was shining under the dimly lit streets. He kept a steady pace as the cart clattered over the cobblestones. I respected this poor man; he was young -- working so hard. His steady speed surpassed several other rickshaws driven by older men. My heart went out to him. I wanted to be generous in our payment for the ride, but Aruna stopped me by quietly saying, too much. What we gave him made him smile though.

We visited with David and Aruna's friends, an affluent couple living in a luxury apartment that took up an entire floor of the building. Several times the lights went out as if a natural part of the evening venue. Their own generator would then kick on the lights, somewhat less strong than the city power had done.

Aruna and Meera were once school friends at a Christian Girl's school somewhere in India. Aruna quietly let me know that Meera was a Sikh and her husband was Hindu. This took me by surprise at first. Aware of the religious strife, riots and murders between Sikhs and Hindus, here in our midst was harmony. Above the existing human condition in the streets, this first time all night I could sense some hope. A rejuvenation of my spirit ensued.

We departed late, after midnight back towards the Airport Hotel. The city seemed quite dark. Everywhere people slept -- perhaps where they last worked -- on mats in the street, in open-doored cars, in hallways and stairwells -- all along the way back through the city. Some people were under straw-roofed shelters as the night air chilled; the warm street seemed to be the right place. The intense crowds were gone, so our taxi glided through the city, and we returned in only twenty minutes.

We arrived at the hotel. Our venture was over. There was a quiet joy in the lobby as some of the participants were singing songs together -- sitting in a circle. It was a welcome sight.

Mother Theresa

Jana, the staff nurse ran over to us before we were a few feet inside the door of the lobby. Her face was red with a glowing joy and excitement. She and a small group of participants had ventured out to find Mother Theresa. And did!

Jana's story of this saintly woman helping the poor had so much meaning at that moment. We were inevitably leaving

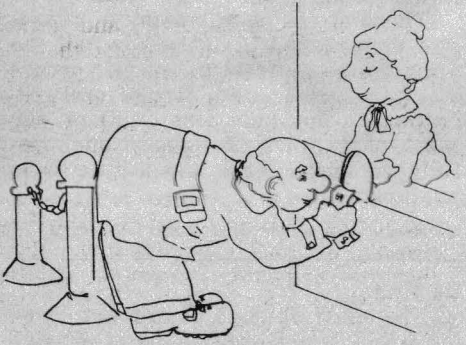
continued on page 22



COLLETTE
CAPRARA

There she was, just a few short months ago, bounding and flipping her way into our hearts and living rooms as we adjusted the volume of our TV sets and munched potato chips and pretzels: Mary Lou Retton, a statement of America's physical gusto! And each of us secretly longed for that svelte agility. And many of us made new resolutions to join that aerobic class after all.

Well, don't shift guiltily if you haven't



A: The Banking Bend.

kept those resolutions, or if you are still eating desserts, or if the jogging path near your house is still without your footprint. Because secretly and subtly, exercise devices have been constructed throughout your own neighborhood and, probably without ever realizing it, you have been doing your bending and stretching exercises for years!

Check your area

Your fitness program is most likely well underway. To verify this, just check your local area for the presence of one or more of these camouflaged exercise

You didn't know how fit you were

devices. They are easy to detect once you begin your search.

They are all created and designed by the same research team, so they are all constructed of the same material; relatively thick plexiglass.

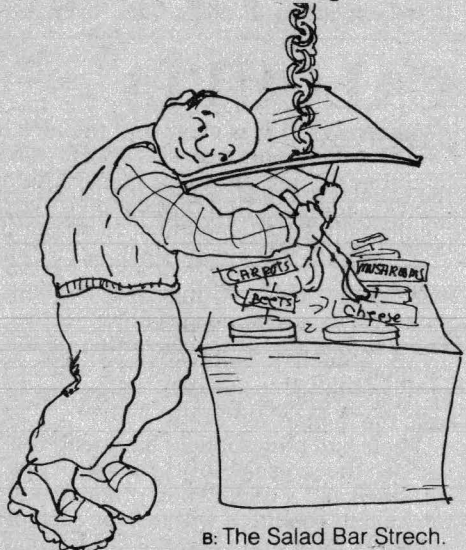
Tour through your neighborhood, look for the plexiglass and see what you find.

As an initiating example, I'll introduce you to several of the devices and their corresponding exercises that I have located in the Washington area.

The Banker's Bend

As I entered my local bank things looked normal enough; little stands with velvet ropes linking them, and a line of customers standing erect, shifting from side to side. No exercise seemed to be in process. Then I noticed, one by one of the clients approaching the plexiglass screen in front of the teller and each in turn perform The Banker's Bend.

As is shown in diagram A, the exercise equipment involved here is relatively simple: a screen of plexiglass with a hole approximately at waist height. Under



B: The Salad Bar Stretch.

normal circumstances, it would most likely never occur to an adult urbanite to bend down and speak through this hole.

Yet thanks to the careful planning and research regarding the institute in which this device would be placed, hundreds upon hundreds of fellow Americans are enticed to do The Bankers Bend each day. One by one, bespectacled businessmen, fur adorned socialites, and booted hipsters bend and stretch to transfer their most confidential information through this three-inch mouse hole.

To ensure that proper tension is maintained during the bend, an element of intrigue is added: a one-way speaker is placed near the mouth of the teller, who may, at any moment, announce to the entire bank lobby that one's account is overdrawn.

The Salad Bar Stretch

The second exercise device that I discovered had been placed, interestingly enough, in a restaurant. Conditioned by my search to seek out plexiglass, I was quick to notice the large panel that was hanging by two chains over a salad bar. I was a little puzzled at first to see how this might function in an exercise routine, until the first customer approached the salad bar.

It was only then that I could appreciate the careful planning and foresight that had gone into the development of this exercise equipment. Along the bar, in the row closest to the customer all of the less appetizing crocks of food had been placed, (peas, carrots and chopped eggs).

From the back row the taste tempters of mushrooms, shredded cheese and blue cheese dressing wooed the customer. Yet, as soon as he reached for any of the foods in the back row, the plexiglass plate went into action. Those crocks of food had been placed just beyond an arm's reach and the plexiglass blocked the customer from leaning forward. If there would be any hope in reaching the taste-tempting

foods in the back row, it was only by performing the exercise depicted in diagram B, the Salad Bar Stretch.

Now, not all the plexiglass exercises require a bend or a stretch. One type, found often at movie theaters and gas stations relies more on sharpening ones reflexes and response time.



C: Reflex Testing at the gas station.

These devices are usually set up as plexiglass booths with a small window about three and a half feet from the ground. Dollar bills of the customer's change are set face up in little drawers by an employee who mans the booth and these are then shoved out through the opening to the customer who is usually standing in a gale or mild hurricane.

The object is for the customer to train his reflexes to the point where they are keen enough to catch the dollar bills before they are carried off by the wind. In the case of the movie theater, additional excitement is added by also pushing the movie ticket through the little drawer in the hole along with the change. This enables the customer to practice grabbing for both larger bills and small cardboard tickets in fast succession.

Please do check your environment for these and other plexiglass wonders. Remember -- someone, somewhere is concerned about your physical fitness and much time and creativity is even now being invested into plans to develop even more devices to keep you in shape. □

The fossil record does not support evolution

By Linda Joyce Forristal

Man seeks to know from whence he came. This desire to know his origin has led to the fierce evolution-creation controversy. The controversy does not apply to man alone, but to all organisms on this earth. Man's search to uncover the origins of existing life forms invariably draw researchers to the earth and her fossil records. Evolutionists and creationists alike have used the fossil records to bolster their respective arguments.

What does the earth's record actually reveal? And what implications does this have regarding the "apparently" fundamental contradictions between evolutionist and creationist viewpoints?

The theory of evolution, based upon the process of natural selection, posits that change of life forms occurs in a gradual manner over vast spans of time. This implies that there must have been many intermediate stages of life in our developmental history, and assumes that these life forms should be preserved in the fossil record imbedded in our earth's crust. Thus evolutionary researchers have sponsored highly publicized expeditions, thus far in vain, in search of the "missing link", half ape and half man, as proof of a transitory stage in the evolution of ape into man.

But perhaps surprisingly, the biggest gap in this paleontological history is not the lack of a 'missing' link between ape and man, but lies much further back. In Precambrian strata are found one-celled microorganisms; in the adjacent Lower Cambrian rocks are preserved an abundance of diversified multicellular marine invertebrates. These include porifera (sponges) coelenterates, Brachiopods, mollusca, echinoids and arthropods.

Daniel Axelrod wrote in his article "Early Cambrian Marine Fauna" which appeared in *Science*:

Their high degree of organization clearly indicates that a long period of evolution preceded their appearance in the record. However, when we turn to examine the pre-Cambrian fossils, they are nowhere to be found.

Marine invertebrates then as now, possess soft inner parts protected by a hard outer shell called an exoskeleton. The evolutionary theory says that there must have been a gradual transition from this invertebrate form to the vertebrate form which is composed of soft outer parts (muscle and skin) with hard inner parts (skeletons). Evidence of how this evolution occurred does not exist. The earliest vertebrates were certain orders of fish found in late Silurian and Early Devonian strata, but no intermediate forms have been discovered.

The next step

The next step in the evolutionary process, as explained in countless textbooks, was the transition from fish to amphibian. Somehow, fish fins were "selected for, or transformed, into feet, with many other related characteristics necessary for mobility on land. But in our vast worldwide fossil collection, not one "fishibian" has been found. NO fish with its fins partially transformed has ever been discovered.

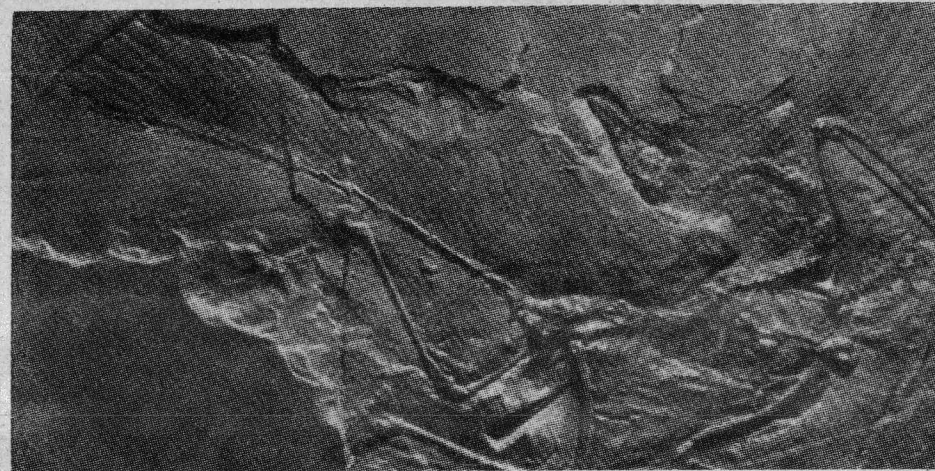
The primary candidate for the transitional form has long been the coelacanth, a crossopterygian fish which possessed a single bone which connected the fins with the middle part of the skeleton. This single bone was considered to be precu-

sor to a limb. These unusual fish were also developing lungs.

In 1958 these "extinct ancestors of amphibians" were discovered to be alive and well in the deep waters off the coast of Madagascar. The coelacanth had kept the same form and structure throughout hundreds of millions of years.

Henry M. Morris, Ph.D., states in his book *Scientific Creationism*: It is hard to see how these fish could have become amphibians when they are still the same as they were a hundred million years ago when they began to make the transition.

This discovery has truly been a great embarrassment to the evolutionary scientific community and still remains a mystery. Still books like the *Time-Life Book* entitled *Evolution* (Young Readers Edition) rely heavily on the coelacanth as the stepping stone from fish to amphibian.



Upper Jurassic fossil of a 'primitive bird'.

As one might imagine the geological record of transitional forms between amphibians and reptiles and reptiles to birds and mammals is equally scant or non-existent. But one can be equally amazed by looking just at mammals themselves. The most unique mammal is undoubtedly the bat. For the bat to evolve out of its mammalian or perhaps avian ancestors must have required numerous transitional forms, but none have been discovered.

If there is any best example of the evolutionary hypothesis it would be the famed Archaeopteryx, which possessed both reptilian (teeth) and avian features (wings and feathers). This is the most emphasized example of evolution between two major groups of animals.

Carl O. Dunbar in his book *Historical Geology* states: It would be difficult to find a more 'connecting link' between two groups of animals, or more cogent proof of the reptilian ancestry of the birds.

But in the very same paragraph he goes on to say that the Archaeopteryx is "because of its feathers distinctly to be classed as a bird." It is an extinct bird that had teeth.

Ninety-nine percent of all textbooks concentrate solely on the animal kingdom when studying evolution. They would do equally poor in concretely proving the theory if they were to look at the plant kingdom. In fact, the gaps and lacunae in the fossil record of plants is even more dramatic and unexplainable. A closer look at the two most intriguing examples will help to prove the point.

Problem of plant history

A great problem for paleobotanists, botanists who study fossil plant records, had been trying to understand exactly how plants covered the earth. The hypothesis is that, emerging from the sea, unicellular and multicellular algae, evolved into land plants. In his book *An Introduction to Fossil Plant Biology* paleobotanist Thomas N. Taylor states: One of the unsolved problems in the history of plant life on earth concerns the

long interval between the appearance of green photosynthetic organisms and the evolution of vascular land plants.

Similarities in pigmentation and metabolism between land plants and green algae (Chlorophyta), have led scientists to view the green algae as the ancestor of land plants. Yet there is a large gap in the fossil records between these two groups and no absolute proof.

Another area of conflict concerns the origin of angiosperms, the flowering plants. Angiosperms include nearly all the crop plants (wheat, rice and corn) as well as fruits and vegetables, plants used for building materials and, of course, flowers.

Paleologically it is very hard to determine the origin of angiosperms. The problem stems from the abundance of angiosperm taxa (species) that appear suddenly in Cretaceous rock formations, with no bona fide angiosperm fossil

record prior to that time. When looking for the precursor to angiosperms the search has been in two directions. One approach has been to look for the common ancestor or early angiosperm from which all others evolved. The main candidate has been the primitive angiosperm represented by present-day Magnoliales (magnolia trees and shrubs). These are considered because they possess certain 'primitive' flower characteristics. This monophyletic approach has been offset by a polyphyletic approach that allows for several lineages of angiosperms arising from the gymnosperms (pine trees) and the ancestors of the Magnoliales. Still no missing links have been found and no consensus has been reached on the origin of this important group of plants.

In the chapter entitled "The origin and early evolution of angiosperms" from his book *Paleobotany and the Evolution of Plants*, Wilson N. Stewart admits: It is too much to expect to find that 'moment' in the fossil record at which an evolutionary level was achieved where the organisms possess for the first time all of those characteristics we normally use to recognize a flowering plant. If we expect to discover this 'moment'

then I'm afraid that, as Darwin noted, the origin of the angiosperms will continue to be 'an abominable mystery'.

What about the huge gap?

Does all this information negate the theory of evolution? Not necessarily. The historical progression in the plant and animal kingdoms has been preserved in the fossil record, but that record is not quite as smooth as evolutionary theory would wish it to be.

The question arises as to what can account for the huge gaps in paleontological information. Today many scientists speak of punctuated evolution or evolution that occurs in periods of slow change interspersed with catastrophic or abrupt changes. These abrupt changes, supposedly coupled with abrupt changes in environmental factors would then account for the delineation between and the creation of different strata. Without these abrupt changes there would be no break in the deposit of sediments and therefore only a smooth geological record with no stratification.

A much more fundamental question facing evolutionary theory is posed by the field of physics, whose Second Law of Thermodynamics teaches that a "closed system" (any system that is not receiving an input of energy from outside of it) over time will proceed from greater to lesser levels of complexity, from order to disorder and complete randomness. But the fossil record demonstrates just the opposite: that over time, with each succeeding "higher" level of organism, we observe greater complexity and more order, culminating with the sentient organism, man.

This increasing order and complexity observed in the fossil record cannot be explained by the revolutionary mechanism of random mutation alone. If mutation is indeed the mechanism of evolutionary change, it must be combined with some additional input of ordering energy in order for that mutation to be of greater complexity than the organism from which it mutated.

What is the nature and origin of this ordering energy? Creationists call it God and imbue it with personality. Evolutionists have yet to speculate professionally about this ordering force in our universe. But by accepting the theory that this ordering energy is necessary for evolutionary "progress," we can now explain the gaps in the paleological record as periods when energy was added to our system and our developing system rapidly moved to a new and higher level. This accounts for the lack of "intermediate forms" found in our fossil record.

There are of course many questions still unanswered. Exactly how did the jump from one level to another occur? Was it instantaneous or over several generations? The questions guiding our researchers still seem endless, but hopefully the answers are now a little more approachable. □

Reprinted from the *World University Times*.

CALCUTTA

from page 21

the squalor and poverty behind us. Helping the poor always seemed like a secular issue. But the experience, as we observed and as told by Jana of Mother Theresa was another side -- bringing in the religious issues to a human problem. Mother Theresa has the deep conviction of the religious life -- to offer God in a moment of desperation, loneliness, depravity to ease the human condition.

Poets and philosophers have long recognized the impossibility of constructing a culture and a civilization protective of the human condition without the rock of religious faith and values. That is what Mother Theresa offered to the poor and

destitute.

The most obvious destructive trend for any culture is overemphasis on materialism and purely humanistic ideas. One young man stated at a Youth Seminar press conference: "Poverty is the only cause for violence and suffering." Dr. Anantharaman, president of the Institute of Philosophy, Madras, disagreed. "Poverty can't be the only factor. Especially in a country like India, where saints and philosophers have never set much store by wealth, possession or status. Their basic philosophy has always been -- to be poor is to have grace."

Mother Theresa exemplifies a rock of religious faith, a standard of love and harmony professed by each religion, and a tangible expression of God's love. Her example shows us that with these our human problems can be solved. □

Correction

In the November issue of UNews we omitted to credit the poem "Violin" to Pepper Parker of Portland, Maine. Our apologies.

By Anthony Clarke

God has a hand in human history

Within the context of Unification Thought, history is viewed as more than the haphazard development of cultures and economies, but is a process of restoration of human life towards the Creator's Ideal. In order to further this process or providence, God has not limited Himself to religion but has inspired the development of cultures, economies, political systems, education and indeed every aspect of human development.

This is not to say God predestines this development or exclusively controls it, but rather that His Will is furthered in proportion to the extent mankind can respond to His inspiration.

God's guiding hand

Hence, the Creator is seen as acutely

The recognition of God's guiding hand behind history, and specifically in the creation of the United States, was held firmly by the writers of the Mayflower Compact and the Declaration of Independence. Later, George Washington stated: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

It is important to realize here that no church or religion has an exclusive claim on God. In modern terminology Moses could be described as a member of the Jewish faith. Columbus a Catholic and the Founding Fathers predominantly Protestant. However, God could advance His Providence through the cooperation

ular state divorced from a moral-religious pre-supposition was largely unknown by, and certainly outside the intentions of the founders of the nation and drafters of the Bill of Rights in 1789. The original intent of, and most important purpose of the First Amendment, was the advancement of the aims of religion.

Today, however, the commonly used phrase "wall of separation" between church and state is used to restrict religious involvement in government and education. This phrase is not found in the First Amendment and was not used in any court opinion prior to the 1940s. Thomas Jefferson coined the phrase in a letter to the Danbury Baptists in Connecticut who scolded him, saying he was an infidel and atheist during his Presidential campaign. Jefferson's view that the "wall" should protect the government from the church and clergy was not in accord with his contemporaries.

In his recent remarks to an ecumenical prayer breakfast, President Reagan challenged the common notion of a wall of separation: "There are, these days, many questions on which religious leaders are obliged to offer their moral and technological guidance. And such guidance is a good and necessary thing. To know how a church and its members feel on a public issue expands the parameters of debate. It does not narrow the debate. It expands it."

"The truth is, politics and morality are inseparable. And as morality's foundation is religion, religion and politics are necessarily related. We need religion as a guide; we need it because we are imperfect."

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

At a Senate hearing on religious freedom, held on June 26, 1984, Reverend Moon responded to a question on his view of the relationship between church and government:

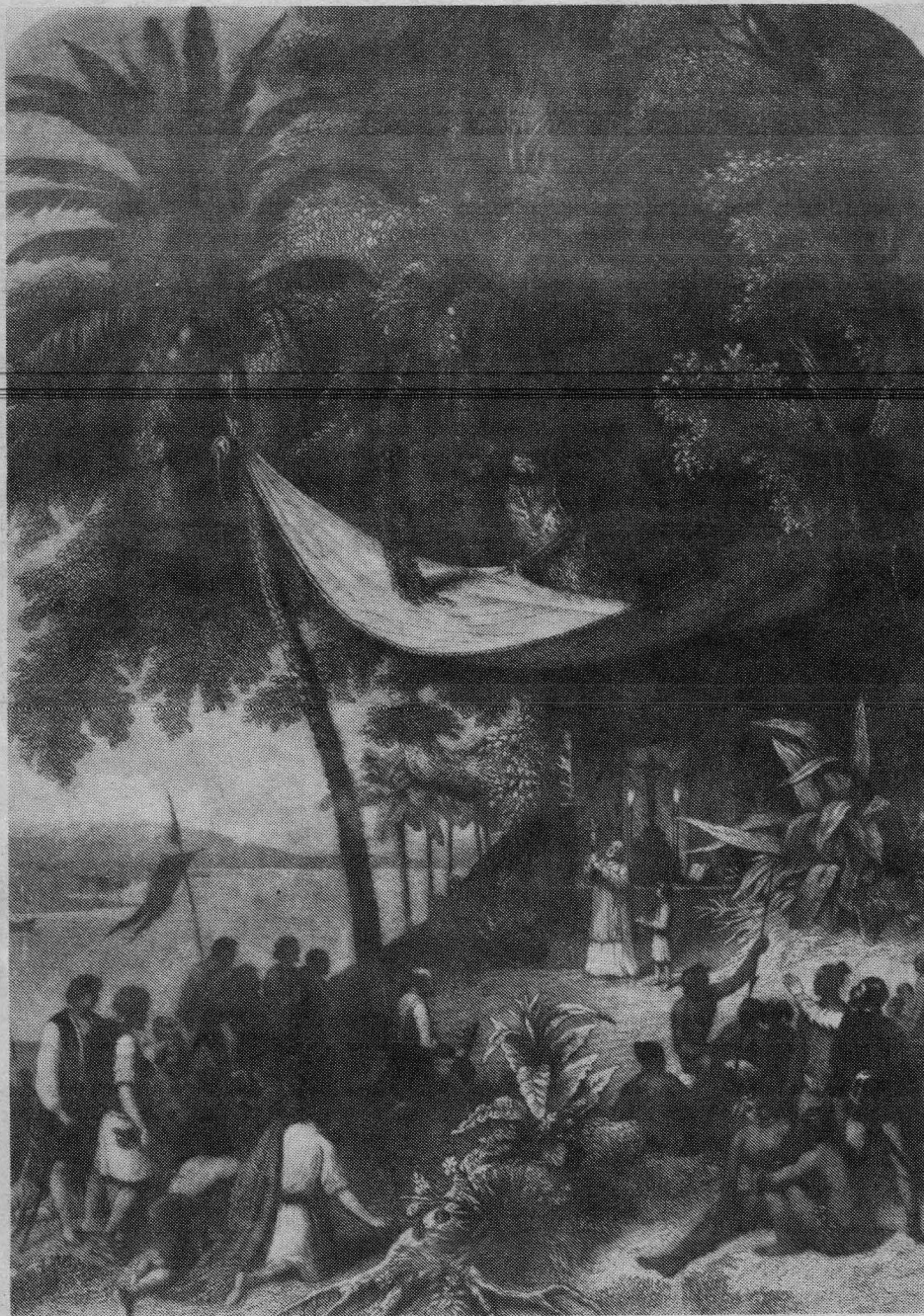
"I primarily support the separation between church and state. I'd like to say, however, there must be always some relationship between church and state. Complete separation is neither possible nor desirable."

"What is the government? Government is like a body, whereas the church is like the spirit of a man. Between the spirit and body, there must be harmonious give and take. However, we must understand which side is subject. The spirit of man is the subject of man, the body is object. Therefore, what is the government? Government is the servant of the people. Who are the people? The people are the children of God. Therefore, those people, children of God, choosing or electing the government to serve the people -- and the church, representing the spiritual side of man -- should be a controlling factor or an influencing factor or primary factor in man's life. Government is there to support the well being of the spiritual life of man."

"Nowadays, however, this particular trend has been distorted or reversed. The government is becoming a tyranny, an oppressor of the church. The body is trying to govern the human spirit, which is impossible."

Adherents to the great religious traditions of the world living here in America, whether Jews, Christians, or Moslems, cannot be expected to suppress their insights into society's problems or their vision for a peaceful world. And they cannot be expected to be left out of the political process simply because they adhere to a particular faith. Unificationists hold that God loves all His children, and that whatever affects the lives of men is His concern. The separation of church and state must never come to mean the separation of God from the state. □

Reprinted from World University Times



Columbus celebrates Mass in the New World.

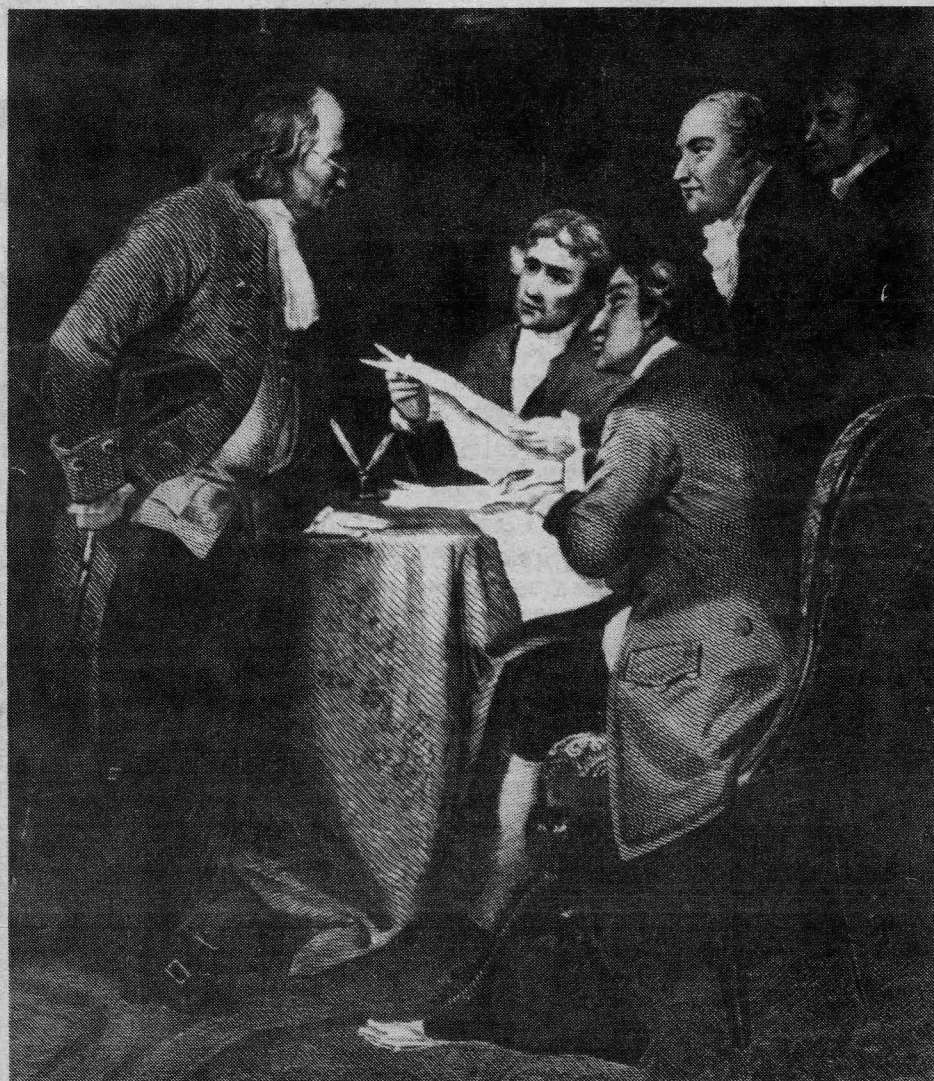
concerned with what takes place in the political arena, and examples of His guidance in politics range from Moses' inspiration to create the foundations for the first nation of Israel to America's Founding Fathers' calling to build "One Nation Under God." Even the diary of Christopher Columbus reveals that the voice of God was behind his extraordinary faith in the possibility of crossing the Atlantic: "It was the Lord who put into my mind (I could feel His Hand upon me) the fact that it would be possible to sail from here to the Indies." There is no question that the inspiration was from the Holy Spirit.

of all these great men of differing faiths. Therefore, it is crucial that no one religion dictate its views to the state to the exclusion of all others.

The framers of the Constitution sought to prevent such a state religion from arising, but the First Amendment was never intended to keep religious viewpoints and values from the political process. Neither was it meant to remove Christian influence, nor establish a climate of neutrality towards religion.

The Secular State

Also, the concept of a completely sec-



Drafting the Declaration of Independence.

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.

WE ARE WIDE OPEN

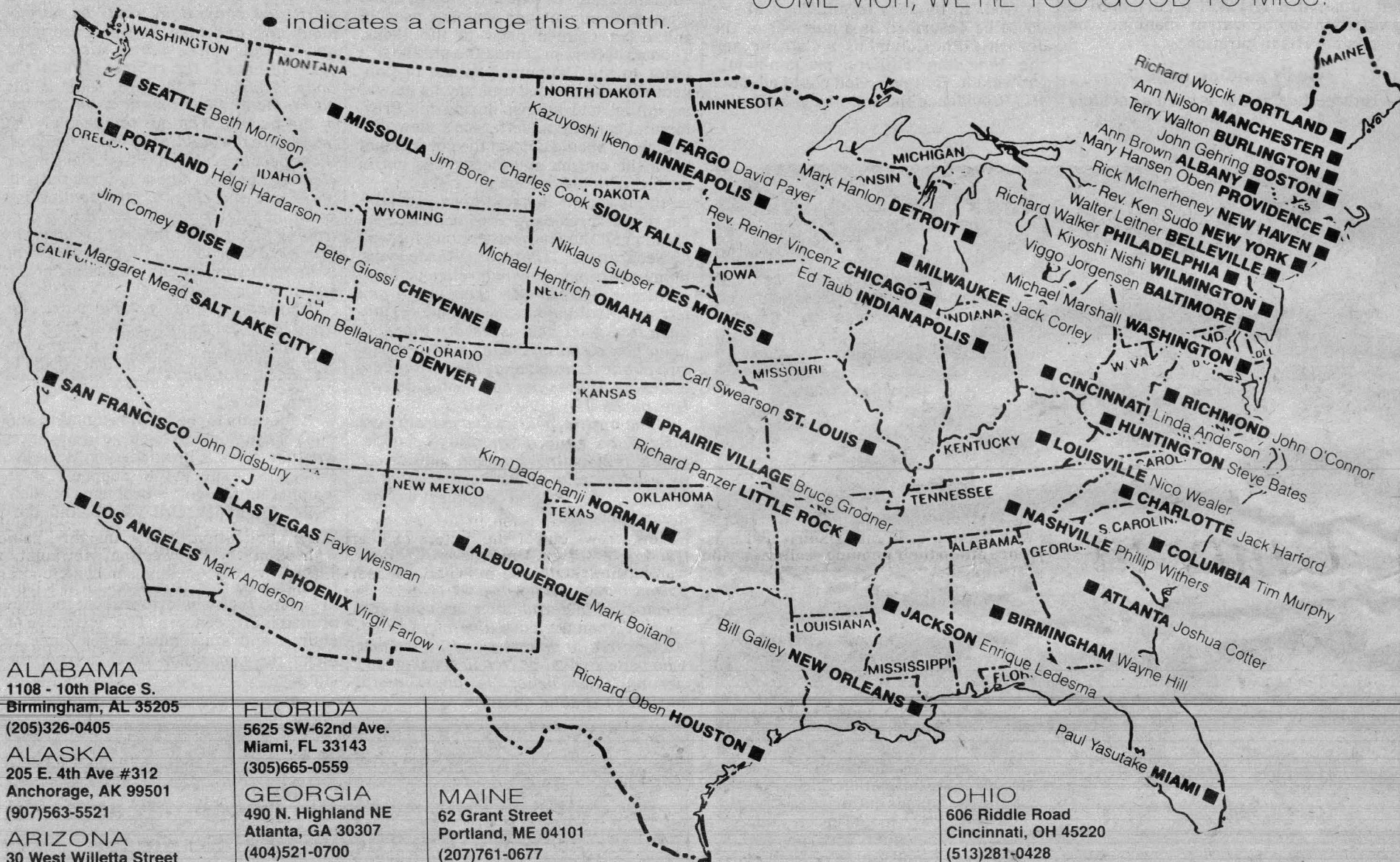
Each church center welcomes visitors to
OPEN HOUSE and SUNDAY SERVICE

Visitors help set the record straight

Church members are happy to:

- Talk to local clubs • Appear on talk-shows
- Speak at other churches • Talk to psychology classes • etc

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ARIZONA
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Phoenix, AZ 85003
(602)253-6387

ARKANSAS
2824 S. Taylor Street
Little Rock, AR 72204
(501)664-9528

CALIFORNIA
411 S. Gramercy Place
Los Angeles, CA 90020
(213)480-8075
1153 Bush Street
San Francisco, CA 94109
(415)673-4040

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1430 Race Street
Denver, CO 80206
(303)320-0132

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(203)562-8370

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Washington, DC 20011
(202)726-4700

1610 Columbia Rd. NW
Washington, DC 20009
(202)462-5700

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Wilmington, DE 19802
(302)652-9180

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Miami, FL 33143
(305)665-0559

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Atlanta, GA 30307
(404)521-0700

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Honolulu, HI 96816
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IDAHO
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December 1984



JOHN
BIERMANS

Recently, I have been doing some extensive research into the "anti-cult movement" in this country. To my surprise, I discovered that there is considerable activity, much more than I had anticipated.

From the research I have done, it has become rather clear that the "brainwashing myth" has been discredited. Without repeating the conclusions of the many researchers that I have quoted in previous columns, I would simply reiterate a short excerpt from Professor David Bromley and Professor Anson Shupe, two of the foremost researchers of the new religions:

"Since brainwashing as the anticultists describe it is a myth, the criteria by which the presence or absence of mind control is established must logically be false. The criteria by which brainwashing is demonstrated are based partly on simplistic stereotypes or gross exaggerations, such as allegedly dilated pupils, wooden masklike expressions, inability to think for oneself . . . There is no evidence to support the presence of such bizarre, vague, and unmeasurable characteristics in converts to most new religions."

Spreading Their Bigotry

Nevertheless, the leaders of the anti-cult movement (ACM) persist in

BUNKING THE FAITHBREAKERS DE The anti-cult movement

adding their bigotry. Conferences are spread newsletters are published and held, speakers tour the country to recruit new proselytes to their anti-cult cause. For example, the stated objectives of the "American Family Foundation" (AFF) for 1983/84 included plans:

"To convene a prestigious WING-SPREAD CONFERENCE ON CULTS. Such a conference would involve 36-48 individuals in diverse fields, including many persons in important policy-making positions (e.g., one or more of the U.S. Senators who have shown an interest in our work). The proceedings of the conference will be published and disseminated."

"TO CONTINUE TO SPEAK REGULARLY TO LAY AND PROFESSIONAL AUDIENCES. The workshop, 'Young People and Cults: A Preventive Approach' (conducted thus far in Boston, New York, Philadelphia, and Hartford), will be conducted in other cities as well, including Pittsburgh, Dallas, and Houston."

Defining A Cult

The more disturbing side of the anti-cult program is their continued insistence on taking complete liberty with the religious liberty of others. They insist on defining what is a valid religion and what is not. They use broad, generalized definitions that separate "established religions" from "cults."

Dr. Jolly West, one of the better known spokesmen for the ACM, said at a recent conference -- the second annual "Former Cultists Support Network" conference --

that he didn't agree with people who maintain "that it's impossible to define the cults . . . that's just silly."

In Dr. West's view: "I think cults are best identified by the authoritarian method in which they actually function, rather than by their benign public image, much enhanced by public relations hype. I think they're best identified by their functional value systems, largely based on power, money, and aggrandizement of believers, rather than on humane concerns, truly charitable practices, and spiritual enrichment of their followers. I think they're best identified by their secretive practices, jealously guarded boundaries and tough rules about flow of information, usually in sharp contrast with their outward pretense of openness, candor and honesty."

Susceptible To Prejudice

These kinds of broad, generalized and unsubstantiated allegations are very appealing to those who seek to instill fear and paranoia into the hearts of those susceptible to prejudice and bigotry. Everything that Dr. West says about "cults" could be (and probably has been) said about the "established religions."

For example, the talk about authoritarianism, wealth and power could easily be applied to most of the large churches in this country. I can personally recall defending the Catholic Church against these same kinds of allegations while attending college as a young Roman Catholic.

And then comes the scariest allegation of all -- "Perhaps there are some that are relatively harmless, BUT all have the potentiality of becoming deadly as the People's Temple did!" If Dr. West's audience was not alarmed by his earlier remarks, this warning would make that certain!

You can be sure that the ACM has gotten the absolute maximum mileage out of the Jonestown tragedy. Nevertheless, to label every new religious movement which one does not approve of with such a stigma is like saying: "Do not give any Austrian a position of power because Hitler was an Austrian."

Of course this is absurd, but it is the reality of the stigma that many new religions have had to live with in the aftermath of that 1978 tragedy. However, over the past few years more reasonable heads seem to be prevailing -- so much so that the ACM complains in its literature that the public's concern about "the cults" has lost its intensity in recent years. Thank heaven for this news, but the ACM is determined to reverse this trend.

In particular, they seek to attack the many researchers and social scientists who have vindicated the so-called "cults" of the outrageous allegations against them. It is almost humorous how valid scientific research can be so grossly distorted and misinterpreted.

For instance, Dr. West states, "Sometimes I'm flabbergasted to hear some social scientist report of how his visit in a certain cult found the people there very happy and content . . . !"

There is much more to be said about the ongoing activities of the anti-cult "cult", so I will resume this train of thought in next month's column. □

Unity in Diversity

Unity in Diversity: Essays in Religion by Members of the Faculty of UTS. Edited by Henry O. Thompson, Barrytown, N.Y. Rose of Sharon Press, 1984. 435 pp. Available from HSA Publications, 4 West 43rd, New York NY 10036.

By Ron Gurtatowski

The Unification movement has been the subject of increasing controversy, discussion and interest in recent years. This present volume comprises a compilation of papers written by the faculty of the Unification Theological Seminary about Unificationism and its movement relative to their own fields of interest.

The essays are authoritative in that they are written on the foundation of personal knowledge as well as of academic discipline.

David S.C. Kim, President of UTS, writes in his Foreword, "Above all, these papers are written on the foundation of courage." The professors are mostly not Unification members, yet they were willing to study something new and controversial despite severe persecution, and persisted for the sake of knowledge and truth.

Dr. Richard Quebedeaux in his introduction expresses the influences of the Asian mind on the activities of the Unification Church in America and how this difference in cultural tradition has helped to cause misunderstanding between Unificationism and white liberal America. The frustrated idealism of youth, not at home in Marxism, finds fulfillment in Unificationism.

Dr. Joseph McMahon writes on William James' analysis of the need for a God of personal experience.

Rabbi Josef Hausner writes along

similar lines of a theology of action in which alone can "man's spirit and existence attain their genuine realization and fulfillment."

"Mysticism, Shamanism, Spiritualism," by Dr. Young On Kim and "A Study in Anti-Semitism" by Dr. Henry Thompson also are concerned with human response to God and man.

Jonathan Wells, a former student here and later at Yale, and lecturer in Theology at UTS, writes on our need to understand the Divine and human in Christ. He argues that Unification Christology falls within the bounds of Christian orthodoxy. Lloyd Eby in "The Kingdom of Heaven: Liberation Theology and Unificationism" and Dr. John Sonneborn in "God, Suffering and Hope: A Unification View" write of man's response to God as the work of liberating a Creator suffering in his need for man's responsive love.

Also included is an essay by Therese Stewart, Academic Dean at UTS, on "Unification and the Middle Years".

President David Kim in "Unification Position on Marxism" reviews:

- 1) the character of the Unification movement's religious perspective concerning Marxist communism;
- 2) the nature of the Unification movement's own particular worldview;
- 3) the historical context in which the Unification counterproposal to Marxism emerges as a new ideological alternative for man.

Other essays included in the volume are by Dr. Thomas Boslooper, retired minister of the Dutch Reformed Church of America discussing "Unificationism and Biblical Studies," Dr. Hae Soo Pyun writing on "Divine Principle and Oriental Philosophy," and Dr. Tyler Hendricks, a graduate of UTS and Vanderbilt University on "Voluntary Association, Inter-marriage and 'The World of the Heart'."

Dr. Hendricks discusses Unificationism and the American tradition of conformity: "Historically the myth and rhetoric of America has emphasized the rights and opportunities of individuals against societal norms and traditions. However, in historical reality it has been behavior orientated by family and group which has been rewarded."

Social amelioration, in the Unification view, grows out of the factors of heart and relationship. Unificationism emphasizes interracial and international marriages centered upon heart or the power of love which alone can overcome historical resentments. The Unification Church endeavors to be an enduring basis for the world of the heart.

All these writings are lucid and infor-

mative and indicate that UTS can inspire the application of new insights, gained through the Unification viewpoint, to controversial questions in contemporary society. It is recommended to students and educators, religious and layman, providing an indepth understanding of Unificationism and as a source of inspiration in its own right. □

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Goo Goo Goo

To share your delight with us, send a photo of the three of you, with the names and the birthdate to: Unification News, 4 West 43rd Street, New York NY 10036. This month we are proud to present:

• 1. Gerald and Iride Ren with son, Alexander, born 6/11/83 • 2. Udo and Claire Brossmann with daughter, Beverly Soo, born 7/12/84 • 3. Eun Kyung and Aira Kim with son, Hyun Chung, born Chicago 4/23/84 • 4. Steve and Linda DeRoy with daughter, Lynella Sang Suk, born 5/9/84 • 5. Kevin and Maria Brabazon with daughter Kema, son Kevin Jacob, and daughter Myunghee, born 2/13/84 • 6. Randy and Nam Sook Casseday with son, Leerada, born 12/8/83 • 7. Patrick and Myung Hee Hickey with son, Johnmin George, born 7/14/83 • 8. Thomas (and Soo Yeon) Azar with son, Daniel, born 6/21/83.



Happy marriage a matter of faith, hope and love

By Kelley M. L. Brigman, Ph.D.

Every year in the United States more than two million couples step to the altar and join the countless throngs who make up the category, "almost everyone marries." As each couple vows to "love, cherish, comfort and honor . . . so long as we both shall live," they do so with a hope that they, as do numerous storybook characters do, will "live happily ever after."

But they have roughly a fifty-fifty chance of living together "ever after" and considerably less chance of "living happily ever after."

As we all know, marriages are not "made in heaven." Some are very happy; others are filled with misery or apathy. No single secret will guarantee a happy marriage, but there are some personal qualities that may be helpful. To have a

successful marriage people must be able to:

— Believe in the worth and goodness of another person enough to give themselves to one another;

— Commit themselves to a common life and destiny when hope is their only assurance of what their lives together might be like;

— Love one another unconditionally and be loyal "for better" and "for worse" as well, accepting both joy and pain as the gifts of love;

— Respect each other's uniqueness, be patient and deal kindly with one another even though they are different in many ways, and;

— Forgive the unforgivable without keeping score of wrongs and accept reconciliation freely as one of life's greatest joys.

Religious orientation

In recent years family strengths research has indicated that a strong reli-

gious orientation is one of six characteristics of strong families.

In a recent survey, family life professionals from all over the United States and from all kinds of religious backgrounds indicated that they thought that some fundamental religious doctrines such as faith, hope and love actually help make family life stronger. And that's not all the story! They also indicated that concepts such as forgiveness, grace, justice, sacrifice, reconciliation, the parenthood of God and the divine nature of the human help too.

No guarantee

This would seem to indicate that when the basic concepts of Christianity become part of people's personalities, those persons develop qualities that may help them form lasting and happy families. For instance, to be able to forgive one another helps couples be happy rather than remaining angry, hurt,

resentful and miserable after a misunderstanding.

A strong religious background is no guarantee that couples will "live happily ever after." But it may help! Also, as churches plan their programs to strengthen family life, they can remember that the basic fundamentals of Christianity that have been cherished for centuries are among the church's most valuable family life resources. However these concepts are shared — whether in sermons, church school classes, etc. — families are being strengthened. □

Kelley Brigman is Assistant Professor of Home Economics, Family Life and Child Development at Mankato State University. He is an ordained minister of the Christian Church (Disciples of Christ) and a member of First Congregational UCC in Mankato, Minnesota. The research presented in this article was financed by a grant from Medford Congregational Church, Medford, Minnesota.

December 1984

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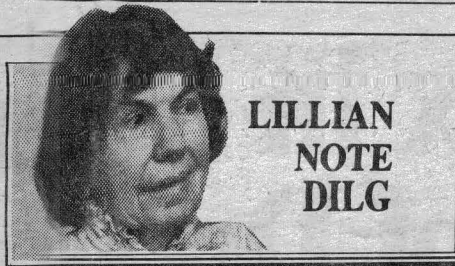
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NOTE
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Public television, which is the only channel I watch with any degree of frequency, was a source of great disappointment to me a few weeks ago.

In perusing the weekly schedule, I saw featured the movie, "Moonchild." I watched it with growing annoyance and dismay.

The movie purportedly depicted the experiences of a former Unification Church member of four years in California, played by himself.

Prevarications and distortions

Certain episodes were rather accurate portrayals, but there were gross exaggerations and outright prevarications and distortions.

Even more aggravating was the appearance of a female deprogrammer

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Educational TV? It's time to object

as a commentator on the program. She was a short-term member, and who not only was featured in the movie, but was presented in a group discussion following the movie as an authority with regard to factual matters, education, and counseling.

The film itself was presented as an educational film.

A few days later I called both Channel 22 in Annapolis and Channel 12 in Wilmington.

As far as I could determine the film was shown nationwide on public TV.

I protested the showing of the movie and especially the ensuing discussion, as inaccurate, irresponsible, and unbefitting of a public television channel, which for the most part presents viewing of good calibre.

I followed the calls with letters to the vice president in one instance; to the program director in the other.

Personally I feel it is time that we who disagree with these films and the antics of the deprogrammers should make our-

selves heard, and I urge all of you parents who feel as I do to write to the public TV station in your area and express your objections, especially if you have viewed or were aware of the showing of this film.

When I called and wrote I realized that one letter would make little impact, even though I have each year contributed as a member to both channels to which I wrote.

I know from corresponding with and talking to many of you that you feel as strongly as I do on this subject. Please, if it's only a few brief sentences, take time to express your objections very simply but strongly, in a letter to these public channels.

Negative parents are heard from regularly. Let us present the other side of the picture to the public with our letters, and let us call for equal time for films which the Unification Church has made of its inner workings and activities.

After all, this is supposed to be public television, and is supported financially, at least to a large extent, by the public. □

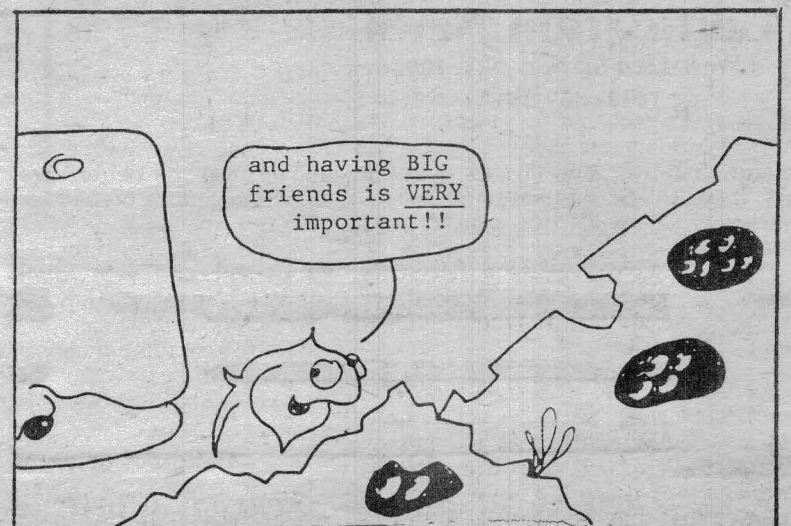
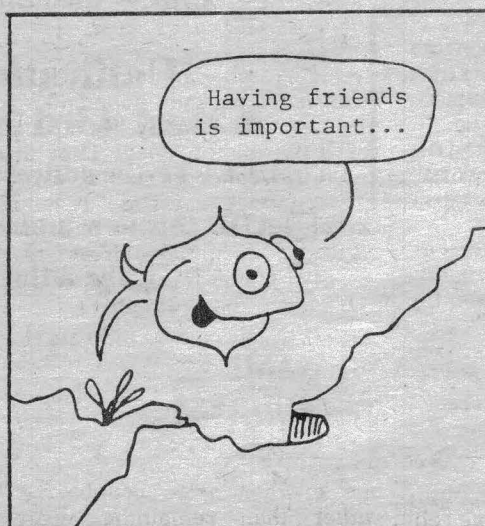
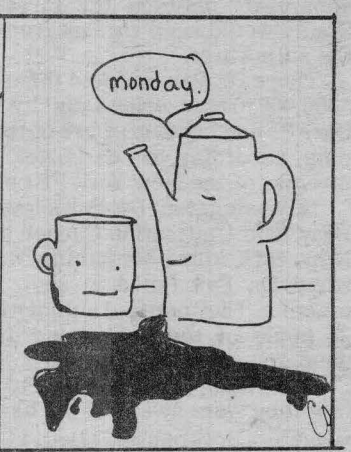
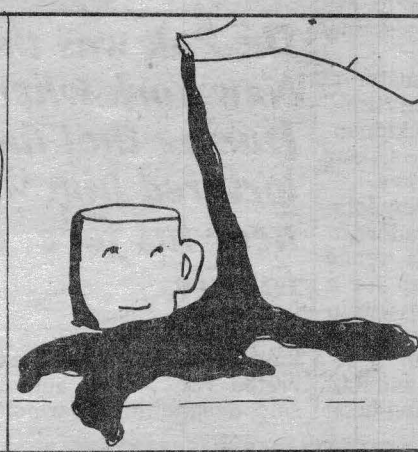
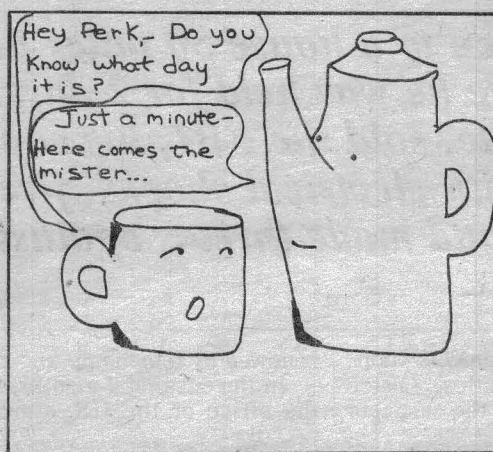
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The FBI arrests six in attempted kidnap & ransom of Dr. Bo Hi Pak

By Robert Selle
New York City Tribune

Six men who 2 months ago allegedly kidnapped and tortured Dr. Bo Hi Pak, assistant to Reverend Moon, in a scheme to collect \$1 million ransom have been arrested, the FBI announced on Nov. 27.

The men, all South Korean nationals, were charged yesterday with abducting at gunpoint Dr. Bo Hi Pak, head of News World Communications which publishes several newspapers, from the Grand Hyatt Hotel in Manhattan on the evening of Sept. 23. The kidnapping had not been previously revealed.

According to court papers filed in U.S. District Court in Manhattan, Dr. Pak, one of the elders of the church, was leaving the hotel when he was invited to dinner by Yung Soo Suh, 48, an acquaintance.

The 54-year-old publisher accepted the invitation and entered a car outside the hotel, where several of the passengers in the car pulled guns and handcuffed and blindfolded him.

Tortured

Dr. Pak was then taken to a small house in Slate Hill, N.Y., 50 miles north of New York City, where he was held for 2 days. During that time, said the FBI, his captors tortured him with electrical shocks, fired guns equipped with silencers near his face, and made threats against his family. Dr. Pak has a wife and six children.

Dr. Pak's abductors demanded he transfer \$1 million belonging to the Unification Church to a numbered Swiss bank account. Dr. Pak agreed to wire \$500,000, a sum with which his captors were ultimately content, the FBI said.

Released Sept. 25

On the morning of Sept. 25, the kidnapers brought Dr. Pak to LaGuardia Airport where he boarded a plane for Washington. His abductors, said the FBI, apparently believed the threats to his family would keep Dr. Pak from alerting the authorities.

There Dr. Pak initiated the transfer of \$500,000 to Switzerland. But by this time, the FBI had become aware of the kidnapping, according to Lee Laster, assistant director of the New York FBI office.

In Washington, Dr. Pak's lawyer, John Bray, said Unification Church leaders in New York knew something was wrong when Dr. Pak failed to show up for a meeting. They notified authorities within 24 hours of the publisher's disappearance.

The FBI approached Dr. Pak and told him they were aware of his having been



Dr. Bo Hi Pak speaking at The Washington Times earlier this year.

Dr. Pak was then to a house 50 miles north of New York where he was held for 2 days. During that time, said the FBI, his captors tortured him with electrical shocks, fired guns near his face, and made threats against his family.

kidnapped. Dr. Pak and the church "cooperated fully" with authorities, Laster said, despite threats which the suspects

renewed by telephone.

In the ensuing 2 months, the FBI and the office of the U.S. attorney for the

Southern District conducted a joint investigation. This culminated in the arrest over the last 5 days of Suh; Su Il Yi, 51, an unemployed bookkeeper who served with the Korean Allied Forces; Yung Keun Lee, 49; retired Gen. Sang Whi Nam, 59; Hyun Tae Yoo, no age given; and Hong Lim Park, no age given, a retired naval officer.

Suh was arrested in Tokyo; Lee and Nam in New York City; Yi, in Cliffside Park, N.J.; Yoo in Chicago and Park in Fort Lee, N.J.

Church cancels payment

The transfer of funds was delayed, and the Unification Church eventually canceled the transaction.

The FBI said all the suspects had served in either the South Korean army or marines and were acquainted.

A statement released by the church in New York said that Suh and Nam apparently had "feigned interest" in the church to "facilitate" the abduction. A church spokeswoman said Nam had been involved with the movement for "something less" than a year.

Laster, declining to speculate on other motives for the plot, said, "We believe it was a strictly financial deal."

"They were looking for a million dollars any way they could get it."

The church statement said that "Pak's safe release was not revealed prior to today in order not to interfere with the investigation by the FBI and U.S. attorney's office."

Laster said Dr. Pak recognized at least one of his abductors and "they built the case on that."

Church officials said Rev. Moon had been informed of the kidnapping early on. "Everybody was very very relieved and very, very happy when his safe release was effected. These things don't usually turn out that way," said Bray.

Bail was set at \$50,000 each for Yi and Park during their arraignment in Newark, N.J.

Indictment

On Dec. 5, a Federal Grand Jury sitting in the Southern District of New York, charged the six men with conspiring to kidnap, and with the kidnapping, of Dr. Bo Hi Pak. In addition they were charged with conspiracy to extort money, and an attempt to extort money, from Dr. Pak and the church.

According to Ralph Giuliani, US Attorney for the Southern District, the maximum sentence that could be imposed on each is life imprisonment. He commended the exceptional work of the FBI in the investigation. □

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