

Unification News

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National media changing as Pres. Durst completes his 21-city Tour

'To know us is to love us' has been the slogan for President Mose Durst, who has just completed a 21 city tour explaining the reality of the Unification Church and Reverend Moon.

"Ironically, we've never had such positive treatment by the media since Reverend Moon was imprisoned. Most everyone realizes that our church has been abused," said Dr. Durst in an interview with the Unification News.

"Throughout the tour it was apparent that our church is becoming accepted by the American public. In the past, the media would never even let us on a show or give us an interview. Or, if they did, they would put us in a 'set-up' with a negative host, a deprogrammer and a hostile audience. Now things are different. Usually I'll be on a radio or television talk show with an open-minded host. More and more we are being recognized as a new and vital religious movement, and that we deserve to be treated equally with the mainline religions."

Create a controversy

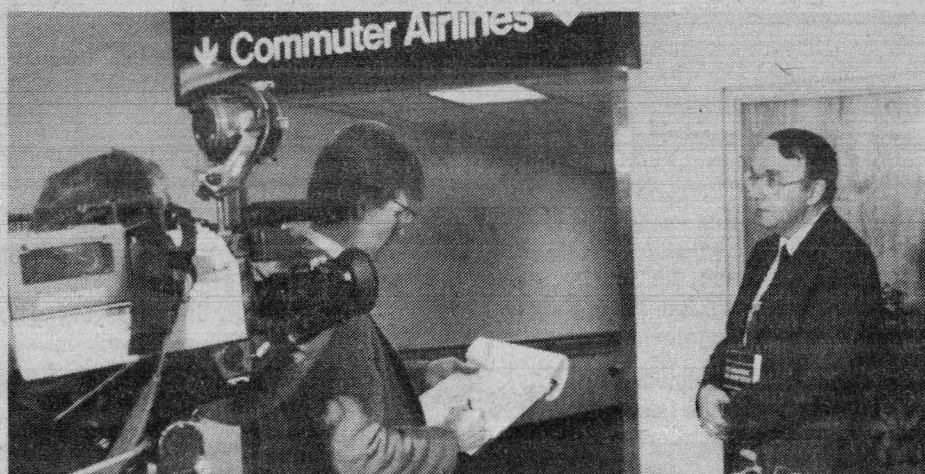
Reflecting on a recent appearance, Dr. Durst commented, "In San Jose, I appeared for an interview on one of the major stations. The hostess had secretly scheduled someone with an 'opposing viewpoint' to appear with me. She invited a religion professor from Santa Clara State to appear on the show, thinking to create a big controversy. However, it turned out to be our good friend Dr. James Sweeters, who has attended many conferences and deeply respects our movement. He ended up witnessing for our church on the show. This kind of thing is becoming a regular occurrence."

Dr. Durst has appeared in Chicago, Detroit, New York, Washington, DC, Denver, Miami, Atlanta, Cleveland, Columbus, Houston, Dallas, San Antonio, Los Angeles, San Francisco, Seattle, Indianapolis, Milwaukee, Jacksonville, San Diego, San Jose, Albuquerque and Phoenix. He plans to continue to travel in 1985.

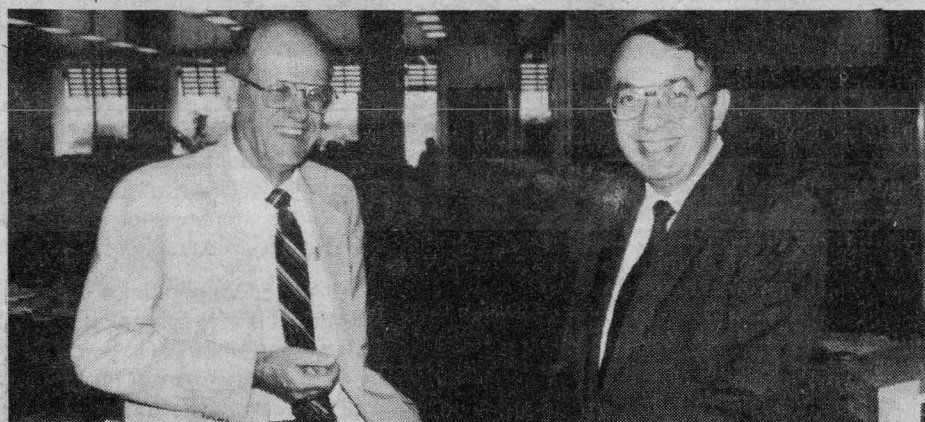
"My goal is to reach everyone in America with the truth about Reverend Moon and our church," he explained.

Since Reverend Moon's imprisonment

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PHOENIX — President Durst being interviewed as he arrives at the airport by John Klekanup of KOAT-TV, Ch. 3.



MIAMI — Above, President Durst being interviewed by Adon Taft, Religion Editor of the Miami Herald and, below, appearing on "The Neal Roger Show," WINZ-AM radio.



Larry the Legend

By Noah Ross

'Oh! You're going to be on the "Larry the Legend Show?" Well ... good luck! So we were warned by the people of Milwaukee and by Jack Corley, the State Director there.

There are a lot of different kinds of talk show hosts. Some are very pleasant and "professional" while some gain fame and notoriety by attacking their guests on the air. "Larry the Legend" was known as the second kind.

As Dr. Durst, Jack, and I made our way to the station, I couldn't help but wonder what was in store. It was a small station but Larry held the number one rating for the city. Parked in the lot was a two-toned El Dorado with a license plate reading "LEDGE" -- obviously Larry was a colorful character.

'Ledge'

We were led through the usual radio station labyrinth to the studio. As we entered, a jolly little man in cowboy boots popped out of his chair and extended his hand - "Larry Johnson, how do you do?"

Larry, or "Ledge" as he calls himself on the air, explained that he was originally from Memphis, which was why he was a cowboy at heart and also spoke with a southern drawl. He told us that his original name was Ira Rockwell Johnson, however when he did his first show some years ago, he could not really say that his name was Ira. He had always liked the name Larry, so he used that. This later became Larry the Legend and later Ledge.

He had about five rings on his hand and a gold Kruggerand around his neck. His greatest assets were his outgoing personality, his drawl and his big mouth. He had a lot of opinions about everything and no hesitation to share them.

"Howdy folks! This is the one and only Larry the Legend Show. Our guest this morning is Doctor Mose Durst -- Preseident of the Unif-ay-cashun Church, that's Reverend Moonie's

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OPEN LETTERS TO PRESIDENT REAGAN

Regarding a petition on behalf of the Reverend Sun Myung Moon

From the Senior Consultants to the
XIII International Conference on the Unity of the Sciences

September 5, 1984

Dear President Reagan:

We, the undersigned scientists and scholars who have been involved in the organization of the thirteenth annual International Conference on the Unity of the Sciences, meeting at the J.W. Marriott Hotel in Washington, D.C., wish to testify concerning our knowledge of and experience with the Reverend Sun Myung Moon.

Rev. Moon is the founder of the International Conference on the Unity of the Sciences (ICUS), whose participants this year include over 240 scientists and scholars, representing 42 nations and all major religious traditions.

Many of us have worked with Rev. Moon in this unique scientific enterprise for a decade and more. We can testify that he has at all times devoted his person and the resources of his church to the free and unimpeded pursuit of scientific knowledge in the service of human well-being. Moreover, Rev. Moon has not been content solely to bring together scholars and scientists annually to share with each other the results of their research. Recently, he has founded Paragon House Publishers, which publishes scholarly and scientific works of superlative merit, including those presented at ICUS. Indeed, since coming to the United States in 1972, Rev. Moon has founded and supported an extraordinary range of activities and institutions dedicated to the service of the people of America and the world. In addition to ICUS and Paragon House, these include: *The Washington Times*, the Washington Institute for Values in Public Policy, the Professors World Peace Academy with branches in over 72 nations, the National Council for the Church and Social Action, the New Ecumenical Research Association, the annual conference on "God: The Contemporary Discussion," and many other institutions of preeminent worth.

Those of us who have come to know Rev. Moon can testify that he has been moved to his mission by the profoundly religious belief that he has been called by God to work for the salvation of humanity. Moreover, Rev. Moon's mission has been especially inspired by the conviction that God has a supremely important providential role for the United States in the salvation of humanity, a belief not unlike that which inspired Jonathan Edwards, the great Puritan thinker of colonial New England, as well as countless other religious people throughout America's history. Indeed, Rev. Moon's belief in America's providential role is so firm that even in his current incarceration, he has expressed to visitors his undiminished love for and faith in America.

We who have come to know Rev. Moon through working with him in ICUS represent all of the world's major religious traditions. We can testify that he has been inspired to this extraordinary range of activities by his profound religious faith. Indeed, only a powerful religious faith could have enabled him to inspire the creation and growth of an international religious movement from the humblest beginnings in war-torn Korea in the early 1950s to its present worldwide status.

Unfortunately, as is well known, this man of God is currently a prisoner in the Federal Correctional Institution in Danbury, Connecticut, because of a tax dispute concerning the sum of approximately \$25,000. We are saddened by Rev. Moon's incarceration. Knowing him as we do, we find it impossible to believe that this profoundly religious man, who has inspired so many men and women throughout the world and who has done so much for America, would deliberately conspire to defraud the government of the United States of any amount of what is its legitimate due. As men and women of science, scholarship and religion, we testify to our faith in his innocence.

We, therefore, respectfully petition you, Mr. President, to give the case of the Reverend Sun Myung Moon the presidential attention we so deeply believe it deserves.

Respectfully yours,

Morton A. Kaplan
Professor of Political Science
Director, Center for Strategic and
Foreign Policy Studies
University of Chicago

Richard L. Rubenstein
Robert O. Lawton
Distinguished Professor
of Religion
The Florida State University
Tallahassee

Karl H. Pribram
Professor of Neuroscience
Department of Psychology
and of Psychiatry and Behavioral
Sciences
Stanford University

Frederick E. Sontag
Robert C. Denison
Professor of Philosophy
Pomona College
Claremont, California

Kenneth Mellanby
Director Emeritus
Monk's Wood Experimental Station
Huntington, England

From the Co-Chairmen of the
Seventh World Media Conference

November 22, 1984

Dear Mr. President,

We write to you today as perhaps an unprecedented gathering of concerned Americans and citizens of the world, representing especially the field of media and communications. Here in Tokyo, Japan, we have just completed the Seventh World Media Conference in which over 600 media experts and professionals coming from 87 different countries have been meeting since November 19.

During this conference, two prominent issues were uppermost in the minds of the conferees. These were freedom of the press and freedom of religion, both of which are guaranteed in America by the same First Amendment of the United States Constitution.

America stands on the foundation of a great tradition of religious freedom which has afforded us religious vigor at home and unparalleled stature abroad. The American nation has long been seen as a beacon of liberty to hopeful but oppressed people throughout the world, rightly decrying tragic denials of freedom in other lands.

Today, however, there are many problem areas that exist regarding religion and the state. As you recently pointed out, "Religion needs defenders against those who are only for the interests of the state."

Amidst the all too numerous church/state cases, the case which has united us in writing to you is the matter of *United States vs. Reverend Sun Myung Moon*. We need not endorse Reverend Moon nor support his church in order to believe strongly that the legacy of liberty and justice for all that is our heritage be extended to him as well.

Reverend Moon has not been a popular figure in America. He has taken strong stands against communism, and has spoken out for traditional values at a time when many heap scorn on those values. Despite his unpopularity, and the unpopularity of his church, Reverend Moon's case was supported by virtually the entire Christian community, and many of the nation's most prominent civil rights organizations as well.

Like every major religious leader in history, Reverend Moon is now enduring his period of persecution. We feel he will eventually emerge on the other side of this period, recognized as a true man of God, with or without anyone's help. But we see it as painfully ironic and tragic that such injustice is occurring under an administration that represents the brightest hope of this century for the spiritual and physical reconstruction of the mandate given by God to this country when it was founded—a mandate to lead the world by its own righteous example of faith, morality and justice.

With freedom of religion being the most basic of America's guaranteed liberties, it is very frightening indeed to see it now being abused. Amicus briefs on Reverend Moon's behalf were submitted to the United States Supreme Court by 40 of America's most prominent individuals and mainstream churches as well as three state attorneys-general, more than have been submitted on behalf of anyone in the history of the Court. Still, they refused to even hear the case.

The reality of an internationally recognized religious leader of nearly three million persons suffering in jail in America under such circumstances is of extreme concern to us. Mr. President, we encourage you in the name of the First Amendment freedoms of religion and the press to take corrective action immediately. No interest of the state is being served by the continued incarceration of Reverend Moon. We ask that you would give this matter your personal attention.

Very sincerely,

The Hon. Nobusuke Kishi
Former Prime Minister of Japan

Amb. Douglas MacArthur II
Former Ambassador from the
United States to Japan, Belgium,
Austria and Iran; former Assistant
Secretary of State

Dr. Jacques Soustelle
Member, French Academy;
former Vice-Prime Minister of France

The International Conference on the Unity of the Sciences and the World Media Association arise from the commitment of Reverend Moon to create an integrated world view which can serve as the basis for a peaceful future. This paid advertisement appeared in the Washington Times and was sponsored by Culture and Design Studio, New York.

This is the first of two parts of a sermon by Reverend Moon first published in the book "New Hope, 12 Talks".

By Reverend Moon

It is our duty as fallen men to pass through three stages of judgment -- judgment of words, judgment of personality and judgment of love or heart.

All through history, mankind has been in search of the truth, true words. The truth is the standard by which all the problems of mankind can be solved. We know man somehow fell in the beginning, and to fall means to fall into the bondage of Satan. So in order for us to return to the original position, we have to overcome the bondage of Satan. For fallen people, there is no other message which is more hopeful and desirable than the message of restoration to the position before the fall. To be restored is, in another sense, to be liberated from Satanic bondage -- and this is the gospel of gospels for fallen men.

Judgment of Words

Then, what is judgment? Judgment is the measurement of all our actions according to the original standard. With any government, there is the ruling party and the opposition party, with a balance of power between them. If one of the laws is set up to be amended, then both parties must agree. In the universe there are God and Satan. Between the two there stand men and women - some are more on God's side, and others are more on the Satanic side. But in judging the people there must be a standard of judgment accepted by both God and Satan. People more on the right side can be claimed by God, and on the other side by Satan.

In worldly matters too we have a certain standard or rule. If we compare something to that measurement, and if it is above the standard, then it is called

FOUNDER'S SERMON God's judgement on mankind



Reverend Moon during visiting hours at Danbury.

successful, for example; but if it is below the standard, then we call it a failure. If it is a total failure, so that it cannot even be compared by measurement, then there can be no judgment possible. Neither God nor Satan can claim this total failure.

In the course of restoration there must be the standard rule. If you are going to find one in the Bible, which must

for me." (Matt. 5:17, John 5:39-40). He said on another occasion, "I am the way, the truth and the life." (John 14:6) The way is the truth and the truth is the way and life, too.

The truth is something God exalts, while Satan is jealous of it. The truth belongs to God. God must love the law He has set up and He is going to love it through eternity. Then what must be the mission of the truth? The mission of the truth is to guide the people through their way. The Principle of Restoration is to connect all the ways trodden by the Old Testament Age saints with the New Testament Age saints, through the present. We are going to make the zig-zag road a straight one, so that we can show to the people the line, and the mainstream and the final way. That's what the word "principle" means. What kind of principle is this? What is the Divine Principle?

Principle

The Divine Principle is the measure or the way -- the guide -- that will take us through the path to reach God, and to the original position before the fall. Without going through this way, fallen men cannot reach the original position. This is the measurement, ruler, and fundamental guide. Mankind have walked a tangled way away from God, and we must return



Reverend Moon giving his God's Day address at the World Mission Center in New York during his Christmas furlough from Danbury. Dr. Bo Hi Pak translating.

it be? For instance, with any mountain there are peaks and valleys. Centered on one peak, there are two sides; God is on the right side, while Satan is on the other side. There is a difference between the high peaks and the low peaks. All through history, when we examine the courses our ancestors passed through, the process is something like going up a peak, then down, and then again attaining a certain height.

In that way, mankind of the past have been generally climbing up. There are many peaks of various heights. Those who belonged to the Old Testament Age began to climb up, and on the peak they decided whether they were on God's side or the Satanic side. Then they made another hike to reach another peak of greater height. The climber begins right at the foot of the first peak, and he passes on what he has attained to the climbers after him. The Messiah is the person who would be waiting on the highest peak, and those who have attained the peak will be welcomed and praised. But the Messiah himself has to know what way they have had to go through.

Jesus is the fruit of the truth, of God's logos. He has attained the highest peak in the spiritual sense. Jesus said, "The Old Testament came about for me; everything and every word from God is

through the same path. But we are going to straighten it out.

Suppose you had a rope or string entangled with knots. If you just use your strength and pull hard on the ends would the knots be undone? No. If you spent hours of your time, would that alone solve the problem? Time and energy poured out in blind, random efforts would not do anything. In praying before God, also, if you just pray blindly to Him to give you something or to help you to do something, He can never help you. There must be a rule or standard to be met.

Suppose again there is a very good man, but he is a blind man. Without his knowing how to use a sword, would God give it to him? There is the danger of his grasping the blade instead of the handle. God would not give it to him. If He did, He would be a blind God. Everything must meet its standard. The Divine Principle is the measurement by which God can liberate fallen men. You will be liberated into true words, the truth. You will be liberated from the darkness into the light, where you can see the relationship between God and yourself in precision.

In America you ride in cars every day. When you are in a hurry, you want to speed up. When you go at full speed, there is danger. If you want to speed

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Mrs. Moon taking notes at Reverend Moon's sermon on Jan. 1.

QUESTIONS AND ANSWERS

This is a series of excerpts from "Christian Tradition and Unification Theology" prepared by Dr. John Sonneborn of the Unification Theological Seminary. This booklet is based on questions about the Divine Principle presented by Christian theologians over the years at the many ecumenical conferences sponsored by the church.

Foreknowledge & Predestination

Q It could be stimulating to consider, as does the Divine Principle, what could have happened if some persons or groups had acted other than they did: for instance, if people had followed Jesus' requests. But, if God foreknows all that occurs, does it not follow that everything was bound to happen just as it did?

A • **God and the Future:** The discussion of God's foreknowledge and its companion topic, predestination, is prominent in philosophy of religion. Some philosophers have worked it

out that because humans have free will human decision is always freely made, but that God foreknows which decision will be made. In this view, people do things against the will of God and God foreknows their opposition to him.

Other philosophers hold God's foreknowledge to be the consequence of God's predetermination of all events. In such a view everything that has occurred was planned by God from the point of the original creation; God foreknows an event because God planned it. Here, human free will is still recognized; how-

ever, God not only foreknows our decisions but has predetermined them, ultimately has caused them.

On the other hand, the Christian tradition of predestination originally held only that God predestines who will go to heaven, and who to hell. Here, God does not predetermine every act -- including specific acts of disbelief and sin -- but only our ultimate destiny, that is, whether we turn out at the end to have been "sheep" or "goats".

The Principle grounds all discussion of God, including philosophical discussion, on an awareness of God's character and fundamental relation to humans as revealed in the Bible in direct statements and intense stories.

learned of God's heart and transcendent love. This quality of God is manifest in human beings. However, since this quality is perfect in God, we cannot know God truly or fully through knowing sinful or imperfect humans but only through a perfect human being. Jesus Christ is the perfect man through whom God most fully revealed himself as love, as the True Parent of all humans. Through Christ -- God's Word incarnate and new Adam -- God also reveals fully his purpose and work in history. There can be no knowledge of God greater than our knowledge of Christ. □

The Principle teaching is that, first, God predetermined a totally good eventual outcome and predestines every human to an eventual and eternal life with God (Divine Principle, p. 200). Full satisfaction of all will prevail (Divine Principle, p. 491). Second, God calls people to certain tasks and anticipates the good result of their accomplishing the tasks. If a person responds imperfectly to God's call, leaving the task unfulfilled, God's purpose is temporarily frustrated and a new call is made (often to another person) in order that the purpose may be consummated.

God's scenario for the establishment of God's kingdom on earth calls for certain accomplishments, to occur in order -- if not by those first called to the tasks then by those later called. It is not, therefore, that God wills that which he has predetermined not to occur, but that God wills foreknowing the possibilities of immediate acceptance or rejection. More importantly, God foreknows that the requisite accomplishments will eventually occur in order, one after the other, and starting with Adam and Eve God has called individuals and groups, one after another.

• **God and Our Past:** The long delay of the Kingdom results from the inadequate response to God of humans starting with Adam and Eve. God initiates all action; but God's initiative may be perverted when mediated by corrupted humans or angels. God is not the cause of evil; nevertheless, because God is the original source of all power and God's power is never depleted and is always sufficient, God brings good even out of evil. God causes steady advance toward his goal, even amid the great evils of history. All humans, as children of the all loving, all powerful God, will surely be persuaded to return to God and freely love our loving Parent.

The principle thus upholds the dignity of God and the dignity of humans in affirming that people might, in any instance, have perfectly followed God. The Principle considers what might have occurred, but did not, in order to ascertain what remains to be done. □

Knowledge of God

Q In the Divine Principle we find considerable discussion of God's nature based on reasoning from the creation to the Creator. How does this relate to the Christian tradition that God is known through revelation in Christ?

A • **God's General Revelation:** The Principle discussion mentioned is based on St. Paul's affirmation (Rom. 1:20). God is shown in this discus-

sion to be Creator and Lord equally of spiritual and physical reality, of the internal potential and tendencies of entities and of their appearance and substance, equally of men and of women, of giving and receiving. All things come from God.

• **God's Special Revelation:** Our image of God with unified attributes of both mind and power, initiative and responsive, may be learned from the study of nature. But only through Christ have we

God's Power

Q The Divine Principle teaches that God has power or might, technically calling this God's "Universal Prime Force," and that God is omnipresent, active in every part of the creation. But is it not teaching that God's power is limited in that through human defiance of God events occur which are against God's will? How does the Principle relate to the Christian tradition that God is all powerful?

A • **God's Power:** The Principle affirms that God is omnipresent and omnipotent. We learn from countless verses in the Bible of God's total power over the creation, the work of God's own hand. Through its formulations centered on the Universal Prime Force, the principle is teaching that, in fact, God is the initiator of all actions. We learn also from the Bible that God does not work in vain. The Principle texts cite Isaiah 46:11: "I have spoken, and I will bring it to pass."

• **God's Power and Human Freedom:** The Principle teaches that God has chosen to share control somewhat with human beings. The Old Testament contains statements of God's sorrow and sense of frustration at many human events (Gen. 6:6, 1 Sam., 15:11, Isa. 1:2-4). The Principle teaches that these occur through the wrong exercise of free will by humans, in opposition to God's will. God gives humans the gift of free will and also the responsibility to exercise it through faith in God's Word. □

JUDGEMENT

from page 3

without danger, then you have to have had good practice beforehand. In handling the steering wheel, is there flexibility? Can you move it just as you please? Not an inch of freedom is there.

The wheels of the car must be round; if they are bent, driving will be dangerous. If the four wheels have a will of their own and some won't turn as they should, what will happen? The air pumped into all of those four wheels must be the same amount or they will not move together properly. If you want to go at full speed, it means the wheels will have to make many revolutions.

I know that you may dislike repeating the same old things. But when you want to keep a diamond glittering, you have to polish it. If you want to keep this room clean, won't you clean it once, twice or more each day? The same applies to learning the Principle. You must learn the truth well, in every particular.

Judgment of Personality

The second is the judgment of personality. However hard you may struggle to walk fast on a certain road, if you are going the wrong way, you have to come back. Where does Satan lie in ambush? He is always close to the main road, the true way. Because he wants to snap you up and stop you from going along the right road, he comes to attack you without warning. So, you must prevent him from stopping you from going on the way. However well-practiced, however well-equipped you may be, if you are attacked by Satan on the way, that is the end of it. You must have a technique to prevent

Satan from stopping you. You must have the personality to win over Satanic temptation. You must be more able, stronger than Satan in every way. You must be alert to see where Satan lies in ambush.

Have you ever stopped to think of that? Satan is everywhere -- and you are vulnerable to his attack. You must know how to locate him and find him out. When you are strong enough not to be tempted or fall into the hands of Satan, you can win over him; but you must know Satan waits for the time when you are to fall into the pit, when you are in the most difficult situation. That's the moment Satan comes to press on your throat.

When you fight on the battlefield, the enemy lies in ambush. Most likely, he comes to attack you during the night -- when you don't expect him. Spies will come, but if you have wide-open eyes, they will run away. When you are in slumber or relaxation, or when you are in distress or despair, that's the time of Satanic attack. All you have accomplished before will be gone. It would not take one of the strong evil spirits to attack, but the smallest and weakest one can press on your throat and you will be spiritually killed. Isn't that true? When you are in distress, frustrated, you must remind yourself of the fact that this is the very moment when the weakest of spirits can attack you. When you cannot help being tired and frustrated, try to go somewhere away from the observation of others. Meditate, pray there. After doing that you will look at your brothers and sisters working so hard and think, "What am I?" In distress you will think, "Can I be loved by God? I must work." Your conscience will tell you. You will be aroused to new vitality. You pray in repentance, and feel again like going out to work. That's better.

Many times when I was in prison in North Korea I would appear in handcuffs before the judge; and on my way from prison to the court, on the street I would sometimes meet members from my church. I would wave my hands at them in hilarious joy. And when I waved my hands, the handcuffs jangled -- the noise of it still resounds in my ears.

I swore then I would never die before realizing my mission. I would demonstrate my determination, and I would never stop before the day came. I would be strong enough to endure all difficulties. And when I was released, I would work again with more zeal. I thought even prison was my training course, and that afterward I would be a stronger worker for God.

When you picture the prison life, don't ever imagine the prisons in this country. That prison was far below your level -- untold misery -- almost like animal life. If I were to describe it, you wouldn't understand. We had a handful of rice, almost rotten, each day. We missed good rice and food, and yet we had to work on, mining and loading heavy bags of chemicals. And after we were exhausted and were to receive our handful of rice, on the way to eat some of us would die. Others were so anxious to get rice that they would even take it out of dead men's mouths to feed themselves.

At those times I would say to myself, "Even if hardships are doubled and tripled, I will never fail." Even in the Communist prison, I worked so hard that they had to give me a prize for achievement.

I am sympathetic with you. You are in the prime of your life. You want to dance with your sweethearts; you want to enjoy your life in the worldly sense. There are many good things teeming in this world for you. But you have been awakened to

the fact that someone must do this job, not just myself. This heavy world is falling to destruction. Some power must stop it. The whole earth is covered with war and misery, and you are living on that earth. Along with it, you know you are going to come to destruction.

The merry-makers -- those without the knowledge of what is happening -- may look happy. But those who know that the world is collapsing cannot help but want to stop it. Some people are indifferent. But would you just stand by and watch the world end? Wouldn't you want to do something about it, even if you had to die or be killed to do so?

If you are ready to die ahead of others, all of you; if you have that attitude, you will not die and you can save the world. But if you are like the disciples of Jesus who denied him upon his death, you will fall away and the whole world will be left unsaved. Would you become like Jesus' disciples? Jesus' disciples were in fear of Satan and they were overwhelmed by Satanic power. Satan took them away -- all twelve disciples, who in Jesus' lifetime had served him. Then, what happened to Jesus? Satanic hands were on him, but he died a physical death, not a spiritual death. If your spirit is not dead, if you have the same zeal and ardor upon your death, there is a way to be saved and resurrected again.

If you have to die, and if you die a courageous death -- without leaving shame to your descendants -- then you have the chance to be resurrected and work through your descendants. Jesus was attacked by Satanic hands, but he was not defeated by Satan. God, who is more awesome than Satan, was on his side, fighting for him.

You must know that. God is on the side of righteousness. □

This is the first of two excerpts from a sermon given by Reverend Kwak, President of the International Religious Foundation.

By Reverend Chung Hwan Kwak

One of Jesus' most well-known sayings is "Blessed are the meek, for they shall inherit the earth." Examples of his meaning are found in several instances in the Bible.

God gave blessings and grace to Noah so that he and his family could "inherit the earth." God gave the same blessings to Abraham, Jacob and Moses as well as to the people of Israel. In fact, the Jewish people were told that they should expect to receive His blessing and that they would "inherit the earth." They were looking forward to obtaining this, the greatest of all possible blessings, from God.

From the biblical point of view, the earth represents evil because it became the dwelling place of Satan. In this sense it symbolizes death. Even though people may "hope" to inherit the earth, there is no vision of eternity in the physical world. Even though they keep this hope, people rather cynically don't expect to find any eternal truth or sincerity in the world.

The task of religions has been to stress that man seek a world which is eternal instead of focusing on this world. Throughout history religious people have kept hope to actually discover such a world. Yet, it is not easy for man to seek or find this eternal world; such a world is so totally different from the one we know today. Man is perplexed; where does he look? Is there one for sure? Most importantly, will he be sure to find it? Can man "inherit the earth" at the same time he looks for his eternal world?

Managers

As we search to know God and His desire, we will discover that God originally wanted the ideal of His creation to be realized on earth through Adam and Eve. The earth was one of His objects of creation and God created human beings to manage it. He originally intended us to be the managers of the earth. This is one of the purposes of man's life. Yet, God did not intend that as a "manager" man would work to receive some sort of salary. Instead, God created man to "inherit the earth," in other words, to become its owner.

From the viewpoint of The Principle, however, it is clear that man was not put on this earth as an owner just to enjoy an indulgent life -- eating and living well. This is not the true purpose of being an "owner." Since He originally permitted man to be its owner, one can understand that the earth has supreme importance for God and man.

When looking at the earth from God's viewpoint, we can see that man has developed a very dangerous ideology and view of life quite contrary to God's. While forgetting forsaking and not attending God, man has the distinct impression that he does own and should manage this earth. This idea has been continuously nurtured throughout history and people have not been trying to inherit the earth but rather dominate it, conquer it, and even grab as much physical territory over which they can be lord.

Because of this, wars and struggles have continued. One prime example of man's greed was evident during the time of imperialistic colonialism. We can see that man has forsaken God and has insolently declared that he is the lord over the creation. We must try to change man's idea that he owns and manages this earth and that God has nothing to do with it. Such thinking is both arrogant and narrow. Man has put God aside and continued to think that the earth is here for his pleasure so that he can do just as he pleases. Man doesn't really know how to take care of developing this world and as a result it is a cold and desolate place.

Blessed are the Meek

Man lives here but man, himself is lonely. The original purpose of this earth has been betrayed and today's culture and civilization are the by-products of this betrayal.

Mother earth

Poets have often written about "mother" earth. In fact, many have stated that the earth is the "bosom" of mother. Can we honestly liken this world to a mother's bosom? Does this world really embrace man tenderly enough for him to find complete peace, happiness or security? This world spiritually starves people and therefore has become desolate. Throughout the ages man has continued to destroy himself and the world, but what is so much more painful is that man has lost not only himself but his own value as well. He does not even know why he is living. At the same time, he lost the understanding of what God wanted him to inherit.

The earth was to become the "bosom" of mother's love, but it has been tortured and destroyed because man could not realize its purpose and further has forgotten and forsaken the earth as his



Reverend and Mrs. Kwak.

With such understanding in mind, I mentioned today the "blessings" which Jesus talked about in the Bible. God's ultimate blessing to bestow upon man is the blessing for him to "inherit the earth." Yet Jesus said that only the ones who are "meek" will receive it. This is

from our own standard try to discover who we are, we will find that there are many, many ways to know ourselves. Modern man usually thinks of himself in terms of his knowledge, business abilities, general understanding of the world, etc. Many people even look at and rate themselves according to how much they are worth monetarily, equating it to the value they have to the world. Yet to really know one's self sincerely and truthfully, a person must reflect himself in God. When you look at yourself in relation to God and objectively see what is being reflected, you will truly come to know yourself.

A meek individual must be able to look into himself and seeing that he still has sin, shed tears. What this means is that a person is able to see his limited nature and his sinfulness with a righteous mind and heart, and further be able to shed tears seeing that he must strive harder to reflect God's nature.

The many righteous sages and religious leaders throughout history examined their characters and came to know how they must reflect God.

God in others

When a person becomes meek, he will come to know himself better as well as others. This is because when one is able to see God reflected in himself he will also be able to see God reflected in others. He will observe that those other people reflected in God are not really other people but they then become the realization of God's motivation for them, and for their lives. It is important to know the qualities which God sees in the other person.

When we think of our brothers and sisters, husband or wife, neighbors and so on, we tend to compare them with some standard we create in our minds. We use our standard -- analyzing them in terms of what the person could have for me or do for me, etc. We are often critical when the person does not live up to our expectations. We seem to expect that person should be perfect.

Man has not been able to compromise and arrive at one absolute standard by which to judge others. It is only possible for one to possess the standard of humble and meek judgment when one is totally objective to achieving God's true ideal. We should see a person as the person God, my Father, loves, and as the person whom God cannot forget, and whom God can forgive. When you come to know that God values that person then you cannot hate or despise him or ever think of him as your enemy.

The humanitarian notion "love your enemy" was taught by Jesus. Man is also taught to forgive others and understand and respect their viewpoints. All these ideals and morals have been taught throughout history by both sages and religious leaders.

But it is not easy to actualize this. People say that can only be done in



Jesus loving the children.

inheritance. We can easily understand how miserable the earth itself must be. Yet it continues to revolve and rotate: it works according to the original and absolute principles of the universe.

Let us think of the world today. As it revolves around its orbit, it contains tremendous power to destroy itself many times over with such destructive weapons as nuclear atomic bombs. On the other hand, let us ponder how the world could be. According to Heavenly Father's original purpose, the earth could have been like mother's bosom carrying within the tremendous emotions to embrace her peoples.

To compare the possibility and the reality saddens us. In God's desire to give this land to us as our inheritance, He originally never imagined such a situation as the current state of the world. The earth is God's object of creation: the purpose of creation is that God's objects enjoy true happiness, peace, and His love and that while man lives in the physical world the earth should serve as his home. Man must wake up. He must change this earth from what it is today and actualize the world which God originally intended.

God's condition. What is "meekness?" How can one become meek?

In the world today, many people pretend to be meek through external things -- in diplomatic gestures, in intellectual circles and the like. Yet if their meekness is on the surface, these people are far from being examples of the true meek people whom God wanted to inherit the earth.

As Unification Church members, we must seek the true and righteous meaning of meekness for our own lives. To be able to receive the inheritance of God's greatest blessings, we must cultivate a sincere and righteous nature; we must become truly meek individuals. The person who possesses meekness is one who knows himself in front of God. Of course, there are many ways to know one's self. But in the way of faith, to be obedient and humble in front of God -- who is most true, sincere, pure and absolute -- a meek man should realize how different he is from God. Yet, man should try to reflect himself in the mirror of God. A meek man should assume God's characteristics and reflect them.

Yet, when we look into ourselves and

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Unificationism as a response to modernity

By Josie Lawson

This is the first of two parts. Josie Lawson is majoring in religion and philosophy at Boston University.

This article will examine the appeal of one of the most publicized and controversial new religions, the Unification Movement (hereafter referred to as UM), from a sociological analysis of the effects of secularization on modern culture and individual consciousness.

Modernization and development once seemed to be the panaceas which would quickly bring peace and plenty. Over the last twenty-five years, however, massive disillusionment has set in with respect to that way of seeking the answer. Modern culture, which began with Western culture, according to Robert Bellah (Global Congress on World Religions, 1978, edited by Warren Lewis), has now spilled all over the world and has unleashed the explosive powers that are changing the world and challenging all traditional religious communities, including Western religious communities.

In order to understand the emergence of alternative religions in the wake of modern culture, it is essential to discuss the dilemmas that modernity has created in relation to Christianity and religion in general. It has provided us with an awareness of the inadequacies of the traditional forms of religious thought and institutions, and it has also given us an abrupt look at the fragility of the individual in a highly advanced technological age. (Witness the rising statistics of suicide, drug and alcohol abuse, the sense of homelessness, mental illness, and domestic crime).

Institutions in Society

Why do institutions exist in human society? According to Arnold Gehlen (in *The Social Impact of New Religious Movements*, 1981, edited by Bryan Wilson), institutions are human artificial constructions that function like instincts by patterning individual conduct and social relationships in a habitual and socially predictable manner. Not only do they establish behavior with a pattern, but institutions also provide human experience at the cognitive level with an intelligibility and a sense of continuity. By living well-defined parameters of a matrix of such institutions, persons need not reflect on their actions — they can take their social world for granted.

The purpose of the institution is to unburden the individual by reducing the choices and surprises in the social matrix. Peter Berger explains that institutionalization becomes complete when the rules and procedures in social life become a feature of society's "taken for granted" experience. Institutionalized programs, he explains, become endowed with an ontological status to the point where to deny them is to deny being itself — the being of the universal order of things, and consequently, one's own

being in this order. Once the socially established nomos attains this "taken for granted" status, there occurs a merging of its meanings with what are considered to be the fundamental meanings inherent in the universe.

Whatever the historical variations, says Berger (The Sacred Canopy, 1967), the tendency is for the meanings of the humanly constructed order to be projected into the universe as such.

It appears that once persons "see" their own nature projected in the universe and society, a legitimate reality is established and individuals are more free to go about the business of everyday life without worrying about life's perplexities.

Religion has an important role in the process of legitimization of the social order. Berger proposes that religion is cosmization in the sacred mode. Cosmization refers to any process which incorporates into the cosmos what previously chaos. Religion contains the insistence that reality must make sense in human terms. The cosmos is a universe which is

the consequent rise of secularization, the religious world experienced a re-evaluation of great proportion and far-reaching implications. It came face to face with the challenges of science and psychoanalysis, which brought new avenues of growth as well as unruly dilemmas that the present structure found impossible to deal with.

As modernity transforms a society, it becomes de-institutionalized, and the programs for action, thought and emotionality are no longer taken for granted. The religious legitimations of the world begin to lose their plausibility, and this gives way to: "an acute crisis not only for the nomization of the large social institu-

modernity, in which all individuals are variously caught, is an oppressively formidable public sphere which is structurally incapable of providing individuals with concrete and meaningful social confirmation of their sense of reality. The private sphere which results is distressingly under-institutionalized and structurally unable to provide reliable social boundaries of daily life.

In the absence of an official model of ultimate significance, the individual may now select from a variety of themes competing on an open marketplace. These models range from syndicated advice columns, versions of pop psychology, to *Playboy* magazine. The selection is based on consumer preference which is determined by the social biography of the individual. Thomas Luckmann believes that the prevalent individually constructed systems of "ultimate" significance consist of a loose and unstable hierarchy of opinions legitimating the affectively determined priorities of "private life."

Rise of New Religions

The emergency of alternative religions in the recent decades of American culture can be viewed both a product of modernity as well as a protest against it. Many of the new religions provide the firm ideological structure and sense of community which are often lost in the religious institutions with the onset of secularization.

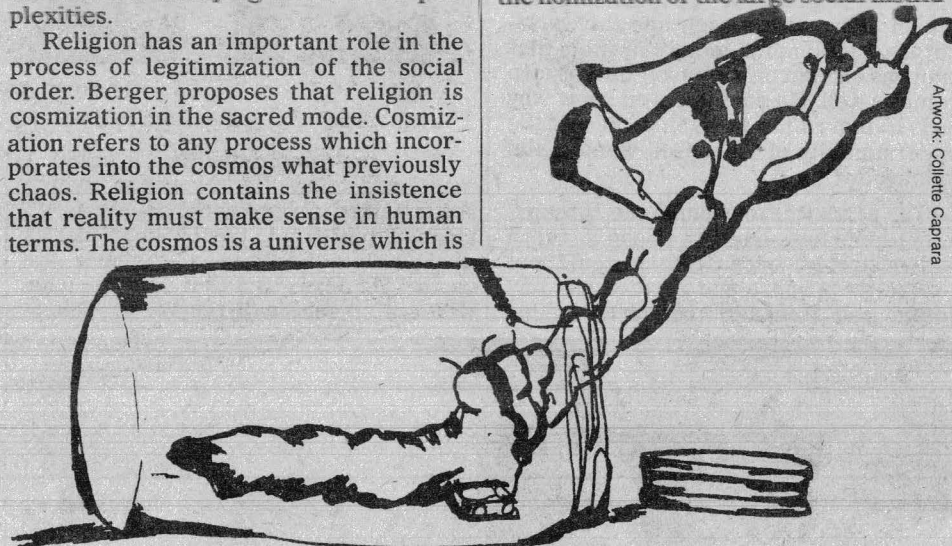
James D. Hunter, in his chapter in *The Social Impact of New Religious Movements*, proposes that the source of the new religious consciousness is in the anthropological against modernity. Hunter writes: "the new religious consciousness is a cultural expression of the anomic structure intrinsic to modernity . . . the new religions are a sign that in some sectors of modern society, the strains of modernity have reached the limits of human intolerance, and are thus symbolic, at both the collective and the social-psychological levels, of the desire for relief and assuagement."

The new religions are, according to Hunter, concrete attempts to restore a sense of being at home by reimposing institutionally reliable meanings upon existence. His view deliberately connects the perplexities intrinsic to modernity with a philosophical anthropology. He contends that various perspectives gain added coherence when viewed in relation to a philosophical conception of persons.

Finally, Hunter adds, a fragmented personal identity and a fragmented general conception of reality are causal factors because of the anthropologically rooted demand for a world that has a more-or-less total and integrated intelligibility, a world that makes sense. In light of his philosophical considerations, Hunter's perspective offers a broad framework for interpreting the new religions. □

From "New Perspectives"

New Month • Part Two



Artwork: Collette Capra

The emergency of alternative religions in the recent decades of American culture can be viewed both a product of modernity as well as a protest against it.

knowable, which can be related to, and which gives a special position and meaning to an individual's life. The sacred cosmos set up by religion both transcends and includes humanity in its ordering of reality. This provides, says Berger, the ultimate shield against the terror of anomie. Constructing a meaningful world, according to Berger, is the main activity of human existence. Every society, he says, is engaged in the never-ending enterprise, and religion has historically played a major role. Religion implies that human order is projected into the totality of being and is the farthest reach of human self-externalization, it is the "audacious attempt to conceive of the entire universe as being humanly significant."

Peter Berger defines secularization as a decline in the plausibility of definitions of religious reality in the consciousness of persons and institutions. "By secularization," he says, "we mean the process by which sectors of society and culture are removed from the domination of religious institutions and symbols."

With the dawn of the modern age and

tions but for that of individual biographies. In other words, there has arisen a problem of 'meaningfulness' for the ordinary routines of everyday life."

Most importantly, Berger believes, is that the Christian theodicy, the vindication of God's justice in light of suffering, lost its plausibility and gave way to a variety of secularized explanations which proved quite incapable of legitimating the sorrows of individual life. Movements of critical thought emerged that radically humanized social reality. This achievement, says Berger, was often bought at the price of severe anomie and existential anxiety: "Once institutions have 'lost their grip' on the individual, they are intrinsically unable to provide the individual with an overall sense of concrete, personal attachment which reinforces personal meanings and purpose. To find these things, the individual must turn elsewhere. That elsewhere is the private sphere — the sphere of personal and family life and other primary relationships."

Yet it is in the private sphere that the process of de-institutionalization has gone the farthest. Thus, the dilemma of

these evaluations have nothing to do with eternity.

What is the source of an eternal relationship? When you can realize that a person is in God's thoughts, is in God's love and is one whom God values, then you can finally see that which God sees in the person. Then you can create an eternal heartistic relationship with that person.

Repentance

Therefore, a person who is meek is one who realizes his own sin and is able to shed tears. He does not only shed tears for himself, but is a person who can come to shed tears for others, realizing they are also reflections of God's nature.

Repentance is the first condition of being faithful and religious. When Jesus

came to earth, his message to mankind was how important repentance was. John the Baptist came with the same message. Almost all religions throughout the world emphasize it. Why? To feel liberated and cleansed, a person must first repent and shed tears for his sins. Our fervent daily prayer should be, "Oh God, please be able to call us your sons and daughters. Please do not avoid us in our iniquities, but seek us . . ." It is almost important for us to pray in order to meet God. Yet, how do you think anyone meets God? Who among us will be the one with courage enough to try?

We may think that we could meet the God who conforms to an age-old image of Him — white beard, white robe sitting on the high and almighty throne of heaven. Not at all. When we meet Him, we will be

embraced in His love. We will walk with Him. We will not see His face, but rather see our own self reflecting His nature. This is meeting God. When we meet and finally come to know God on a more profound level, that external image of God will disappear: only our own reflection will remain. It will be you whom you meet. Why? It is because God's original desire was not just that man harmonize with the creation. He wanted to come within us and share His heart with us. It is because of this that we can realize we each reflect Him. When we truly come to know this, we can bow our heads in humility. Then each of us naturally can cleanse, purify and redeem ourselves. When you truly realize it, you will reflect God. This takes faith, this is faith. □

Reprinted from "Today's World."

MEEK from page 5

thought. Then how can we achieve the reality where these thoughts also manifest as actions? When a person can come to that point, he reflects God and will then come to know others are also reflections of Him.

It is a difficult way, but it is the way we cannot escape. It is ultimately the only way. Therefore, when we view others in our daily lives, we find people whom we love, trust and who come to have intrinsic value to us. Yet, our evaluations of people still stem from our own view of things: from that point of reference, feelings of love and hate grow. Yet

THE EARLY DAYS

Excerpts from the diary of Mr. Hyo Won Eu

Mr. Eu systematized Reverend Moon's teaching and wrote "Explanation of the Principles" in 1957 and "Discourse on the Principle" in 1966 (translated into English as *The Divine Principle*). He was president of the church in Korea for 15 years. Mr. Eu passed on in 1970. This is an excerpt from his diary translated by Reverend David Hwang.

By Mr. Hyo Won Eu

May 11, 1955

Lecturing all day to people whom Kyung Ku led to the center. Four people from Ewha University were expelled from the dormitory. I came downstairs and saw Kil Ja, Chong Sa, Mee Shik and Jyung Jin eating. Everyone was smiling. After the evening service was over I tried to bring them to Mr. Yang's house to stay there. I was so impressed by their determination. I wrote a petition to the professors of the school at their request.

May 14, 1955

Fourteen students were expelled by the Ewha administration. The students seem to be very firm in faith. At 9:30 I asked Kil Ja and Mee Shik to come over for an interview with Seoul newspapers. I was lecturing to six new students from Ewha. I asked teacher to talk to them while I was gone.

July 4, 1955

In the evening, the newsmen came again, scurrying around, taking pictures of teacher. Shortly afterwards, Investigator Oh and Chief Investigator Kim came over to ask teacher to come to the station in order to tape an interview. Young Oon and I followed them. We went into different rooms. We were told to go back home. Mr. Oh almost pushed us to the gate. Our family was there. Then we went back with them. So I was right when I thought today was persecution day.

July 5, 1955

Teacher didn't come back. How could I sleep after leaving him alone there? I am just like Peter. After I had breakfast I felt more tired. I should go through this persecution with teacher. I lay down for a while. Tong Hi came in. He brought with him the newspaper Pyung Wha. Our beloved was arrested. The time has come. Now we have to face what we are supposed to face. I'll be courageous.

I took clothes and borrowing Mee Shik's umbrella. I went to look for our family at the station. By coincidence, I met Mr. No and Mr. Cho. They said they didn't know where teacher was. Then we all went to a teahouse and bought all the newspapers. The stories in the papers were very dirty, but through dirty things we can have fertilizer.

When I went to a special investigation room. I saw Won Pil being interrogated. The investigator was slapping him. It was a different feeling from what I felt in the tearoom. We were interrogated for evading the draft and for illegally confining people. Sitting all day with an empty stomach, I even forgot about being tired. Mr. Cho took us to the restaurant. I followed too. I comforted the members, who looked like a flock without a shepherd. I don't know if this is the last entry in this diary. I took out the photos, and I don't know if they will be put back.

Can you forget the words of promise?
Can you go over the hill which you believe impossible to cross?

July 6, 1955

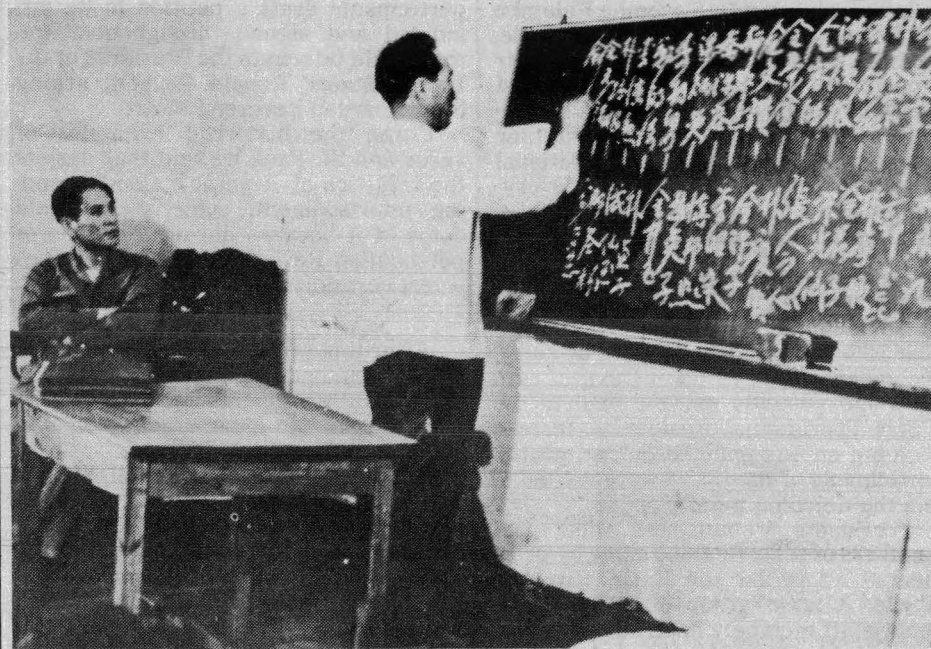
I talked all morning to the members. We went altogether to be with teacher.

I was waiting for Ho Young in the Dai Yang teahouse until 3:00 and then I went to the investigation station. They interro-

gated all the family members about draft violation and illegally confining people.

July 10, 1955

After I preached the Sunday sermon, I went to a different room to give a lecture on Christology to Mr. Seuk. Even before I began to sweat, Investigator Oh and Chief investigator Kim came to arrest me. So I changed clothes and prepared to go. When I got there, Hyo Min and Hyo Yung were there, being investigated. This evening, instead of Chung Hwa Pak, they



Mr. Eu looking on as Reverend Moon gives a talk in Seoul, 1963.

22 days passed since our arrest, and we were brought to trial. The first trial was at 10:00 at the local courtroom in Seoul.

tried to detain us. We petitioned to leave and were allowed to return to the church.

July 11, 1955

I encouraged Kyung Gu, Hwan Chai and the students from Ewha. I asked everybody to meet at Yang's house with unity and love. At 4:30 I prepared for life in jail, and went to the investigation station. I also saw Sung Sil Choi being interrogated. He also was arrested.

I was arrested at the East Gate station. When I looked at the prisoners through the iron gate, it reminded me of the Quo Vadis movie, when the people were waiting for their final day. I was put with one thief and one bureaucrat. I gave these young men new hope for the future.

July 13, 1955

I was sent by a detective to the Chong No station. Already teacher and Sung Sil were there. Mr. Soo Kyung Lee brought a delicious gorn stew and we ate it. When teacher, Attorney Choi and the detective were going to take the taxi to the local court, many members surrounded us. Hyo Min and Hyo Yang were with them too. Yung Suk Pak was looking at me very sympathetically.

When we were almost ready to leave, one of my nephews called out, "Uncle what happened to you?" He was crying. When the car left, he hit the window. Their faces looked at us with so much longing, so I told them there was nothing to worry about. We became so tired, waiting in the Pigeon's Ground. Teacher's right wrist and my left wrist were bound tightly together. We were led to the examining room.

Mr. Han, Mother Oak, Chong Bok, Han Yong, Hwan Chai and Kyung Gu were trying to follow us. We all ate the food brought by our family. When all six, including Sung Sil, were being bound together, teacher said, "They are making

us eternally inseparable. We are determined to fight unto death." When I heard these words I was glad and happy. He looked at me added, "Hyo Won, you are having a hard time, aren't you?" I told him. "Because of our mistakes, we got you into trouble as well." With 30 other prisoners, we were sent to the West Gate prison. Some time after midnight, we arrived at Building 6, Ward 9, Cell 380.

July 15, 1955

The day when we go to court seems like being in the worst of prisons. Twenty-

courtroom in Seoul, courtroom 4. The judge was Hak No Yoon. He was actually the chief judge. In the afternoon session, Judge Se Yong Kang gave the following sentence: "Sun Myung Moon, 2 years; Hyo Won, 2 years; the other members, 1 year each."

September 28, 1955

In the morning, the bamboo pen broke. Kyung Gyu Yoo came to visit us. He told us, "With teacher you are all going to be released today." But we were still in a very uncertain mood. In the evening, Won Pil Kim, looking out through his window, cried out, "This evening?" "Yes," I answered with a loud voice, but I wasn't sure. Thirty minutes later, there was still no news and we went to bed.

After we fell asleep, we finally heard the rattling noise of a door being opened and somebody shouting, "380, come out with your belongings." Chang Whan Lee was helping us pack. I gave him underwear, shirts and socks. More than ten came out, but I couldn't see teacher. When I went to his room, he was already looking in my direction. I said, "Why only me?" Teacher said, "Go as quickly as possible; that's the way it is." But I couldn't turn away. I shed tears. I wanted to go back in. When I came out of jail, I saw Soo Yung. When Wol Sun greeted me, Tong Suk held my hands very tightly. We returned to the church by jeep.

October 4, 1955

Exactly three months have passed since teacher was put into jail. Today was 86 days since I went to jail. By a taxi which Chu Ha Kim called, Reverend Chung Soo Lee, Chung Hwa Han and I went to the local court. Some of our family were already there. Sun Hwa greeted us. She looked so pleasant. We were sent by truck. Then I saw Hyo Yun and Hy Min. Won Pil was also in the same truck. Teacher was in the next vehicle.

At 10:00 the court began its session. I took off my jacket, taking the same form as teacher did. Chief Judge Hak No Yoon proclaimed that teacher was innocent. I was fined 5,000 won. All the others were given eight months sentence. With Elder Chung leading, Young Oon, Reverend Lee, Soon Hwa Kim, Chu Hwa Kim and Kyung Kyu went to the Korea Restaurant and ate.

After we had supper, we went to see teacher, accompanied by Soon Ha Kim and Chung Hwa Hang, who are students from Wan Joo. At 9:40 teacher came out. In order to go home, we rented a bus. I felt depressed when I didn't see the Ewha students. Right after teacher's prayer, we all sang "The Song of the Garden" and then we continued listening to his words.

October 7, 1955

Today is the day we move to the Chungpa Dong church. While we were packing, Tae Hwan Yum came to escort teacher to the new place. I came in first. The hall was much bigger and the room was very useful. The door and everything was very old. I prepared the bed and lay down.

October 10, 1955

We had a celebration for teacher's release. After 6:00 in the afternoon, we began a welcome party upstairs. We prepared very simple food: bon bon pastries and some apples. Each person received an apple and some pastries.

All by himself, teacher carried a sack around and distributed food to each person. The gift was cheap and at the same time rich. Especially Kwang Yol Yoo's poetry was very impressive. A very passionate poem of Wong Bo Choi was recited. Teacher also sang some angel's song and explained the passionate poem. I also read the eight phrases I wrote in prison.

Reprinted from "Today's World"

By Maureen Gottesman

DP seminar for profs held in Zaire

The first Introductory Seminar on the Unification Movement (ISUM) for professors of the Central Africa region was held in Zaire, last June. Sixty-one Zairean professors attended. The seminar took place at the Presidential Residence at N'Sele, located at a peaceful, scenic spot on the Zaire River 50 kilometers from the capital city of Kinshasa. This residence has excellent conference and hotel facilities and is often used by the Zaire government and other groups for Party Congress meetings and various official functions.

Staff members included Gregory Novalis, regional leader of Central Africa, as seminar director, Batubenga Pandamadi and myself as Principle lecturers, Sara Mfuaka, coordinator, and five group discussion leaders. Sara Mfuaka, Lau Khonde and Mpwankaba Maa-Leeying, three sisters from the Zaire Association pour l'Unification du Christianisme Mondial (AUCM), invited professors and made preliminary preparations for several weeks before the seminar took place.

Much credit should go to Prof. Nziem Ndaywel, president of the Zaire chapter of the Professors World Peace Academy, who lent his time and help in preparing an invitation list and encouraging many professors to participate.

Religious Heritage

The people of Zaire have a profound religious heritage. There is a tradition of prophetic revelation in the country and an overwhelming majority of the people believe in God. The professors who attended ISUM were no exception. Throughout the seminar there was a refreshing atmosphere of openness and a desire to learn more about the Unification movement and the Principle. Because the seminar lasted just three

days, only an overview of the Principle could be presented. Therefore, a large number of participants expressed a desire to attend the Level II Principle Seminar for academics. A proposal was made to form small study groups which would meet regularly to study the Principle more deeply. Several professors offered to do research on various aspects of the Principle.

Besides Principle lectures, one evening was devoted to a discussion of the Blessing and the lifestyle of the Unification movement members. After showing a film about the Blessing of 2000 couples at Madison Square Garden in July 1982, an interracial couple, Kayembe Kalamba of Zaire and his Norwegian wife, Ragnhild, gave a testimony about their experience of being matched and blessed. Together with their seven-month-old beautiful baby daughter Agonju, they offered a truly inspirational example of interracial harmony to everyone present.

Presidential Residence

On the second day of the seminar, during the time period which had been scheduled for an outing to a wildlife park near N'Sele, President Mobutu of Zaire, accompanied by President Diouf of Senegal, unexpectedly made a visit to the N'Sele Presidential Residence. Instead of going on our planned outing, all the participants of the ISUM were invited to join the welcoming party.

Presidents Mobutu and Diouf and members of their families came by presidential yacht on the Zaire River to N'Sele. A large group of N'Sele Residence staff members dressed in colorful national costumes danced and sang to traditional Zairean music, making the afternoon a most happy, festive occasion. The Zairean president, certainly

pleasantly surprised to be greeted by the ISUM participants, wished us all a good afternoon and thanked us for the warm reception we gave him.

On the last morning of the seminar Gregory Novalis read a speech prepared by Reverend Kwak for the seminar participants about Reverend Moon's life. Afterwards, Mr. Novalis gave a speech about the court case that moved many professors to tears. One participant, Kalubi Nkola, professor and director of the Law Institute at the University of Kinshasa and leader of a large civil rights organization in Zaire, stood up after the speech and proposed that the participants draft a petition to be circulated and signed throughout Zaire, that would be sent to the President of the United States, Ronald Reagan, urging him to pardon Reverend Moon.

Citing the historical examples of Jesus and St. Paul, he said that despite the injustice of Reverend Moon's pending imprisonment, some good would come of it because during this time of persecution Reverend Moon's teachings would certainly flourish.

After this session membership forms were circulated. Six professors opted to become fulltime members, 40 professors signed associate membership, and several others became supporters.

The final banquet was highlighted by a farewell speech by Prof. Ndaywel, president of Central Africa PWPA, and a beautiful performance by the New Hope Singers of Zaire. (The New Hope Singers often sing on national radio and are regularly invited to sing at official state functions.) Everyone was enchanted by their performance and wouldn't allow them to stop until they sang almost an hour's worth of encores!

I would like to share one more remarkable experience that occurred because of ISUM. Several years ago seven students were expelled from the Institut Supérieur Pédagogique-Kinshasa, a Catholic women's teaching college in Kinshasa, for joining our movement. The director of the institute, a Catholic bishop, had had a particularly unfavorable opinion about the Unification movement at the time. His attitude later gradually began to change, however, especially after his own nephew joined the Unification movement some years ago.

Eight professors from the Institut Supérieur Pédagogique attended ISUM at N'Sele and were all deeply moved by their experience. They came to the conclusion that our Zairean sisters had been "unjustly martyred," and they returned to the institute after the seminar with a favorable report. Because of their report, the bishop that had formerly been so unfavorable toward the Unification movement expressed the desire to attend the next ISUM to be held in Zaire!

Before coming to Zaire, to be honest, I could never completely understand how our movement could grow so quickly there. Through my visit I realized there is an exceptionally strong Christian foundation in the country. I was also inspired by Gregory Novalis' leadership. He has been able to convey God's heart to the members, encouraging them to take deep personal responsibility for their nation. The members were able to work together harmoniously and effectively to make the first Introductory Seminar on the Unification Movement for academics a great success. □

Maureen Gottesman is the church missionary in Zaire.

No! He is not heavy for he is my brother

By Reverend Shawn P. Byrne

You may have heard of the little boy who was carrying his smaller brother and staggering under the load. "Isn't he heavy?", someone asked him. "No, he's not heavy!", said the little boy, "He's my brother." What is a chore and a burden becomes a pleasure and joy when it's mixed with appreciation. That's the difference that gratitude makes.

St. Paul urges us in I Thess. 5:18 to "give thanks in all circumstances." A person without gratitude may be dutiful but like an engine without oil he's liable to over-heat and burn-out. Psalm 1:4 says that the "wicked man" (and that's about the same thing as being ungrateful) is "like chaff which the wind drives away". But the good man (we could say the grateful one) "is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither" (Ps. 1:3).

Ps. 92 repeats the refrain in verse 12. "The righteous flourish like the palm tree, and grow like a cedar in Lebanon." Gratitude springs from the recognition that all that we receive are his gift. We do not merely receive "things" or experience "circumstances". We do not burn-out. Rather, our roots are nourished and our leaves refreshed by the waters of life.

Source of blessing

Without gratitude we may be given everything and receive nothing. This is what St. John records in Jn. 1:10-11. "He was in the world, and the world was made through him, yet the world knew him not. He came to his own people, they received him not!" There was no recognition, no

gratitude.

For many people, Christmas is such a time. The star of Christmas shining brilliantly in the darkest time of year, the candles lighting up the darkness, the evergreen tree flourishing among the dead leaves of winter, the cards and tinsel, the wishes for a "happy Christmas" or "happy new year", the songs that sing of peace; in themselves these express hope and brotherhood. But what do they effect, what do they achieve, since so many do not recognize the source of our Christmas blessing? The giver is not recognized. Hence, commitments are not made and all the merriment can do little to achieve the goodwill it celebrates. St. Paul said of such people that, because they could know and did not, "claiming to be wise, they became fools" (Rom. 1:19-22).

With gratitude we can recognize the giver. We know who it is who gives us life, who led us to understand the Principle and gives us the opportunity to restore ourselves and to build the Kingdom of Heaven on earth. We know that it is "God (who) so loved the world that He gave His only Son" (John 3:16).

We can go into a place like the fruit and vegetable market, as I did a few days ago, and recognize that there is One who over countless eons of time developed the variety, taste, texture, aroma and nutritious quality of these fruits and vegetables not only to be our food but for our delight. These are all gifts from our lover of tremendous sensitivity and attentiveness. And there is infinitely more.

Gratitude is more than saying "Thank you, Jesus". It is much more than words. It is essentially relationship, responsiveness. The ungrateful person is like a ball that has lost its bounce. When it is



God is the greatest giver of all.

bounced it just lies there or ignominiously rolls away. It does not respond. But the grateful person is like a rubber ball with lots of bounce. When bounced it responds by bouncing higher still. And each time it's bounced it responds.

The grateful person recognizes the giver and cooperates with Him to the joy of both so each of them becomes a giver and joy overflows for both. Gratitude moves us from dependency to commitment, from being a "sponge" who only absorbs to being a giver who takes responsibility. Like the little boy carrying his brother, he is not a burden because we want to carry him.

Let me tell you about another little boy, my six year old son, David. He and I were playing a table game. He was winning and I noticed him begin to "rig" the game. He began to move me forward and hold himself back. "What are you doing?", I asked. And he replied, "I don't want you to lose." That is something like I understand by gratitude, responsiveness and commitment.

Adopted children

From the point of view of providential history it seems that in the past, out of the awareness of ourselves as slaves or servants of God, perhaps adopted children and who certainly are sinners, that our response to God has largely been one of "fear" or duty. Now however, as van-

guard of the new human race emerging, we know ourselves to be sons and daughters of God. Out of that awareness we can now respond with gratitude. We can cooperate with God freely because we want to, in response to all that God is to us.

God says in Ps. 50: "I will accept no bull from your house, nor he-goat from your folds (V. 9). Offer to God a sacrifice of thanksgiving" (V. 14). A material sacrifice is valuable to God (who possesses all things) only to the extent that it express the donation of what God does not possess, namely, our grateful hearts.

Let me give you some examples of how this might apply. We would not grumble or complain, for these manifest ingratitude, a failure to recognize the Lover in all circumstances. We would take care of ourselves and our clothes. We would take care of our rooms. We would always give thanks before we eat and for everything we receive.

The grateful person is a little like the "river of the water of life" mentioned in Rev. 22:1-2. On its banks grow trees that always bear fruit. For the grateful person is one who has learned to give. □

This is taken from a sermon delivered at the church center in Boston, by Reverend Byrne, Coordinator of the International Religious Foundation for New England.

This is the second in a series of articles on the Moslem faith written by the church missionary to the Yemen.

By Fritz Piepenburg

Muhammad and his early followers were swept by the first wave of persecution. At the time of the annual pilgrimage, the Quraysh put up road posts at the gates of Mecca, warning the coming traders and pilgrims of the "mad preacher". Dark rumors are put into circulation: Muhammad is denounced as being possessed, a mad poet, a public fool and a dangerous rebel.

His followers are openly ridiculed, abused, threatened and even kidnapped and tortured to make them renounce their beliefs. The small group of Muslims (Muslim meaning "total submission to the will of God") are alternatively described as other worldly idealists or denounced as criminal band of anti-social elements. Muhammad however seems to stay impregnable. Neither threatening his life nor offering him the riches of the world can change his mind.

At one time, the Quraysh delegate came to visit his uncle Abu Talib to talk with Muhammad and offer him the very keys of the Ka'bah, if only he would give up his new ideas. Muhammad's reply through Abu Talib leaves no doubt: "Even if the sun should rise in the west and descend in the east I can never leave the way that Allah has given me to walk." Finally the Quraysh decide to ban Muhammad and his entire clan to a fortress outside Mecca for three years. Yet, even this cannot stop the missionary zeal of the early Muslims.

The Conversion of Umar

The small group of Muslims grows steadily, despite the heavy persecution from the establishment. There are spectacular conversions, like that of Umar in Al Khaddab (who was later to become the second caliph). Umar is often referred to as "St. Paul of Islam", because his conversion from a bitter enemy of Muhammad to one of his most reliable supporters is similar to that of Paul.

Umar, who sees with growing contempt the spread of Islam, decides to kill Muhammad with his own sword. When a friend comes to know of Umar's intention, he remarks with a mocking voice "It might be better to first bring your own house in order!" When Umar discovers that his own sister and her husband have just accepted the new religion, his rage grows beyond reason.

Returning home immediately, he happens to overhear his sister recite the last words of a Surah, before she hastily hides the piece of parchment. With the words "I know you have become a Muslim", Umar throws himself upon his brother in law. When his sister tries to stop Umar, she is injured by Umar's sword. Only after seeing the blood of his own sister, Umar comes back to his senses.

Ashamed of his behavior, Umar asks to see the parchment. But first he has to promise by all his gods that he will return it afterwards. Then his sister even insists that he cleanses himself first (the ablution before reading the Quran and speaking the prayers later became the religious duty for each Muslim). Umar complies.

When he finishes reading the first verses, he shouts in surprise "What truthful words are those. Bring me to Muhammad that I may know this man face to face." From that time on, Umar becomes the right hand of the prophet.

Flight to Madinah

The persecution of Muhammad and his followers comes to a new climax after the death of his beloved wife Khadijah and Abu Talib, his faithful uncle. Led by Abu Sufyan and Abu Lahab (both relatives of Muhammad), the Quraysh decides to do the last step and kill Muhammad. One representative from

Muhammad: Persecution to victory



The age old city of Sana'a, capital of North Yemen, that was visited by Muhammad prior to his call to begin his ministry.

each clan is chosen by casting lots. According to the plan, they shall commit the murder at the same time, so as to spread the guilt over the entire tribe.

When Muhammad hears about the plot, he retreats into the mountains of Saif to seek God's guidance. There in the depth of his desperation, he has his historic meeting with 70 men from Yathrib (later to be named Madinah). The men, belonging to the fraternal, yet divided tribes of Awz and Khazraj, listen to the words of Muhammad carefully. His ideas and revelations on the "Islamic state" deeply impress them and they decide to invite Muhammad to Yathrib, first mediating in their own conflict and then realizing his Islamic principles. Before departing, the 70 men pledge to defend Muhammad at the cost of their lives, as they would defend their own wives and children.

Muhammad then tells his followers in Mecca to sell the little they have and secretly move to Yathrib. He himself, his old friend Abu Bakr and cousin Ali are the last to leave Mecca during the very night of the planned murder. They have to hide three days in the mountains in Mecca, before completing their flight to Yathrib (the year of the flight, the Hijra -- 622 A.D. -- is later to become the year 1 of the Islamic calendar).

Victory and Death

After Muhammad's successful flight to Yathrib (from now called Madinah Al Nabi, "City of the Prophet") the young religion of Islam could stand on a completely new foundation.

Unlike the Meccans, the people of Madinah believe the prophet and follow his directions. The times when Mecca had to deal with just a small band of

religious people are gone. Mecca now finds herself face to face with an equally strong city, Madinah. Clashes between the two cities seem to be inevitable.

In three historic battles (the Oasis Badr, at the foot of Mount Uhud and the "battle of the trenches") the Muslims of Madinah prevail over the pagan Meccans.

Eight years after fleeing from Mecca, Muhammad judges the time right to deal the final blow and free the Ka'bah from idol worship. He meets with little resistance, as he enters Mecca, the center of tradition and idol worship. Hundreds of idols are pulled out of the Ka'bah by the Muslims and smashed into pieces.

The wrath of the gods, expected to come down upon the Muslims, fails to materialize. Allah, the only God of the Muslims, is stronger than all the gods of the Ka'bah. When Muhammad, against the usual procedure, forbids his people to plunder and sack the city, the stubborn hearts of the Meccans are finally melted. Mecca becomes an Islamic city and repeats the call of the Muezzins "Allah Akbar -- Allah is the greatest."

Muhammad returns to Madinah after this successful mission and falls ill. Two years later, the prophet has died. Abu Bakr, who has taken Muhammad's place in leading the daily prayers, announces the sad news to the public "Oh ye believers, Muhammad is dead, but Allah is alive. He will never die. Muhammad is but a prophet like many prophets who died before him. Should it be that you turn around if the time of his death has come?" The early Muslims did not turn, but kept their faith. In the following decades, they are to spread Islam far beyond the boundaries of the Arabian Peninsula all the way from Spain to China. □



BCCSA

Above left, Lorman Lykes, home church coordinator for the Unification Church and, right, President Durst receiving awards for their work from the Brooklyn Council for Church and Social Action at a fundraising concert. Below, the orchestra.



CAUSA WORLDVIEW

Section 1 • Part 3

In the first two articles, we looked at our enemy, but it is important that we also look at ourselves. In 1975, the United States lost the war in Vietnam. Even though it may be painful we must learn the lessons of the past. Today many people have fallen victim to the "Vietnam Syndrome," an almost paranoid reaction to even the word, let alone the act of sending U.S. troops abroad.

Yet we must understand why the lesson of Vietnam is so important to the communist strategy. In 1967, Prensa Latina news service released a message from Che Guevara "from somewhere in the world" to the Organization of Solidarity of the Peoples of Africa, Asia and Latin America.

"How close and bright would the future appear if two, three, many Vietnams, flowered on the face of the globe, with their quota of death and immense tragedies, with their daily heroism, with their repeated blows against imperialism, obliging it to disperse its forces under the lash of the growing hate of the people of the world!"

Some politicians say, "No more Vietnams," but the communists aim to create "one, two, three, many Vietnams." They believe it will drain the resources of the free world, and more importantly, deplete our will to fight.

Why did the U.S. lose in Vietnam? We

Vietnam

1. Weapons
2. Economic Development
3. Political Freedom
4. A Purpose to Fight

cannot say that it was because of the economic conditions in Vietnam. For years after the fall of Saigon, tight controls were kept on which North Vietnamese visited Saigon, lest they discover that actually, contrary to propaganda, South Vietnam was far more advanced than the North.

It was not because of South Vietnamese political repression that we lost the war, either. Compared to other nations in the region there was quite a bit of political freedom in Vietnam.

Nor can we say that it was a lack of weapons. The United States left five billion dollars worth of stockpiled modern weapons when they abandoned Vietnam. The United States army was defeated by people who often fought with far more primitive weaponry.

How did we lose?

Why was it then that the war was lost? Mao Tse Tung once said "Weapons are important, but they are not the decisive factor. Man is the decisive factor." During the war in Vietnam, our nation seemed to lack a purpose to fight, as the song goes: "And it's one, two, three, What are we fighting for? Don't ask me, I don't give a damn. Next stop is Vietnam."

American soldiers did not know what they were fighting for because America and the West found themselves in an identity crisis where all beliefs and values were challenged.

When the Chinese Communists occupied Peking after years of battling the forces of Chiang Kai Chiak, stories began to appear about the attitude of Mao's soldiers. One story concerned participants on the "long march" who had nothing to eat.

Although many of the ideas expressed in the CAUSA Worldview are consistent with the theology of the Unification Church, the teachings and work of the CAUSA movement are unique and independent from the Unification Church.

CAUSA, inspired by the vision and teachings of Reverend Moon, was founded in 1980. It operates with headquarters in New York and currently is active and has representatives in 21 countries in the Western Hemisphere.

CAUSA is a movement of the highest ideals, it is an ideological rather than religious movement. Therefore, it is transcendent of denomination and difference of religious persuasion. It unites all religious people as one God-accepting force against the God-denying forces such as communism. CAUSA promotes a moral renaissance for the survival and prosperity of Western values.

The following is an excerpt from the "CAUSA Worldview for True Peace." This Worldview critiques Marxism, and offers an alternative philosophy as a basis for social betterment. Section 1 of the Worldview is "Communist Expansionism and the West."

Communist expansion and the West

Supposedly those soldiers went to Mao Tse Tung explaining their situation. Mao Tse Tung replied "cook the leather of your shoes and eat it." This is what they did.

When those troops finally marched victoriously into Peking, Mao gathered them and said, "Do not think that your life will now be easier. It will not. But I promise you one thing. The lives of your children will be easier." What inspired people to live at such a level of sacrifice and commitment? What gave them that kind of determination?

the same kind of ideal, "My Marxism has taken root within me and been purified. I believe in armed struggle as the only solution to those who wish to liberate themselves, and I am faithful to my beliefs."

Marxism and its promises have been able to ignite people throughout the world, with the conviction that ultimately a good and ethical world will emerge due to their sacrifice today.

The Reality

Yet what is the real fruit of Marxism? Let us learn from KAL 007. Instead of



Vietnam was very important to the Communist strategy.

Many people attribute the deaths and suffering of Communism to Stalinism. But Lenin in State and Revolution used Marx's writings to prove that brutal "means" were ideologically necessary in order to achieve the "end." The "end" was the Marxist dream.

Religious quality

The Marxist dream has a mystical, almost religious quality. It has the ability to captivate people and to fill them with ideals and hopes of an almost religious character.

In 1935, French writer Andre Gide, speaking of his experience with Marxism, said: "My conversion is like a faith. All my being is directed to a single goal. In the deplorable state of the modern world, the plan of the Soviet Union seems to constitute the salvation of humanity."

In his final letter to his parents before his death, Che Guevara communicated

apologizing before the world, the Soviets arrogantly declared that their air space was "sacred" and they proceeded to decorate the pilot assassin for his defense of the fatherland.

When CAUSA members visited a refugee camp near the Nicaraguan border, one member of the delegation had a chance to meet a peasant farmer who was 75 years old and had lived in a tiny village all his life. The gentleman testified that when the Sandinistas took over, they began to force everyone in his village to go twice a week to a course in Marxism. This poor man did not understand anything. He attended the course once or twice and he did not want to attend any longer. Other people likewise did not want to go to the course. Then systematically the Sandinistas began to kill anyone who did not come.

As we have noted, many people say that such are an abuse of Marxism. But

the position of CAUSA is different. CAUSA believes that the genocide, the lying, the suffering which have resulted due to Marxism, are a normal consequence of the practice of this ideology.

Normal Marxism

There is no idyllic Marxist state, because the foundation of Marxism is itself a mandate to threaten, to abuse, to destroy others. For that reason, we must understand and analyze its ideological foundations.

In Forbes magazine, Dec. 6, 1982, it was indicated that in sixty-six years the Soviet Union has realized "A long march to nowhere." It is CAUSA's conclusion that Marxism does not work because the ideological foundations of Marxism are false. Dialectical materialism, historical materialism, Marxist economic theories, the theory of alienation, are all founded in antiquated Seventeenth and Eighteenth Century science (and once in a while in Nineteenth Century science).

In the past, the West tried to deal with communism in different ways. We have pointed out their atrocities. We have spoken about the perverted personalities of certain communist leaders. However, today is a time to end communism.

The Weak Point

The end will be realized by exposing and assailing its Achilles heel. The weakest point of Communism is the ideology itself. After spending six years in the

Marxism → Leninism



Soviet Union, American journalist David Sutter made the following observations:

"As absurd as communist ideology may appear from the outside, it provides a consistent view of history to those who adhere to it and makes even the simplest citizen feel as though his life has meaning, thus fulfilling, albeit falsely, a basic spiritual need."

It is, in fact, our failure to recognize the importance of ideology, rather than any military or economic weakness of the U.S., that is the reason the Soviet Union is now poised to spread its influence over ever large areas of the developed and underdeveloped world.

In an era without faith, communism has emerged as a powerful anti-faith, which renders irrelevant our accustomed frame of reference. It cannot be defeated militarily and its adherents cannot be bribed into giving it up. It can be defeated in only one way: by being confronted with an idea that is better."

Science and God

In reality, due to the advances of 20th century science, Marxism makes little sense. Marxism, based upon materialism, has been completely out of date since the turn of the 20th century, due to the development and implications of such scientific advances as Einstein's view of matter as well as cybernetics. In the 20th century, we are finding that science, instead of being the friend of Marxism, is the friend of the believer in God.

The 20th century is a time to launch an ideological offensive against Marxism. Likewise we need to reflect on and re-evaluate the status of the Free World. What do we stand for? What do we want to accomplish? The implications of the Judeo-Christian worldview are great. The ideal and the hopes that stem from that worldview are compelling. Through an ideological offensive CAUSA believes that we will see the decline and fall of communism and a re-awakening of Western ideals.

continued on the next page

THE DIVINE PRINCIPLE

In addition to the Old and New Testament of the Holy Bible, the theology of the Unification Church is the Divine Principle as revealed to Reverend Moon. The Divine Principle is divided into three parts -- the Principle of Creation, the Fall of Man, and Principles of Restoration. The Home Church Study Guide was written as an introduction to the Divine Principle and is in six volumes (available from HSA Publications, 4 West 43rd Street, New York NY 10036). It is being reprinted here in the Unification News. Volume Three is "Why Christ Came and Why he Must Come Again." If you have questions regarding any of its ideas, please don't hesitate to write in with your questions to: The Editor, Unification News, 4 West 43rd Street, New York NY 10036.

Mission of the Messiah

Volume 3 • Part 1

As the Divine Principle sections on "The Creation" and "The Fall of Man" have explained, God originally created man and woman in His image. They were intended individually to grow to full emotional, intellectual and spiritual maturity, and on this basis form families which could fully embody and express God's love. Such families would then be the well-spring of God's love for larger levels -- the society, nation and world.

The first couple chosen to achieve this ideal, however, the Biblical characters Adam and Eve, failed to do so. Their fall occurred through an unprincipled expression of love between Eve and the archangel Lucifer, and between Eve and Adam. With the loss of love at the beginning of history, all humanity has since suffered the deprivation of love. For Divine Principle the original separation from God's love has thwarted the realization of the divine ideal and has given rise to the tremendous pain and suffering that make up the record of human history.

History on the Horizon

Divine Principle explains that, beginning with the tragic separation of humankind from its Creator, God has sought to restore men and women to their original state, no longer crippled by the catastrophic events involving the first human couple. God wishes to elevate us to the status of His True Children and to

lead us to live in love, justice and brotherhood.

To realize this stage, prophets and holy men have appeared, directed by God, at various points in history. The coming of men such as Abraham and Moses, Buddha and Confucius, St. Francis and Martin Luther expresses God's redemptive activity in human society. However, the central manifestation of God's work was the advent of Jesus of Nazareth. For Divine Principle, Jesus was the man anointed by God as His Son to realize the original ideal on earth. He came in Adam's place to restore the lost Garden of Eden -- the Kingdom of God on earth.

The Bible

The New Testament offers an inspired and beautiful account of the life of Jesus and has served as the very well-spring of the Christian faith. Over recent decades, however, the New Testament -- and, indeed the entire Bible -- has come to be understood in very different terms than has been the case in centuries past.

The critical catalyst in this change has been the advent of modern Biblical scholarship, particularly as it has been focused on the four Gospels. While as devotional material the Gospel accounts are awesome, it is now widely considered that as historical documents they fail to provide reliable data on the human Jesus and his actual teachings.

The problem as most scholars see it is that the writers of the Gospels -- writing anywhere from thirty to seventy years after the death of Jesus and writing with their own purposes in mind -- freely embellished earlier oral and written reports which up to then had been the sources of information on the life of Jesus.

In the words of Father Raymond Brown, of New York's Union Theological Seminary: "Primarily the Gospels tell us how each evangelist conceived of and presented Jesus to a Christian community in the last third of the first century . . . they offer only limited means for reconstructing the ministry and message of the historical Jesus."

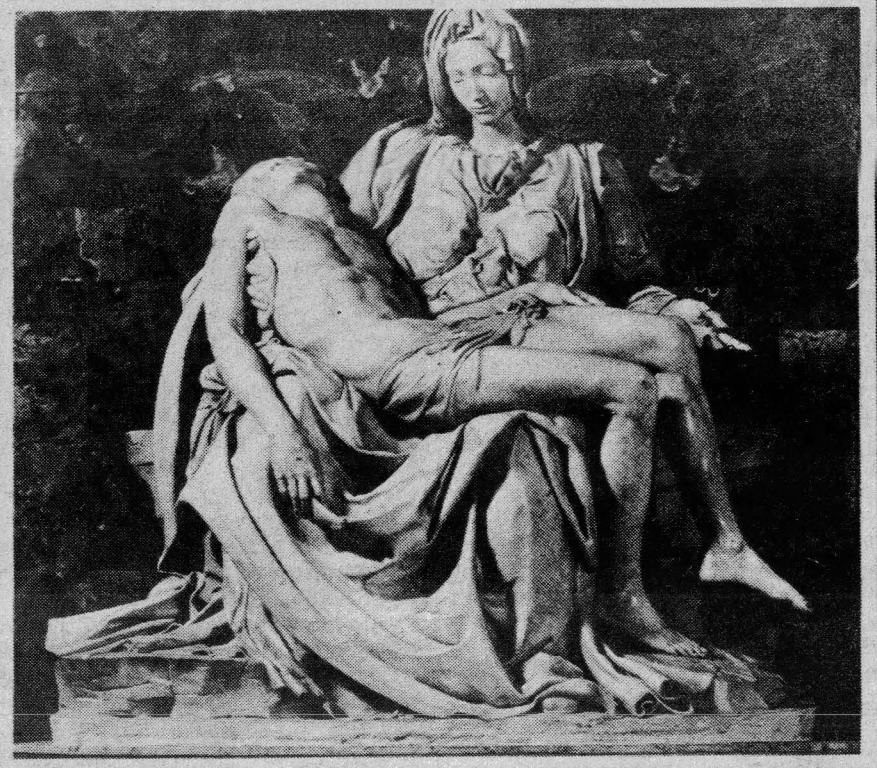
Recognizing such realities has led to extensive re-examinations of the life of Jesus. In recent decades, scholars have looked again at the Gospel accounts, questioning orthodox understandings and expressing radical dissatisfactions with traditional thinking about the Son of Man. The very fact of the volume and intensity of debate on this issue points to the problematic nature of the traditional New Testament picture of him.

Hero, prophet or zealot?

The arguments presented by different theologians have ranged over a broad spectrum. A pivotal book in this debate was written by none other than the famed Dr. Albert Schweitzer, who, among his other great accomplishments, was a highly regarded theologian.

In his *Quest for the Historical Jesus*, Schweitzer demolished a number of his predecessors' views of Jesus and advanced his own understanding of Jesus as an apocalyptic hero. He sees Jesus as believing in the imminent, supernatural appearance of the Kingdom of God, complete with the subjugation of all evil forces.

MISSION OF THE MESSIAH



WHY CHRIST CAME AND WHY HE MUST COME AGAIN

THE DIVINE PRINCIPLE HOME STUDY COURSE

3

In the opinion of many people -- both theologians and laymen -- the Divine Principle has shed a very helpful and clarifying light on some of the vexing problems surrounding Jesus. As a revelation the Principle has the advantage of being able to penetrate the New Testament ambiguities and present a clear understanding of Jesus and his mission.

In Schweitzer's view, at one point in his ministry Jesus expects the arrival of this Kingdom even before the next harvest. Only when his hopes are dashed does Jesus start thinking of the cross. Schweitzer concludes that Jesus finally went to the cross believing that this act would precipitate the apocalyptic arrival of the Kingdom of God on earth.

In *The Prophet from Nazareth*, on the other hand, Professor Morton Enslin argues that Jesus must be understood simply as a man filling a prophetic role. Enslin argues that the later Church paid tribute to the Nazarene carpenter by bestowing him with such titles as Christ, Son of God and Lord, but that his original disciples thought of him simply as "a prophet mighty in deed and word." (Luke 24:19). Indeed, for Enslin, this is all Jesus thought himself to be.

Another view of Jesus is presented by England's S.G.F. Brandon, of the University of Manchester. For Dr. Brandon, Jesus was a Zealot, striving for the political overthrow of the Roman tyranny. Jesus' primary interest was political, and this is why he was ultimately crucified. According to this view, a careful reading

between the lines indicates the authors of the Gospels "rewrote early Christian history in order to remove Roman suspicions concerning the Church."

Such is a partial view of the debate on the life of Jesus. Many opinions have been offered, but many questions remain. As Brandon's theories indicate, even extreme views have gained a hearing.

In the opinion of many people -- both theologians and laymen -- the Divine Principle has shed a very helpful and clarifying light on some of the vexing problems surrounding Jesus. As a revelation received by Reverend Moon through his spiritual communication with God and Jesus, the Principle has the advantage of being able to penetrate the New Testament ambiguities and present a clear understanding of Jesus and his mission -- one that has profound implications for the contemporary church and one that will help Christianity complete the spiritual revolution begun two thousand years ago.

Next Month • Part Two
SALVATION

CAUSA

from page 10

As we have seen, the communist world has been successful in propagandizing about the injustices of the free world. Foolishly, the liberal press has served as a tool to denounce these injustices without pointing out that communism has no solution to such problems. This naive policy has succeeded in turning the general population against certain governments and has left them with a blind spot as to what will follow once communism emerges. After sixty-six years, however, we have seen so many examples.

The liberal forces dedicated pages and pages to denouncing the Tsar, Chiang Kai Shek, Diem, Lon Nol, Somoza, Batista and Cairo. But comparatively how much and what was said about the atrocities of Castro, Borge, Stalin, Lenin, or Pol Pot?

In 1976, The Washington Post dedicated four articles on the Cambodian holocaust and approximately sixty articles to human rights violations in Chile. For every one person supposedly missing in Chile, two thousand Cambodians were killed.

There is a clear problem. CAUSA has two aims. First, we must recognize that communism is an ideological cousin to Nazism and that each is barbaric in form. Secondly, we must find a world view which can truly respond to the human condition.

Next month • Section Two
COMMUNIST THEORY

This is 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.

Part 7

We fell to chatting about the various earthly notions touching the personal appearance of spirit people. Ruth mentioned "wings" in connection with "angelic beings", and we agreed that such an idea was nothing less than preposterous. Could any means of locomotion be more clumsy or ponderous, or thoroughly unpracticable?

We supposed that artists of ancient days must have been largely responsible for this wide departure from actuality. One presumes they thought that some means of personal locomotion was essential for spirit people, and that the ordinary mundane method of using one's legs was far too earthly to be admitted, even as a remote possibility, into the heavenly realms. Having no knowledge whatever of the power of thought here, and its direct application in the literal movement of ourselves through these realms, they were thrown back upon the only means of movement through space known to them -- the use of wings. One wonders if there are still earth people who really believe that we are only partly removed from some form of large bird!

We had not gone very far when Edwin thought that we might like to make our way to the city which we could see plainly not too far away. I say "not too far away", but that should not be misunderstood into meaning that distance here is of any account. It certainly is not! I mean that

THE WORLD UNSEEN

Flying on the wings of thought

the city lay sufficiently close for us to visit it without making any deviation from our general direction. Ruth and I agreed at once that we should like to proceed there forthwith, as a city of the spirit world must be something of a new revelation to us in itself.

Walk or Fly?

Then the question came to our minds: should we walk, or should we employ a faster method? We both felt that we

half-hearted affair.

For the first few occasions it may be required to make something of a conscious effort; afterwards we can move ourselves withersoever we wish -- one might almost say, without thinking!

To recall earthly methods, when you wish to sit down, or walk, or perform any one of the many earthly actions that are so familiar, you are not conscious of making any very definite effort of thought in order to bring about your

caught our attention just as the earthly sun would do when coming from behind a cloud. It illumined the small space before our eyes as we stood there. We remained quite still, full of expectancy for what might transpire.

Then clearly, beyond any vestige of doubt, we heard -- whether with the ear or with the mind, I could not then say -- the voice of Edwin asking us if we had enjoyed our brief journey, and to go along back to him in exactly the same way as we had left him. We both made some remark upon what we had heard, trying to decide if it were really Edwin we had heard speaking.

Scarcely had we mentioned our perplexity at this latest demonstration of the spirit, when Edwin's voice spoke again, assuring us that he had heard us as we cogitated upon the matter! So surprised and altogether delighted were we with this fresh manifestation of the power of thought, following so swiftly upon the other, that we determined to return to Edwin upon the instant, and demand a full explanation. We repeated the procedure, and there we were, once more, seated on each side of my old friend, who was laughing joyously at our wonderment.

Power of thought

He was prepared for the onslaught that came -- for we bombarded him with questions -- and he told us that he had purposely kept this surprise for us. Here, he said, was another instance of the concreteness of thought. If we can move ourselves by the power of thought, then it follows that we should also be able to send our thoughts by themselves, unhindered by all ideas of distance.

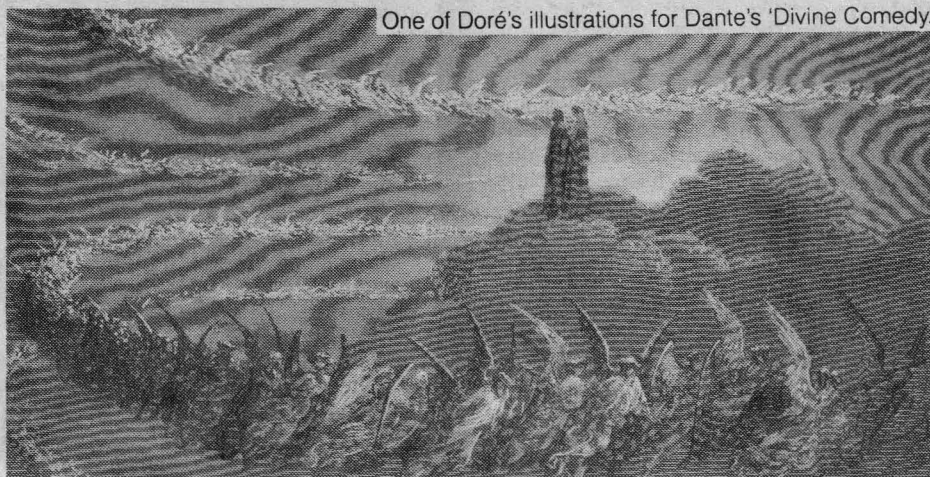
When we focus our thoughts upon some person in the spirit world, whether they be in the form of a definite message, or whether they are solely of an affectionate nature, those thoughts will reach their destination without fail, and they will be taken up by the percipient. That is what happens in the spirit world. How it happens, I am not prepared to say. That is another of the many things we take as we find, and rejoice therein.

We had, so far, used our "organs of speech" in conversing with each other. It was quite natural, and we hardly gave the matter any thought. It had not occurred either to Ruth or myself that some means of communication at a distance must be available here. We were no longer limited by earthly conditions, yet so far we had not observed anything that would take the place of the usual mode of intercommunication upon the earth. This very absence should, perhaps, have told us to expect the unexpected.

Although we can thus send our thoughts, it must not be assumed that our minds are as an open book for all to read. By no means. We can, if we so will, deliberately keep our thoughts to ourselves; but if we should think idly, as it were; if we should just let our thoughts ramble along under a loose control, then they can be seen and read by others.

One of the first things to be done upon arrival here is to realize that thought is concrete, that it can create and build, and then our next effort is to place our own thoughts under proper and adequate control. But like so much else in the spirit world, we can soon learn to adjust ourselves to the new conditions if we have a mind to do so, and we shall never lack the most willing helpers in any or all of our difficulties. The latter, Ruth and I had already found out with belief and gratitude.

Ruth as by now very impatient to be off to visit the city, and she insisted that Edwin should take us there immediately. And so, without further delay, we rose up from the grass, and with a word from our guide, we were off. □



One of Doré's illustrations for Dante's 'Divine Comedy'.

should like to try exactly what the power of thought can do, but as before, in other circumstances, we were both devoid of any knowledge of how to put these forces into action. Edwin told us that once we had performed this very simple process of thinking, we should have no difficulty whatever in the future.

In the first place, it was necessary to have confidence, and in the second, our concentration of thought must not be a

desires. The thought very rapidly passes through your mind that you wish to sit down, and you sit down. But you have given no heed to the many muscular movements, and so on, involved in the simple action.

And so it is precisely the same with us here. We just think that we wish to be in a certain place, and we are there.

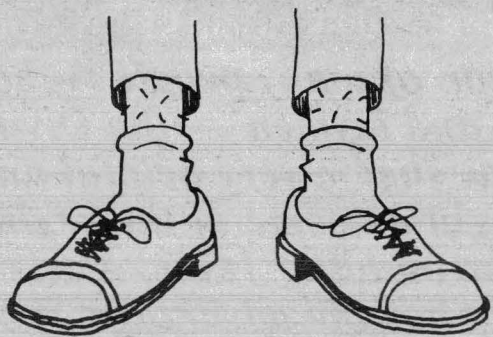
Being severely practical, I mentioned to Edwin that as we wished, all three of us, to be together, then must we not all wish to be at the same place, and must we not have some very definite locality in mind upon which to fasten our thoughts? He replied that there were several factors to be borne in mind in this particular instance. One factor was that it was our initial essay in thought locomotion, and that he would, more or less, "take charge" of us. We should automatically remain in close contact with each other, since we had voiced the wish and intention of doing so. These two facts together were sufficient to afford us a safe and sure arrival in company at our desired destination! When we became quite proficient in these methods we should have no difficulty in this connection.

Fast as thought

It must be remembered that thought is as instantaneous as it is possible to imagine, and there is no possibility of our losing ourselves in illimitable space!

He proposed that Ruth and I should project ourselves to a small clump of trees lying about a quarter of a mile away -- as measured by the earth. We all three sat on the grass, and we gazed at our objective. He suggested that if we felt at all nervous that we might hold each other's hands! Ruth and I were to go alone, while he would remain on the grass. We were just to think that we wished to be beside yonder trees. We looked at one another with a great deal of merriment, both of us wondering what would happen next, and neither of us taking the initiative. We were pondering thus, when Edwin said: "Off you go!" His remark must have supplied the requisite stimulus, for I took Ruth's hand, the next thing we knew we found ourselves standing beneath the trees!

We looked at one another, if not in amazement, then in something that was very much like it. Casting our eyes whence we had just come, we saw Edwin waving his hand to us. Then a strange thing happened. We both beheld immediately before our faces what seemed to be a flash of light. It was not blinding, nor did it startle us in any way. It simply



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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.

Part Three

St. Paul like the theological, political, and other leaders of today was called by God to put aside his own position and identify with an outcast group. He decided that the future lay with this marginal group and not with the trappings of prestige and power to which he had been accustomed. (Phil. 3:7-9).

Unification Theology, as Letty M. Russel says of theologies of liberation, is "written from the modern point of view that both humanity and the world are to be understood as historical, as both changing and changeable."

Unification Theology agrees with much of Liberation Theology. As the Gonzales's put it in their book "Liberation Preaching":

"All liberation theologians are agreed that the God of the Bible is not the impassible, ineffable, immutable One of so much of traditional theology. Involved in their particular struggles as they are, they experience faith in a God who is active, who is involved with them in the struggle. This is the meaning that they see in the biblical phrase, 'the living God' -- a meaning which is amply supported by the incarnation of God in Christ. Out of that praxis, of that faith in action, they reflect both on the God of Scripture and the God of traditional theology and come to the conclusion that the impassible and ineffable One, far from being a better way to speak about the God of Scripture, is an idol."

This is certainly one of the central

No more 'Pie in the sky' doctrine

messages of Unification Theology as is the central eschatological understanding of liberation theology.

Responsibility

Unification Theology teaches the importance of man's portion of responsibility. Tragically, although God elected different nations in history, those nations generally failed to comply with God's Will for them. In the case of Britain, for example, Reverend Moon has observed:

"... the British Empire did not comprehend the divine call; furthermore, the people took the abundant blessings solely for themselves. Instead of pursuing God's dream of world salvation, they ... drained the wealth of their many colonies ..."

When such exploitation has occurred in history, God has judged the guilty nations and they have begun to go through a process of decline. The Unification position is firmly opposed to the passive orientation maintained by much of mainstream Christianity. According to Dr. Young Oon Kim:

"Unification Thought corrects two popular misconceptions of the eschatological hope. God's reign does not merely refer to a spiritual kingdom in the hearts of the pious. Such a privatized and individualistic notion of the kingdom of God is not what the New Testament means. Neither does Jesus imply that the Kingdom of heaven connotes only the abode of the righteous after death. Jesus labored to set up God's realm on earth. Hence the eschatological hope has social, political, economic and natural as well as personal dimensions."

As Harvey Cox points out, "Moon offers toil and martyrdom for a world that must be built anew. The mainline churches seem to offer school and career in a world expected to stay pretty much the same."

The doctrine of Resurrection as presented in Unification Theology has an important contribution to make to an

understanding of liberation:

"When earthly saints form a reciprocal base with spirit men, through prayer and other spiritual activities, the spirit men descend and form reciprocal bases with the spirits of the earthly men, on which bases they cooperate. Thus, the spirit men help them to do mighty works ..." (Divine Principle, p. 182)

The first act of an oppressor is to cut the oppressed off from their ancestors (their source of inspiration) by attempting to suppress any activity which would make a base for those ancestors. Areas of suppression include speaking their own language, engaging in native song, dance or musical expression and reading of works of the history or traditions of the culture.

In order to be fully human we must have a sense of connectedness with our ancestors. This helps to give us the spiritual power necessary to fulfill our lives. To attempt to cut people off from their roots is to attempt to make them much less than they are, i.e. the culmination of human history to that point.

The central figure in God's providence inevitably suffers in order to fulfill the indemnity necessary for restoration.

We are historical creatures connected to our ancestors. We need to see ourselves in historical context. We need to know our roots. This is why the Divine Principle dwells on this at such length. One of the problems of modern man is hiser rootlessness -- the sense of being adrift in this area of history.

North-South

The emphasis on East-West relationship ignoring the North-South and African relationship while true in the Divine Principle Text which was written in a heavily American influenced Korea of the 1950's, is not true of Reverend Moon's public talks:

"There are many confrontations and struggles in human society today. Con-

frontations exist between what might be called the upper and lower classes of races, nations and societies, but the most serious problem of all is the confrontation between the upper and lower classes formed by the difference between wealth and poverty.

"The human population in the northern hemisphere centers mostly on the white people and is estimated at about 800 million. This group may be considered the upper class of peoples of the world. On the other hand, in China, India and other Asian nations, there are 3 billion people who form a middle class of peoples. Finally, centering on the black and brown people, the 500 million of African, Central and South America, and Oceania form an economically poor, or lower class of peoples."

The North/South perspective is increasingly being referred to in Unification movement lectures.

Blacks, whites, and yellows are all part of God's whole. Black History is my history. I must affirm my need of my black brothers and sisters if I am to be whole. God is obviously concerned about forming one world family at every level of society.

Unification Theology constantly discusses the themes of liberation and freedom as central to how God is working:

"At the close of the sinful history of mankind, nations will have passed through the historical stage in which people thought they could derive happiness from the wealth, land, and people they had plundered." (Divine Principle, p. 109).

Unification Theology is no "pie in the sky after you die" theology. This is a theology which proclaims that God is vitally concerned about the political, economic, social structures and institutions of our society. □

Bruce Casino is the Executive Director of the NCCSA.



**HENRY
THOMPSON**

This is the first of a two-part article. Dr. Thomson is Associate Professor of Religion and Society at the Unification Theological Seminary.

The Bible is a Living Book. One reason it is a Living Book is that it is reinterpreted for new needs and times. It has been suggested that it is the responsibility of biblical scholars, theologians, preachers and for that matter anyone who takes it seriously, to reinterpret the Bible for each generation. This has been regularly and frequently done.

Some interpretations, however, persist over generations. One interpretation that has lasted for a very long time concerns I Corinthians 11:3, "the head of the man is Christ and the head of the woman is her husband."

In Ephesians 5:22-23, the message is repeated. Women are to be subject to their husbands for the man is the head of the woman as Christ is the head of the Church.

In Colossians 3:18, wives are again told to be subject to their husbands. Verse 19 includes the instruction that husbands are to love their wives and not be harsh with them. This latter point is not heard so often. Nor is the idea that a man leaves father and mother to cleave to his wife, a point made in Ephesians 5:31, Mark 10:7-89, and Genesis 2:24. The Old Testament is more often invoked for the ruler-subject concept. In Genesis 3:16, after Adam and Eve ate the forbidden fruit, Eve is told that her husband

shall rule over her.

The interpretation through the ages has been that women are subject to men and must submit to them or be submissive to them. In one sense, the interpretation is natural enough. The interpreters have been men! One would hardly expect men to interpret these passages as saying that men should be subject to, a submissive to, or under the power or authority of women. That is to say, one would not expect such from the ordinary man, the natural man, or in traditional Christian terms, the fallen man.

The "unregenerate" male (to use another traditional term) is quite naturally like the Gentiles, or the "goyim" to use a Hebrew term. These like to lord it over one another, to exercise authority (Matthew 20:25; Mark 10:42; Luke 22:25). One would like to expect something other from Christian males but such is not the case with human nature.

The selectivity with which we treat the Scriptures is worthy of comment. It has been said that if you listen to a preacher for a few Sundays, you soon learn which passages in the Bible are hiser favorites. It has even been said that if you listen long enough, you'll find out what the preacher's real Bible is. It is usually a very truncated, a very abbreviated version of the original. Often whole chunks of the Bible get left out. Many portions of Scripture are not touched for weeks and even years.

The present writer does not claim to have risen above others in this matter. The above was brought to my attention some years ago. Since then I've tried to be more cosmopolitan in my use of Scripture, for preaching and study and general awareness of the Living Book.

The matter was brought to my attention anew more recently in all the ordinary ways. Out of all the verses of Scripture that one might take seriously, however, she landed on the one objecting to divorce. In one sense, the matter is to be taken very seriously. Background and reasons for the divorce and matters of repentance should be considered. It is seldom that a broken marriage is a one-sided affair. Yet it was interesting that she did not consider other verses of Scripture. She did not look at passages concerning forgiveness and love and mercy. Most striking of all, she did not look at verses that might refer to herself, that might call for any kind of repentance or change or growth or love on her part. We discussed the significance of this and she began to look at herself and the Scriptures in more depth.

Advantage

Perhaps the temptation is more common than we realize. It may be that at times we -- all of us -- have used the Bible to our own advantage and the disadvantage of the other(s). I do not notice for example that preachers or biblical scholars spend too much time on biblical material that involves their own sins. Sometimes an evangelist finds it convenient to quote those passages that condemn society. A person oriented to social action can find those verses convenient as well. In the meanwhile, the biblical messages on personal life and thought may be ignored. Similarly the pietist who claims concern for the soul, may manage to ignore material relevant to a sinful society.

Some years ago, John Sutherland Bonnell noted that the Church is less a ship of state than it is a rowboat. As most

people know, a rowboat is a vessel that not only takes effort to move, it takes two oars. Bonnell suggested the oars were like the social gospel and the personal gospel of Christianity. If you pulled with only the one oar of the social gospel, the boat would go around in a circle. If you pulled with the one oar of the personal gospel, the boat would go around in a circle. To be sure, each of the circles would pull the boat in opposite directions, but each would be a circle nonetheless. If we want the Church or the "boat" to go forward, we need to pull with both oars.

One could say that human society is a boat which has been rowed with only one oar -- the one oar of male dominance.

Dorothy Dinnerstein in her book, *The Mermaid and the Minotaur* (NY: Harper & Row, 1976) has traced male dominance back to the Stone Age. Now she suggests that it has become counter-productive. Our young need both fathers and mothers in order to grow up with healthy attitudes and relationships. She suggests that it is time to have fathers raising children as well as mothers.

While it may never be tested in a scientific way, it is a provocative thesis. From personal experience, I would say that any father who does not help raise his children, is culturally deprived. He has missed some of the greatest joys of living. He will have missed some of the frustrations but will have garnered many more to replace them, like the story of the man who was rid of an evil spirit. When it was not replaced with healthier perspectives, seven more took the place of the one and he was worse off than before (Mt. 12:43-45). □

DEBUNKING THE FAITHBREAKERS

Research and investigation breed understanding



**JOHN
BIERMANS**

In my last two columns, I have been presenting some of the most frequent anti-cult allegations and then debunking them with the reality of my own experience and the experience of many others both inside and outside the Church. However, I must admit, it does become a little depressing to read through all of the anti-cult rhetoric. Therefore, even though there is much more to debunk, I thought I would take a break this month and present the opinions of some who have taken the time to investigate the Church with an open mind.

My major source of information this time will be the expert testimony of two theologians given at a recent trial. One of the witnesses was a Roman Catholic theologian and philosopher, Dr. Theodore James, Professor Emeritus of Philosophy at Manhattan College in New York City who has done extensive research into the historical development of Christianity.

The basic purpose of his testimony was to evaluate whether or not the Unification Church is a genuine, bona fide religion. Dr. James applied a number of criteria:

- 1) He said that the Unification Church met the first criterion concerning belief in God: "I'm convinced that the Unification Church believes in an all-perfect supernatural being called God..."
- 2) As for a system of rituals and prayers, he confirmed that the Unification Church meets this standard based upon his own experience and participation in Unification Church activities.
- 3) The third criterion he applied involves a moral code and system of ethics. Based upon his experience with

Unification Church members, primarily at the Seminary, he said "I know that they accept the fundamental ethical-moral principles I have talked about." In short, Dr. James stated: "After all my investigation, I was convinced that the Unification Church was a bona fide religion." And later, in discussing the Divine Principle, he testified that "it is in the mainstream of Christian teachings."

Another witness was Dr. Frank Flinn who received his Bachelor of Divinity at Harvard, graduating first in his class, and his Doctorate in Religious Studies from the University of Toronto. He also spent six years as a member of the Franciscan order of the Catholic Church. As a result of his research and study of religion, his approach is to break religion down into three principal elements.

1. A system of sacred symbols, creeds, beliefs or tenets.
2. The practices: (a) ceremonial or ritual, (b) code of conduct
3. The social dimension, that is, how the people conduct themselves.

Dr. Flinn said he believes all of these three aspects are essential to a religion. When asked how the Unification Church fits into that definition, based upon his knowledge and the data he collected concerning the Church, he answered: "My evidence shows the Unification Church is definitely a religion."

Dr. Flinn described the theology in this way: "It has a very elaborate theological system which can be seen in light of the overall Jewish and Christian religious traditions." As for conduct, he testified that "every religious tradition I know has not only ritual ceremonies but codes of conduct of how you are to practice your religion and to relate that religion to your secular life... I see that there is a motivating force in the Unification movement, that they see their life in... sacrificial terms, not that they would sacrifice their lives, but they see their life as sacrificial. That is standard mainline thought. I saw my life as a Franciscan as a life of sacrifice."

The testimony became most remarkable when Dr. Flinn was confronted with a barrage of typical anti-cult allegations against the Unification Church. The opposing attorney sought to hypothesize that Reverend Moon had simply concocted the Unification Church as a ruse, a gimmick which sounds religious, which would enable him to deceive young people so that they would work endless hours raising funds to enhance his personal wealth.

Despite pressure to accept this, Dr. Flinn responded, "I simply do not assume it is true, your Honor." The Court: "But you have to." The Witness: "My evidence doesn't point in that direction." As this continued, Dr. Flinn finally, in complete frustration, stated: "Your Honor, I am having great difficulties here because I am a person who collects empirical facts and counsel is making assumptions that are contrary to the facts I hold."

Dr. Flinn was also questioned about allegations against the Unification Church which have made it controversial, especially the accusations that the Church causes abrupt changes in lifestyle and separates families. His response was that "the controversy between parents and young adult offspring in religion is well known. Saint Francis of Assisi and Saint Thomas Aquinas were both abducted by their parents for joining this mendicant order of 'beggars' in the Middle Ages. This kind of controversy occurs again and again in religious history."

Dr. James offered a similar analysis: "I have observed historically that whenever a new religious group starts, they are subject to tremendous persecution from the established religions... There has always been a negative reaction of parents in regard to their children joining new religious groups... I would attribute it to an inability to see that an individual has a basic natural right to accept any religion that he or she would like. It is based on the very nature of man, to be able to make up his own mind as to

what religion he can belong to... Parents have been accustomed to accepting a certain religion and when their children seek another religion, they take that as sort of a repudiation of them, as if they did something wrong. Therefore they look at it negatively rather than allowing their children to take whatever religion they want."

Another topic was the credibility of apostate members of religions. Dr. James testified: "I am convinced if you want to learn about a religion, you go to the people who profess that religion. You don't base your evaluation of a religion on those people who for some reason or other dropped out of that religion and are now antagonistic to that." The Court: "Why not?" The Witness: "Because they will be negatory and condemnatory of it. I have run across the same thing with regard to priests who left the Catholic Church. All they know is negative things and won't explain anything about the positive teachings of the church."

"I found out that this was useless, really. My experience in talking to people who left the Catholic Church, priests and nuns and brothers, as well as lay people is that they have misconceptions about the teachings of the Catholic Church, about the rules and regulations in certain areas of the Catholic Church, and so I have not considered it helpful to go and search out people who have left the Unification Church to try to find out what the Unification Church teaches."

Both Dr. James and Dr. Flinn provide useful insights into the true nature of the Unification movement. As the Unification movement is studied by more and more scholars, the tremendous controversy and misunderstanding of the past is being reversed. As I explained last month, "misunderstanding breeds fear". However, more significantly, it becomes clear that research and honest, open investigation breeds understanding, tolerance, trust and a more peaceful world.

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



**KERRY
POBANZ**

In his monumental tome, *Does God Exist?* (1978), Catholic Theologian Hans Kung notes that many scientists, especially physicists, whose technological achievements made possible the horrific destruction by the atomic bomb, have become painfully aware of the inadequacies of their materialistic-positivistic world view, and, of the need to understand a sound basis for values and ethics. This crucial need has no sooner been felt in the 20th century than quantum physics has rapidly arisen to hint towards a solution, which, as we will see, is more completely formulated in Unification axiology.

Quantum mechanics has been developed as a physics to deal explicitly with the subatomic realm, which cannot be accurately dealt with using Newtonian or classical physics. In quantum physics, all matter has complementarity, or the dual-nature of being both particles and waves, depending on how you measure it.

For instance, a subatomic "particle" like an electron, is not really a particle or a wave, but has particle-like properties when measured in one way and wave-like properties when measured in another way. What exactly an electron is, is unknown, except to say that it is an abstract complementarity, a relationship, a mathematical "correlation," and "interaction" between two fields.

Heisenberg's "uncertainty principle"

Quantum theory and man's value

confronts us with the paradox of complementarity. Consider: In order to detect an electron, gamma rays, having one of the smallest known wavelengths, can be "deflected" off an electron to try to indicate its position. But, even as this happens, the gamma rays have so much energy that they knock the electron out of its orbit, and change its direction and momentum in an uncontrollable way. The only alternative is to use less energetic low-intensity rays; but, while the electron's momentum remains undisturbed, the ray is then too weak to illuminate the position.

It is apparently impossible to measure the position and momentum simultaneously. The very act of observing the electron influences the state of the electron. The implication here is that the idea of the scientist as "objective observer" is a myth. One always participates in and co-creates, in some sense, whatever he observes. In this regard, Nobel prize-winning physicists Eugene Wigner and John Wheeler have speculated that consciousness is at the root of the quantum process.

These speculations are exciting because it becomes undeniably clear that man, through his mental process (consciousness), is continuously involved, even at the subatomic level, in reality-construction. British theoretical physicist, Paul Davies, writing in *Science Digest* (April 1982), asserts: "Quantum physicists would say that by the act of observing we create that reality."

Gary Zukav, expanding on this point, elucidates:

"Not only do we influence our reality, but in some degree, we actually create it. Because it is the nature of things that we can know either the momentum of a particle or its position, but not both, we must choose which of these two properties we want to determine. Metaphysically, this is very close to saying that we create certain properties because we choose to measure those properties. Said another way, it is possible that we create something that has position... like a particle, because we are intent on determining position. And it is impossible to determine position without having something occupying the position we want to determine." (*The Dancing Wu Lei Masters*, 1977).

Again, the implication is that man fundamentally creates his own reality, Unification axiology, or theory of value, is also founded upon the understanding that man creates his own reality, through the power of free will to choose his own values.

Unificationism, as a philosophy of relationship centered upon God, explains that everything is created with an essential (potential) inherent value (coming from its original purpose of creation by God), and that this inherent value is transformed into some degree of actual value by man's judgment. Therefore, everything has actual value according to how much man appreciates its essential value. Simply, man, the subject, determines the value of the object.

The dominant principle here is that we decide, we choose, we determine and we are finally and fundamentally responsible for what our "reality" is. This prin-

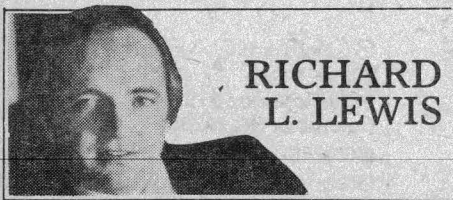
ciple has been taught by many spiritual teachers, including the popular Norman Vincent Peale, and in various psychological therapies. It is the philosophy that we can transform even the worst situation into valuable, even positive, experiences by our attitude.

From another perspective, Unificationism explains that value is defined as that quality given by the object to the subject, that brings joy to the subject. The subject is always a person, since only persons can experience value. Value as a whole comprises the three major elements of truth, beauty, and goodness. Man desires to express these three values in his own character in order to give joy to others (the whole), and to appreciate these values in the things of the natural world for his own joy (the individual).

The creation was designed in man's image, as a perfect object to man, who was to stand as the perfected subject of love. In particular, God's love, coming through spiritually-mature man, would act as the profound catalyst to cause the creation to completely reveal itself, to transcendently manifest vast values of truth and beauty. All of this is premised upon man achieving an ideal of love. In the presence of the wholeness of love, everything can be known because everything is free to reveal itself.

Thus, while beauty is indeed, in the eye of the beholder, let us consider it can be even more so, through acknowledging God.

Kerry Pobanz is a staff member of the Unification Thought Institute.



RICHARD
L. LEWIS

Introducing the workshop lecture series in those heady, late-70s years in Northern California, I would remind the audience that it would be a mistake to think of the Divine Principle as "The Truth," meaning every bit of it. How could it be as *Truth* and *Reality* are equatable and both are infinite. The Principle is a new framework of thought through which we can organize and make sense the many fragments of what is known -- be it Biblical, philosophical, science etc. -- plus many new insights into the unknown. So the Principle doesn't answer every question. And there is one in particular I've thought a lot about.

In the first section -- the Principle of Creation -- there is explication of how God creates and what He created. One of the key insights here is that two realms of reality that are usually kept quite separate -- science involved with trying to understand the visible, material world and religion interested in the invisible world -- cannot be so conveniently kept apart because everything has an invisible, directive component (called 'sung sang' in Unificationism) as well as a visible, expressive component (hyung sang).

Now one of the unanswered enigmas in the Principle is just how does the invisible character guide and control the visible expression? An innovative scientist has come up with an interesting and, to my invisible directive component (mind), very plausible suggestion.

A new force

In my November column I commented on Rupert Sheldrake's book "A New Science of Life" and his concept (which is remarkably similar to the Principle concept of the invisible character or "sung sang") of the "morphogenetic field" -- 'morpho' from the Greek for 'form'; and 'genetic', as in Moses' first, meaning 'birth' or 'origin'.

He maintains that in order to understand our world more completely we need to add a new force field to the four that are now thought to govern the physical reality -- the electromagnetic and gravitational forces (which rule the larger aspects), and the two forces which rule within the atomic nucleus.

Now this is not a concept that is currently embraced by many scientists. Dr. Sheldrake, as a biologist who has manipulated test-tubes with the best of them at the Royal Society and in his work at Cambridge and Harvard, knows what sort of receptivity his peers have for such ideas:

"In the light of past successes, this optimism that all the problems of biology can ultimately be solved mechanistically is understandable. But a realistic opinion about the prospects for mechanistic explanation ... can only be formed after a consideration of the outstanding problems of biology."

It would take too long to detail his analysis of these problems -- if you are interested I highly recommend you read his book.

He then proposes that all these riddles can be solved by postulating this invisible, purposive 'morphogenetic field.' However, the same enigma as in the Principle then appears -- how does it work. Dr. Sheldrake makes an inspired suggestion.

Probability

Now it is certain that this 'force' is not involved with energy in the sense that chemistry and physics deal with cause and effect.

"For although (the field) can only bring about their effects in conjunction with energetic processes, they are not in themselves energetic."

Dr. Sheldrake makes the insightful

SCIENCE & UNIFICATIONISM Probably a good idea

suggestion that this invisible field has its effect on the visible through its influence on probability. His theory proposes that:

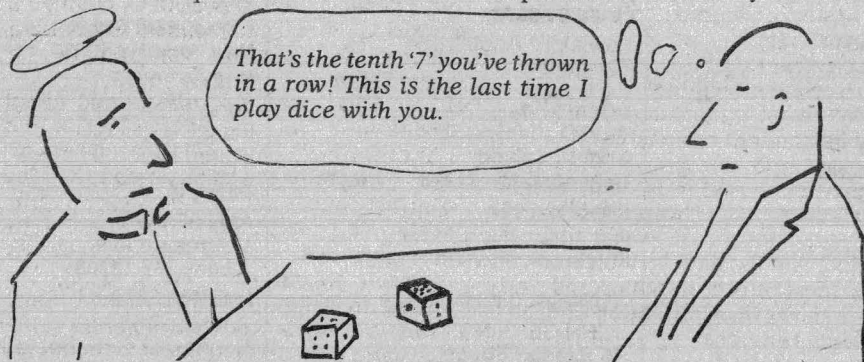
"Specific (fields) are responsible for the characteristic form and organization of systems at all levels of complexity, not only in the realm of biology, but also in the realms of chemistry and physics. These fields order the systems with which they are associated by affecting events which, from an energetic point of view, appear to be indeterminate or probabilistic; they impose patterned restrictions on the energetically possible outcomes of physical processes."

He does go on to discuss the origin of these fields, hypothesizing that they are derived from similar systems existing in the past (though he admits that this does not answer the question how the first

probabilistic event and eminently suited to be effected by the invisible mind.

This is clearly a most fertile field for speculation. However science is based on observation. Dr. Sheldrake offered a prize -- I believe it was \$10,000 -- for anyone who could devise an experiment that could prove or disprove his hypothesis. As far as I am aware the offer is still open. Anyone want to try this novel way of fundraising?

The invisible character (whatever it ends up being called -- morphogenetic field, sung sang, inherent directive nature, mind -- exists in the simplest to the most complex entities and they form a hierarchy: the pattern of hydrogen is a part of the pattern for water which is part of the pattern for a cell which is part of the pattern for the kidney etc. and I shall



Einstein declared that he could not believe that God plays dice with the Universe. Well, as any craps player will tell you, the game is quite different when you can make '7s' come up 100% of the time.

occurrence of the pattern happened). The Principle explains that these 'fields' are developed in the mind of God and that they are a part of the Logos, or Word, originally created by God -- a subject I will discuss in another of these columns.

Now modern science is much intrigued with probability -- the very structure of our physical universe is based on it according to the quantum theory. Einstein, in his much publicized 'denouncement' of the quantum theory declared that he could not believe that God plays dice with the Universe. Well, as any craps player will tell you, the game is quite different when you can make '7s' come up 100% of the time.

Looking at things energetically, just 'adding calories' so to speak, it is only possible to accurately calculate the structure for the simplest system, the hydrogen atom -- one electron and one proton. Any thing else is too complicated for even a Cray supercomputer.

The assumption (dare to call it belief) of a "mechanist" is that all form arises because that form happens to be one with the lowest energy. However, the rough calculations that are possible for systems more complex than hydrogen seem to indicate a number of roughly equal low energy states are possible making each one equally probable.

Yet natural systems always takes on a very specific form and pattern. In the molecular realm this is particularly noticeable in the highly complex protein molecules which convolute into very specific patterns.

Another, more complex situation, is the relationship between mind and body. The Principle indicates that for every invisible thought there must be some visible expression, presumably the pattern of neuron firing and inhibition (which a materialist would say is the thought itself) in the nervous system. Now it has been shown that the stimulation of one cell by another across the synapse (the gap between them) is a

discuss this further in next month's column.

A Postscript

In my December column I discussed the fourth spatial dimension -- and on Dec. 17, Newsweek magazine carried an article on the same topic.

As authors Begley and Katz note, many cosmologists "speculate on a fourth spatial dimension. The curvature (of space) ... is that extra dimension." That's not all, they also note that "physicists are exploring the idea that the universe actually contains 11 dimensions."

In the same month I read a recently published book, "The Planiverse" (Poseidon Press, ISBN 0-671-46363-2) by A. K. Dewdney. He fully develops the concept of a two-dimensional reality which is explored through a friendship that develops -- via a computer hookup -- with an inhabitant of a two-D world.

The author got inspired to write the book in a way similar to the spark for my last column.

"I was reading a popular work on cosmology," Dr. Dewdney, a professor of computer science acknowledges, "and came across the familiar analogy which describes the expansion of our own three-dimensional universe in terms of a balloon whose two-dimensional skin continually expands."

This type of coincidence -- where an idea pops into the minds of many people at the same time (and the history of science is full of such happenings) -- will come as no surprise to those who believe that all the great scientists of the past are all still active in the spirit world and that the reason why many people gain the same insight contemporaneously is due to their activity. □

Richard Lewis was a research biochemist for 5 years and a lecturer of the Principle for 6 years before joining the staff of the Unification News.

The Making of a Moonie

By Eileen Barker

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*Why not end their
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church. Put them on
the mailing list for the
Unification
News
See back page for details*

Burghers of Calais: the column that almost wasn't



COLLETTE
CAPRARA

Within our lifetimes certain heroes do arise in an aura of unselfish commitment to the welfare of humanity. However, there is something about the proximity of their lives that offers us too much of a challenge to fully "grok" their words and examples. The death of one of those heroes might offer enough distance for them to be eulogized and memorialized, but, if the injustices that they fought are still looming in the world, even this praise to them is tossed up to the safety zone of a pedestal. For, to be in the same world as those people means that we should have the same sense of responsibility that they acknowledged. So it is, then, that sometimes a hero or model of

for Rodin and those men of Calais who touched, at least in this moment, that sense of responsibility in my heart and pulled it to the surface.

A week's search

Since that day, I wanted somehow to translate that experience into words; I guess, to write this article. But first, I wanted to know more fully the facts about those burghers of Calais. And so began a week's search through conversations, and book stores, and my memory, to learn their story.

At lunch with a friend the subject emerged and my first clues spilled out. "I think that was in Calais, France in the 1400's." That evening, I found myself with about 40 minutes to spend in a book store and I was determined to locate the story.

With great expectations, I burst through the door of "The Record and Tape Annex", one of the largest book stores in the area.

Suddenly, I realized that my research mission was going to be more of a challenge than I expected. Half the store displayed records and tapes of every

ing along with me, over my shoulder. "I wish you worked here all the time to help me handle those difficult information requests."

But as we read, we found that the story was slightly different than I had first assumed. The burghers had been demanded by the English king rather than freely offering themselves, and after his order for their execution, his wife had successfully pleaded for their lives.

Another reflection briefly flipped by: that often those who have risen up to offer themselves in sacrifice have been spared, and that their willingness itself has, in many cases, paid the price. And that was true. But that was not what had moved my heart in the art gallery, and that was not what I wanted to write about.

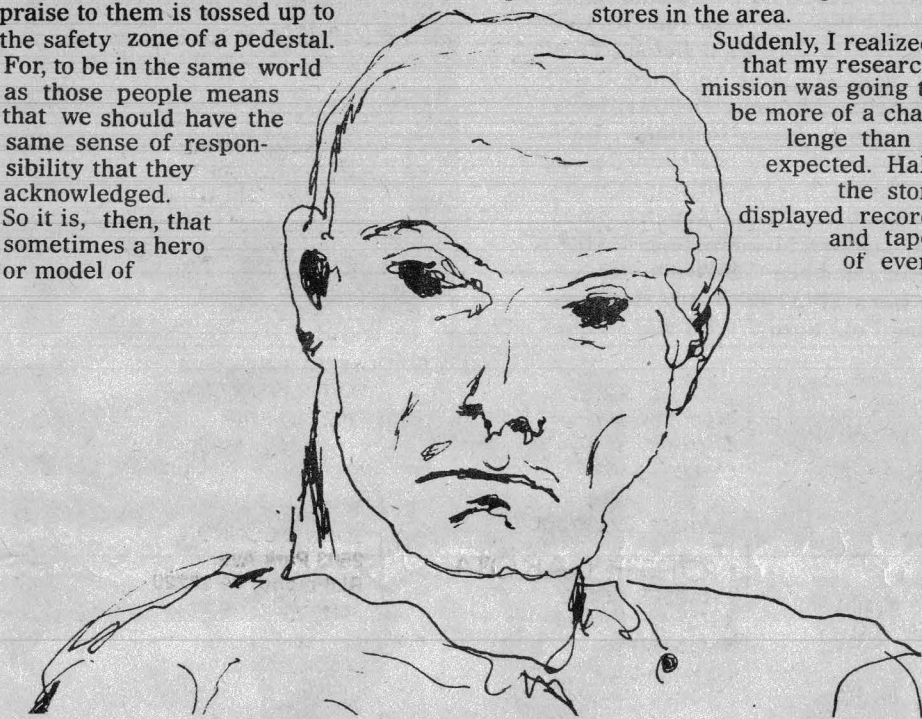
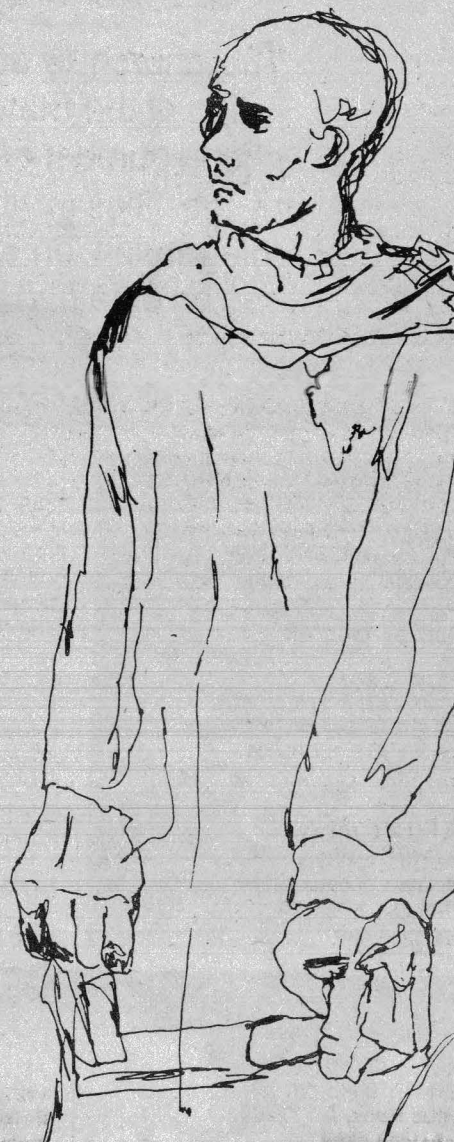
I closed the book and shared it all with the little man with the grey vest. He was still beaming with the pride of victory at having located the story. I don't think he understood my dilemma about my article. He was smiling and waving as I closed the door.

Later that evening, at a reception, I was talking to a Canadian history professor when I felt a glimmer that he might be able to understand the whole event. So I told him about the art gallery, and about the sculpture -- about the burghers and the book store and my idea and the reality of the event in the Hundred Years War -- and about my article.

He thought for a moment and said with sincerity, "What matters is what Rodin understood ... and what you understood."

And I knew he understood too. And I wrote my article. And I have a friend at the book store.

Collette Caprara is a staff member at the Washington Institute.



the distant past can speak to us louder than our contemporaries.

So it was for me when I saw, in a fresh way, Rodin's statue of the *Burghers of Calais*. I had seen this sculpture and its reproductions many places before, but never before had the emotion concentrated in these figures called out to me like they did two weeks ago ... The resolute determination in each face, the power, and yet submission, in those hands. And I remembered vaguely the story behind the statues. These six burghers had been offered in ransom for their city and its inhabitants.

Ultimate sacrifice

I walked around the sculpture of a single one of Rodin's burghers and the message came tugging out of my heart. The most noble people with the greatest breadth of vision are often led to a place where they are called to make the ultimate sacrifice, that of their lives. And their commitment and vision allows them to say yes.

But then, when those with the power of the vision are gone, what becomes of this sense of responsibility? Where does it live and where can it act? Who harvests the fruit of the sacrifice? The answer seems simple -- those who are left, or those for whom the sacrifice was made.

But, while sitting down next to Rodin's sculpture, I thought about my own generation in this country and those who were my own personal "Burghers of Calais". I thought about the roots and beginning era of Christianity, about this country, and about those who created and preserved it through World Wars, these "burghers". And I thought about how when oppression or danger wanes, that spirit of conviction and commitment to justice and goodness also loses its fire.

Those who are left have a mission, at least, to remember. And I was grateful

variety. The other half was packed with rows and shelves of books. The melody of an old Billy Holliday blues tape filled the air. Young, frizz-topped, sweated clerks with wire-rimmed glasses drifted through the aisles, moving with the music.

I knew that I would be as anachronistic as a Martian if I broke into their realm with a powerful entreaty about the "Burghers of Calais". I stifled myself and searched the rows for someone who might be able to faintly relate to my quest. There he was, sitting just below the stairs to the loft -- a grey haired, vested, kindly little man with a hand printed "information" sign dangling from his wooden desk.

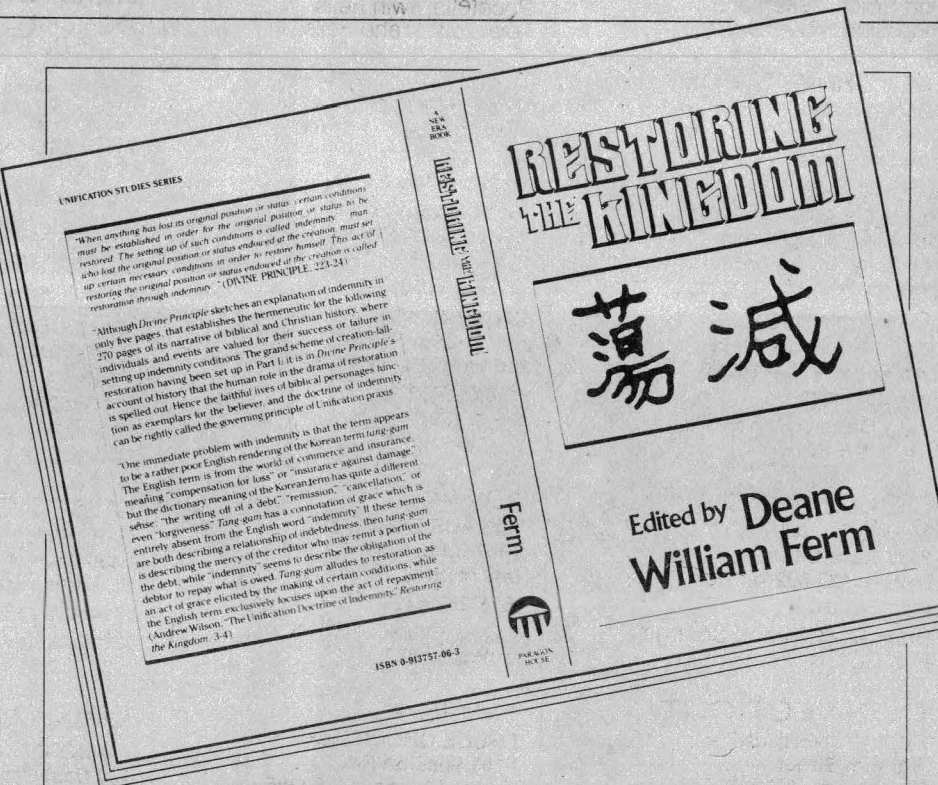
"The Burghers of Calais?" "Pardon me?" "Where can I find information about the Burghers of Calais?"

Good luck

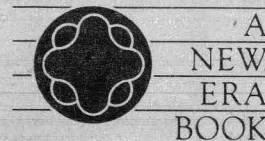
A puzzled look fell over the face that earnestly but helplessly wanted to guide me. I explained a little, mumbling about some french countrymen and a sculpture by Rodin. The little man offered his best: "Well, the French history books are in that room ... and the art books are here. Good luck." He smiled powerlessly and shrugged.

I passed his desk and tip-toed around stacks of books that were being shelved. Suddenly, from the corner, one title caught my eye, "The Hundred Years War." I remembered the dates from my lunchtime conversation and stretched to pull the book forward. Leafing through the index, I found "Calais" and flipped to its pages.

Out of the corner of my eye I could see that little bespectacled face stretching past the end of his desk to see how my search was fairing. "I found it!" I announced. "You did!" He jumped up and scurried to my side, checking and read-



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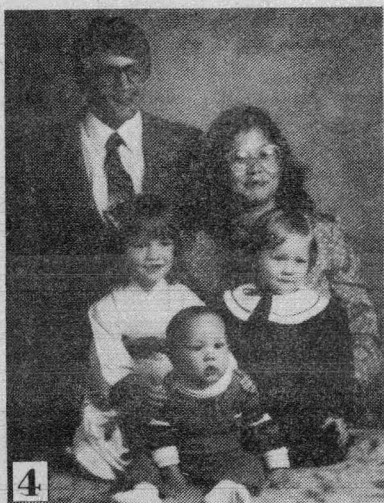
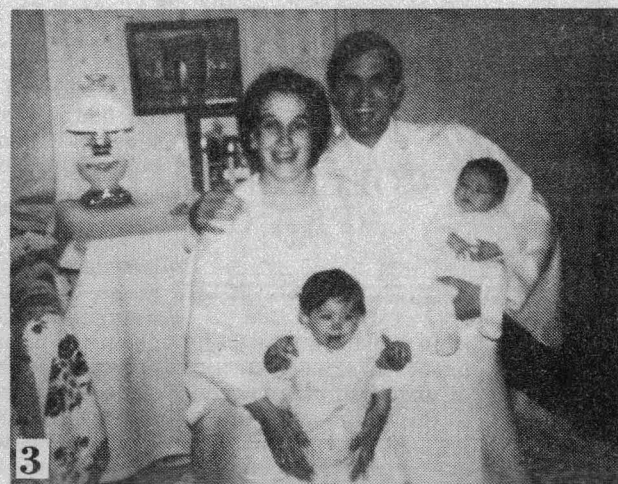


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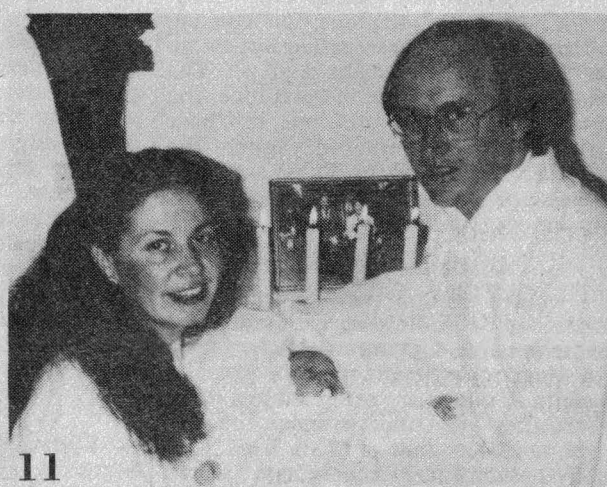
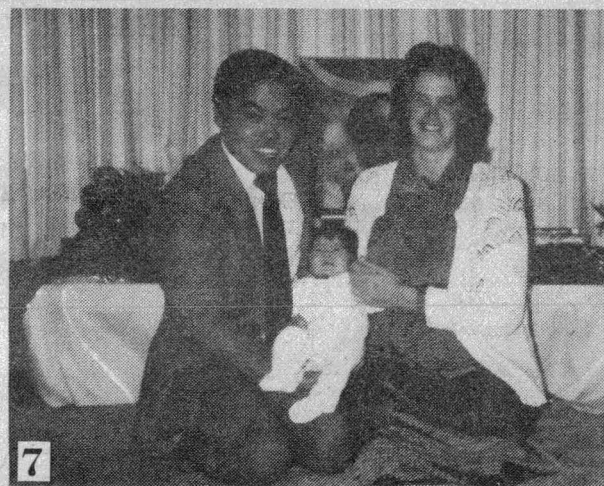
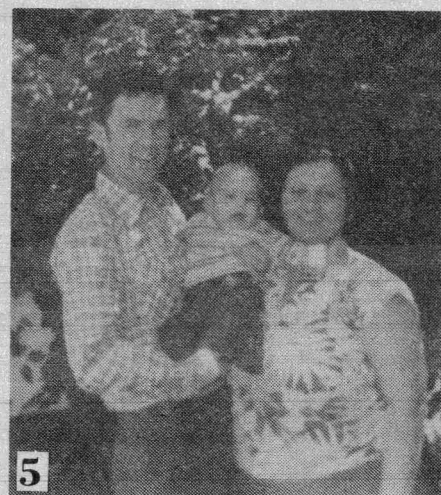
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To share your delight with us, send a photo (those indoor-without-flash orange colored ones will come out black!) of your family, with the names and the birthdate to: Unification News, 4 West 43rd Street, New York NY 10036. This month we are proud to present: • 1. Hiromichi and Valerie Shimoyama with son, Tokuhiro, born 4/20/84 • 2. Bruce and Patsy Casino with son, Capaso Daniel, born 6/22/84 • 3. Claude and Ann-Marie Guichard with son, Francis Young, born 10/11/84 • 4. Jackson and Kiyoko Bowman with son, Joshua, born 12/19/83 • 5. Frank and Mary Ann Davis with son, Paul Jinhan, born 3/6/84 • 6. Peter and Marie Giossi with son, Michael Chung Su, born 2/7/84 • 7. Masaru and Theresa Tsukahara with daughter, Emmey Cynthia, born 11/4/84 • 8. Russell and Kaye Allen with daughter, Elissa Josephine, born 7/23/83 and son, Aellai Benjamin, born 11/25/84 • 9. Alf and Josette Monnesland, with daughter, Ann Helen Eun Young, born 9/5/84 in Norway • 10. Ferdinand and Annemarie Renz with daughter, Gloria Annette, born 11/18/84 • 11. Hubert and Claire Haider with daughter, Meadow, born 9/10/84 • 12. Hiroshi and Linda Aona with son, Daniel Jin, born 7/28/84 • 13. Ken and Anne-Marie Morgan with son, Matthew, born 10/27/84 • 14. Hermann and Elena Deidenbach with sons, Martin Gyung Pok, born 7/8/83 and Manuel Kyung Su, born 11/3/84



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This paper is funded by voluntary donations from church members and friends — you are welcome, encouraged even, to contribute.

By Louise Strait

The International Journal on World Peace has made its debut. The new quarterly journal of the Professors World Peace Academy has as its editor Dr. Panos Bardis of the University of Toledo.

"Although the International Journal on World Peace responds to the requests and wishes of the members of the PWPA," states PWPA international president, Dr. Morton Kaplan, "it is aimed at a broader audience of specialists and nonspecialists. It is a scholarly, multidisciplinary, and cross-cultural publication dealing with all aspects of peace from both theoretical and practical perspectives. This quarterly journal includes four main departments: Arti-

New journal published

cles, News, Miscellany, and Book Reviews." Each article is accompanied by at least one evaluative comment.

Articles in the first issue included: "On Fostering a Just Peace," by Rudolph J. Rummel; "To Fight Communism: Why and How?" By Alexander Shtromas; "The Refugee Asylum Problem and World Peace Efforts," By Charles W. Kegley; "The Fallacies of Nuclear-Free Zoning and the Importance of Nuclear Energy," by Sir Ernest Titterton; and "Energy: The Relationship of Oil and Gas to World Peace" by Andrew J. Reck.

The upcoming issue will contain: "A Sinister Freedom: Orwell's 1984 Reconsidered," By John David Frodsham; "Marxism, America, and the Challenge

INTERNATIONAL JOURNAL ON WORLD PEACE

of Asian Capitalism," by Richard L. Rubenstein; and "For an Open Dialogue with South Africa by African Leaders," by G. Edward Njock.

"Although many valuable contributions to the understanding of the problems of world peace will come from PWPA members, with their diverse cultural and disciplinary backgrounds, the journal is open on an equal opportunity basis to any person, lay or academic, who has an important contribution to make," says Dr. Kaplan. "We welcome contributions regardless of nation, culture, sex, ethnicity, political persuasion, or any other characteristic that has served to distinguish one human from another. The cause of peace, and of human freedom, is too important to allow any preconception to block important thoughts on this subject."

Information can be obtained from: PWPA, 481 Eighth Avenue, New York, NY 10001.

Reprinted from "ICF Report".

PERSONAL ANNOUNCEMENTS

The Unification News accepts short announcements of a personal nature for publication while reserving the right to return any that are deemed unsuitable by the the editor. Rates are \$5 for five lines of type for two months insertion. (\$5 for a box number.) Text plus payment must be received by the 21st of the month for inclusion in the next month's edition. Address to:

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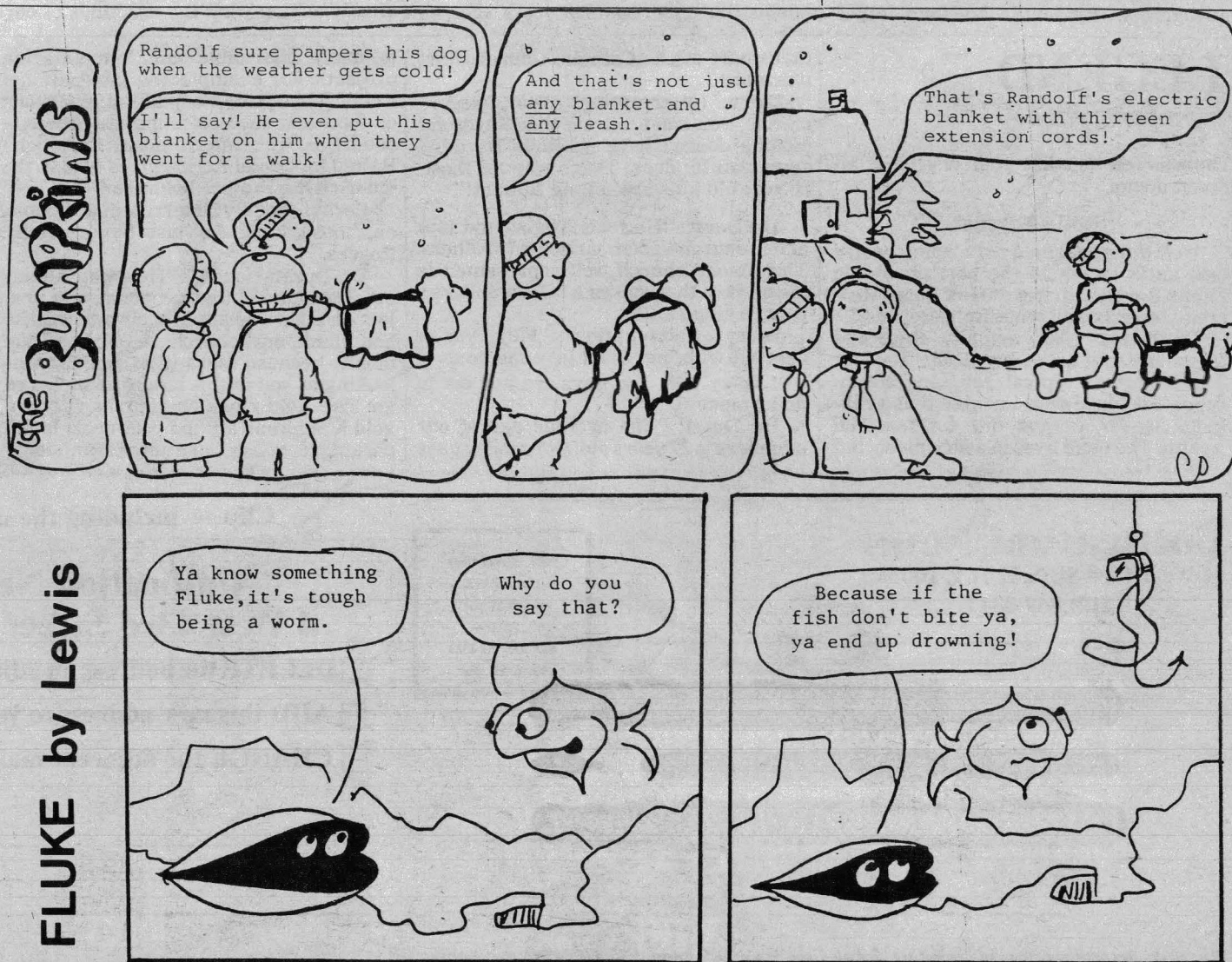
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Dr. Don Sills of the Coalition for Religious Freedom.

By Dr. Anthony Fox

Imagine being the concluding speaker for an important religious freedom rally in Dayton, Ohio and having to follow such heavyweight speakers as Dr. Don Sills, executive director of the Coalition for Religious Freedom, Reverend Dr. Milton Reid of Virginia and the Reverend Michael Beard.

This is just the position I found myself in: Before a gathering of 100 ministers and their congregants in the middle of a snowstorm in Dayton, Ohio on January 16!

The rally was organized by Reverend Dr. H. L. Parker, minister of the 3000 Seat Shiloh Missionary Baptist Church and the Reverend William Piner, a local min-

Dr. Don Sills at rally in Dayton

ister and friend of the Unification Church. Reverend Beard opened the rally by explaining the religious freedom movement and provided an indepth history of the importance of basic freedoms and how vital the religious freedom movement has become.

Reverend Beard was followed by the dynamic Dr. Don Sills who spoke about his organization and outlined some of the more prominent cases at issue presently before the courts. He emphasized that there are some 8,000 cases, either before the courts, or awaiting court action. He warned those attending that unless we are vigilant in 1985, many more cases could, and would be added to this list.

Following Dr. Sills came Dr. Milton Reid whose own church is presently

involved in a struggle with the authorities and is being administered by a court appointed administrator as the result of a tiny minority of dissident congregants over a trivial aspect of protocol. Incidentally, Dr. Reid's case is discussed in the movie "Assault on Freedom" and Dr. Reid is currently being fined \$1,000 per day, and some of the church deacons are being fined \$25 per day, as a result of their failure to turn over church records to authorities.

After these challenging addresses, it was my privilege and honor to offer some concluding remarks from which I quote the following: "This is America, supposedly, the Land of the Free. But when one considers that there are now some 8,000 cases awaiting court action against



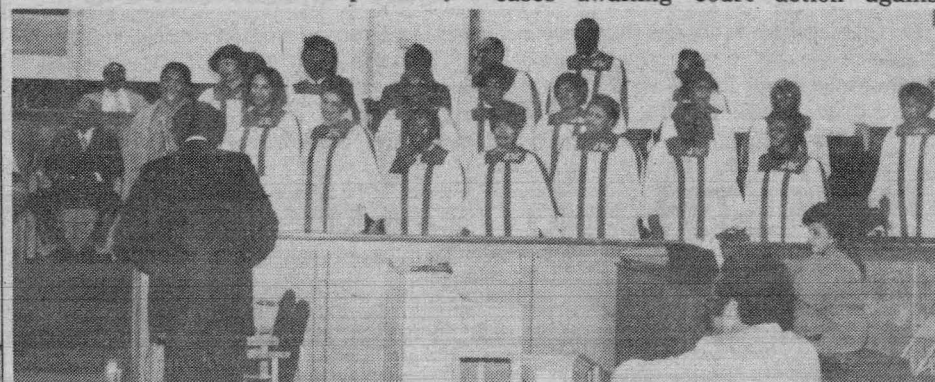
Dr. Milton Reid of Virginia.

churches and clergy one must wonder just how free we are.

"Unless we stand together, black and white, Protestant and Catholic, Christian and Jew, and fight for our constitutional rights, (freedom to worship God as we please), we may lose them altogether.

"We must not become complacent, we must not sit back and say 'It will never happen to me,' because it's when we get to this point that it can well happen, and often does. We have to stand and be counted, united in the common goal, of religious freedom, we must never give in, for America is the last bastion of religious freedom in the world today, if this freedom falls, we all fall.

"And so I urge you tonight to stand tall, be strong, and for God's sake never give in. □



The choir opening the rally at the Shiloh Missionary Baptist Church.

MEDIA

from front page

he has appeared on numerous national shows, including Phil Donahue, Latenight America, The Michael Jackson Show, Good Morning America and the Larry King Show.

"The Donahue Show was really a miracle," he comments. "Reverend Jerry Falwell and Dr. Joseph Lowery would never have appeared on the same show with each other, let alone with someone from a new religion. However, the injustice of Reverend Moon's case brought us all together. This set the tone for all other

shows."

"My purpose in meeting the media is both to educate the public and make a good relationship with the media people themselves. Once they see that I am a real, thinking person choosing to live by a profound religious ideal they become a friend. By now, I've met most of the media people who cover religion in the country. They usually ask us to come back anytime."

The key to working with the media, according to Dr. Durst, is to put things in a historical perspective. "Americans tend to be quite ahistorical," he says. "It seems like 1980 was 400 years ago. We

forget that the Catholics, the Jews, the Mormons, and others were all persecuted in America. People need to be reminded that Jesus, St. Francis, St. Thomas, Joseph Smith and others were all misunderstood when God called them. Racial and religious intolerance is an old story here and throughout the world."

Dr. Durst's new book, To Bigotry No Sanction, provides a natural entree to the media.

"Authors normally tour the country to explain about their books. However, the discussion always centers around Reverend Moon and our church. People are finally asking what the teachings of our

church are and what Reverend Moon is really like. Once I can actually explain the reality, they are amazed that the public had been taught such a distorted view."

A typical day on the tour will usually feature six to ten media appointments, including major television, radio and newspapers. The day usually begins with a sharing with local area church members. Often, a luncheon with local ministers and church supporters provides the opportunity to share about Reverend Moon and the church's activities worldwide.

Dr. Durst plans to continue his tour to 100 cities this year. □

LEGEND

from front page

church. Tell us what your church is all about doctor . . ."

'Rolls Royces'

Well things seemed to be going pretty well until we got to the part about the "Rolls Royces": Larry: "How come Reverend Moon has all those Rolls Royces?"

Dr. Durst: "Well actually, Reverend Moon doesn't have any Rolls Royces. That's part of typical religious stereotypes. People always imagine that a religious leader is just out for material wealth. The Pope lives in a nice place, but

that's part of the Catholic Church. Furthermore . . ."

Larry: (interrupting) "Hey, wait a minute, you can't tell me that Reverend Moonie doesn't have no Rolls Royce. I know that he does. That's why all those 10 year old kids are selling flowers!"

Dr. Durst: "However you should look at our church in comparison with others. There's one church well represented in Milwaukee that makes a billion dollars a year in bingo . . ."

Larry: (interrupting) "Hey, you're dancing with me. Don't give me none of that fancy talk. You guys are just out to make money . . ."

Dr. Durst: "The average age of our members is 27 years old. Our money goes

to many charitable and humanitarian projects. For example, the International Relief Friendship Foundation gives tons of food and medical supplies to needy countries. The International Christians United for Social Action gives food in the inner cities, Project Volunteer . . ."

Larry: (loudly interrupting) "Come on, those kids are just buying Rolls Royces."

Dr. Durst: (loudly) "Hey, wait a minute. I've noticed that people always project on others what's in their own minds! You think our church is only out for money because that's what you are. I'm looking at you in this nice studio. You've got five gold rings on your hand and a gold Kruggerand around your neck. In the parking lot you've got a new El Dorado!"

Larry: "Well, I work hard and I deserve that El Dorado. And I've got a Rolls Royce at home."

Dr. Durst: "You've got the Rolls Royce, not Reverend Moon. This is ridiculous."

That was great!

All of a sudden it was time for a commercial. Larry announced the ad, and took off his headset. "Wow! That was great! You're great! You did fantastic! I've had all kinds of stars here. They sat in that seat, but this is the best show I remember!"

He was all smiles and praises -- until he went back on the air that is.

We left with a standing invitation that he would have us on the air -- anytime! □

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