

The error and inuendo in the recent TIME magazine article on our church has prompted us to point-by-point set the record straight • p.12/13



A few parents have made headlines with their criticism of the church. Find out what the other 95% think who have yet to be heard from • p.14/15

Unification News

Volume 4, No. 5

The Newspaper of the Unification Movement

May 1985

Positive response to tour: Dr. Durst in national, local media

By Noah Ross

In the last several months of his ongoing media tour, Dr. Durst has reached major national and local media. Two of the recent highlights were the Jim Bohannon (Larry King) Show and the "Sonya" Show.

The Jim Bohannon Show

Over 7 million people tuned in to listen to Dr. Durst on the number 1 radio talk show in the country. The format of the show, which begins at midnight, is a one hour interview with Jim followed by two hours of call-ins. However, from the moment the show began all 14 phone lines lit up -- even though they knew they would have to wait a whole hour to be answered.

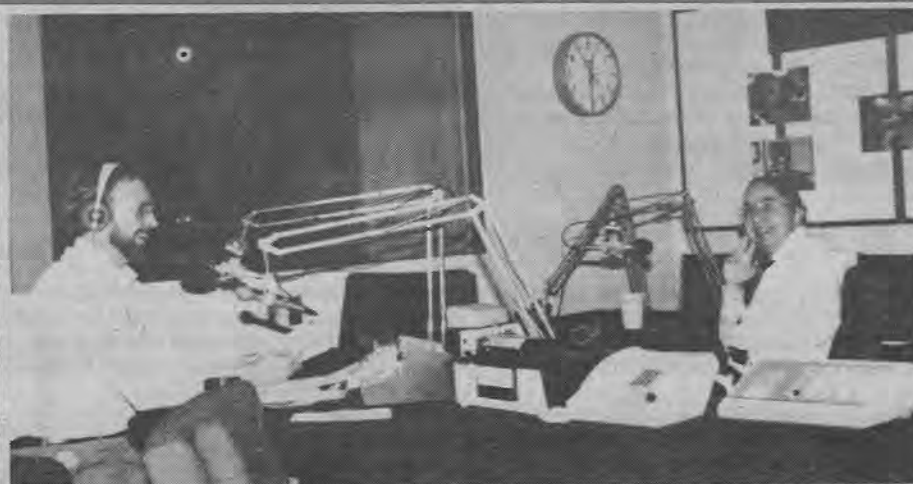
The show was an amazing experience.

Jim had a big pile of notes prepared, with just about every question imaginable about Reverend Moon and the Unification Church. However, he had also read Dr. Durst's book and was very impressed by it. It had helped him to see both sides.

As he asked question after question, Dr. Durst answered calmly, carefully, and intelligently. It was becoming clear that the negativity against the Unification Church was the same kind of racial and religious bigotry that has been directed at every new religion.

"Well, I've thrown just about every tough question I can think of, and you've answered beautifully. This experience has really changed my opinion about your church!"

Then, for the next two hours, the calls came in. With such a big show, we really didn't know what kind of calls to expect. Amazingly enough, almost all the calls



Dr. Durst and Jim Bohannon on the nationally syndicated "Larry King Show" out of Washington DC on Feb. 3.

were the very best kind -- people calling up and asking sincere questions because they really wanted to know.

"Do you really study the Bible?", asked one. "Yes, Ma'am, we do." "And do

you really believe that Jesus is the Messiah?" "Yes." "Well, like you said, Jim, this show has really changed my opinion.

(see MEDIA TOUR, page 4)

Member of church earns his doctorate

By Joy Garratt

Hugh Spurgin, 39, of Dumont, New Jersey, has become the second individual of a group of more than 40 Unification Church members seeking graduate degrees to earn his doctorate. Submitting a dissertation entitled "Roger Williams and the Separatist Tradition -- English Origins of His Religious and Political Thought", Mr. Spurgin was officially notified by Columbia University Graduate School in January, 1985, that his Ph.D. in American and Early Modern European History had been granted.

"My dissertation focuses on church and state relations and religious liberty in early America, particularly the life and thought of Roger Williams," explains Mr. Spurgin. "Believing that religious people are instrumental in bringing about social change, Williams was one of the first to argue for complete separation of church and state. He was an example of someone willing to fight for tolerance in an intolerant world."



Hugh Spurgin, the second church member to earn his doctorate.

Mr. Spurgin believes that the Unification Church has a great deal to learn from the entire religious tradition of the past thousands of years and sees a parallel between the Unificationist and the Separatist experiences.

"We are in the same position today that early Separatists were in during the 16th and 17th centuries when they sought to free themselves from government involvement in religious affairs. Now Reverend Moon is a victim of abusive

(see DOCTORATE, page 4)

Clergy rally in NJ citing abuses of religious liberty

By Robert Selle

Through "harassive" application of tax laws and zoning ordinances, federal, state and local governments have in recent years been mounting an increasingly powerful assault on religion, a leader of a nationwide religious organization charged.

"In 1976, there were 45 cases of government litigation against churches, pastors and religious organizations," said the Rev. Donald Sills, executive director of the Coalition for Religious Freedom. "By 1980, that figure had increased to 2,100. Today, in 1985, there are approximately 8,000 cases."

He spoke last week to a crowd of 70 concerned clergymen at the First Baptist Church of Lincoln Gardens in Somerset, N.J. Other speakers included Dr. Harry Vickery, president of Moral Majority of New Jersey, and Rev. Donald Brown Jr., president of the New Brunswick Council of Churches.

"I love our president," said Rev. Sills, "and I don't blame him for what's happening. But under this administration, more attacks on religion have taken place than at any other time in American history."

The speakers cited several examples of government "hostility" toward religion.

'Anti-religious' acts

In one case, the American Rescue Workers mission in New Brunswick was closed down last year, and attempts to find other suitable properties were allegedly blocked by local officials.

The American Rescue Workers is a Christian church that split from the Salvation Army at the end of the 19th century in order to build a religious social-outreach movement with a wholly American orientation and leadership.

The pastor of the local American Rescue Workers mission, Rev. Robert Turton III, told the clergymen that the city originally informed the church its property need not conform to the boarding house code. But later, an eviction notice was nailed "without notice" to the church's door, citing violations of the city's boarding house regulations. The mission was forced to move.

Explaining how the city later "harassed" his church, Rev. Turton said, "We wanted to lease an eight-bedroom house, but we were originally told [by the city]

(see NJ RALLY, page 4)

INSIDE

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Photos: NEW FUTURE PHOTOS

Parent's Day Celebration

On April 7th, Easter Sunday, the international church celebrated one of the major church holidays, Parent's Day. Above, Reverend Moon, on a furlough from Danbury, and Mrs. Moon wave farewell after the evening's entertainment at the Manhattan Center in New York City. Below, they receive a celebration card and cake with the church elders in attendance, and the early morning sermon given by Reverend Moon in the Grand Ballroom of the World Mission Center.



FOUNDERS SERMON The Challenge

This is the second excerpt of a sermon by Reverend Moon published in "New Hope, Twelve Talks" available from HSA Publications.

By Reverend Moon

Our life itself is something like a river. You are here going through training, seated side by side; but once you are scattered and sent to your different missions, then you will be like small streams running through your own courses to reach the mainstream. Would you as a drop of water try to join other raindrops -- or would you rather absorb other drops of water into yourself, to form a mainstream yourself? Even if you may have to be tributaries for a while, I want you to be the one to gather other drops of water until you join the main current.

We cannot foretell if all of us here will meet at the mouth of the river. We do not know if we all will reach the heart of the ocean. If you are faced with any power stronger than your own determination, what will you do? If you are faced with a power greater than your own strength or spirit, will you be absorbed and surrender. It is not easy to answer.

A broader mind

Sometimes, people are small-minded. If a difference of interest occurs between two of you, you may become angry with each other and argue. Then someone else may want to reconcile the conflict between you and say pacifying things to you both; but you will only become more fierce toward each other. If you had a broader mind and would let the other go, that person would cling to you and want to solve the problem.

You should be of such a broad mind that you can smile and return to the work waiting for you. If you are like water trying to surmount a wall, you will be eager to rush over it as soon as possible and join the larger

We cannot foretell if all of us here will meet at the mouth of the river. We do not know if we all will reach the heart of the ocean. If you are faced with any power stronger than your own determination, what will you do?

body. Time will solve the problem. If you can pass on from the difficult place quickly, you will succeed. Tell the other drops of water, "You may stay there, but I must rush on."

When you are scattered all over the country, you can write back and forth. Some will say in their letters, "Oh, I am faced with troubles, and all this is not what I expected. It's a most difficult job to witness to the people." It is very likely that those who receive letters will be influenced by that. In the life of faith, we must not fix our glance on what is happening only at the moment, but look far off into the future, toward the goal where God is hailing us. We must never be settled in one place.

Always add

As you go along, you must always be able to add something to what you are. If you pass by a village and there is a great fight taking place, you should get into it, reconcile it, and then go along your way. In that way you can help solve others' problems, and you will also pave the way for others following you.

You have seen many successful people in the history of America. In their backgrounds, they have many adventures. The more they have had to overcome in their lives, the greater people they are. If someone has had even more such experiences than another, he is a little bigger person than the man with less experience.

The harder, the more challenging the situation is, the more progress you will make. Do you realize that? You are so anxious to be successful, but if you have no zeal to fight through the way to success, you will not meet it soon.

You may say that in order to go to San Francisco, you must ride in a bus, an airplane or a train. But you must have no such fixed notion. If you really want to go to San

and Victory

Francisco, you must be able to walk there.

When I was imprisoned in North Korea under the Communist regime, it was right in the prison cell that I learned that lesson and became resolved to fight forever against evil. I was confident that I would win over them.

I said to myself, "However strong Kim IL-Sung's power may be, if I am well trained in prison and go through hardship here, I will be able to be victorious over anything." I was ready to eat any food they gave me -- or even to starve.

In North Korea, the winter temperature is very cold. Even though I was wearing only thin clothes without any lining, I could bear the cold. The labor in prison started at 8 in the morning, but as early as 4 am they would call us out in the open air and check to see if we had anything hidden inside our clothing.

Out in the cold air, people would shiver -- their trembling sounded almost like thunder. In that situation, I would always say to myself, "Even if it gets colder, I will not surrender to it." I did not feel cold at all. I trained myself by giving thicker, heavier clothing to other people, and clothing myself in thin clothes. I would look for heavier work, and say to myself, "I will succeed in doing this, or I will die." With that seriousness, I fought my circumstances.

Easy to say 'yes'

How many times did Peter answer Jesus affirmatively? It is easy to answer now. If one of your eyes is put out in battle, what will you do? If one of your limbs is cut off, what will you do? If you lose all four of your limbs on the battlefield, will you still go on? In the face of a great task, you must be ready to sacrifice everything.

A raindrop beginning at the mountaintop and running down through the stream to the great river is faced with many obstacles. You must be prepared for adversity while doing great things. You must be ready to die for the cause you have undertaken, or else you are foolish to say you are following the way.

If you are resolved to deny yourself and give upon your very life, you will never be afraid of any difficulty.

You are so anxious to be successful, but if you have no zeal to fight through the way to success, you will not meet it soon.

However strong the enemy's fortress may be, you will never be intimidated. You will be contemplating at least how to die a brave death. Are you like that? If you are prepared to die, you will not die, and victory will be yours. You must be resolved first of all to deny yourself.

Why do I tell you this? When our circumstances are difficult, we must be determined to face these and win over them. You must know that you are going to be defeated in the long run unless you consider your circumstances and become able to either adjust or maintain your course through everything. How to digest and conquer your environment is the question.

Don't ever try to escape from life, but feel challenged and persevere on your way. On an uneven road, ups and downs are to be expected; but where there are peaks, there are valleys at another time. When you find yourself in a dungeon, you must expect that in the next moment, God will bless you with the most grace.

In a race

You must imagine yourself in a race, feeling that kind of determination. Resolve to have more strength than any enemy so that you can win over whatever the obstacle may be.

I always told myself that I could eat less than other people and do more than other people, sleep less than other people and wake up earlier than others.

When you are faced with difficulties that look really hopeless, you may feel as though you are going to perish indeed; but there is always a way out if you look for one. Even in the prison cell, I would teach young people. I learned how to make fire even when I was alone on the mountainside. I know how to feed myself with wild herbs. I always imagined that I might be faced with any difficulty; then I studied to learn the secret of overcoming that. If you have vowed before God for any great cause, you have to keep your promise.

Try to focus on today, on this very moment; and if you are the victor in your heart right now, you will be victors after going through the entire course. □



Photos: NEW FUTURE PHOTOS

Easter Furlough

Above, Reverend Moon leaving Danbury for his Easter furlough. Below, with Mrs. Moon and his eldest son Hyo Jin Nim.



NJ RALLY

(From page 1)

that only five people could live there and that we had to provide seven parking places.

"After we made some arrangements, we were able to guarantee seven parking places, but then they demanded that we provide 14 parking places.

"The kind of people who come to our rescue missions do not generally drive up by car," he said wryly.

Rev. Turton said he has "not given up" and will continue to search for property in New Brunswick.

Youth Challenge of N.J.

Rev. Frank Collazo, director of Youth Challenge of New Jersey, an independent religious education and rehabilitation program which helps young people with drug and alcohol problems, also claimed to have been harassed by New Brunswick officials. He did not speak at last week's rally.

He said that city officials demanded that the property used by his group comply with the building code regulations applicable to boarding houses. His project, he said, is "in no way" a boarding house.

Rev. Collazo said the charge that he failed to abide by certain ordinances is "baloney."

He recently moved his program to nearby Perth Amboy, where, he said, the mayor is "more friendly." The New Brunswick mayor is John Lynch, who is also a Democratic state senator.

Vickery, the state Moral Majority leader, charged that "the U.S. government is trying to turn a government of the people, by the people and for the people into a government of the govern-

ment, by the government and for the government."

The specter of "religious persecution" was also raised by the Rev. Michael Beard, regional coordinator for the Unification Church.

"The U.S. government has spent over \$3 million to convict Rev. Moon of evading an estimated \$7,300 in taxes," he said. "Clearly, from the beginning this was not a tax case" but an attempt to "get" Rev. Moon, despite the fact that, according to "the liberal Washington Post newspaper," the Unification Movement brought into the United States over \$800 million from overseas to invest in social-action, religious and cultural projects to "save America."

Rev. Brown, agreeing with Rev.



Rev. Donald Brown speaks from the podium at the rally in New Jersey, flanked by, from left to right, Rev. Charles Brown, pastor of First Baptist Church of Lincoln Gardens; Dr. Donald Sills; Rev. William Riddick, pastor of Faith Hope Baptist Church; and Dr. Harry Vickery.

Beard's assessment, said, "What happened to Rev. Moon is wrong, regardless of whether we agree with his theology. The same criminal who mugged Rev. Moon will soon come for us if we remain silent."

A representative of the Unification Church of New Jersey, Martin Boyd, said the church was denied a fund-raising permit by New Brunswick City Clerk William Kahill, who allegedly said, "I don't consider the Unification Church to be a non-profit organization," and, "We only give permission to local churches."

When asked by members of the local Unification church to see the city ordinance to which he referred, Kahill admitted there was no such ordinance but that permission would still not be



Capt. Robert Turton III, an American Rescue Workers clergyman.

given, according to Boyd.

Furthermore, Boyd said, the city attorney, Gilbert Nelson, told local Unification church members that they would "have to take us to court if you want permission [to raise funds]," despite being able to prove non-profit status.

But after a 3-month delay, during which a letter of protest was sent to Mayor Lynch, the city council recently approved a fund-raising permit for the church.

Rev. Sills said that his visit to the area was focusing on the formation of committees to begin building public awareness of the "threat" to religious liberty in America.

Reprinted from the New York Tribune.

MEDIA TOUR

(From page 1)

I'd like to understand more."

The three hours went quickly. At the end Jim commented, "Well, I've learned a lot about you and your church. But I think that I've learned even more about the kind of people that have opposed you and what their motivations have been. Good Luck and come back again soon."

The "Sonya" Show

On March 7, Dr. Durst was the special guest for one half hour on the nationally syndicated (USA Cable) talk show "Sonya". Dr. Sonya Freedman is a Jewish psychologist who combines her interviews with a sort of Ann Landers/Joyce Brothers humanistic commentary. Since she and Dr. Durst both came from similar backgrounds, the encounter was quite a surprise for her.

"Professor Herbert Richardson, in his book 'New Religions and Mental Health', discusses the same stereotypes for religious bigotry that have been used in the anti-Mormon, anti-Catholic, anti-Semitic and anti-Unificationist literature."

She was quite surprised to meet someone who could intelligently cut through all her previous concepts. "But what about . . .", she continued. She had found one distraught parent who was upset about her son's involvement in the Unification Church. However, the Detroit family had invited 6 positive ministers to attend the show. "As a minister, I have often had parents from another church who were upset when their children became involved with my church. It's a common problem."

That evening, about 30 ministers from the Michigan area gathered together to welcome Dr. Durst, and to congratulate him for defending God on the television show. Though they were from different denominations, all were supportive of Reverend Moon and his work. "I'm a Methodist Moonie", said one.

To show their support while he was in prison, they presented a special gift to be given to Reverend Moon.

DOCTORATE

(From page 1)

government power. However, he is a profound thinker of deep-seated convictions for which he is willing to stand for despite persecution and prejudice by the establishment."

A native of Terre Haute, Indiana, Mr. Spurgin joined the Unification Church in 1968 and was married by Rev. and Mrs. Moon to the former Nora Martin in 1970. They are parents of four children of which the oldest, Andrea, 13, is studying for the year in Seoul, Korea, at the Little Angels' School of Performing Arts.

Mr. Spurgin currently holds the positions of secretary-general for both the International Cultural Foundation and the Professors' World Peace Academy International, organizations founded by Rev. Moon in the early '70's. Each group sponsors frequent interdisciplinary academic conferences on current issues of global concern.

"I enjoy public work far more than the very private task of writing a dissertation alone at a word processor. By nature I am more of a social activist than an academic. I worked for Eugene McCarthy and Bobby Kennedy in 1968 before I joined the church -- I am a child of the 60's. After experiencing disillusionment with the peace movement, I viewed religion as a way to fulfill some of the same ideals I had previously sought to fulfill politically. However, religion offered a far deeper basis for fulfilling the broader social as well as emotional, spiritual, and intellectual needs."

"My study of Roger Williams and the Pilgrims gave me a deep sense of the uniqueness of America, that it is a spiritual nation and still has a spiritual mission in God's providence for the world. To really understand this country, we must understand its religious heritage -- economic and sociological understanding are not enough. We must grasp the religious roots of the American people based on the teachings of people like Roger Williams who were in the forefront of pioneering our foundations."

In addition to his Ph.D., Mr. Spurgin holds a M.Div. from Union Theological Seminary, a M.P.A. from Syracuse University, a diploma in religious education from Unification Theological Seminary (currently seeking accreditation), and a B.S. magna cum laude from Indiana State University.



Hugh Spurgin with his wife and family.

Teachers of religion visit UC HQ in London

By Peter Hayling

Religious education teachers from Oxford came to the Unification Church Headquarters at Lancaster Gate, London, to hear Unification Church members explain their beliefs and life-style.

The meeting, held on February 14, was arranged at the request of a group of eight teachers doing a course in religious education, their lecturer, and a theological student, from Westminster College, Oxford.

The program started with a video on Church activities, entitled "People of the Quest." It was followed by a brief presentation from two church members, William Chasseaud and Jonathen de Giles.

Mr. Chasseaud stressed the importance of understanding God as a God of feeling, who grieves because the love-relationship he had with man is broken.



Jonathan de Giles explains to the teacher's meeting "What it means to be a Moonie."

"I had spiritual experiences before, but I experienced the love of God for the first time when I met the Unification Church," Mr. Chasseaud said.

He went on to describe the rewards and struggles in the effort to live up to the religious life and ideals upheld by the Church. "We are able to transcend the difficulties because our motivation is to help God, to participate in His work," Mr.

Chasseaud added.

To clarify his relationship with Reverend Moon, he told the audience, "We love him because of his love for God and his dedication to improve the spiritual and material lot of mankind."

A spiritual education

How members learn to love a broad variety of people both through group activities with fellow members, and in reaching out to others through fundraising and witnessing, was explained by Mr. de Giles. He emphasized that witnessing and fundraising are part of a spiritual education.

"We are taught to see our life as an offering to God through our mission," he said. "In doing so we hope to change ourselves and experience God's heart." He concluded by explaining that the persecution which members often encounter is "helpful", both to help members to understand their own commitment more deeply and concretely, and to help individuals to challenge themselves to love more.

One teacher later remarked on how moving the testimonies were and how similar their aspirations were to those of many mainstream Christians.

Following the reports, a panel of Church members was formed, in order to respond to the visitor's questions. This proved to be a most lively and friendly encounter, with probing and sincere questions.

Theological questions like "universal salvation, the status of the Bible and the Divine Principle, the Fall -- should we interpret Genesis literally or symbolically?" were raised during the question and answer session.

Another subject of interest was the education of Unification Church members' children. Should teachers in state schools be aware of any special points?

Other questions were on the organization of the church's membership system, "arranged" marriages, fundraising and alleged deception, and worship services -- to whom do members direct their worship?

The lunchtime was arranged so that there was a further opportunity for the teachers to question individual members. Afterwards, the visitors formed groups in order to listen to the testimonies of three members, who gave their view and experience of how they joined the Unification Church.

The value of such a meeting in dispelling prejudice and vague fears is best summed up by the comments of two teachers:

"I've been invited to many groups and I've always been made to feel welcome, but this has been the best welcome I've received," and

"I can't understand why there is such bad publicity about you..."

Reprinted from "Vision".

UK Parents discussion



The meeting for parents at Lancaster Gate, London.

By John Weedall

Parents of Unification Church members came for lunch and discussion at the Church's headquarters in London on February 2, at the invitation of the church's "Parents Department."

The meeting was the first of this year in a series of lunch-meetings, and seminars for parents. It aims to satisfy the curiosity and allay the fears of those whose sons and daughters have chosen to participate in the Unification Movement, and to familiarize parents with the teaching and practices of the church.

To introduce the founder, the church and its activities, Mr. Hamish Robertson of the Unification Church, showed a video entitled "60 years for God and mankind."

This was followed by a short question and answer session.

One mother asked if and how the Unification Church "deals with other churches." Another question was raised concerning recent action by the Attorney General, who plans to get the charity status of the Unification Church removed.

In his response to the two questions, Mr. Robertson referred to the "Interfaith series" and to the far reaching implications which it would have on other charities, if the action against the church was realized.

For further information on parents' activities in Great Britain, please contact: Hamish Robertson, 44, Lancaster Gate, London W2 3NA, Tel: 01-723 0721.

Reprinted from "Vision".

Head Over Heels

Some one has filled my heart -- with helium
It gets bigger, and I go up up up
Up I go, losing control; aloft and tumbling
Head over heels in love.
No fear up here, no risk
Of being thought silly.
Still rising, buoyed by angels, rising
Above and beyond my wildest dreams.
So high, I'm close to God -- see His face!
I catch a salty tear midair
-- it catches sunlight, a rainbow burst
crying, laughing, almost drowning; I'm
Head over heels in love.

Keith McCarthy



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CAUSA WORLDVIEW

Section Two • Part Three

In 1841, Marx submitted a doctoral thesis to the University of Jena. His topic was the difference between the materialism of Epicurus and that of Democritus. In this study he favored the former because it allowed for an energizing principle in matter. If matter were auto-dynamic, it would do away with the need for a Creator.

In the introduction to this thesis, Marx wrote: "Philosophy makes no secret of it. The proclamation of Prometheus -- in one word, I detest all the gods -- is her own profession, her own slogan against all the gods of heaven and earth who do not recognize man's self-consciousness as the highest divinity. There shall be no other beside it."

Journalist

When Marx finished his studies at the University of Jena in 1841, he was forced to abandon his hopes for an academic career due to his associations. Hoping to be married, he began to write for the newly-founded liberal newspaper known as the *Rheinische Zeitung*. When the editor resigned in 1842, Marx took over that position, and he consistently involved the paper in various political and social causes.

Several incidents are noteworthy. In a controversy with the newspaper *Allgemeine Ausberger Zeitung*, Marx showed that he had not yet subscribed to the

Alienation

Original human nature (species-essence) has been lost
Alienation has occurred

Religious view:	Marxist view:
Fall of man	Alienation
Spiritual (separation from God)	Material (species-essence lost through economic process)

communist cause. He declared editorially that communism was "only a dogmatic abstraction ... a particularly one-sided application of the socialist principle." He also wrote that "The *Rheinische Zeitung* ... does not admit that communist ideas in their present form possess even theoretical reality, and ... still less ... practical realization."

In the closing months of 1842, Marx began to investigate the contemporary French literature on socialism and communism. With the exception of Proudhon, writers on this subject were largely concerned with sketching designs of future communist organizations of society. Marx dismissed them as "utopians." He rejected the notion that the future could be designed, and maintained instead that a new world could be discovered through the merciless criticism of everything existing.

Early writings

In 1843, Marx resigned his post at the *Rheinische Zeitung* in the face of increasing governmental pressures. He married Jenny von Westphalen (1814-1881) in June, and withdrew to his mother-in-law's house in Bad Kreuznach to think out the basics of his philosophy. It was here that he wrote out many pages of notes of his critique of Hegel (compiled as "Contribution to a Critique of Hegel's Philosophy of Law"), and began to assemble two articles entitled "On the Jewish Question," and "Contribution of Hegel's Philosophy of Law, Introduction."

In October he left for Paris with Jenny, who was three months pregnant, to collaborate with Ruge in publishing a revolutionary periodical called the "German-French Annals"

Jenny Marx was to serve her husband with extraordinary devotion until the end of her life. It appears that Marx, however, never assumed the responsibilities

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. 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 is a movement of the highest ideals, an ideological rather than religious movement. 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 2 of the Worldview is "Marxist Ideology: Overview and Critique."

Marxist Ideology Overview and Critique

which a husband normally assumes as the head of a family. His wife and children lived in constant poverty and several of his children perished at early ages.

The beginning of Marxism

Alienation and liberation defined: In the earliest writings of Marx, we find that he redefines the Hegelian usage of "alienation" and "Liberation." For Hegel, alienation was a period in the development of the Absolute Spirit in which the Spirit failed to recognize the external world as part of itself. For Marx, following the line of Feuerbach, alienation means that man is cut off from reality, and therefore develops religion as a substitute for relations with the real world.

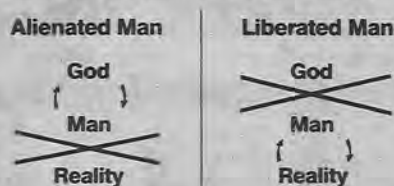
"It (religion) is the fantastic realization of the human being inasmuch as the human being possesses no true reality."

Liberated man, then, is man cut off from the fictitious "God" and returned to relation with reality.

The ultimate source of alienation: Marx asserts, however, that religious alienation is not the fundamental form of alienation. Beneath religion is the state, and beneath the state is society. Finally, Marx came to contend that the basis of

The beginning of Marxism

Define Alienation and Liberation



society itself is the economic structure.

Ultimately, Marx would hold that it is economic alienation, especially in the form of its manifestation as private property, which gives rise to the notion of God and religious alienation.

Liberation must begin with the destruction of private property. Destroying the basis of alienation, according to Marx, will eliminate the belief in God altogether.

As we study the early formulation of Marx's thought, we come to realize that by the end of 1843, he had already arrived at his basic conclusions regarding the human situation. Contrary to Hegel, who considered that problems due to selfish individualism in civil society will be overcome by means of the state, Marx considered that the state was depriving man of his original nature.

Life and writings, 1843

We can observe the development of Marx's critique of Hegel's philosophy in the latter part of 1843. In the collection of writings entitled "A Contribution to the Critique of Hegel's Philosophy of Law" (August 1843), he called for the abolition of the State. Two months later,

in the text "On the Jewish Question" (October 1843), he maintained that overcoming the disorder of civil society will be achieved when men restore their original status of "species-being."

In this text, Marx describes man as he is encountered in present reality as "man as he has been corrupted by the whole organization of our society, who has lost himself, been alienated, and handed over to the rule of inhuman conditions and elements -- in short, man who is not yet a real species-being."

Implicit in such a view is the notion that there is some original nature of man, and that this original nature has been "corrupted," "lost," and "alienated." This view, of course, is familiar in the religious tradition as the concept of the fall of man. That is, human beings are

Marxism: rigorous materialism

Feuerbach: Man lost his species-essence to an imaginary "God"

Solution: Remove God from religion
Create humanistic religion

Marx: Religion itself is a result of human economic alienation

Solution: Solve economic alienation

endowed by God with an original nature. However, they have lost this nature, or fail to manifest this nature, due to their separation from God through the fall of man.

The fall of man, or loss of the human essence, is quite comprehensible in the religious framework. Its appearance in a rigorously materialistic ideology, however, is difficult to reconcile. Marx states that "the whole organization of our society" has "corrupted" man, caused him to lose himself and dehumanized him.

Original human nature

Species-essence refers to the essential qualities of a human being. It is these qualities which set a human being apart from any other species. In the CAUSA worldview, the term "original human nature" is used to refer to the nature with which God has endowed man. According to Marx, then, this original nature, or species-essence, has been lost.

How can the original species-essence be recovered? The method would depend on how the species-essence was lost. Feuerbach had said that man has an essential nature which is different than animals. Man has the qualities of reason, emotion, love and will. However, by objectifying this essence and making it a "God", man has made himself powerless. Belief in God, in Feuerbach's view, destroys the essence of man. Accordingly, the recovery of the lost human nature can only come about when man denies God and reclaims from Him the human essence.

Marx's view, however, is different: "the existence of religion is the existence

of a defect, the source of this defect can only be sought in the nature of the state itself. We no longer regard religion as the cause, but only as the manifestation ... religion in itself is without content, it owes its being not to heaven but to the earth, and with the abolition of distorted reality of which it is the theory, it will collapse of itself."

Thus, the elimination of the defect, which is religion, is impossible without the elimination of the cause for that defect. The emancipation of man and the recuperation of his species-essence will be possible, says Marx, when the conflict between the individual (who is concerned about himself) and the citizen (who is concerned about society) is resolved.

"Only when the real individual man re-absorbs in himself the abstract citizen, and as an individual human being has become a species-being in his everyday life ... only then will human emancipation have been accomplished."

Marx's conclusions

In "Contribution to a Critique of Hegel's Philosophy of Law, Introduction" (December 1843), Marx eventually came to the conclusion that the fundamental way to settle the problem of the alienation of man is the "negation of private property."

It should be recalled that although Marx at first accepted Feuerbach's materialism and humanism (in the sense of emphasis on self-realization through reason) with enthusiasm, he later abandoned humanism and utilized only materialism in prescribing a solution to alienation. He further declared that he would turn from the "criticism of heaven" to the "criticism of earth" by which he meant that he would deal with law and politics (and later, economics) rather than religion and theology.

Furthermore, in the latter months of 1843, Marx had altered his view that "the liberation of man must be accomplished by the hands of actual man in civil society." He began to insist instead that the lost essence of humanity could be recaptured by "the proletariat's negation of private property." He not only decided upon the overthrow of the capitalist system as his goal, but also portrayed the proletariat as the only force having the power to bring about a revolution.

The sociologist and legal theorist Lorenz von Stein had introduced French socialism and communism to Prussia in 1842 with his text "The Socialism and

Marx's Life and Writings: 1843

Critique of Hegel's Philosophy of Law	Aug. 1843	→	Abolition of the State
On the Jewish Question	Oct. 1843	→	Return to "species being"
Critique of Hegel's Philosophy of Law, Introduction	Dec. 1843	→	Negation of private property by the proletariat

Communism of Today's France." Von Stein, a conservative Hegelian, had been investigating socialist movements under the instructions of the Prussian government, which was interested in subversive activity among German workers in Paris. He was anti-socialist and regarded the class hierarchy as a precondition of organized society. His book, however, which contained a large amount of information, was widely known in radical circles in Germany.

He described the proletariat as a major political force in modern society -- a united body awakened under the purpose of the negation of private property. It appears that Marx borrowed that concept intact. □

THE DIVINE PRINCIPLE

Volume Three • Part Four

From the time of the early Church, Christianity has always held an elevated view of John the Baptist. Even its best modern thinkers, for example the German, Gunther Bornkamm, persist in identifying John as a heroic figure eternally testifying to the Risen Christ:

"... he signifies for the Christian church ... the returned Elijah who was to prepare the people of God for the coming of the Messiah ... The Church recognizes him to be the one who will be forever preparing the way for Christ ... (in *Jesus of Nazareth*)

Despite each noble testimony, a close look at the New Testament record raises many questions about the Baptizer. Let us look more closely at John's role and activities.

An Elijah-like figure

Certainly Bornkamm is correct in describing John as an Elijah-like figure. In the Hebrew mind, Elijah had always been expected as a forerunner to the Messiah. Malachi, the last prophet of the Old Testament, has prophesied: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes." (Mal. 4:5).

To this day, at Jewish Passover seder, a cup of wine is provided for Elijah in the anticipation of his arrival prior to that of the Messiah.

Living in the ninth century before Christ, Elijah is famed for his dramatic victory over four hundred and fifty prophets on Israel's Mount Carmel. (I Ki. 18:20-40). Through his obedience and faith, he is thus regarded as having purged Israel of satanic influences. However, perhaps due to the subsequent spiritual lapses of the people, his work had to be redone. Only after this task was accomplished could the Messiah come; therefore, as Malachi predicted, another Elijah had to arise.

John as Elijah

According to the New Testament, Jesus regarded John the Baptist as the anticipated Elijah. Matthew reports Jesus saying:

"For all the prophets and the law prophesied until John; and if you are willing to accept it, he is Elijah who is to come." (Mt. 11:13-14)

The New Testament records that John had been chosen even in the womb. Luke tells us that the angel Gabriel had announced to Zachariah that his wife Elizabeth, would bear a son who would prepare his people for the Anointed One.

"And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." (Lk. 1:16-17)

The entire course of John's life was subsequently a preparation for his later task of witnessing to the Messiah: his lonely period in the desert, his time of meditation and study and his exercise in ascetic piety.

According to Mark and Matthew, John modelled his lifestyle -- including his clothing -- after Elijah. He adopted as his own the rough camel hair garb and leather belt which were the marks of the prophetic office ever since ancient times. Like Elijah, the Baptist poured fiery judgment on the society around him. Everyone felt the effect of his withering denunciations.

In addition to all this, John was apparently aware that he was a forerunner of a greater one yet to come. We are told by Luke how John replied to those who thought that because of his spiritual might John himself must be the long-awaited Deliverer.

"I baptize you with water; but he who

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

is mightier than I is coming, the throng of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire." (Lk. 3:15-16).

Regardless of such demurrers, all four Gospels, and other ancient historical sources as well, agree that John attracted large crowds and developed a substantial following of his own.

The strategy upset

Divine Principle teaches that coming in the role of Elijah, it was John's mission to unite with Jesus and give clear testimony to him. However, according to the Gospel of John, when the question of his identity was put to the Baptist, he denied that he was Elijah.

"And this is the testimony of John,

when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed, he did not deny, but confessed, 'I am not the Christ.' And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the prophet?' And he answered, 'No.' " (Jn. 1:19-21)

In light of the fact that in the Hebrew mind Elijah had to arrive before the Messiah would come, such assertions by John were extremely damaging to Jesus and the role he was trying to fulfill. Because of John's prestige, any major statements of his concerning Jesus carried great weight, more so than did the words of Jesus, a man of apparently less significance in the opinion of the people.

Jesus was an obscure young man raised in a humble carpenter's home and

was not known to be experienced in spiritual disciplines. Yet, contravening established authority, Jesus proclaimed himself "lord of the sabbath" (Mt. 12:8), was known as one who was abolishing the law (Mt. 5:17), and had put himself on an equal footing with God. (Jn. 14:9-11). Disturbed by all this, Jewish leaders claimed that Jesus was working by the power of Beelzebub, the prince of demons. (Mt. 12:24).

John, on the other hand, displayed much more impressive qualifications. He was the son of a prominent family, and the miracles surrounding his conception and birth were known throughout the country. (Lk. 1:5-66). Living on "locusts and honey" in the wilderness, he was regarded by many as leading an exemplary life of faith. In fact, John was held in such high esteem that the high priests, as well as the common people, asked if he were the Messiah (Lk. 3:15, Jn. 1:20).

Under these circumstances we may imagine the people of Israel tended to believe John more than Jesus. Jesus' view of John as Elijah seemed untrustworthy, said only to make believable Jesus' claims about himself. □

Next Month • Part 5
Less than the Least

Divine Principle teaches that coming in the role of Elijah, it was John's mission to unite with Jesus and give clear testimony to him. However, according to the Gospel of John, when the question of his identity was put to the Baptist, he denied that he was Elijah.



THEOLOGY: QUESTIONS & ANSWERS

Grace and Indemnity

• Q •

What is the relationship between the Principle's teaching on restoration through indemnity and the traditional Christian doctrine of the forgiveness of sins through God's grace?

• A •

Properly understood, the doctrine of restoration through indemnity is an elaboration of the traditional Christian doctrine of justification and forgiveness.

Restoration and Indemnity

Restoration in the Principle is the restoration of the original relationship between God and humans, lost through the Fall. The process of restoration is the process for reconciliation between God and humans, which cannot occur without the forgiveness of our sins against God.

We will need, after explaining about indemnity, to discuss restoration through indemnity and the forgiveness of sins in the contexts first of the general process for reconciliation and then of the specific moment of salvation, which is rebirth.

The English word "indemnity" as used in current teaching of the Principle refers to the establishment of conditions in the process of restoration which signify readiness to return towards God, entreating God's grace and forgiveness.

The establishment of any such condition, which is initiated and inspired by God and carried to completion by a human or a group of humans, is by no means restoration itself. To say that God conducts a providence of restoration through indemnity is to say that God chooses to let humans participate in the process for reconciliation by participating in the establishment of certain conditions. Human participation in the process for reconciliation is minor – yet important. This should be clear from the following explanation.

Process for reconciliation

"Restoration" is a word used very broadly in the Principle texts. It will be worthwhile here to comment on its usage. Technically, to restore something is to undo damage so as to regain a previous valuable state or valuable functioning.

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

Principle texts speak of restoration to conditions never attained, conditions which would have occurred had not damage interfered. "Restoration" could at various points mean regaining a lost or forfeited opportunity, or establishment of conditions for relationships or opportunities which would have but did not exist, as well as repair of damage of re-establishment of states, functions and relationships.

Our present concern is restoration or redemption of sinful individuals to unimpaired relationship with God, to be pure, good foundations for God's work; in fact, restoration to the state of humans before their fall. The lamentable state of humans is due to the damage caused by our own sins and/or the sins of others.

Redemption entails the removal of the obstacle of sin and the establishment of a new relationship with God. To take responsibility for sin is to be committed to the undoing of damage, whether it be taking responsibility for one's personal sin, for the sins of ancestors or other predecessors, for the sins of a group (e.g., a nation, a race, all humanity), or even – in the case of Christ only – for the original sin.

However, sin, as well as a damage to the creation and a disruption of relationship with God, is an offense against God. Now, God is absolute and infinite. Therefore it is impossible for humans to accomplish actual restoration to purity of relationship with God: we may undo damage on earth, thus doing some work for restoration, but the restoration of relationship with God – reconciliation – is ultimately accomplished by God.

It is not only that God (in prevenient grace) inspires all good acts including acts toward restoration, or even that only God, who is the offended party, declares forgiveness of sins and the restoration of relationship. Sinful humans cannot be reborn as children of God until God send the Messiah and gives rebirth. The Principle formulates the process in which God restores all and inspires humans to establish conditions toward restoration as "restoration through indemnity."

We should note that God has the power to restore without any human condition. After the Fall, God could immediately have restored Adam and Eve (and the angel), and the whole history of sin and evil would never have occurred. God

could even have intervened where the Fall was about to occur – cancelling human freedom and preventing evil.

God does not will sin

Sin is not the will of God and God wills always the elimination of sin and sinfulness. The Principle teaches that God's restraint is due to God's steadfast determination to uphold human dignity and to promote human freedom to love God, each other and all things, that we may eventually fully and freely love. As created, humans were to become mature in heart and love, so to be indissolubly united with God, by fulfilling the responsibility given them of keeping faith in God and God's word.

Sinful humans lack perfect faith and cannot grow to perfection; the opportunity to fulfill the original responsibility does not exist for sinners. To uphold human dignity and promote freedom for faith and love, God permits and inspires humans to establish conditions toward restoration. The establishment of indemnity conditions may thus be called a transformed human responsibility.

In the general process of restoration, opportunity is given us to come to increased faith and commitment to God, to increase God's foundation in us and to show readiness to serve God's greater purpose, asking God's forgiveness for past offenses and of our continuing impurity. Inspired and empowered by God, this is our small effort of recognition of wrongdoing, repentance, turning to God, hearkening newly to God's word, believing, and confirming our increased faith after a moment or period of trial or sacrifice, and waiting upon God – if he may accept the sacrifice of our heart and such condition as we may have established, if he may accept our profound apology and token of devotion, and reconcile us, even as sinners, electing us to his new service. Thus we seek to establish a condition of indemnity toward restoration, returning to God a little of what is due him and hoping for forgiveness of much.

For restoration of our relationship of heart with God, our heart in repentance and sacrifice should be the heart of caring for God and loving fellow humans – even if they are our enemies – whom God loves and cares for.

God lets us develop our dignity through establishing indemnity conditions, which are essentially indicative; and in so doing God also lets us participate in undoing the damage here on earth, in cleaning up the mess we, his children, have made. However, the gospel message is clear that our effort in no way earns reconciliation – forgiveness, election and blessing come only through God's freely chosen grace. Nowhere is this more evident than at the moment of salvation itself.

Salvation: grace and faith

Adam and Eve were created by God. We say that they were God's children, that they were in God's lineage. They lived in filial piety toward God. But in the Fall they obeyed Satan and not God and they hid from God, dying to him. The devil became our father. Salvation from the power of the devil and death occurs only when we are reborn into God's pure lineage.

Rebirth must be preceded by cleansing. We cannot actually be wholly pure for rebirth, but God imputes righteousness to us and forgives our sins. Being forgiven and reborn are passive experiences; we do not act but receive forgiveness and rebirth. We receive balm and nourishment; and God graciously lets us first step toward the table. Just as some people approached Jesus while he walked, and were healed, while others hung back, so, although faith may not bring salvation, the offer of salvation is accepted only in the act of faith (John 3:16).

Christ knocks at the door of our heart: if we open, then Christ comes in and sups with us (Rev. 3:20). God called those in darkness to repent and sacrifice as their sincere effort to meet the demand for absolute purity. God prepared them to receive Jesus. Christians are reborn through Jesus Christ and the Holy Spirit. We walk in the light with the spirit, even though sinful and crying for God. God is preparing for the Second Coming.

Sinners participate in the process of restoration through indemnity in preparation for receiving Christ. Only Christ, as a human, on behalf of all humans, offers a condition for the indemnification of the original sin, and only the grace of God through Christ brings forgiveness and rebirth into a new relationship with God, as God's child. After reconciliation, our responsibility resumes, as we move into sanctification and service, inspired and empowered by the never-ending grace of God. □

A meeting with the 'Other Faiths Committee'

By Petra Schonwald-Hill

Recently, representatives of the "Other Faiths Committee" of the United Reformed Church met with members of the Unification Church at the Unification Church's headquarters in London, to discuss areas of concern and interest to each church.

The United Reformed Church came into being in 1972 as a result of the union of the Congregational Church in England and Wales and the Presbyterian Church of England; and in 1981 the Reformed Association of Churches of Christ also joined. In 1981 the U.R.C. had 1,936 churches and its current membership is about 140,000.

Who Are they?

A few years ago, the United Reformed Church raised the possibility of dialogue with new religious movements when it published a booklet entitled "Who Are they? New Religious Groups."

When William Chasseaud, director of

Interfaith Affairs in the Unification Church, met the United Reformed Church's consultant on "New Religious Movements" last June at an Introductory Seminar on Unification Theology, he told him that Unification Church members were willing to meet with mainstream Christians and answer questions about the Unification Church.

Both spoke about the British Council of Churches' "Guidelines for Dialogue." The first of their four principles is, "Dialogue begins when people meet each other" and the second is "Dialogue depends upon mutual understanding and mutual trust."

The subsequent meeting between members of the two churches was not a formal "dialogue" but an informal "conversation."

The discussion not only covered the teaching of the Divine Principle but also who people joined the Unification Church, the types and numbers of membership in Britain, the members' lifestyle, marriage in the Unification Church, the relationship of the Unification Church to mainstream Christianity,

the unity of Christianity, and how cooperation might take place between the Unification Church and other churches.

Unification Church members explained that they have no intention whatever of severing their family ties, since they see ideal families as the building blocks of the kingdom of heaven on earth, which the church is trying to promote.

They pointed out that on several occasions, stories in the media about breaking up of families had been seriously misreported, at the same time admitting that members in their first few years in the church might see their families less. This is because, like novices in a religious order, they are involved in spiritual training and formation. However, they believe in good communication with their families and do visit whenever possible.

Toward the end of the day, the participants discussed the possibility of cooperation.

The United Reformed Church representatives were aware of the great amount of prejudice against the Unifica-

tion Church among the general public and the churches, but they were sure that once people started to accept offers to help, and allowed Unificationists to work with them, there would soon be a change of atmosphere. In conclusion, both sides felt that the day's meeting had been successful in breaking down barriers.

The general atmosphere was warm, yet this did not prevent frank expressions of opinion and the airing of differences. Both parties thought that a subsequent meeting, or meetings, would be useful, and one of the United Reformed Church members remarked that this first meeting would have no meaning unless there were further occasion for discussion.

Despite differences, both churches felt a common need to seek the fulfillment of God's will on earth, though in their respective ways.

One visitor of the United Reformed church closed the day's proceedings with a prayer, as everybody offered the conversation and all that would come out of it, to God. □

Reprinted from "Vision".

SERMON

True meekness is service to God: then we inherit

By Reverend Kwak

Many righteous people and sages have gone to the mountains in order to find themselves. They wanted to purify themselves through prayer and meditation. Consequently, they had to forsake their brothers and sisters, parents, children, friends, neighbors, and spouses. Why? When they realized that they are the mirrors of God, nothing else could hold higher value than showing the most beautiful reflection possible. The only thing they want to do is continuously shed tears and desire to be His true sons and daughters.

There will be times when, seemingly without reason, you lament at your sin and tears automatically flow from your eyes. There may be no special reason or purpose for you to feel this way. You will gradually begin to realize who you are and how far you are from God's standard of what a true man should be. Only then can you really see others and yourself as He does. Until that happens there is no time to reflect what others might think about you.

The saints of history

People need to see how much God desires them to be His true reflection. In the process, they will see their sinfulness. They will be able to realize how unstable their minds and hearts are, wavering and changing at whim. The saints and sages of history were able to understand this. Therefore, no matter how much they were persecuted or how hungry they became, it did not matter; they only continued to feel limited and humbled before God.

It was only natural for them to feel that they deserved such persecution, and that they qualified to receive such opposition because they felt ashamed in front of God. How could they think of persecution or hunger? They could only feel thankful that they were persecuted and could experience these things. They knew that because they are fallen people, it was only what they deserved.

You must feel how necessary it is to overcome your sin and reflect God's nature: you must become absorbed in the core of His heart and love. Obviously, this doesn't happen by force. An example of this is shown in the testimony of one of our early members. The first time he came to our Church, he saw many people shed tears, lamenting God's suffering. He was touched by their obvious expression of meekness in front of God, yet he found that when he tried to cry, he simply could not. He felt so ashamed and embarrassed that he came to the point where he desired to cry any kind of tears.

If you find yourself in the same situation, you shouldn't feel embarrassed: tears cannot be shed automatically or forcefully. Tears cannot be shed at will; a person is only able to shed tears relative to his faith or level of growth. You shouldn't feel embarrassed or worried, but you should think about what to do if you find yourself in this situation.

Meeting God

First you must try to meet God. People have not seen the spiritual God; how could we expect to see Him physically? Can one see His heart? You must endeavor to meet God. You should first strive to see God's external form. Only after going through that process can you see His internal character. Also, only after going through these levels can you really know yourselves. When you do, you will be able to come to trust your perception of others.

After deep prayer and meditation in the mountains, many sages had deep realizations about certain aspects of their own characters and how they were

far from God. They often continued to stay in the mountains, trying to discover God's will.

Yet it is not God's desire for just a select group of people to know the truth so that only they will be able to go to Heaven. The Unification Church desires that these sages come down from the mountains to teach others what they have learned. If it took these people ten years to develop an understanding of God, this world and themselves, then they should be able to teach others the same in half the time. That is what Reverend Moon

know that others are reflected in God.

When we live in oneness with God, we will be able to find that oneness not only with Him, but with everyone; if a person could do this, he could almost automatically become meek.

Jesus taught that to receive the blessing of inheriting the earth, one must be meek. One cannot be meek simply in moralistic terms, or externally under the guidance of a teacher through meditation. Actually there is only one way -- by serving and being of service to God. That is the way to become meek. The by-

remember that Jesus was the one who fiercely judged those merchants who were selling in God's temple and then he threw them out!

Before God

People must be strong and uphold these great principles within themselves. In holding on to God's principles, they might need to become blind to the demands or attitudes of their husbands or wives, children, or brothers and sisters. People must learn to be that absolute. They must first abide by the principles themselves and next must seek to educate others and create eternal relationships with their parents, brothers and sisters and friends. This is God's original principle and purpose.

If we look at the original plan for this earth to become man's blessing and inheritance according to God's principle, we see that the earth is calling out to us, hoping we can soon understand God's ideal. When we look at this world, we see that externally people see the value of things in terms of dollars. Land here and there is grabbed up by politicians and the rich as they continually try to dominate and control as much as possible. Through these actions conflicts come about.

The real owners of this earth are God's descendants. This earth is to be God's gift and blessing to His true children. Currently, it is being possessed and managed by false owners. It is up to religious people to restore the land which belongs to God and give it to its rightful owners. This world must be given to the sons and daughters of God who can sincerely love and cherish the land which God has given.

Furthermore, as religious people, we must externally fight to regain the ownership of this land, but internally realize that our nature desires to take possession of land and material things. There are those who will still be greedy for more, but we must learn to control and subjugate this emotion within ourselves. It is our own internal enemy. It is important to dominate these feelings within ourselves. Yet it takes a life of faith and self-discipline to be a religious person. Therefore, religious or God-centered people are the ones who try to control and subjugate themselves. We must think of "inheriting the earth" based on a realistic understanding of ourselves and our natures.

Jesus taught: "Blessed are the meek, for they shall inherit the earth." Since we should realize the meaning of this great blessing, it is best for all of us to strive to become meek and humble. Let us reflect upon the kind of life we should really lead.

The most basic thing is that when we think of our brothers and sisters, our husbands or wives, our parents, our children, and the things in our world, we don't think of them in terms of something which is "mine." Originally they were never "mine" to begin with. The relationships between me and my spouse, me and my parents, me and my brothers and sisters are the greatest blessings which God has given me; they become my eternal relationships. Although it is not eternal, even our give and take action with a simple flower has no meaning without God. In all of these relationships, we must never exclude God. It is only through God that we can have them.

Nothing was ever "mine"; originally all things were God's and He entrusts me with their management. He trusts me to create relationships. This was God's original intention and desire. Self-reflection is the first step in being meek and knowing His nature. Eventually, we will gain the qualification to know the meaning of "Blessed are the meek, for they shall inherit the earth." □

Reverend Kwak is the President of the International Religious Foundation.



Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them saying: . . . "Blessed are the meek for they shall inherit the earth."

(Mat. 5:5)

has been teaching in the Unification Church and what he asks all members to teach the world.

The Principle is precious; it is succinct enough that when a person devotes only a few short years, he can come to more than just understand it, but further integrate it and apply it to his life. It has taken other people tens of years to understand the same things through meditation and sacrifice.

Christian standard

Each of us should strive to become meek. How? Should one conform to Christ's standard of meekness -- being gentle and amiable. Being meek or humble does not mean just offering people our other cheek if we are slapped; that is only being gentle and submissive.

In the Bible Jesus taught about meekness through various examples. He taught that a person should "turn the other cheek" if you are slapped. He taught that a person should walk the miles if asked to walk five. Yet, what kind of people do you think Christians would be if we strictly followed these teachings of Jesus?

By these examples, Jesus taught us just to be submissive and gentle. But meekness is different. It is the way to

product of serving God is meekness. There is no true meekness without true service to God: only then can we receive that which He gives.

If we try to force ourselves to be meek or to display meekness only through our actions, we do not have correct motivation. Yet sincerity and service to God are important and their by-product will naturally be meekness.

After sincerely serving God, will we all become gentle and amiable? No. Jesus was the prime example of a person who was truly meek and humble, but he was not just an amiable or gentle person. Behind his teachings and actions there were God's laws and principles. He had a fierce determination within his heart not to budge even an inch from his basic principles. He had to keep, protect, and uphold them. Yet, he never discussed them with anyone; he simply kept them in his heart.

Although they opposed him, the Israelites were not his enemies. However Satan worked within the people of Israel. Therefore, Jesus had to teach others by showing the example of humility and meekness to the watchful eyes of the Jewish people. Jesus was a person of principle but he was not always a gentle or amiable "meek" person. We should

UNIFICATIONISM AND LIBERATION

Communism promises liberation but it enslaves



BRUCE CASINO

This is the sixth in 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. Copies of the complete paper can be had by writing to: 4306 17th Street, NW, Washington, DC 20011.

Marxist's social analysis which focuses on economics and class can be useful in some cases in helping Unificationists understand the relationship between economics and oppression and some of the details of the sin of economic domination and class conflict in fallen society. As the "Cain-type" ideology of the last days, it must contain some truth which will be helpful in building the kingdom. In some parts of its economic analysis it does so. But there is an unavoidable clash between Marxism and Christianity.

Totalitarians must be rejected

Totalitarians, whether communist or fascist, must be rejected. Those practicing genocide and murder must be opposed. Those violating civil and human rights must be opposed whether in the "free world", communist world or third world. The simple fact is that the most oppressive force in the world, the force that has led to the murder and starvation

of more persons than any other in history, is communism.

Communism must be resisted just as slavery or fascism must be resisted. Whatever its claims and however accurate its social analysis, it is the most oppressive force in our present world.

To find the solution to communism, we must look at its origins from the perspective of the Unification Theology. Communism arose because of a general failure of Christianity to really help the oppressed during the Industrial Revolution. The callous self-centered materialism of Western culture spawned the despair and resentment which is the

olution, Christians should have practiced Christian love, denouncing the greed of capitalists and the exploitative inhumanity of the industrialists, as well as resisting the influence of those who had begun to worship material things. However, numerous Christians turned a blind eye toward the greed of the bourgeoisie, and Christianity more often than not supported the exploitation. Calvinism -- especially its doctrine of Predestination -- was a wonderful aid in legitimizing these activities.

Thus the solution to communism lies in the free world knowing an undeniable example of love and equality. As Rever-

end Moon said, "Communism will be no threat when God is made real."

This is difficult because it leaves us without support of either great power block -- but it is God's perspective.

The forced removal (essentially murder) of millions in Cambodia recently, the squashing of the Solidarity labor movement in Poland, the invasion of Afghanistan, the boat people of Vietnam, Castro's 120,000 refugees who fled to America are but the latest signs of the oppressive nature of communism as it has always been practiced. Any program which advocates the genocide of a race or class is demonic. It is time for liberal and liberation Christians to demythologize communism.

Strength to Love

Unification Theology's position on the problems and challenges of communism is similar to that outlined by Dr. Martin Luther King Jr. in Strength to Love:

"Communism is based on ethical relativism and accepts no stable moral absolutes. Right and wrong are relative to the most expedient methods for dealing with class war. Communism exploits the dreadful philosophy that the end justifies the means. It enunciates movingly the theory of a classless society, but alas! its methods for achieving this noble end are all too often ignoble. Lying, violence, murder, and torture are considered to be justifiable means to achieve the millennial end."

"Is this an unfair indictment? Listen to the words of Lenin, the real tactician of Communist theory: 'We must be ready to employ trickery, deceit, lawbreaking, withholding and concealing truth.'"

"Modern history has known many tortuous nights and horror-filled days because his followers have taken this statement seriously." □

The simple fact is that the most oppressive force in the world, the force that has led to the murder and starvation of more persons than any other in history, is communism.

major reason for communism. Communism could almost be considered a judgment of God to reform the West.

As Dr. Sang Hun Lee put it in "Explaining Unification Thought:"

"Whether Christian democracy can fulfill its responsibility or not is at the moment a matter of grave concern. As Toynbee pointed out, Marxism is an accusation against the shortcomings of Christianity. It appeared with the intention of liberating poor majorities, such as laborers and farmers, but is now trampling down human rights, restricting freedom, and suppressing true values."

"At the time of the Industrial Rev-

end Moon said, "Communism will be no threat when God is made real."

As this effort to make God real in the world is underway, a defense capacity is necessary to prevent the extension of Russian imperialism and World War III. At the same time every effort at disarmament must be made and detente must be pursued. If there is no communication between Cain and Abel, no exchange, no economic, political, social cultural links, how can restoration occur?

At the same time those concerned about oppression must not be hypocrites, ranting about the sins of the West but turning a blind eye to the massive oppression and colonialism manifest under communism. Is the prophetic role one of criticizing what is easy and near at hand and what we feel we can do something about or is the truly prophetic role to deal

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A LETTER

They both make their points

Dear Editor,
Both Paul Bullen in his letter to the editor, (March, 1985) and Bruce Casino in his response failed to come to grips with the central reason why Unificationists tend to be suspicious of Liberation Theology. I see no purpose in skirting the issue. The simple fact is that Liberation Theology, as it is often taught and practiced today in Latin America, has come to be linked with Marxist thought. This has led some Catholic priests to openly sympathize with and cooperate with Marxist revolutionaries.

Were this the whole story on Liberation Theology, Mr. Bullen would indeed be correct in claiming that there is a "fundamental chasm" between its teachings and Unificationism. However, to view Liberation Theology as merely a Marxist deception or front would be to commit an error of gross oversimplification.

The reason why Marxism and Liberation Theology have sometimes become allied with each other, notwithstanding that Marxism is antitheistic, is that both offer a critique of the economic, social and political injustices which are undeniably being perpetrated in many countries all over the globe. Both urgently seek a solution to these injustices. In some countries groaning under the iron rule of military dictatorships, the Marxist revolutionaries are the most potent force for change, and consequently some priests have come to sympathize with the revolutionaries.

All similarities between Liberation Theology and Marxism should, in theory, end here. Marxism is God-denying, Lib-

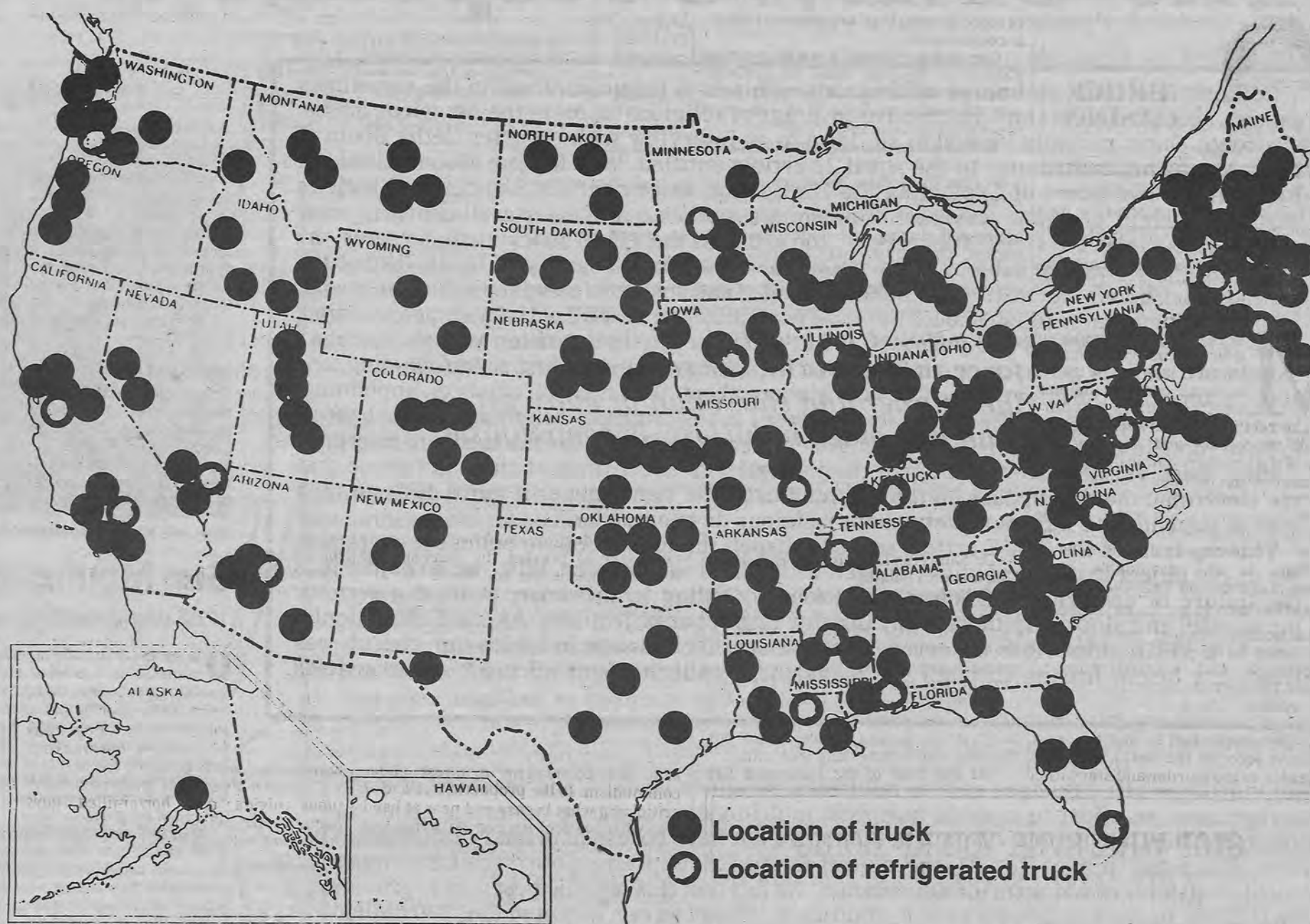
eration Theology is not. Unfortunately, some misguided priests have chosen to overlook this fundamental difference and have continued to support the Marxists even after they have seized power, e.g. in Nicaragua. In so doing they have compromised their faith and have allied themselves with their own worst enemies. For this reason, Reverend Moon noted with satisfaction in a speech on January 2, 1985 that "John Paul II (has) finally declared that all priests who are united with the Nicaraguan government or who are propagating liberation theology no longer belong to the Catholic Church; they must make a choice."

Quite simply, it is not the theories of Liberation Theology, but its current praxis that arouses our distrust. Certainly there are points of disagreement between Unificationism and Liberation Theology; but there are also similarities. In the introduction to a series of papers presented at Unification-sponsored conferences, author Dean William Ferm remarks on "possible convergence between the Unificationist belief that in the process of restoration some individuals have a special responsibility for those less fortunate and liberation theology's key emphasis on a preference for the poor." (Restoring the Kingdom, ed. Deane William Ferm, page ix. New York: Paragon House, 1984.)

Viewed from this more balanced perspective, Mr. Casino's remarks seem to be perfectly in keeping with the mainstream of Unificationism, and there is no reason to suggest, as Mr. Bullen does, that he is actually a covert proponent of something else.

K. Gordon Neufeld
Calgary, Canada

250 trucks roll out in service to America



Just before entering Danbury in July, Reverend Moon gave his blessing to the purchase of 250 trucks. They are to be used for food distribution and community service nationwide. The trucks are being made available to be used by churches, food banks, community organizations, and government agencies.

It is the church's hope that, through the cooperation of the religious community and other concerned citizens across the nation, America's social problems can be tackled and healed and that America can become an example of a God-centered nation.

The trucks are medium-duty, 1985 Chevrolet Diesel with automatic transmission. The carrying capacity of the trucks is about five and a half tons. Twenty five of the trucks are refrigerated and these are located primarily in the southern states, although each region has at least one.

All the trucks have now been delivered to the states and the map above shows their location. They are being locally managed by the Unification Church state leaders while the national fleet is being managed by the International Relief Friendship Foundation, a non-profit relief organization.

Local Activities

In the coming months the Unification News will be presenting articles detailing how these trucks are being used. The following is a summary of some of the work that is now being done with these trucks.

In **Denver** the trucks have been used to haul tens of thousands of pounds of surplus meat and other food products to Indian reservations and other needy people in the area.

In **Phoenix**, Arizona, the trucks are being used in cooperation with one of the oldest foodbanks in the nation to distribute U.S.D.A. surplus butter and cheese and other surplus food within the community.

In **Portland**, Oregon, the trucks are being used to distribute thousands of pounds of food every week in cooperation with local churches.

In **Chicago**, the trucks are actively involved in food distribution in the inner city.

In **New York City** there are six trucks and they haul U.S.D.A. surplus and also fresh vegetables in cooperation with an ever-growing network of community organizations.

In **Memphis** there are two trucks operating full time with the National Council for Church and Social Action.

In the **Bay Area** one of the trucks has been converted by Project Volunteer into a flat-bed in order to haul surplus farm produce from the Central Valley to their huge warehouse in Oakland.

Information on the trucks can be obtained from the state leaders (see page 20 of the Unification News for names, addresses and phone numbers) or call the IRFF Truck Office at (212) 714-1033.

The Other Side

This must be what it means to give
Your life: what else could take so much?
I've walked this beach for years and if
You knew, you'd not begrudge me such
A trifling gift - "fool" is what they say
But I am walking still. And still
I feel like you've met me every day
Here where the waters beat the hills.
It's been a weary getting here
And I confess that once I was afraid
Of waves so high, and then the fear
Of being weak besides . . . These tremblings fade
When I lift my eyes beyond the shore
And I know you're waiting true and tried;
They don't scare me, the waves, anymore;
My treasure lies on the other side.

The UNNEWS responds to TIME

Religion is serious and purposeful activity. This is in tragic contrast to the sometimes callous, sensationalistic and destructive coverage of religious topics in the American media. President Durst recently agreed to sit down to an interview with reporter Cathy Booth of Time Magazine, contributor to the April 22 article entitled "Sun Myung Moon's Goodwill Blitz." After two hours of explaining the Unification movement, its founder, and both its past and current projects, only part of one quote -- taken out of its overall context -- ever made it into TIME. Dr. Durst's observed: "Too often, as the TIME article demonstrates, the media projects onto the subject of its story the very thing it is guilty of itself. It's not the Unification Church that is into propaganda, images and cosmetic campaigns, but the media. I am not saying that religion should never be scrutinized or that all activity someone claims to be religious is serious and purposeful. But when an article is written very deliberately using word choices, phrases, and information with a very insincere and condescending tone about a topic that the interviewee was very sincere about, then it is extremely disappointing. We are the new people on the block, an adolescent in the family of religions, and we happen to have roots in Asian culture. When religion is already difficult for the media to interpret, adding those variations doesn't make the job easier. The confines of time and space that the electronic media imposes on the communication of news makes it more difficult than ever to educate and inform society about religious developments."

This analysis of the TIME article seeks to dispell the innuendos we believe it contained. We do not object to opinions of our church with which we disagree. What we do object to is the failure of an influential journalist, Richard Ostling in this case, to treat a serious, purposeful and sincere faith with any dignity, respect or objectivity. As one Unificationist who is a TIME subscriber observed, "After I saw the manner in which our church was treated, I began leafing through the magazine, wondering how accurate other articles were!"

The videotape gift packages sent to ministers, religious leaders, and teachers of every faith represent an effort to provide accurate, multi-media reference materials about the Unification Church to people who might otherwise not have access to primary information sources. Since the time of Rev. Moon's appeal to the U.S. Supreme Court, the Church has received thousands of requests for information. We felt that this was the best way to provide it. Mr. Ostling, being a creative writer in addition to a news writer, invented the "\$30 million cosmetic campaign." We were not aware of it ourselves. "Cosmetic" implies to "cover up" or hide the truth. Hardly the case. Webster's Dictionary, speaking about 'propaganda,' comments it is "... now often used in a derogatory sense, connoting deception or distortion." In other words, you call ideas, doctrines, and practices you don't like 'propaganda.'

In regards to membership figures, we do not know exactly how many members we have in the world. The figure of 2.5 to 3 million worldwide and the domestic figure of 40 to 45,000 are estimates. Because the church exists in more than 125 countries with varying political and social situations, we have never done a full membership study. The profile of church membership in the United States has changed greatly since the early 1970's when most members were single and lived in communal settings. Today the average age is 28 and most members are married with children. These are areas that the church hopes to properly organize in the next decade.

Different organizations within the Unification movement have conducted a variety of seminars over the last 15 years. Some have been all-expenses-paid although the current trend is for participants to pay their own way. Generally, the organizations hold the seminars in the region of the world from which the participants are coming. For example, a seminar on developing food resources for the nations of Africa is held in an African country. Seminars for Americans are held in major cities throughout America. The International Conference for the Unity of the Sciences (ICUS) has been held every year since 1972 when the first one was attended by 20 scholars. Interdisciplinary in nature, they seek to facilitate efforts to solve the world's problems and develop culture by bringing together people from around the globe from diverse areas of expertise. Certainly the attendance of several Nobel-prize winning scholars helps the prestige of any such gathering. More important than simply winning prestige, however, is the effort of ICUS to concretely contribute to the establishment of peace and understanding in our world. The published proceedings from these conferences have become standard textbooks on Science and Values.



Durst, left, Moon, second from right, and visitor

Sun Myung Moon

With its prophet imprisoned, a

During the past four months, 300,000 ministers have received a box by mail bearing these words: A GIFT FOR YOU FROM SOME FOLKS WHO CARE. Inside are pamphlets, two books and six hours of doctrinal lectures on videocassettes. The 5-lb. gift packs are part of an extravagant p.r. effort by the Rev. Sun Myung Moon's controversial, 45,000-member Unification Church of America.

The \$4.5 million mail blitz is only the latest tactic in a \$30 million cosmetic campaign being waged by the Moon movement. The church was founded in South Korea in 1954 and now claims 3 million followers worldwide, a figure that some outside researchers consider inflated. The propaganda program has been taking place while Moon, 65, is serving an 18-month term in the Danbury, Conn., federal prison for income tax fraud; he is due for release Aug. 20.

The campaign is designed to explain Unification doctrine, polish the sect's tarnished image and achieve mainstream respectability. In the past year, for example, 7,000 clergy have been courted at all-expenses-paid Unification seminars in the Caribbean, Europe and Asia, as well as at U.S. sites. Moon-related scientific conferences have tried to win prestige by signing up Nobel scholars, while a Unification-backed anti-Communist agency seeks allies among fundamentalists. Capitalizing on its ownership of the daily Washington Times and New York Tribune, the Moon movement has run junkets for hundreds of journalists to soften media hostility.

Unificationism needs all the friends it can get. The theology commission of the National Council of Churches has ruled that the organization "is not a Christian

Photo Richard L. Lewis

CAUSA, "a Unification-backed anti-communist agency," does not simply seek allies among fundamentalists. CAUSA, according to its officials, offers a clear, intellectual critique of Marxism-Leninism; it also educates people about the destructive violence and disruption communism has deliberately fostered throughout the world. However, Causa is equally critical of senseless destruction, injustice, selfishness, and greed

ME magazine

Religion



walking at Danbury prison

Goodwill Blitz

Church steps up its propaganda

church." Indeed, Moon proclaims that Christ failed to achieve complete salvation for humanity and that a Korean messiah will appear in this century. Hundreds of parents have charged that their brainwashed children often ended up on the streets selling flowers for Moon while he lived in luxury at a 25-room estate. Mose Durst, a convert from Judaism, who is president of the Unification Church of America, candidly admits that "the image of us is that we have four-year-olds locked in iceboxes in the basement."

Whatever mainstream church leaders think of Unificationism as a faith, many have voiced their objection to Moon's imprisonment. He has protested that his conviction amounts to selective persecution of an unpopular religion. A wide variety of religious leaders agree, including the National Council, Moral Majority Founder Jerry Falwell, and Roman Catholic Bishop Ernest Unterkoefler of Charleston, S.C.

Tolerance does not, however, translate into esteem, though there seems to be much less hysteria about Moon now than there was in the 1970s. California Cult Foe Lowell D. Streiker thinks Moon's imprisonment may strengthen the loyalties of disciples, "but it doesn't help in recruitment or in image building." An even stronger view is taken by Anson Shupe of the University of Texas at Arlington, an expert on the movement. He sees a loss of momentum in the Moon cult, viewing it as an organization in disarray, pouring "millions of dollars down the drain" and unable to hold on to recruits. Says he: "What the Moonies do is ludicrous. Most people who go through that experience with them walk away later." —By Richard N. Ostling.

Reported by Cathy Booth and Michael P. Harris/
New York

A beautiful Easter photo of Reverend and Mrs. Moon that Dr. Durst supplied was not used.

'People often ask me why the Unification Church has a bad image. The TIME magazine article illustrates why: The media's historic inability to deal with the seriousness of religion and its value to society is the central reason.'

Dr. Mose Durst

The 1977 ruling of the Faith and Order Commission of the National Council of Churches of Christ was made without any consultation with the Unification Church and contains incorrect information. Church officials have recently been in touch with the NCCC to re-examine this document which has perpetuated a great deal of misunderstanding about our beliefs and has been used to deprive U. C. members of their religious and civil liberties throughout the world, despite the NCCC's stated desire that it not be used in such a way. Needless to say, no one's theology can accurately be summarized in one line.

The vast majority of parents of U. C. members do not believe that their children were brainwashed and feel that they are adults (remember, the average of our members is 28) perfectly capable of making their own religious decisions. However, numerous parents have charged that their children were brainwashed. Parents are as susceptible to ignorance and misunderstanding as any of us are.

As part of their training, all members of the Church fundraise to support the Church's social service and evangelical activities at some point in their membership. It is an extremely beneficial experience that puts your religious beliefs on the line. It's one thing to read in the Bible that you should love your neighbor as yourself and another thing to keep loving your neighbor as he or she spits in your face, slams the door on you or treats you as a non-person in one of the multitude of other ways available. Doctors, lawyers, teachers, and other professionals are also members of the church and, like members of other churches, they tithe according to their own desires.

Reverend Moon, his wife and 12 children (three of whom are married with families of their own) live in a church-owned parsonage north of New York City. The very nature of Reverend Moon's ministry and his 24-hour commitment to his mission means that his home is constantly crowded with visiting church elders, staff members, and other guests -- including religious leaders and dignitaries from around the world. It is the spiritual headquarters of the worldwide U. C. Because of his faith and commitment to God, Reverend Moon is equally at home sleeping in a prison cubicle on behalf of religious freedom -- a fact even his opponents have come to acknowledge.

Dr. Durst quite willingly agreed to be interviewed by TIME reporter Cathy Booth for the preparation of this article. Out of the two hour interview, only this truncated quote was used. As Dr. Durst wrote to TIME's editor-in-chief, Anatole Grunwald: "The context of the comment was that, even though we are indeed a serious movement based on classical religious principles, the image painted by the media is that of an amoral and sinister group."

We must give Mr. Ostling some credit. This section is pretty straight forward and accurate.

We were interested by the fact that "Cult Foe" was capitalized. We are wondering if this is some sort of a new position in the American hierarchy of religious leaders, something like being a Cardinal or a High Priest, or perhaps it is more like being the Grand Dragon.

whether it occurs on the left or the right. The World Media Conference has sponsored fact-finding tours in trouble spots around the world for journalists who otherwise might not be able to visit there personally. The purpose is to expand journalistic understanding and perspective in order to cover current events more accurately without a particular ethnocentric viewpoint, not to soften media hostility about the Unification movement.

As the Rev. Dean Kelley, the religious liberty expert for the NCCC has often observed, 'cult' is the word you use to describe a religion with which you disagree. According to Dr. Frank Flynn, a theologian and friend of Dr. Shupe, Dr. Shupe gave an hour-long interview to TIME in which he talked about both the pluses and the minuses of the U. C. "Out of this lengthy interview," says Dr. Flynn, "TIME chose to quote a negative phrase taken out of context. If you read the article carefully, they obviously did the same thing when they quoted Dr. Durst."

PARENTS PAGE

When two sons leave to join the 'Moonies'

In the March UNews we encouraged parents of Unification Church members to send us an account of their experiences. This is the first response.

By Mr. J.F. Perkins
Maidstone, England

My wife and I number ourselves among those parents who support their sons and daughters in the Church and who have so far suffered the frustration of not being able to tell their story except to limited audiences of other, mostly supportive parents. We are grateful, therefore, for the opportunity you have afforded us and pray that in taking it we can contribute to a deepening of understanding and an improvement in relationships between parents and members, between parents and Church.

Our oldest son

Our oldest son, Christopher, had his first contact with the Church in 1974 when he bought two candles from Hamish Robertson who was fundraising in Aberdeen, Scotland. At that time Chris was a Second Lieutenant in the British Army on a recruiting mission.

His second contact was twelve months later in London and this time the contact was followed by a visit to Lancaster Gate where Chris had his first introduction to Divine Principle. On his return to West Germany where he was stationed he discovered that the Church had a center in Paderborn which he began to visit. These visits were accompanied by further study of Divine Principle back in barracks.

He was obviously impressed by what he heard and read because when he eventually came home on leave and disclosed to us what he had been doing he was quite the evangelist. He told us in no uncertain terms that we must follow him into the Church, that we were materialistic and that I was no longer No. 1 Dad.

Taken by surprise

For our part we were taken completely by surprise and, as most parents, were very concerned that Chris was becoming involved in an organization that might jeopardize his career. Because we knew nothing about the Unification Church, having not even heard the name before, we began to make our own enquiries. I was also serving in the British Army at the time and was able to ascertain that from a military point of view the Unification Church was not subversive.

Satisfied on that score we then approached F.A.I.R. as a further source of information. F.A.I.R. (Family, Action, Information and Rescue) is an organization in the United Kingdom and elsewhere which has lent its energies to parents wanting to "save" their children from new religions.

However, because of our love and respect for Christopher we did not stop there but continued our research by attending parent weekends at Cleve House in Wiltshire, by visiting Lancaster Gate, by meeting members, by listening to study tapes and reading a variety of Unification Church and other current literature. The more we discovered the more we were able to understand what had attracted Chris to the Church and to recognize how false were the allegations made against it, particularly by F.A.I.R.

Soldier on

Chris, in the meantime, was obliged to "soldier on", literally. He was unable to secure his release from the Army until he had served a minimum of three years after commissioning.

Frustrating as this may have been to him we saw this as a useful testing time,

a test of his faith and commitment. The end result was that when he came to join the Church as a full-time member, he did so with our blessing and support. That is not to say that we did not have our moments of grave doubt and disagreement -- we did, but because Chris came home for brief, intense visits, we were able to talk things through. We were, in fact, experiencing Divine Principle in practice before we met it in theory -- the process of give and take action.

Since meeting the Church, Chris has been involved in a variety of activities in the United Kingdom and United States ranging from fundraising to marketing mackerel. His personal ability to relate to people and his leadership ability have been tested, but the latter not as yet fully

extent, to be unjustified.

Andrew joined the church, has made his own way and derived tremendous benefit from the challenging experiences and requirement for self-discipline. It has not always been easy for him, but he has responded and matured much more quickly than if he had taken the bank job that was in the offing on leaving school.

He has now been in the States for nearly two years during which time he has been in eleven states -- all "beautiful" -- and has grown a little with every letter. (We know how fortunate we are in that he's a regular correspondent!) We see his present mission with the IOWC contacting ministers of churches in the United States as a very real contribution towards achieving Christian unity -- a necessary



Mr. and Mrs. Perkins, left, who have two sons in the Unification Church. Below with son, Chris and daughter-in-law, Diana.



exploited.

In 1981 he was matched with a fine California girl, Diana, whom we were delighted to meet and spend a few days with on the occasion of the Blessing in July 1982. We are very happy with our daughter-in-law, and have now come to terms with the fact that Chris went to the U.S.A. in December 1980 for four days and is still there!

Our youngest son

In July 1979 our youngest son, Andrew, was on the point of leaving school and starting his working life in a bank. A few days before he was due to start his job he announced that he too would like to join the Unification Church. Our first reaction was that he wanted to simply follow in the footsteps of Christopher whom he much admired. That reaction has proved, to a large

prerequisite to any attempt to bring about global unity.

Through our contact with Avril and Henry Masters, now in the United States, we learned about the existence and work of the Parents' Association in this country. Because of our earlier concern arising from ignorance of the Church we were easily able to identify ourselves with the aim of the Association: To dispel fear and worry by encouraging parents to "find out for themselves" what the Church was about.

So many parents we discovered had been misled by the media and by F.A.I.R. In our experience it has been the parents who have conducted their own research, rather than rely upon second-hand information and advice, who have come most readily to accepting and respecting their offspring's decision.

The Parent Association in the United

Kingdom has endeavoured to keep parents informed about the Church, its theology and practice, but unfortunately, there have always been some who just "don't want to know." These have formed a rather vociferous minority to whom the media, ministers and politicians have been only too eager to listen. Supportive parents generally have not had a hearing -- this has been our own experience in writing and speaking to Members of Parliament, newspapers, radio, television and the clergy.

A recent reorganization of the P.A. has resulted in a two-tier structure in which some parents are still working independently of the Church -- for the sake of those who still have reservations about direct contact -- and some parents working more closely with the Church's Parents Department. The latter, including my wife and myself, believe that a true understanding of our children's choice of life course and motivation can only be obtained by following that course at least part of the way.

To that end we arrange both informal and formal gatherings at which parents can learn something of the theology of the Church and of its work in the world context. We are confident that with knowledge will come not only understanding but also pride. We can say, without reservation, that we are proud of what our two sons and daughter in law are doing, not just for the Church, not just for America, but for the world. It is our aim to encourage all "Moonie" (I use the term affectionately, of course!) parents to feel the same way.

A closer look

Our sons' joining the Unification Church has made my wife and me take a closer look at the world into which we brought them. We do not need to be astute current affairs students to recognize that we are living in an evil world and I do not need to catalogue here the world's present troubles to press home the point. Certainly members of my own generation have grown up with them and have, perhaps, become too familiar with them.

I certainly believe that we have been far too complacent and silent about them. This is one of the reasons, therefore, that I say we are proud of our sons, indeed of all Unification Church members, in that not only do they recognize what is wrong with the world but are prepared to try to rectify it.

While we have simply bemoaned the fact that the Christian Church is divided, our sons and daughters are working to unify it. While we have concentrated on building a secure, material Western world, they are now trying to establish a foundation for a united world both spiritually and materially. While we have led secure, selfish kinds of lives taking few chances and making fewer sacrifices, they are leading completely selfless lives, sacrificing all kinds of self-gratification.

Some parents see such sacrifice as unnecessary, even quixotic, but this portrays a lack of understanding of the motivation and purpose behind it. If we had been prepared, a generation ago, to make similar sacrifices and to dedicate our lives as they are doing the world would now be a better place in which to live. But, as we did not, let us devote the rest of our lives to supporting our sons and daughters in the hope that our grandchildren and great grandchildren can grow up in a united and peaceful world.

I shall never forget the atmosphere generated in New York by the 1982 Blessing. The city was at one and even the cabbies were using the term "Moonie" in an enthusiastic, affectionate way. May it always be so. □

PARENTS PAGE

Willing to offer public testimony to the church

This is an excerpt from a letter sent to Dr. Durst by a parent of a church member.

By Dr. R. Singer

Margaret and I are the parents of Richard Singer, who joined the Unification Church six years ago in Boston. After recovering from our initial dismay and meeting some of the members of the Boston Church, we gradually became reconciled to Richard's decision. Very fortunately our family bond never ruptured, and has become stronger, if anything. We attended the parents' weekend in New York in 1981, and learned enough about the Unification Church to reach the conclusion that its many enemies were motivated by fear of a new faith and the emotional stress of parents being unable to accept a radical decision of an adult son or daughter.

Nevertheless, when Richard called us in June, 1982 that he was about to have a young Japanese woman, a stranger he had not yet met, as his bride, there was some temporary recurrent turmoil. In the midst of this Margaret wrote to you a letter with some message of personal distress, and you were good enough to reply. I have wanted to give you a sequel to that brief exchange, but two and a half years have gone by before the possession of a personal wordprocessor finally stimulated me to write this letter.

The sequel is a happy one for our family, I am glad to say, and I hope it will ultimately prove to be a happy one for Richard and our daughter-in-law Etsuko, after they are finally united in marriage. We went to New York to attend the mass wedding ceremony in Madison Square Garden. In addition to us, Richard did have other family there. He even had a couple of old family friends, who made the trip from Philadelphia in response to his invitation.

We got to meet Etsuko the night before the wedding day, and were much impressed with her apparent character, her beauty, and her poise, which came across despite the language barrier. Richard had the foresight to invite a friend with a Japanese bride-to-be who had been in the U.S. a couple of years, spoke good English, and who served us as an interpreter. Apart from the magnitude and the strangeness of the wedding cere-

mony itself, two things made a strong impression. One was the loneliness of Etsuko who flew from Japan to a strange country to marry a stranger, and the similar situation of many others whose families remained on different continents. The other was the sadness that must have affected so many Americans who had no family present, in many cases because they were estranged. Richard very clearly wanted his family to share this occasion with him, and Margaret and I are so glad we were able to do so. Richard's niece, Catherine, in the way of

rial service in Christ Church in Exeter, where Rob sang in the choir, but Etsuko's flight from Houston to Chicago was canceled and the later flight connections put her in Boston just at the time of the service. Fortunately, neighbors drove the 60 miles to Boston and were able to spot Etsuko and bring her to Elizabeth's home in Kingston. Both Elizabeth and Catherine were very glad to have Etsuko with them as well as Richard in the following day and a half.

Margaret and I have followed with interest the federal prosecution of the

the wedding ceremony was fully and sympathetically reported.

Margaret and I attended your service on the Sunday of our parents' weekend visit in New York. I realize that your emphasis is on other things than corporate worship, but as time goes on the Unification Church may wish to develop a more formal order of service. If so, there is no reason why you should not borrow things you like from other denominations. The Book of Common Prayer is a good source, and I call your attention to the Collect for the first Sunday in Advent, and a prayer for "All Sorts and Conditions of Men," now on page 814 of the recent revision. I quote:

"O God, the creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More specifically, we pray for thy Holy Church universal, that it may be so guided and governed by thy good spirit that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are in any way afflicted or distressed in mind, body, or estate; especially those for whom our prayers are desired; that it may lease thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And we beg this for Jesus Christ's sake. Amen." How is that for an ecumenical prayer?

We extend our best wishes to you, the Reverend Moon in his time of trouble, and to the Unification Church. I am not an eloquent speaker, but if you should ever need an additional "character witness", I would be willing to offer public testimony on the Church's behalf. In conclusion, I leave you with the collect for the first Sunday in Advent "Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life in which thy son Jesus Christ came to us in great humility that in the last day, when he shall come again in his glorious majesty to judge the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, one God, now and forever. Amen."

Although we are active members of the Episcopal Church, we do accept the Unification Church as a bona fide church . . . There are so many similarities to the history of Jesus and the spread of the early Christian church as related in the New Testament it is almost uncanny.

children, took an instant liking to Etsuko, and it was moving to see her take Etsuko's hand so they could walk down the street together. I hope this helped to make Etsuko feel that she was fully accepted as a member of our family in what was to her a foreign land.

We have seen Etsuko only rarely since New York as she and Richard have continued to serve in different parts of this big country. She has written more often than that Richard has (but Richard does phone us regularly), has sent us birthday cards and presents for Christmas, and of course we have written and sent gifts to her. She told us something about her family in Japan, and I wrote initially to try to reassure her mother. Further correspondence has been with a married sister, who has a friend who can write letters in English on her behalf.

A family tragedy did bring Richard from Chicago and Etsuko from Houston to New Hampshire in July. Our 36-year-old son-in-law Rob was stung by a hornet and had a fatal acute anaphylactic reaction about 15 minutes later. Margaret and I were in the depths of Mt. McKinley National Park in Alaska, but managed to get the word and return to Boston in 30 hours. Richard was with us at the memo-

Reverend Moon on the tax case. It did seem to us to verge on persecution, and we think the verdict was wrong. Although we are long-time regular and active members of the Episcopal Church, we do accept the Unification Church as a bona fide church, with a clear doctrine, and a body of core members who have sincerely dedicated themselves to the spread of their church. There are so many similarities to the history of Jesus and the spread of the early Christian church as related in the New Testament it is almost uncanny.

As an orthodox Christian and Episcopalian I am not prepared to accept all of the tenets of the Unification Church. Some of these undoubtedly may be regarded as heretical. But I do not believe in persecuting heresy in this day and age, and I believe deeply in religious tolerance. Much of the work of the Unification Church I sympathize with, but it is not my church. I think you are right to cultivate the good will and understanding of parents as you have, because this may counteract some of the bad press and TV comment that the Reverend Moon and the "Moonies" receive. Incidentally, this is not always negative. I thought the New York Times account of

This testimony is an extract from a letter sent to President Durst in response to a radio show in which he was questioned about "isolation from families."

By Suna Sechi

I joined the Unification Church in 1980. My background is very broadminded. My parents are of diverse backgrounds - my mother is Swedish Protestant Christian and my father Turkish Moslem.

I personally examined many churches within Christianity including Mormonism, Catholicism, and Southern Baptist. I enjoyed them all. I loved the truly religious people, but my desire for understanding was not satisfied fully by any of them.

Not only did I pursue truth through approaching churches, but I also studied medicine, psychology, political science, linguistics and culture.

I was a young adult when I met the Unification church and had lived on my own for several years and my parents knew I was capable and independent.

Naturally, my family had its disagreements that caused some separation at times, but generally we all loved and respected each other very much. I have a sister three years younger than I and, although our interests are very different,

we love and respect each other deeply.

When I told my family I was staying at a Unification Church workshop center, my sister, a faithful Bible reader and Christian asked her Lutheran minister about the Unification Church. His reaction was "Get your sister out! Save her from that demon!"

Professional deprogrammers began contacting my family. My sister and best

friend were planning to kidnap me. Thank God for the sense of my father who went to the FBI to get information. He stopped the whole process when the FBI said "If your daughter is of age and has chosen a religion you disagree with, you can do what you want to try to change her mind but if you kidnap her you are committing a federal offense and will be a criminal."

Because of the Unification Church I am closer to my parents than ever. It is the anti-Unificationists who instill fear and mistrust into parents and friends.

girlfriend were planning to kidnap me. Thank God for the sense of my father who went to the FBI to get information. He stopped the whole process when the FBI said "If your daughter is of age and has chosen a religion you disagree with, you can do what you want to try to change her mind but if you kidnap her you are committing a federal offense and will be a criminal."

So I was spared a kidnapping exper-

ience but meanwhile my family was fed the negative jargon of the deprogrammers (faithbreakers) so that their minds were full of fear and mistrust toward me. Thank God my mother has a deep belief in God and in prayer. She prayed to ask God for understanding. He told her I was doing what He willed me to do and she was comforted somewhat but couldn't ignore the horrible things she had been

Finally she came to visit me. Both she and my father have visited many times since then and are happy with the change in my life. They love the Unification Church members. They only wish I had more physical luxuries (which I can understand because they are parents that work hard to give to their children).

My mother and father were big

minded enough to try to understand what I am doing. Even though they may not always agree, I do have a good relationship and communication with them. I wouldn't be able relate to them so well if they didn't respect my choice or tried to pull me away from my faith.

My relationship with my sister and best friend is very awkward. I can tell that they don't trust me and will not meet me halfway or try to understand my life and interests. They were so influenced by the faithbreaking people that a barrier was built.

My conclusion is that it is not the church that breaks up families. It is the anti-Unificationists who instill fear and mistrust into parents and friends. Because of the Unification Church I am closer to my parents than ever. Because of the anti-Unificationists I have to suffer the heartache of having a barrier of mistrust between my sister and best friend who were formerly so close to me. I know where to point the finger. But I won't waste time pointing fingers. I'll do as Reverend Moon has taught to persevere in breaking barriers and create deeper bonds of love and respect with my sister and best friend with God's guidance and love.

SCIENCE AND UNIFICATIONISM

Is there hope for the Hopeful Monster



RICHARD
L. LEWIS

It is nice to know that one is not alone. No, I am not getting into theology, but last month I talked about the idea of 'quantum evolution'. Although I knew of one 'quantum evolutionist' -- myself -- I said I didn't know if there were any others.

Well, it turns out there are quite a lot of them and the scientific term they use is 'quantum speciation'.

In the fascinating book "The New Evolutionary Timetable" (pub: Basic Books, New York, 1981), Professor Steven Stanley, professor of Paleobiology at Johns Hopkins University comments:

"Quantum speciation of any sort was rejected ... but in retrospect, it seems that Goldschmidt deserves posthumous accolades for his steps in the right direction." (p. 135)

He later adds that "Quantum speciation entails no major elements not recognized within the Modern Synthesis of evolution. The new view simply differs in its emphasis on particular elements and in its implications for large-scale evolution." (p. 166)

What is this 'Modern Synthesis' that the quantum evolutionist Goldschmidt was excluded from for so long?

The Modern Synthesis

Charles Darwin, author of "Origin of Species" (1859) and the founder of evolutionary thought, contributed two key elements to the basic theory of evolution accepted by most scientists in our age -- what is called the Modern Synthesis. These elements are:

1. Natural Selection -- the survival of a few, 'the fittest', in a population where individuals are competing for limited resources (reflecting Malthus' thinking on human populations and Darwin's experience of animal breeding or 'artificial' selection)

2. Isolation of sub-populations of a species which diverge by continuous and gradual change over geological time until they can be called different species.

One problem Darwin's theory faced in the scientific community -- not to mention the social uproar it occasioned -- was almost total ignorance as to how heredity worked. Why are children like their parents? How does variation -- the raw stuff on which natural selection works -- appear in a species?

The influence of Plato's thinking -- still influential after 2,000 years -- on the ideal form of a species, relegated variation to the malignant effects of the gross physical plane (a topic for another column).

Mendel's pioneering efforts in genetics, after languishing unnoticed for almost 40 years, were rediscovered in the early 1900s. The subsequent discovery of the molecular basis of inheritance -- chromosomes, genes and DNA -- led to a temporary decline in the idea of natural selection and an emphasis on mutation -- abrupt change -- as a key element in evolution.

However, as most mutations are destructive this idea had to be abandoned. The Modern Synthesis restored the role of natural selection as a sieve through which small mutations are tested and, if beneficial, passed on. The idea of gradual change regained its position and is now enshrined in the 'Modern Synthesis'.

A succinct statement of this current view of evolutionary theory and its

emphasis on gradual change is to be found in the popular textbook "Evolutionary Biology" written by Douglas Futuyma:

"If gene flow among local populations of a species is sufficiently restricted, the populations may so diverge that they will not or cannot interbreed; they have become different species."

One of the key elements in this theory of evolution is that "micro-evolution" -- the gradual diversification of a species

equilibrium" theory of Gould and Eldredge.

This theory proposed that speciation occurred in small populations and very (geologically speaking) rapidly. This idea is currently hotly debated in scientific journals and receives a great deal of support from the fossil record.

When you look at the bits and pieces -- usually bones -- that have been buried and preserved for us to dig up (does that sound too anthropomorphic, sorry) it is

The 'hopeful monster' has "Been reborn as a product of the transposition of small regulatory elements of DNA, or by the translocation of large chunks of genome, leading in either case to major changes in gene expression by means of which, according to a flight of fantasy indulged by W. Doolittle, a toad might evolve into a princess with a minimum of intervening millenia."

into races and types -- is exactly the same as "macro-evolution" -- the development of different species.

One important support for this theory would be the actual demonstration that different populations of the same species become unable to interbreed. This is not easily done, however, as mankind's breeding of plants and animals, in which the selective pressures are presumably much higher than 'natural selection', does not demonstrate this sort of speciation. Even after thousands of years of domestication, examples such as the dog (eg. the afgan and the boxer) and the cabbage families (eg. the cauliflower and the brussel sprout) show tremendous diversity by artificial selection, yet they interbreed and even show 'hybrid vigor'

possible to get an idea of what was running around on the earth in ages past.

If you subscribed to the gradualistic ideas of the Modern Synthesis you might expect, looking at fossils over millions of years, to see one thing gradually transforming into another thing.

Instead, what you actually find is that one thing appears and stays pretty much the same for millions of years. Something else, similar but different enough to be given a different name, appears and also stays pretty much the same for eons. Some of them die out but it is possible to roughly figure out who is related to who.

The actual links between all these similar but different organisms are all,

teria, weather, dogs, etc) to make it into museums.

That goes part of the way, to the 'Principle compatible' idea of quantum speciation. However, in the 40's some scientists went a little further.

Professor Gould, a developer of the 'punctuated evolution' theory, maintained one of the key elements in the Darwinian worldview: That "evolutionary change must be dominantly continuous and descendants must be linked to ancestors by a long chain of smoothly intermediate phenotypes." ('Phenotype' means what you actually turn out like, as compared to 'genotype' which is what your genes say you are.)

A very different idea was proposed by Dr. Richard Goldschmidt, a geneticist, who argued for the sudden appearance of a species by macro-mutation. For those of you who made it this far, this is the long un-accoladed Goldschmidt I mentioned at the start.

His extreme saltationist (from the Latin for leap) view was that there were major changes in the genetic material that resulted in something very different to the parents being born. Such 'sports' (as they are called in animal breeding -- sheep with two heads etc.) could, if they found a place in the environment to flourish (and someone else to breed with!) be the 'first ancestor' of a whole new lineage, a new species. This is why Goldschmidt coined the term "the hopeful monster".

As already mentioned, this idea -- based on the idea of mutation or radical change -- was rejected by the scientific community. However, it has now reappeared based on the idea of rearrangement of material already existing -- in the Principle known as 'Origin, Division and Union'. (If you read the first few columns in this series you will already grok this concept).

In 1981 a Dr. Robertson reported in the science journal *Nature* (the same



Frankly speaking, old chap, I don't care how 'hopeful' those scientists say you are.

in their outbred offspring.

And I don't think that anyone would dare, in this day and age, to suggest that the black, yellow and white races were becoming different species. Imagine the struggle in the conflicting claims to be the 'truly human' species.

However, this idea of gradual transformation of one species into races and then into different species has been challenged in the scientific community.

In the 40's the idea emerged in the scientific press that the development of species might occur at a different tempo than the development of races. This flowered in the 70's into the "punctuated

without exception, missing.

Darwin recognized this from the very start. As fossil collecting was in its infancy during his lifetime he attributed this to *The Imperfection of the Geological Record*. As we can scarcely claim this with our museums stuffed with old bones, another explanation is needed.

The idea of 'punctuated equilibrium' neatly explains this mystery of the missing links. The key element of the theory is that the divergence of a race into a new species always occurs rapidly in small populations. Therefore you would not expect to find fossils as only a vanishingly small number of bones survive the destructive mechanisms in nature (bac-

publication that believed Dr. Sheldrake's book on the 'inherent directive nature' to be so-heretical-it-should-be-burned) that the 'hopeful monster' has:

"Been reborn as a product of the transposition of small regulatory elements of DNA, or by the translocation of large chunks of genome, leading in either case to major changes in gene expression by means of which, according to a flight of fantasy indulged by W. Doolittle, a toad might evolve into a princess with a minimum of intervening millenia."

On that and-they-lived-happily-ever-after ending I will halt to pick up on genetics and DNA again next month. □

JOHN
BIERMANS

By coincidence, I happened to be switching television channels one night a few weeks ago and I came across a program about the new religions. It featured Rabbi James Rudin attacking the so-called cults, especially the Unification Church.

He professed to be quite an authority on the topic and spoke with great assurance about the evils of the Unification Church.

I have since had the opportunity to read some of his writings as well as various press accounts of lectures he has given. Some of the headlines read as follows:

Cults Attract Young Americans, Young Jews Still Easy Prey for Cults: Authors Blame Lack of Spiritual Guidance, Jews Fret Over Widespread Loss to Cults, Religious Cults Spread, etc., etc.

It is rather evident that Rabbi Rudin has made it his business to let the world know about these evil cults.

Another thing I learned is that Rabbi Rudin has been active in the cause of human rights in the Soviet Union. Beginning in 1972, he was the executive chairman of the National Interreligious Task Force on Soviet Jewry, a group seeking to secure freedom of belief and worship for both Jews and Christians in the Soviet Union. In that capacity, the Rabbi led an interreligious delegation to Belgrade and the Vatican in 1977 to press for human rights and religious liberty for Soviet Jews and other oppressed peoples.

Based on such a track record, one would assume that this good Rabbi has a genuine concern about oppression and prejudice and discrimination against all religious people.

Instead, Rabbi Rudin appears to be concerned about religious liberty for his own Jewish faith, but when this religious freedom leads some members of his faith to leave the fold, then this must be stopped. In fact, the central theme of his critique against the Unification Church and many other new religions is that so many Jews have left their faith and converted to other religions. Naturally, one can sympathize with their concern. No religion feels good about losing members. Nevertheless, this is no excuse to go about seeking to deny others the right to evangelize and seek converts to their faith.

10 Point Program

In any event, in 1980, Rabbi Rudin and his wife Marcia took their case to the *New York Times* where they proposed a 10-point program for saving their young people from the cults. Since some may believe I am not an objective person in regard to these matters, I will refer to responses by newspaper columnist, Nicholas von Hoffman.

One of Rudin's proposals is that Laws regulating proselytization should be passed, and the legal age defining 'minors' raised from 18 to 21 in cases of religious conversion. Von Hoffman responds: "You're old enough to drink, kid, and you have the wisdom to vote, but we'll choose what church you decide to join."

Another proposes to have the Labor Department make sure cults are paying the minimum wage to members who work for them. Von Hoffman wrote:

"Since an enormous amount of charitable giving consists not of donations of money but of labor, this will play havoc with every religious organization in the country. Either it will be enforced selectively and therefore illegally or the monks and the nuns will have to be turned out of their monasteries."

The Rudins also expressed concern about solicitation laws. They propose

DEBUNKING THE FAITHBREAKERS Setting the record straight

changing these laws to make those who engage in solicitation clearly identify themselves, their group and the true purpose of the fundraising. Relatively speaking, this proposal seems reasonable but von Hoffman again expressed concern: "Laws once enacted to protect the public from nuisances are now to be enlarged to regulate how you may panhandle. The old-fashioned bum who used to say, 'Buddy, can you spare a dime for a

James Rudin did not do. Instead, he began with a problem: Young Jews are leaving their faith and joining the Unification Church. It is bad for the Jewish community to lose members (especially since Jews do not proselytize for new members). Therefore, the religion which is converting our members must be bad.

With this preconception, Rabbi Rudin (as well as many others) set out to discredit the Unification Church. One of the

That law 'would permit every church-hating atheist in the country to institute consumer protection legal proceedings against every church that promises wings and a harp in the sweet bye-and-bye for regular Sunday attendance.'

cup o' coffee' would be transformed into a lawbreaker. Anybody soliciting funds for a political purpose could be easily harassed."

Also included was this proposal: Cults must strictly comply with consumer protection legislation and not misrepresent themselves to prospective members. Calling this one a lulu, von Hoffman reacts this way: "That would permit every church-hating atheist in the country to institute consumer protection legal proceedings against every church that promises wings and a harp in the sweet bye and bye for regular Sunday attendance."

Von Hoffman's conclusion was equally strident: "It's amazing that good intentioned proposals like this can come streaming out now when we are supposed to be sensitive to government encroachments. My encroachment makes sense and yours doesn't. So I will now proceed to draw up a list of approved church; anyone attempting to join a church not on the list will be plopped on a plane and sent to Russia."

Before I conclude my response to Rabbi Rudin, I would like to make one further point. Rabbi Rudin made much of the fact that the source of his information about the Unification Church and other cults was the scores of interviews he had conducted with apostates, that is, former members. The stories he heard from many disaffected members gave him great confidence in the allegations he leveled against the Unification Church.

The Principle of Apostasy

However, there is most definitely another side to this picture. In arriving at conclusions on such matters as emotional and controversial as religion, it often depends upon what conclusion you want to arrive at. This of course has a very significant effect on where you seek your information.

If you ever want to obtain *bad* information about any organization, you automatically look to disaffected members. But if you want *good* information, you usually avoid the ex-members.

The same principle applies with people. If you want to find a character witness to speak favorably for someone, you don't usually think about going to his ex-wife. However, if it is character assassination you have in mind, what better source than a former lover, an ex-mistress or an estranged wife...?

So naturally, when it comes to generating religious bigotry, what better way than seeking out former members of that religion?

On the other hand, if you wanted to find out about the merits or the goals or even the sincerity of that particular religion, you could naturally seek out the leaders or spokesmen who could answer your questions. This is exactly what

ways he did this was to write a report for the American Jewish Committee entitled *Jews and Judaism in Rev. Moon's Divine Principle*. In this report, he concluded, "Rev. Moon's Divine Principle is a feculent breeding-ground for fostering anti-Semitism."

Rabbi Rudin did not make effort to contact the leaders of the Unification Church to discuss any of his concerns. Instead, he relied on the testimony of his ex-members or apostates for all his information.

In a recent book which dealt with this issue, Catholic Sociologist, Joseph Fichter, S.J. wrote that these tales from

ex-members of the Unification Church are "... almost on a par with those earlier atrocity stories told by ex-priests and ex-nuns against Catholicism. The great majority of ex-members from any church quietly go their way, often with pleasant memories of their association, sometimes in bitterness, but with no determination to destroy their erstwhile comrades. It is the relatively small number of apostates who recount sordid anecdotes, and among these are the victims of deprogramming."

Researchers David Bromley and Anson Shupe conclude in the same vein: "There is no question that the most injurious consequence of deprogramming with respect to the wider social repression of religious movements was the creation of apostates and the dissemination of the anecdotal atrocity stories which they told."

My conclusion is not unlike that of Nicholas von Hoffman, quoted earlier. People like Rabbi Rudin may be well-intentioned and they have an understandable concern. Of course, no church or religious faith feels good about losing members to another religious group. However, rather than planting the seeds for misunderstanding, hatred and religious bigotry, it would be much more constructive to look into one's own faith and find out what can be improved. If we truly want God's kingdom to come, a little more open-mindedness, tolerance and love would go a long way. □

John Biermans is an attorney and a member of the HSA Legal Staff.

Church Law seminar held

By John Biermans

On Saturday, March 23, the New York Committee for Religious Freedom sponsored a Church Law Seminar for ministers and church administrators in the New York City area.

A panel of five attorneys made presentations and answered questions. The first speaker was Allan Parker, a tax expert from the law firm Shea & Gould in New York City. He spoke about proposed changes to the Internal Revenue Code which would remove the longstanding tax exemption for church parsonages. He explained that this would add a considerable burden for churches since they would be placed in a position to pay their clergy an increased salary in order for them to absorb the increase in taxes.

Mr. Parker also answered a variety of questions on other IRS and church-related matters.

Church incorporation

The second speaker was Jay Davis, an attorney with the firm Weil, Guttman, Davis & Malkin, also of New York City. He discussed various issues involving church incorporation and administration. In particular, he focused on the role played by the State Attorney General in church affairs when churches become incorporated.

Based on his experience in New York state, Mr. Davis' view was that the Attorney General has historically avoided interfering with church affairs unless there were extreme circumstances. He sees the Attorney General as acting essentially to protect the interests of church congregants and parishioners in cases where church administrators abuse their positions and seek to defraud the church.

The third speaker was Hugh Campbell who has a law practice in the Bronx with

the firm Rodman & Campbell P.C. He discussed insurance and church liability explaining the many types of liability a church can encounter and how to ensure that it has adequate coverage.

The next speaker was John Biermans assistant legal counsel of the Unification Church. Mr. Biermans described the growing problem of "clergy malpractice" lawsuits for church pastors. He explained why these lawsuits have arisen and how the clergy ought to deal with them. He gave several examples of these cases including the well-known *Nally v. Grace Community Church* in California which is now going to trial. Many clergy across the country are extremely concerned about this type of case because they do not believe the state should have the power to regulate and supervise pastoral counseling.

Mr. Biermans outlined the constitutional issues at stake and the dangers involved but he also encouraged pastors to take greater care when dealing with parishioners with serious emotional difficulties. In such cases, he explained the importance of referring them to professional psychiatric treatment.

Immigration

The final presentation was by an Immigration law specialist, Mr. Emil Deguzman of New York City. He discussed a variety of immigration matters with particular focus on the Simpson-Mazzoli bill which Congress failed to pass last year. He explained the basic elements of this legislation including the proposed amnesty program and predicted that it would be reintroduced before the current Congress.

Reverend Dr. Timothy Birkett, Executive Director of the New York Committee for Religious Freedom chaired the event. He thanked all those who participated and indicated that the Committee would continue sponsoring such programs in the future in order to better serve and protect the interests of the religious community. □

THE WORLD UNSEEN

A visit to the edge of the lower realms

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.

There were considerations of general nature which arose from the contemplation of spirit lands as a whole. One of the first that arose to my mind as we sat on the grass was the extent of this realm in which we were now living. It reached as far as the eye could see -- and that was a great deal farther than we could ever see upon the earth-plane on the finest and clearest day in the summer. This in itself was too wonderful for words, but it also gave an indication of the immensity of this particular realm. And we had only seen the tiniest fraction of it so far! Was there any boundary to this realm? Did it stretch still farther beyond the range of our vision? If there were any termination, what was beyond? Could we go and see for ourselves?

Certainly there was a boundary to this realm. Edwin explained to us. And we could go and see it for ourselves whenever we wished. Beyond this were other and still more realms. Each soul as it passed into spirit passed into that realm for which it had fitted itself when upon the earth -- into that realm and no other. Edwin had in the beginning described this land as the land of the great harvest -- a harvest that was sown on earth. We

could judge for ourselves, then, whether we considered that harvest a good one or a poor one. We should find that there were others infinitely better -- and others infinitely worse.

Celebrations

At certain times, too, these transcendent beings make special visitations when the whole realm is celebrating a great occasion, such, for example, as the two major earth festivals of Christmas and Easter. Ruth and I were very astonished at the latter, because we thought them both to be so essentially of the earth. But it was the manner of celebrating them, and not the festivals themselves, which was particular to the earth. In the spirit lands both Christmas and Easter are looked upon as birthdays: the first, a birth into the earth world; the second, a birth into the spirit world. In this realm the two celebrations synchronize with those upon the earth, since there is then a greater spiritual link between the two worlds than would be the case if the festivals were held independently of season.

Both Ruth and I were very interested to learn how Christmas was celebrated in these realms, since, on the earth, beyond a few church services, the feast of the Nativity has developed into a secular affair, the main feature being that of prodigious eating and drinking. Edwin told us that in spirit we can experience the same degree of happiness as is the case on earth where that happiness is the outcome or expression of kindness; where our merrymaking is blended with the knowledge or the remembrance of whose great day we are celebrating.

Those of us who wish -- and there are many such -- can decorate our houses and dwelling-places as we were accustomed to do on earth.

It is at this time that we have visitants of the higher realms to see us, perfect beings, among whom is he whose earthly birth we are celebrating.

At Easter time we have similar visitations, but there is a far greater degree of rejoicing, because to us the birth into the spirit world must, by the very nature of things, be of far greater significance. Indeed, when once we have left the earth-plane we are inclined to forget our earthly birthday, since the greater contains the lesser. It is only our earthly connections, if we have any, that will serve to remind us.

I have enlarged upon this subject somewhat to try to show you that we are not living in a state of fervid religious emotion for all eternity. We are human, though so many people still on the earth-plane would have us to be otherwise! Such people will inevitably be in the same relative position as ourselves one day, and nothing is so calculated to instill humility as the realization of what one once held as firm and decided opinion.

I have digressed a little from our first topic as we threw ourselves on the grass, but in our conversation one thing led to another until we seemed to have wandered some way from our course.

Boundaries

Mention has only been made of the higher realms. What of the lower spheres that Edwin spoke about when I referred to the boundaries of this particular realm? We could visit them whenever we desired. We can always proceed to a realm lower than our own; while we cannot always mount higher. But it was by no means advisable to wander into the lower spheres except under expert guidance or before proper tuition had been given.

And now as to what constitutes the precise boundaries of this realm. We are accustomed to a knowledge of the rotundity of the earth and to seeing with our eyes the distant horizon. In contemplating this world of spirit we must abandon in many respects that idea of distance which we measure with the eye, since distance becomes annihilated by our immensely rapid means of transit. Any suggestion of terrestrial flatness is soon dispelled by the view of hills and rolling downs.

Again, the atmosphere is crystal clear and our sight is not limited by the instrument of a physical body. We are not confined to keeping our feet on the ground. If we can move ourselves laterally over these lands by the power of our thought, we can also move ourselves vertically -- Edwin told us. And I must say that this had never occurred to Ruth and me as yet. We were still in some ways limited by our earthly notions and habits of thought. If we could sink beneath the waters without harm, but rather with enjoyment, then, of course, we must be able to mount into the "air" with the same safety and enjoyment! Ruth did not express any very keen desire to do so -- just yet! She preferred to wait, she said, until she had become more thoroughly acclimatized. I wholeheartedly shared her sentiments in the matter, which caused our good friend the greatest amusement.

In alluding to these few features I have done so because the earth world has always looked upon the spirit world as being relative, up or down. These are really considerations of a highly scientific nature, and I am not competent to enlarge upon them; moreover, as an inhabitant of these lands my whole outlook, both mental and spiritual, has had to undergo sweeping and fundamental changes, in spite of the fact that I had

some small knowledge before I passed over.

Where is the boundary between the earth world and the spirit world? Upon the instant of my passing, of which, you will remember, I was fully conscious, when I arose from my bed in response to a very definite urge, at that moment I was in the spirit world. The two worlds, then, must interpenetrate one another. But as I moved away under the support and able guidance of Edwin, I was conscious of moving in no definite direction. I might have been travelling up, or down, or along. Movement, there certainly was. Edwin later informed me that I had passed through the lower spheres -- and unpleasant ones -- but that through the authority of his mission of coming to help me into my realm, we were both fully protected from any and very description of unpleasant influence. We were, in effect, completely invisible to all but those of our own realm and higher.

The transition from one realm to another is gradual as far as outward appearance is concerned, as well as in other respects, to that it would be difficult to assign to any particular locality the designation of boundary. That is exactly how the boundaries of our own realm are situated. That is exactly how the boundaries of our own realm are situated. They seem to melt almost imperceptibly into one another.

The lower realm

Edwin now proposed that by way of practical illustration we should go and see one of these boundaries that had perplexed us so much. We again placed ourselves under Edwin's expert guidance, and we moved off.

At once we found ourselves upon a very wide expanse of grassland, but we both noticed that the turf felt less soft beneath our feet; it was, in fact, becoming hard as we walked along. The beautiful emerald green was fast vanishing, and the grass was taking on a dull yellow appearance, very similar to earthly grass that has been scorched by the sun and has lacked water.

We saw no flowers, no trees, no dwellings, and everywhere seemed bleak and barren. There was no sign of human life, and life seemed to be rapidly disappearing from beneath our feet, as by now the grass had ceased altogether, and we were upon hard ground. We noticed too, that the temperature had fallen considerably. Gone was all that beautiful, genial warmth. There was a coldness and dampness in the air which seemed to cling to our beings, and cast a chill over our very souls.

Poor Ruth clung to Edwin's arm, and I am not ashamed to say that I did the same, and was very glad to do so. Ruth then visibly shivered, and stopped abruptly, imploring us not to go any farther. Edwin threw his arms around both our shoulders, and told us that we had no need to be the least afraid, as he had the power to protect us fully. However, he could see the state of deep depression, as well as oppression, that had fallen upon us, and so he turned us gently round, placed his arms about our waists, and we once more found ourselves sitting beneath our own lovely trees, with the glorious flowers close beside us, and our own warm air once more closing upon us with its heavenly balm.

It is perhaps superfluous to add that Ruth and I were both glad to be back again. We had been on the threshold of the lower spheres, but we had gone far enough to gather more than an inkling of what lay beyond. I knew that it would be some time yet before I would penetrate there, and I could now clearly perceive the wisdom of Edwin's admonitions. □

Next Month
The Higher Realms

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This is the first of a two-part testimony. Essi Zahedi was the first Iranian to join our church after the missionaries arrived in 1975. He is now the missionary to Iran.

By Essi Zahedi

Three years ago, before I attempted to come out of my troubled country, I had a dream in which I saw that I would meet two major obstacles in trying to leave Iran.

The first obstacle I encountered in trying to leave was in crossing the border. I was arrested, but was miraculously released, and I dodged border guards and walked all night and the next day on the hills and deserts without knowing the way.

I met the second obstacle in Pakistan while trying to reach the capital city, where I could meet the church members there and finally come to America.

Iran and Ayatollah Khomeini

Before the Ayatollah Khomeini came into power, legal freedom for our church activities was not extensive, but at least there was not much social oppression and witnessing could be open. The history of martyrdom among the Shi'ites in connection with the development of mystic Sufism has produced a very rich spiritual heritage, which predisposes the Iranian people to seek out righteousness and new religious ideals; so the Unification Church prospered, even underground.

In 1978 criticism and complaint against the old regime grew and opposition became stronger. Khomeini is not communist, but much of the impetus for the revolution came from communist forces, particularly the Russian-centered Tudeh party.

Finally in 1979 the old regime fell. Initially there was a kind of freedom in the country, but it is now fleeting. Little by little Khomeini became more repressive, and banned many political, social and religious activities. As often happens in such revolutions, the hopes and intentions of the people were betrayed, and the

The church in Iran

majority of Iranians now don't like Khomeini.

The mullahs (priests) under him are fanatical and interpret Islam in a very narrow, external way. They want to restore order to society by stamping out all immorality, for example. Anyone who breaks any one of the stringent religious codes is suspected of being an enemy of the government. If an unrelated boy and girl are found in any public place together, if unrelated people are found living together, or if anyone tries to convert another person to a different religious faith, they are punished severely.

Accusation

It was in this climate of repression and unrest that persecution came to us. Most of the charges against which ended in arrest were initiated by communists,

arrested were sometimes tortured. Also, if we had ever tried to register ourselves as an official, legally recognized religious body, we would have been hopelessly opposed and oppressed by Jews, Muslims, Christians, and communists alike.

The last time I was arrested in Iran I was charged with heavy political crimes by one very negative official in government. Ironically, I was accused of being a communist! By a miracle, I was released. However, the political situation grew more serious and Khomeini's government decided to eliminate all potential opposition groups by executing their leaders. I knew that if I were involved in any further charges, my release would not easily be obtained. I decided to attempt to leave the country.

Although my passport was valid, the



A church celebration in Iran.

the Tudeh party in particular. We were accused by police and government authorities of being American spies connected to the CIA and of preaching religious heresies.

At this time communistic and anti-American feeling was strong; Khomeini was very fearful of terrorist opposition and wanted to eliminate any possible threats to his government. The communists, of course, made us look very dangerous when they "informed" authorities. So members who were

government was issuing almost no exit visas. The only feasible way of leaving the country was to sneak out by land. Now my passport shows that I escaped, and were I to return to Iran, I would be arrested immediately. (The story of his daring escape appears in Unification News, Feb-Nov 1983).

Working in Turkey

However, I could not stop worrying about all those who were still there, and I had a strong desire to be with them in

their difficulties. So one year after my departure from Iran, I expressed my desire to be closer to the Iranian members. It was approved that my wife Katie and I return to the Middle East to work with Iranians and communicate with our movement in Iran. Therefore, we have been living in Turkey since January 1983.

Many Iranians come to Turkey because it is the only country for which Iranians don't need a visa. Some come as travellers, while others escape. Hotels in Istanbul are full of Iranians, so we can witness to them. A few members can legally travel to and from Iran for education, and some relatives of the members are also free to travel to Turkey; so there is communication. Also, I often translate speeches and send them to the members in Iran through letters.

Being in touch with Iranians in Turkey and having connection with the members in Iran has taught me much about the life of faith and suffering. In the three years of my life in exile my heart has changed a lot. My wife Katie has especially helped me to bring more love into my heart for Iran, Islam and Islamic nations.

I couldn't imagine becoming a missionary to convert people of other faiths to my faith, nor did I think I could speak well enough about God, His love, and His ideals, because I thought my personality was not made for this kind of work. But if I can feel love in my heart towards people, if I can see the beauties of God's nature within people, if I can be happy and joyful with my situation, then I think I can become an instrument for expressing God's love and ideals to people.

For this I needed help -- someone with a gentle heart and genuine love. God gave me that helper when I was blessed with Katie. I can understand now that a man alone cannot be a complete person! He needs his other half to be complete. It takes time to adjust two completely different halves to each other; we meet our own struggles in striving to become one. We are not unhappy about the problems in our relationship; the problems are for us to overcome and thereby grow.

Next Month • Part Two Faith under fire

Reprinted from "Today's World"

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

By Fritz Piepenburg

The Quran has its firm place among all the great revelations of Near and Far East. Its contents are almost identical with that of other holy scriptures, such as the Jewish Torah or the Gospel.

Like other great books of religious learning, the Quran is granting man insights into spiritual matters that previously were concealed to him. Man is called upon to live an earthly life of goodness in harmony with the eternal laws and commandments of the creator. Living such a life enables man to establish a just and peaceful society on earth. He may then look forward with expectation to the moment, when he leaves this earthly plain and begins his spiritual existence.

Compilation of revelations

The Quran (arabic: "that which is to be read") consists of a series of revelations, received by the prophet Muhammad between the age of 40 (610) AD and his death in 632 AD. The very first revelation is now the 96th surah. In it, Muhammad is called upon by the archangel Gabriel to repeat the holy verses. The last revelation, the 110th surah, was received during his last pilgrimage to Mecca only a few weeks before his death.

Muhammad's public mission can be divided into two large segments: the early time of persecution in Mecca prior to the Hijrah (his flight from Mecca to

The Quran of Islam

Madinah in 622 AD) and the following period of maturing for the young Islamic state, starting in Madinah, until the death of the prophet.

Corresponding to those two periods, all revelations are divided into early "Meccan" and later "Madinian" surahs. Muhammad apparently could neither write nor read Arabic, the language of the revelation. Instead, he kept each word of the revelations in his memory. Only in later years did Muhammad dictate entire surahs, which were preserved by his followers as precious treasures on unbound sheets of parchment.

Similar to the Bible, the final arrangement and compilation of the Quran was accomplished only after the death of the religious founder. It was the third caliph Uthman (ruling from 644 till 656 AD), who realized the need to collect the revelations into a single book. The 114 surahs, partly written on sheets of parchment and partly memorized by the Muslims, were arranged, starting with the longest and ending with the very short revelations. The words of Muhammad that did not come directly from revelations, were collected separately and named "Hadith" (Tradition of the Prophet).

Reading the Quran for the first time is made difficult because, contrary to the Bible, the holy book of the Muslims has no chronological order. Yet, even after superficial reading, parallels to Biblical stories become very obvious.

However it is very wrong to say the Quran is merely a repetition of the Old and New Testament writings. Many

names and events, mentioned in the Quran, are specifically Arabic in nature and do not appear in other holy scriptures. The Quran also offers some very interesting details on well known stories, that cannot be found elsewhere.

The Ideal of Creation

Like the story in Genesis, Allah's creation of the universe is described in the Quran as having been completed in six days or time periods (50:39). Man is the creator's final work and masterpiece (95:5). After forming man's body from clay, Allah breathes His breath (soul) into man (32:9). Man is not created as a single being, but male and female, as everything else of the creation (75:40).

Man has been created by Allah in "best shape" (95:5), meaning as a being of goodness, and enjoys a special position among the universe (17:71). His creativity and sense of responsibility give him the potential to become the very representative of Allah on earth (2:30). (The Quran says, man is supposed to be Allah's "caliph on earth").

After fulfilling his purpose in this world (the Arabic "Duniya" meaning "that which is near") and proving himself worthy of being Allah's representative on earth, he will live for eternity in the spiritual world to come (the Arabic "Akhirah" meaning "that which comes next") (87:17).

The Fall of Man

The fall of the first ancestor of mankind is explained by the Quran in a most vivid way. When Allah ordered the angels



to bow down in front of Adam, His representative, the angel Iblis (maybe from Greek "diabolis") refuses to heed the order and rebels against Allah.

Iblis even tries to reason with Allah, maintaining his superiority over Adam because, unlike man who is created from earth, he, the angel, is created from fire (7:11-12). Allah cannot tolerate the proud Iblis and casts him out of heaven. From then on, Iblis ceaselessly works as "Shaytan" (Satan) to lead men astray.

His first successful temptation was to induce Adam and Eve to eat from the forbidden fruit of the "tree of wisdom and everlasting life". Like in Genesis, eating the fruit causes Adam and Eve to feel shame and weave aprons from leaves (7:22). Because of man's disobedience, he cannot become Allah's true representative on earth; neither can his descendants. Man becomes the object of the "wiswas" the "Wisperer" (Satan), who has sworn himself to work for the destruction of man (7:27).

Next Month • Part 4 Restoration

Church Centers

The church is active in every state. This is a listing of the State Leader with the address and phone number of the main state center followed by the cities in which there are pioneer centers. Information on church activities in each state can be obtained by contacting the State Leader. The • next to a state name indicates a change since last month's listing.

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Fort Smith, Texarkana
Pine Bluff, Fayetteville

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San Jose, Sacramento
Berkeley, Stockton

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Long Beach, San Diego
Santa Barbara

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Boulder, Colorado Springs
Fort Collins, Pueblo

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Bridgeport, Hartford
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1610 Columbia Rd. NW
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Newark, Dover

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Savannah, Augusta
Athens, Columbus

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(808)735-3982

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BOOK REVIEW

Allowing us to speak for our selves, our religion

SHAWN
BYRNE

The Holy Family of Father Moon by Joseph Fichter. Pub: Leaven Press, Kansas City, 1985. pbback, \$7.95.

This is a refreshing book. It is so because it brings a calm, objective, scholarly analysis to bear on the Unification Church and its members. Father Fichter cuts through all the "hype" and hysteria surrounding the Unification Church. He performs what is surely a humble and fundamental service -- but one often neglected; that is, he allows Reverend Moon and Unificationists to speak for themselves, to explain themselves.

He does not put words in their mouths, does not impose interpretations. He recognizes points on which he disagrees with Unification teaching; but he treats with respect those who believe those teachings. Father Fichter shows himself to be a good sociologist and a true Christian.

Unlike many who address themselves to the Unification Church, Father Fichter's reasons for studying Unificationists (apart from his curiosity as a social researcher) were:

(1) His "deep desire to promote the ecumenical outreach which has been a modern feature of the Catholic Church since the Second Vatican Council". He sees this "as an obligation for the fully committed religious believer."

(2) His "concern about the prevalent religious bigotry that is being expressed against the so-called 'cults', the new religious movements, especially the Unification Church. To replace bigotry with tolerance and ignorance with information seems (to Father Fichter) 'a worthy objective in a democratic society.' (P4)

His courage

As a Unificationist who has for eleven years been on the receiving end of such bigotry and ignorance, the writer of this review can only breathe a heartfelt "Amen" to Fichter's stated reasons. It should be noted that it is not Father Fichter's purpose to promote the Unification Church, but rather to promote "ecumenical outreach."

He is to be congratulated for his courage, too, for -- even to write his book about the Unification Church -- drew down on him the scorn of some clergymen, the ire of some fellow Catholics, complaints to his order's headquarters and a scolding from the editor (a

Shawn Byrne was ordained for the archdiocese of Dublin, Ireland, in 1963. During the subsequent eleven years, he served as a teacher of religion in a high school, was chaplain at the national prison, to a school for delinquent girls, to seniors in a retirement home and to a convent of contemplative nuns; he also served as assistant pastor in a suburban Dublin parish.

In 1974 he joined the Unification Church. Since then he has been involved in Unification outreach to churches. He is a founder of an ecumenical social action organization and has helped to develop it, especially in New York city. Currently, he is developing a new social action and educational organization intended to have an ecumenical outreach.

He was blessed in marriage by Reverend Moon in 1977. He and his Austrian wife, Traudl, have three sons and live near New York City.

fellow Jesuit) of a prestigious journal in France.

Perhaps Father Fichter has been able to realize the truth of something that Reverend Moon teaches: "The more you persevere and the more you go through difficulties ... the more you will realize later that you are going deeper and deeper into God's heart."

Father Fichter mentions at the beginning of the second chapter that "one of the reasons he was drawn to further study of the Unification Church was the interviews he had with young Catholics who had converted to the (Unification) Church."

He discovered "that they had not been

JOSEPH FICHTER THE HOLY FAMILY OF

dissatisfied with Catholicism "and that the most pious (Unificationists) seem to come from pious Catholic families".

A Catholic priest

The writer of this review can vouch for that since he was himself a Catholic priest when he joined the Unification Church in Ireland in 1974. He did not apply for laicization (and preferred to incur the relevant penalties of Canon Law) so as to maintain continuity between what he had been and what he is. He felt that he was turning his back on Catholicism only in a merely external way, as a young adult may leave home but not separate himself in heart from his family.

In fact, he joined the Unification Church at a point where he was very consciously trying to be a better Catholic, priest and pastor. He felt that he was fulfilling the purpose of Catholicism through becoming a Unificationist.

Means, not ends

Religions and denominations are simply means of knowing and experiencing God and they offer guidance for consequent action. They are systemized ways of reaching God. As such, they can help and they also can impede people's more direct encounter with God.

To some extent this is deliberate. To meet the living God is ecstasy; it may also be agony. To live, we must die. When we meet the living God our lives can no longer be the same. Religions and denominations offer us ways of encountering God; they also cushion us against the impact of the encounter. In a sense, they measure God out to us in small doses.

Since religious people usually fail to realize that this is what is happening, if and when it comes to a choice, they normally opt for the (systematized) religious route -- the religion or denomination -- rather than for the more direct but drastic encounter with the living God, the God-beyond-religion, the God-with-

no-holds-barred. Since they choose this way for themselves, they are likely to want it for others. Of course, they will usually have religious or commonsense reasons for doing this.

This is what has happened towards Unificationists. In the reviewer's case, his family and others were happy that he was a priest, doing God's work. But when he experienced God in a more radical and intimate way (and simultaneously his understanding of his vocation changed from "saving souls" to "building God's Kingdom on earth"), at that moment his friends decided that he was sick, "brainwashed" and/or other things, and bent their efforts towards preventing his joining the Unification Church.

However, he did join, but he had to leave his own people and country at once and, in a short time, had to leave the neighboring country as well. He came to America. He wrote frequently to his family. All of them have now accepted his

As a Unificationist who has for eleven years been on the receiving end of such bigotry and ignorance, the writer of this review can only breathe a heartfelt "Amen" to Fichter's reasons.

new position as a *fait accompli* but it took years for their upsetness to abate and with his father (who passed on) it seems it never did.

The experience of Unificationists is similar to that of those who, throughout history, have heard the intoxicating and uncompromising call of God and Jesus to leave their people and lands and follow the Lord, to love the Lord more than they love their parents, spouses, children and that, in doing so, they would receive a hundredfold even in this life. The reviewer has experienced that.

What the Unification Church has to offer is the experience of God in an unprecedentedly rich way. That is what we were made for; that is why it draws. It is better to be intoxicated by that wine than to sicken on the slops of the world. The churches could only gain if their nerves were strong enough to do the same.

That Father Fichter allows the validity of all this reflects greatly to his own credit. The reviewer hopes that Father Fichter's theological insight will develop to the level of his sociological perception. He writes that Unificationists do not accept the divinity of Jesus (Pp. 29, 33, 97). A closer reading of the Unification Principle would clarify for him and others (the National Council of Churches for instance) that Unificationists see the divinity of Jesus in a different perspective.

Jesus is not merely a man (as we know humankind). He is a true man. As such, he is (not the same as God Himself, but) inherently divine in much the same way as husband and wife in a true marriage are two but one.

When the work of Jesus is complete (and Reverend Moon and Unificationists are intent on that), then each man and woman will also be divine while being entirely (and truly) human. By the same token, their world (while remaining our real, familiar world) will be transformed into the New Jerusalem, the kingdom of Heaven on earth, for divine beings would naturally fashion a divine culture.

The reviewer would like to suggest that a degree of relativity is inherent in any theological formula. Such formulae can be understood (as, for instance, the Creeds of the Church) as the best statements of Church understanding and teaching up to that time. But if they are understood as final statements they

impede further progress in experiencing and understanding God and our relationships with Him.

Thus, the Unification Principle does not deny what the doctrine of the Trinity is getting at (contrary to what Father Fichter writes, p. 27), but understands it in a non-traditional way. He rightly sees the connection between the Catholic devotion to the Sacred Heart of Jesus and Unificationists' experience and understanding into his own traditional categories (pp. 28 - 29). That "physical" relationships between people and angels seems unlikely is due to a prevailing ignorance about the reality and nature of the spirit world and of our relationship with it (pp. 30 - 31). That the original sin was one of deviant sexuality does not seem so unlikely when one surveys the role of that deviation in the downfall of civilizations and persons throughout history as well as its centrality in the con-

temporary disintegration of societies.

As for the Mary missing from Unificationism, it is possible to relate the role of Mary in Catholicism to the "feminine" aspect of God in Unificationism.

Lack of sacraments

Regarding the lack of sacraments in Unificationism (pp. 33 - 34), it may be helpful to keep in mind that sacraments mediate the encounter with God. The encounter with God is the primary thing; sacraments are the means. There may be other means, perhaps more natural ones.

Since God has manifested Himself first in creation and -- above all -- in persons, could they not be natural sacraments mediating the encounter with God?

It is the reviewer's experience that, after joining the Unification Church, he initially felt impoverished due to a lack of sacraments. But later with his wife and children and -- with and through them -- with creation, he has frequently experienced God in a depth and height and richness that the (symbolic) sacraments were never able to attain. In a sense, all of life (and especially those most central relationships) has become a sacrament. The reviewer no longer feels deprived but enormously enriched. The natural and the sacred have blended into one.

This was never so true for the reviewer as in his matching and blessing in marriage with 73 other couples in 1977. The abandonment of his own will in regard to his partner for life and eternity, the achievement of total trust that God through Reverend Moon would provide the best spouse for him, the actual acceptance of his wife from Reverend Moon and their marriage-blessing among many other couples was a profound Eucharist experience.

The theme of it -- as for all the other Unificationists who walk the same path -- is "given"; my body, my self, our marriage and family "given", offered, to the other, to society and the world, in the service of God; nothing is merely for ourselves. And that Eucharist continues for life and eternity.

Through the sincerity and humility of his approach in this book, Father Fichter has struck a blow against bigotry, intolerance and ignorance and has really contributed to ecumenical understanding and dialogue.



GOO GOO GOO

To share your delight with us, send a photo (those indoor-without-flash orange-colored ones will come out black!) of all 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. Richard and Marjorie Buessing with daughter, Marrie Grace, born 7/28/83, and son, Mapolo Barrie, born 9/12/84 • 2. Andrew and Lydia Compton with son, Alexander, born 8/18/83 and daughter, Celestine, born 1/5/85 • 3. Scott and Yoko Greene with daughter, Keishu, born 7/10/83 and son, Keinan Hyehsan, born 8/7/84 • 4. Michael and Hsiang-Lan Wai with their twin daughters, Joanne and Karen, born in Hong Kong 1/20/85 • 5. Lothar and Marcia Schlichting with son, Frederick Robert, born 11/5/84 • 6. Barry and Mariko Geller with daughter, Marry, born 11/16/84 • 7. Knut and Marietta Holdus of Glasgow, Scotland, with sons, Kristian Norwin Shin Hee, born 5/20/82, Jan Fredrick Eu Sun, born 6/2/83, and Jonathan Christopher Young Ghee, born 11/25/84.



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**COLLETTE
CAPRARA**

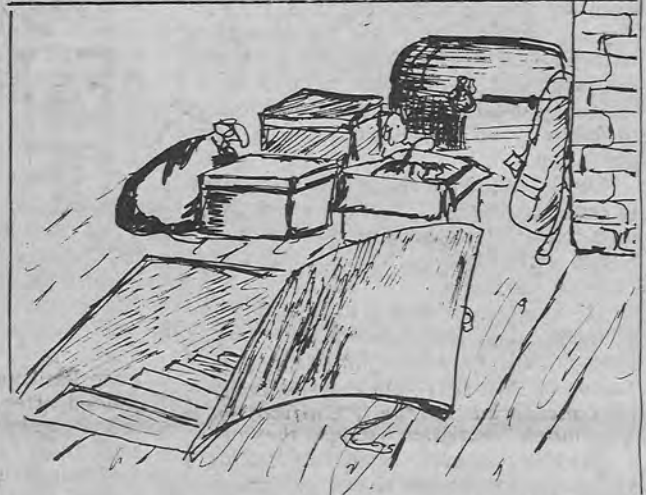
Why there's attics

(Instructions on getting the fullest use out of your attic).

You climb the worn wooden steps. No problem opening the loft door. The pulley and rope has been broken for years. You recognize that smell -- a mixture of old insulation and the scents from a myriad of boxes and bags and things that await you.

You remember the sound of flies hitting the window as you spent spring afternoon here long ago, "thinking things out", and you remember when, after one year of college, you wanted to make this your private hideaway and so you strung Christmas lights around a hula hoop for atmosphere, but how you had to take them down since, after all, they really belonged to your brother and sister-in-law.

You pretend to clean and sort.



You open one box and see your dad's old uniform hat and dress hat. They were very special. You think about a funny story your dad used to tell about how he had once picked up a hitchhiker, only to discover at the end of the ride that his hat had been flattened to a disc by the guest who didn't know what he had been sitting on. The hats are covered with dust even inside the box. A little too much is moved inside and you close the lid.

You walk to the other side of the attic in back of the brick chimney. Another box holds a pile of clothes from college days. You pick up a grey pin-striped skirt, ten inches in diameter from when you "never ate a thing" and you are shocked by its length and lack of strength. The days of the mini-skirt. You are embarrassed and grateful. You think about people and about how you used to think. You wonder how you ever made it through.

You move around the corner, still smelling the insulation, stepping carefully because you know that some nails poke through the floor. You had stepped on one once.

Your blue mountain-climbing back pack is laying, dusty, on the floor. (It really was never designed for hitch-hiking). You remember those times travelling through Europe on whatever you had had in your savings account. You think of the museums and cities and beaches and think of writing and thinking ... and people. You wonder how you ever had the guts to leave a friendly hometown and to attempt adventures like that. You can almost feel the sun and you remember the rains. And you wonder how you ever made it through.

You find the red mask that you made from papier mache in high school and you thumb through old drawings and remember what you used to think the world was like.

You remember. And you learn about yourself. You let go of some things. □

Shades of autumn paint the skies,
In contrast to the aqua blue,
They dazzle,
And as burning fires,
Blaze up and meet the eyes.
Wherein the winter waits to wash
Away the artist's splendorous touch.

Trees

John Haydon

Founded 1982

Unification News

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New York, NY 10036
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Unification News is published by the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), 4 West 43rd Street, New York, NY 10036. The term "Unification Church" has frequently been used to denote both the formal corporate entity of HSA-UWC and the informally organized community of faith consisting of HSA-UWC members, its members and other friends and adherents of the Unification faith.

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We hope you enjoy reading the *Unification News*. If you move, please send in the mailing label from the paper with your new address. If you do not wish to receive the paper, let us know and enclose the mailing label.

We want to make our paper available to as many readers as possible so there is no charge for putting a U.S.A. address on the mailing list and only a nominal charge for putting foreign addresses on the list (\$10 to Canada, \$30 for airmail to the rest of the world).

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

St. Paul wants us to reach out --not be slaves

Dear Editor, I am bothered by Henry Thompson's suggestion in the March issue that Paul's instruction to women to obey their husbands should be dismissed out of hand because it is no longer acceptable to modern society. I do not feel that it is appropriate to simply "dismiss," "ignore," or "play down" any section of the Bible that happens to cause discomfort to a modern reader; instead, we should look at the context of the passages, at how they were originally understood, and for a modern interpretation that reflects a constant purpose.

Paul does indeed tell women in many of his writings that they must obey their husbands without protest, and many modern people have taken this admonition to mean that Paul is a bigoted advocate of male domination and that he is not worthy of reverence in a more liberated society. Traditionalists, on the other hand, argue that because Paul has instructed women in this way, male domination is sanctioned by God. I feel that neither interpretation comprehends Paul in context or takes into account the primitive nature of the society in which Paul lived and taught.

The ancient world was a place of ignorance and brutality, where a multitude of slaves labored (often in chains) while their wealthy masters were free to indulge in all manner of gluttony, luxury and vices, and the poor were starving. Surely, the vileness of a society founded upon human slavery must have been keenly felt by the early Christians. However, Paul never incites slaves to revolt; indeed, after every passage in which Paul tells women to be submissive to their husbands, he also tells slaves to be submissive to their masters.

What could be the purpose of Paul's command to slaves to be obedient? No one would contend that because Paul instructs slaves to be obedient, he is telling us that slavery is the preferred social order and that God made some people to be inferior, servile and deserving of slavery. How, then, can the same



command have a different meaning for women than for slaves? Yet where women are concerned, a different interpretation prevails, finding in Paul's words an assertion that male domination is the only proper order of things.

If Paul is not in fact telling us that the slavery and male domination of ancient times are the ideal social system, what reason could he have for telling women and slaves to be submissive? Had Paul given no such instruction to women, had Christian women of the Roman Empire chosen to behave like the liberated women of today, it would have been much more difficult for Christian women to convert others to Christianity by the strength of their faith and love. Liberated Christian women would have been feared, envied and resented — perhaps even hated — by the oppressed women of the mass society, who would have had no hope for the same way of life.

A Christian wife who was submissive to her husband in the same manner as her non-Christian counterparts, however, would be in a much different position. When she spoke with other women, say-

ing to them, "Look, like you I am obedient to my husband; but I am not bitter, because I rejoice in God's love," the other women would experience her genuine understanding and love of them and would be moved to seek after the source of her contentment. A slave's submissiveness to a master would likewise place the slave in a position to show empathy and love for other slaves, thereby leading the other slaves toward God.

In today's society, in which many women live on terms of equality with their husbands, a Christian woman's empathy for other women need no longer be based in common domination at the hands of men. Indeed, a woman who clings to her husband will cut herself off from the mainstream of modern life; she will become an object of scorn, ridicule and pity in the secular society. Such a woman will, paradoxically, be unable to reach out to others in the way that women's obedience to men once made possible.

Because the social order is no longer primarily based in domination of one group by another, Paul's instruction to conform to the behavior expected of one's class can more clearly be read as reflecting an awareness that Christians must develop an understanding of the customs of the society around them — that living and working among others, just as they do, can be the truest way to experience a loving empathy. Sharing with those women and men working together in equality can find through Home Church the understanding of others that in ancient times required conformity to the demands of a rigid class structure.

Meg M. Evans
Cleveland, Ohio

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. When responding to box numbers, please enclose your sealed letter with the box number written clearly on it.

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Church sends educational package to 300,000 ministers: the responses roll in

By Joy Garratt

The American church has completed sending an educational package including three videotapes to 300,000 ministers and religious leaders of every faith across America. Conceived of last August by Reverend Moon, the historical project seeks to candidly present the teachings and projects of the relatively young religious movement to members of the clergy.

"There has been a wave of support from a cross-section of the religious community for the protection of Reverend Moon's religious liberties since his case came before the United States Supreme Court last year," explained Dr. Mose Durst, president of the Unification Church of America.

Requests for information

"Reverend Moon and our church members have been deeply moved by the concern expressed on his behalf. In fact, during his first seven months of incarceration, many religious leaders and others have been visiting him, praying for him, and writing to him. Hundreds of requests for information about our movement have been received by our churches across the country. Thus, Reverend Moon suggested to church elders that books and videotapes of the Unification Principles and his sermons be made available

Errata

Last month's issue of the UNews had two errors:

The first was an error of layout: The excerpt of the Divine Principle dealing with the "Mission of the Messiah" on page 13 had columns two and three in the wrong order. To make sense of the article, read columns 1 then 3 then 2 then 4. The layout artist sends his sincere regrets.

The second error was of content: The seminary convocation speech by Henri Schauffler on page 18 mentioned that Dr. Tyler Hendricks had been offered a position at Vanderbilt University. This is incorrect. Mr. Schauffler wants to apologize to all concerned for this error of fact. ☐



One of the leaflets sent out with the video tapes.

to religious leaders for the sake of mutual friendship and ecumenical sharing."

Dr. Durst emphasized that the purpose of the project is to communicate what Reverend Moon's teachings are, not to convert anyone. "Many people have based their opinions of the Unification Church on rumors and third-hand accounts and haven't had direct access to what we really are saying. Once and for all we wish to dispell any notions of secretiveness about our beliefs by clearly and forthrightly presenting them."

In addition to a letter from Dr. Durst and a brief outline of the contents, the gift package contains three VHS two hour videotapes with six lectures on the Unification Principles given by Reverend Thomas McDevitt. Reverend McDevitt serves as the regional coordinator for Unification projects in the Washington, D.C. and the middle Atlantic states. A book of Reverend Moon's sermons entitled God's Warning to the World; the Outline of the Principle; and a brochure describing the projects and history of the church complete the package.

Because many of the requests for information came from seminaries, libraries and ministers, the church felt that a combination of videotapes and books would provide useful reference material. "It's more personal to produce these packages than to buy a series of national television slots," explains Dr. Durst, "besides being far less expensive." No money has been or will be solicited from those who received the free gift packages.

The overall project took from August to February to accomplish, and involved an average of 70 volunteers at the end.

The follow up to this mailing was a personal letter from Reverend Moon with a response form where clergy can indicate further interest or comments. This mailing was just recently completed.

Unification Church officials across the country indicate that response to the unusual project has been varied. While some ministers have refused the packages outright, religious educators in particular have expressed gratitude for the materials.

Of more than 500 responses we received at our national headquarters, so far 58 have been positive and 39 have been negative with 3 neutral.

Reverend Moon's
Message from Prison

God's
Warning
to the
World

A book of Reverend Moon's sermons sent with the video tapes.

Thousands of recipients contacted the local 250 Unification Church centers directly. The 552 responses processed in New York City fell into the following categories.

1. "I would love to watch the tapes, but I need the phone number of your local center in order to borrow a videotape machine for a week." . . . 118
2. "Please send me an HSA Publications Catalogue." . . . 37
3. "Could I arrange to have beta tapes, not

VHS format?" . . . 5

4. "I need a set of tapes for my friend who was not on the mailing list (or self)." . . . 103

5. "I was really stimulated by these tapes. Some of the ideas were interesting and I enjoyed watching them. Let's talk about them." . . . 44

6. "I want to keep receiving materials. Here's my new address." . . . 2

7. "One of the tapes was missing -- please send it." . . . 2

8. "Would you please send me a response form." . . . 7

9. "Please remove my name from your mailing list immediately." . . . 159

10. "I'm really negative about this whole thing (so I'm not even going to give you my name)." . . . 27

11. "I have burned the tapes -- I am going to destroy them!" . . . 20

12. "I am returning the tapes." . . . 5

13. "You sent them to my husband, but he died." . . . 10

14. "Why don't we just talk about religion, life etc." . . . 13

Responses

This is a selection from the comments received at New York Headquarters.

"I was pleasantly surprised to hear of your generous gift to me and other priests that I am acquainted with here in the . . . archdiocese . . . My faith is that . . . the sole Church of Christ which in the creed we profess to be one, holy, catholic and apostolic; which our Savior after his resurrection, entrusted to Peter's pastoral care . . . and which he raised up for all ages is the pillar and mainstay of truth . . . Nevertheless, many elements of sanctification and of truth are found outside its visible confines. Since these gifts belong to the Church of Christ, they are forces impelling toward Catholic unity. (Vatican II, The Church). Thank you again and God bless you!"

Priest, Illinois.

"I was rather surprised to receive materials from your church, as I am a minister in fundamental Christian fellowship. I'm afraid that we usually run from "Moonies" and they usually run from us! I do believe that there are many sincere people in your church, and I will consider anything you have to say. I hope you will do the same, as I have tried to express my opinions in love. I am also ashamed of the way my country has abused Reverend Moon, and his followers. I hope others take note of this governmental outrage, and unite to stop it from occurring again. I will pray for Reverend Moon's quick release, and for his ministry. The Lord will bless anyone that honors God, and will abide by His Word."

Minister, Louisiana

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