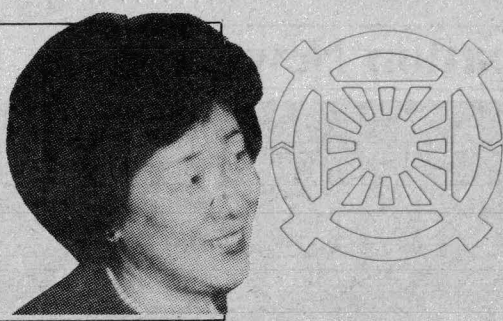


It is my husband's belief that Jesus would have us live, work and study as one loving human family.



With true love you can go to every level of the universe because you will not be in conflict with anything good.

Unification News

Volume 4, No. 6

The Newspaper of the Unification Movement

June 1985

First Unificationism conference for US Christian ministers held in Korea

By Kevin McCarthy

Reverend David Hose stopped in the hall to give me the message: "Kevin, you're going to Korea to participate in the upcoming Minister's Conference." Just like that, the most wonderful news. "Korea!" I said.

Going to Korea is the life goal of every member of the Unification Church. Korea as the Fatherland of our faith and the birthplace of Reverend Moon, occupies a special place in all our hearts. It is where the traditions of our church were pioneered. It would be my first time in Korea. "I'm really going to Korea?"

This was going to be the first conference of American Christian clergy going to Korea to study the Divine Principle and to investigate the roots of the Unification Church and the history of Reverend Moon. I was going to help teach and to act as a resource person in the discussion groups. "Are you sure he said 'Kevin McCarthy?'" I was very excited.

The conference was held from April 9 through 19. It would include a 3 day stay in Japan to study our Japanese church. Our schedule was jam-packed but somehow we knew the most incredible things we would experience weren't written in the schedule.

Intense activity

When one goes to Korea probably the first things that everyone notices is the intense activity that surrounds you on almost every corner. Korean people are motivated, to work, to succeed, to excel... it's a national obsession that comes from a deep love of country.

Never have I seen a society so driven in a common spirit for achievement. It is something like the "esprit de corps" societies muster during a time of war. The Korean war today is the fight for modernization and they are advancing on every front. The long history of struggle and survival has tempered a national will for success that knows no bounds. Whether it's a construction crew working all night to erect a new skyscraper or an old lady opening shop the size of a closet, the message is the same: "We're going to make it!"

The theme of the conference was "Reverend Moon and Korea in the Providence of God." We would over the course



The participants in the First American Christian Ministers Conference on Unificationism held in Korea during April.

of 9 days study the Divine Principle, learn about church history from the first church pioneers, as well as journey to various historical and cultural locations around the peninsula.

After a couple of days study in Seoul, we took our first trip to the city of Pusan on the southern tip of Korea. Pusan is the location of the first Unification Church work carried out by Reverend Moon after his release from a communist prison camp and his dramatic escape from North Korea.

There we visited the site of the first church activities in the south. Though it is no longer standing, the first Unification Church dwelling was actually a mud and cardboard shack that Reverend Moon built himself. In its place now is a Unification Church museum that was built around the rock upon which the shack had once stood.

Each year the museum is attracting more and more visitors from around the world, creating quite a stir in this humble Pusan neighborhood, as the neighborhood becomes increasingly aware of the history that is nestled in their community. The people of the neighborhood huddled in small quiet

groups and cast polite curious stares at this interesting mix of American clergy taking off their shoes, in the Korean custom, and reverently entering the museum site.

Inside are many artifacts of significant church history; the lamp and table Reverend Moon used as he worked to record the Divine Principle revelation, various photos, including photos of the mud and cardboard dwelling and some of the first followers; many of whom received direct revelations guiding them to Reverend Moon's hut on this Pusan mountainside.

After visiting the museum we climbed the mountainside to the same location from which Reverend Moon prayed so many times, so many years ago. As we stood there viewing the panorama of the mountains in the background and Pusan Bay in the distance and as the wind whistled cold and hard everyone drew silent almost as if the tearful prayers prayed there so many years ago could still be heard. Without explanation, silently we all sensed this is holy ground. One by one, ministers bowed their heads and offered their sincere prayers.

As I watched this scene, it made me

realize that what was taking place here was probably one of the very things Reverend Moon had prayed for here all those years ago; Christian leaders of all races and denominations praying together side by side for a great common cause.

Hallelulah

Suddenly the prayer tranquility was broken by the excited shouts of "Hallelulah, hallelulah!" Reverend Velma Pratt, from Chicago, filled with the spirit of God had come to her mountaintop. She knew she stood at holy ground, for God had brought her here in a vision in 1963 and now, her first time in Korea, she had returned. "Hallelulah!"

As we concluded our prayer and slowly made our way back down the mountainside I looked into the faces of many of the ministers and it was clear than an inner speculative contemplation was quietly moving within many of them. Somehow in their hearts they knew that they had just brushed up against the mysterious holy power that appears only in the most important times in history. Was our time such a moment?

From Pusan we journeyed by bus to

(see KOREA, page 2)

INSIDE

CAUSA Ministerial Alliance: Reports from the regions on the recent conferences • p.2

All About Eve: The Seminary conference on the state of Womanhood since Eve • p.5

Unification Theological Seminary: Spring Open House; how to register • p.7

New York City Symphony: All is ready for the three concerts of the Summer Season '85 • p.9

Overseas Missions: Church sponsored work is progressing in the Third World • p.12

Parents Page: A family shattered by 'deprogramming' reestablishes trust • p.14

KOREA

(From page 1)

Chang Won, about a 2 hour drive. At Chang Won we visited the Tongil Industrial Complex, one of the companies developed by church members. This was also greatly impressive but in a completely different way. The Tongil complex is a sprawling labyrinth of offices, apartments and various industrial superstructures. Tongil Industries employs more than 3,000 employees at the Chang Won facility. All the employees we saw were very hard working and dedicated. I have never been in a factory where so many people were so focused on the task at hand.

Every worker was busy, not so much talking, no loud boisterous behaviour. Only the sound of heavy machinery and the clang of metal against metal made this place different from a monastery. As we moved from one building to the next, it seemed the ministers amazement grew, the image of the humble cardboard shack of 30 years ago still fresh in their minds. One minister looked at me and winked "Well, now we know it's not all done with flowers and candy!"

The DMZ

Another unforgettable memory was our journey, the next day, to the DMZ at the 38th parallel. As soon as we drove just a few miles north of Seoul, you begin to feel the change, to notice scores of military vehicles and hundreds of military personnel everywhere. Suddenly you are in a war zone and it is real; this is not maneuvers. For the ministers who were war veterans, they could understand right away, almost instinctively becoming more quiet and observant as we passed under each tank barricade. For the younger, more liberal ministers in our group, it had yet to sink in that this was going to be very different from a circle line tour of New York City.

We journeyed to the tunnel that North Korea had dug underneath the DMZ in preparation for an invasion. Our guide made sure we understood that while the north Koreans, digging underneath the ground in preparation for war, above the ground, at the very same time, were speaking words of reconciliation in peace negotiations.

We also were allowed to go to the highest observation post in the DMZ which afforded a clear view many miles into North Korea. The ministers stood silently gazing into the distant north from our high vantage point. We could see several distant villages and barely visible, a huge statue of Kim Il Sung. The whole experience was very sobering for all of us, felt the pall that hovered over that Godless



Ministers at the Unificationism conference in Korea.

land where prayer and praise were not allowed. We left the DMZ with a renewed cherished feeling for freedom and even the younger more liberal ministers who had no previous strong feelings against communism, left their liberalism behind in the nethergloom of the North Korean tunnel.

Sunday service

But of all the high moments of our seminar, one of the highest took place at Sunday service at the Seoul headquarters Unification Church. For many years, I've heard Reverend Moon talk about prayer life, how important prayer was, even describe prayer as having a delicious taste.

I had always thought I was really understanding what Reverend Moon was talking about, but in this Sunday service, praying with our Korean U.C. brothers and sisters, it was clear I had never known prayer before. The power and conviction of their prayer was nearly overpowering.

Heartfelt, tearfilled sincere prayer was swirling all around us and lifting our hearts and sending our spirits soaring so high, so fast. It's hard to describe. Just imagine yourself blasting off in the space shuttle at Cape Canaveral. The sound of the Korean word "Apogee" which means

"Heavenly Father", being repeated out loud by the congregation again and again began to sound like the March wind that dispels the cold and ushers in the fragrant spring. This was magnificent, superabounding prayer. It really was delicious!

The ministers were responding in various ways; some shouted out "Amen", "Thank you Jesus", others with hands outstretched in praise, some took off into speaking in tongues, nearly everyone on the verge of a mighty whoop. Any remaining theological differences or debates were left down on the launching pad, we were in orbit around the spirit of God, filled with "the right stuff". More than anything we could have said to the ministers, this moment spoke eloquently and in volumes about the marrow of Reverend Moon's life and how it was possible, in 30 years, to go from a cardboard mud shack on a Korean mountainside to a movement unto the whole world.

Of course, there were many more wonderful and unforgettable events, too many to fully describe, the testimonies and special events of the seminar itself, the tour of the very impressive Little Angels School and exceptional performance of the Little Angels dance troupe at our farewell banquet. But most of all the loving service of our Korean and Japanese fam-



Some of the ministers who climbed the hillside outside Pusan where the church was founded.

Two Great Lights

This poem was written by one of the ministers in the ICC seminar in Korea.

We met in "The Land of the Morning Calm",
Then journey to "The Place of the Rising Sun"
We came as children seeking truth,
Some questioned, others answered, now we are one.
We have seen and heard things old and new
So much to learn and understand,
There's no room for doubt, no place for fear,
When you know you're in God's hands.
Our hosts were honored by our presence,
But not as much as we,
By deeds, not words we'll show our thanks,
We're grateful eternally.
Godism and the Divine Principle,
Such wonders to behold,
No one ever told me
I'd find my heart in Seoul.
God has given us two Great Lights,
To save his world from gloom,
Some of us refused to accept His Son,
And so He sent a Moon.

By Dr. Charles Reuben
Waterbury, Connecticut

ilies who treated everyone in such a kind and opened hearted way.

Well, it has been almost a month since our return to the States, but still I find myself at my desk drifting off again to Korea in my mind, or finding any convenient excuse to show my slides and relive the memory "I was in Korea". My staff looks perplexed; "how many times is he going to show his slides of his trip to Korea? Why that far away look on his face?"

I'm finding it very hard to describe my experience. "Well someday you'll just have to go there" is what I usually end up saying. I look at my photos many times, especially the group shots of us together and I wonder how each minister is doing. I realize that they too must be having a hard time trying to describe their experience to their congregations and associates. "Well you'll just have to go yourself sometime".

How do you explain that a trip to a place you've never been before became a homecoming, or that you felt the mysterious holy power that appears only in the most important times in history, while you were praying in a lower middle class neighborhood on a Korean mountainside?

I guess you can't really. You can only say, "Well, you'll really have to go there yourself" and smile because inside your heart you know, of those special moments in history, our time is one. □

CMA: The CAUSA Ministerial Alliance report

CAUSA, inspired by the vision and teachings of Reverend Moon, was founded in 1980. 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 an ideological rather than religious movement. Therefore, it is transcendent of denomination and different of religious persuasion. It unites all religious people as one God-accepting force against the God-denying forces such as communism. The following reports are highlights of CAUSA Ministerial Alliance (CMA) programs which occurred recently.

Northwest

CMA moved forward greatly in the NW region with a big push in Alaska, America's last frontier. The hearts of the people were warm in spite of sub-zero temperatures. Both Rev. Daniel Scalf and Dr. Don Sills came up for the campaign which brought great results throughout the state.

In Fairbanks, with the help of men like Ralph Seekins, a key civic, political and church leader and other key men in the city, Dr. Sills and Rev. Scalf were able to speak to Full Gospel Businessmen, had a one and one half hour interview with May and Will Wheeley on the radio, a one hour TV broadcast, were introduced at the Rotary Club and had a CAUSA evening presentation.

Rev. Scalf said, "I received one of my greatest welcomes in Fairbanks and believe CAUSA can effectively be taught throughout Alaska."

In Juneau, the state capital, the response was more subdued than in Fairbanks, but both Dr. Sills and Rev. Scalf spoke at a CMA meeting as well as an evening CAUSA presentation.

In Anchorage Rev. Scalf spoke about CAUSA at two churches and attended an all day seminar. The CAUSA seminar included several lectures, which were given by Matthew Morrison, Rev. Scalf and Ben O'Shea. The keynote dinner address was given by Col. Brad Bradley retired U.S. army, who served in Vietnam, Korea and WW II. He testified about his deliverance from the Viet Cong who held

him captive for several days.

Col. Bradley also served for 8 years in the Alaska State Senate before his retirement. Col. Bradley said, "I believe that through organizations such as CAUSA we can stop communism. I firmly agree that only the God-accepting peoples of the world can stop international communism."

San Francisco Conference: More than 300 religious and civic leaders attended the first Northwest regional CAUSA conference, held at the San Francisco Airport Hilton from March 11-14.

The conference was the first in a weekly series of nearly 40 regional CAUSA USA conferences to be held across the nation through the month of August. Each conference is expected to accommodate an average of over 300 participants.

In his keynote address, CAUSA USA President Phillip Sanchez told participants they were part of a historical moment.

Addressing CAUSA's goals, and the expansion of CAUSA's educational programs, Sanchez emphasized that CAUSA is not seeking to promote any religion or

denominational creed. Instead, he said, CAUSA seeks to educate Americans about the fallacies of Marxism-Leninism, and share a God-centered ideology as a counterproposal, similar to views held by America's founding fathers.

The lectures critiquing Marxism-Leninism were given by CAUSA International lecturing staff members Thomas Ward and William Lay. All were well received. Informative and inspiring CAUSA Worldview presentations were given by CAUSA USA regional coordinators Rev. Patrick Hickey (Pacific Southwest), Rev. Jim Flynn (Rocky Mountain), and Rev. Matthew Morrison (Northwest).

Guest speaker Dr. Donald Sills, Executive Director of the Coalition for Religious Freedom, emphasized that communism poses the greatest threat to religious liberties worldwide.

The conference also featured two special luncheon speakers: Eldridge Cleaver and Father Thomas Dowling.

Cleaver, a former Black Panther Party activist once listed by former FBI Direc-

(see CMA, page 3)

The path of the reformer

Dr. Schilling was one of the ministers who attended the recent ICC conference in Korea.

By Dr. George Schilling

We are witnessing the birth of a new denomination in Christendom. Like the Waldensians, the Beguines, the Protestant reformers, Brethren of the Common Life, pietistic movements such as George Fox's Quakers, the Anabaptists, the Methodists, the Campbellites, the Mormons, Jehovah's Witnesses, Adventists, etc., the Unification Church is a ferment of realistic Godism. It is challenging established religions with new perceptions.

As with other reformers, the Reverend Moon has had a pathway of personal revelation, individual suffering, intense motivation from transcendental experiences, and a program of action designed to meet the emotional and social needs of his followers. My own personal observation of his disciples in America, Korea and Japan has led me to admire their dedication to the Principles of their "enlightened" leader.

Influence of the spirit

As I stood by the large rock of prayer on the "holy mountain" in Pusan, Korea, a hillside covered with tiny hovels that advertised the extreme poverty of these people, I could sense the influence of the spirit that led this Korean 'guru' to find in the Christian Scriptures, as well as in the transcendental insights of other religions, a pathway of Divine Principles to lead his people out of the mire of spiritual and environmental poverty. One is humbled to see the reproduction of the little cardboard reinforced hut in which he wrote his "Divine Principles."

He is convinced that the original creative force, God, is still expressing and revealing himself as the Christ. His suffering as a resistance fighter against the invading Japanese and later in a communist death camp in North Korea, plus the agonies of deep inner spiritual struggles, literally wearing out many Bibles, resulted in the freedom of what he and his followers believe is enlightenment for God-fearing people everywhere in our modern world.

The Reverend Moon's vision includes the establishment of the Kingdom of God in our day, a goal common to many revivals and mass movements of the past. It is an apocalyptic vision that gives hope in an age of threatening atomic holocaust. It leads devoted dedicated disciples to cooperative identification with their leader and his programs of education and industrial development in the spirit of one human family under God.

Indeed it may well be that this move-

ment, if appreciated by the rival religious factions of our society, may offer a key to withstanding the flood of escapist religion, atheistic communism and secular humanism which are eroding and destroying the ethical, moral and spiritual bases of our society.

Under threat

The handsome Republic of Korea (ROK) army lieutenant who had been assigned to lecture us on the subject of the 38th Parallel Demilitarized zone saluted and launched into a brief but moving description of military tension reinforced by a documentary film. He seemed very confident that the ROK and U.S. forces could handle anything that North Korea might attempt.

However, after touring the impressive tunnel system that had been discovered running from North Korean military bases to exits behind the South Korean and U.S. forces, one could not suppress a sense of anxiety. The line across the Korean peninsula is over 150 miles long running through a terrain of mountains and valleys which could effectively hide the deep tunnels cut through hard granite 50 - 200 feet below the surface.

Riding in a luxurious bus along the avenues of modern rebuilt Seoul, one could hardly imagine that imminent destruction could come from a mere 40 miles to the north. My Korean veteran roommate described the complete destruction of the city as he and other GI's stormed the grey granite mountains in 1951 that now stand like misty ghosts around the bustling city with its new skyscrapers huddled in the valley sheltering its 9 million citizens.

Although one is well aware that the Orient is aping the industrial frenzy of the materialistic west, our International Clergy Conference focused upon another unique development that seems to combine the ancient traditional cooperative family patterns that have always marked eastern peoples with industrial techniques. Even in America the value of Japanese and Korean organizational methods is being recognized. Some American industries are experimenting with these familial patterns to unify the rivalries of labor versus management.

In Korea a unique religious leader has arisen from the most humble origins. We stood with some of his disciples in Pusan on the site of the cardboard hut in the midst of Korean poverty where the Rev. Sun Myung Moon wrote his "Divine Principles" which guide his people. Its similarity to a humble stable of long ago could hardly be missed.

We climbed the rocky windswept hill behind that site and saw where this man had surveyed the suffering and poverty of the community around it and prayed in agony and tears for God's guidance in setting the masses of the world free in a

Participants could choose from three workshop presentations: one on Liberation Theology, given by Dr. Ralph Moeller, a Lutheran pastor and professor from Berkeley; and another on Radical Subversion of Minorities, Campuses and Churches, given by Eldridge Cleaver. Each gave thorough, eye-opening presentations showing the subtle ways in which Marxism has confused, influenced and undermined sincere religious people in America.

The third workshop offered a review of the new documentary "Candle in the Wind," a poignant and daring film which shows, through secretly-shot footage of underground worship services and interviews with dissidents, Soviet emigres, Soviet officials, and western experts on Soviet affairs, the brutal reality for religious believers in the Soviet Union.

Midwest

Chicago Conference: About 365 religious and civic leaders from remarkably diverse religious, ethnic and racial back-

Comments from the ministers who went to the conference in Korea

I see the movement as universal not local or self-centered. I understand more of the heart and soul of the Church which challenges the depth of my heart and soul.

Reverend George Ackley, Gig Harbor, Washington

I can now go back home and tell our people how Reverend Moon and the Unification movement are truly helping people love God, love one another and that all of his missions are for the welfare of humanity.

Mrs. Maria Louisa Canty, Austin, Texas

I now understand the devotion of the membership of this movement. I understand the appeal for outreach in love, economics, social action, etc. I understand the appeal of Unification Church for the need for all men to unite as brothers in a Christian endeavour of love and outreach -- to be a family under God our Father.

Dr. Richard L. Finney, Sr., Houston, Texas

I came with a deep respect for the Unification Church and am now more confident that the goal the church has is good. We, the people who have attended this conference, owe much to the loving, giving heart of the church family.

Mrs. Wanda Ackley, Gig Harbor, Washington

I had already comprehended to some narrow degree what Unificationism was about, but the broad perspective of what has already been done is to me astounding.

Minister, Maryland

I now have a clearer understanding of the Unification movement. It meets the need of our modern and scientific world.

Minister, New York

I have known from my earliest formal introduction to the Unification movement that it is ordained by God. I now understand why the Lord is blessing the movement with material success -- the proper spiritual base has been previously established.

Minister, Utah

I now have a new understanding and appreciation for the size of the Unification Church worldwide -- number of members, resources, organizations, and projects.

Reverend Donald Olson, Miami, Florida

Now I can see more clearly the true spirit of the mission of the movement. The spirit of it is love, only divine love can reach the hearts of people of all races, creeds and color.

Reverend William Piner, Dayton, Ohio

My appreciation of the Unification Movement has widened and deepened. I fully accept and remain a committed team member in helping to carry out the Unification mission. My attitude has never been negative, however, some things were unclear. Now those things have been cleared up.

Dr. Bennie Reeves, Jackson, Mississippi

I have a clear understanding of Unification Movement through continuing study of Unification Principle. I believe in the movement and I am called of God to work in and with it as the chosen apostle of Jesus Christ.

Reverend John Ringold, Salisbury, Maryland

"Kingdom of God." He had suffered under the military domination of Korea in his youth, tortured and imprisoned. He knew the godless inhuman cruelty of atheistic communism from the inside of a death concentration camp with force labor.

Meeting hundreds of enthusiastic followers of this teacher as we toured Korea and Japan we were impressed with the dynamic potential of people caught up in a God-centered ideology. The West needs to be quickened and awakened by a spiritual motivation that leads to unselfish dedicated service to all mankind under God! A superior ideology is needed to defeat the worn out ideology of communism.

The history of the church bears convincing witness to the fact that a certain vitality indwells all successful "heresies". As Gamaliel the wise leader in Israel once said of the heretical sect of Christians in his day, "Let them alone. If this is of God you can't stop it. If it is not, it will fail." Perhaps the established Sanhedren of our day should be as wise.

It is interesting to see groups that suffered persecution in the days of their beginnings, now, in fear and anxiety attempting to stop the rising tide of Unification Godism with its combination of ancient truths, fresh insights and modern techniques, capturing the imagination and loyalty of throngs of youths across the world. □

CMA

(From page 2)

tor J. Edgar Hoover as "the most dangerous threat to America," recounted his personal odyssey from a radical, violent agitator and fugitive sojourner through communist countries, to converted Christian.

"I found that the more I studied about what the communists wanted to do to America and the world, I couldn't buy it," he said. "I had to admit communism was not what I thought it was. I had to admit I made a mistake in my choices. And my heart was broken when I found out the revolution was false."

Cleaver concluded by saying he hoped CAUSA, with the help of all the conference participants, will be able to help America "reach down to its roots, into the rich spiritual and political roots, and pull out something that will allow us to pull this world out of the fire."

grounds attended the Midwest regional CAUSA USA conference, held March 18-21 in Chicago.

While the conference followed the standard of national CAUSA USA conferences, several guest speakers added a special feature to the program. They were: Dr. Cleon Skousen, President of the National Center for Constitutional Studies in Washington, D.C.; Eldridge Cleaver, former member of the radical Black Panther Party, now a converted Christian and prominent critic of Marxism-Leninism; John H. Noble, a survivor of Soviet Arctic prison camps, and President of the Faith and Freedom Forum; and Rev. M. Earle Sardon, a civil rights activist and President of the Illinois Coalition for Religious Freedom.

Dr. Jackie F. Roberts, Master of Ceremonies and Co-convenor of the conference, described the theme of the program in his opening remarks: "The Bible says 'the people perish because of a lack of knowledge,' and indeed this can be seen in the case of the rapid spread of

Marxism-Leninism. Because of a lack of knowledge, the church and its people have been perishing under the spread of communism."

"But the weapon to fight the spread of the atheistic ideology of Marxism will be put into your hands here," he said. "The time has come for the idea of 'Godism' and God's people to fight back against the spread of communism."

Rev. James Kirkwood, Pastor of the Parkridge Bible Church and of several radio ministries, commented later that one of the valuable aspects of the conference, beyond enlightening people about the Marxist-Leninist fallacies and "system of enslavement," was that it "served to bring people from diverse religious, ethnic and racial backgrounds together to unite for a common purpose."

Among those who testified about their conference experience, Pastor David N. Glesne, who attended the January CAUSA USA National Conference in

(see CMA, page 4)

The Conception of Jesus

• Q •

Does the Principle affirm the virginal conception of Jesus?

• A •

The story of Jesus' conception is told in the Bible in Luke. The Principle texts do not report or comment on all events in the Bible, and some that are mentioned are not examined in detail. In this case, the only direct reference is to "the special circumstances surrounding Jesus' birth."

birth."

The Principle teaches that one cannot be born free from the original sin if one has parents who are not free from the original sin. *Divine Principle* affirms that Jesus, the sinless Messiah, "came from heaven," and that he was the "only begotten son of God": to break the chain of parentage burdened by the original sin God must have acted in a new and unique way. We should have no doubt of the purity of Mary's womb and correspondingly of the purity of her character and of her strong faith in God, her piety and her great hope. The truthfulness of Mary should not be doubted.

The Bible, in addition to quoting the words of Mary and of the angel who vis-

ited her, cites the fulfillment of the prophecy of Isaiah (Isa. 7:14). The world's leading biblical scholars have for a long time debated whether the prophet refers specifically to a virgin or simply to a young woman. Therefore, it is prudent to rely on the Gospel story and on the theological conclusions drawn from our understanding of God, God's mode of activity, salvation history, and the qualification of the savior.

In the Principle view, God's preference is to act in accordance with the laws of God's creation. This concurs with the important emphasis in the Principle on God's upholding the dignity of human beings and of all that God created. Several individual Unification theologians,

commenting in more detail on the story of Jesus' conception, have considered how God could have acted in full accord with the laws of creation; they do so, of course, while upholding the truthfulness of Mary and the unique and pure origin of our savior. The uniqueness of Jesus' conception is extremely important for Christian faith and theology, and all the values cited above must strongly be affirmed.

The Principle, then, without specifying the mode of occurrence, affirms that the bodily conception of Jesus was a special event including unique spiritual activity, an event crucial toward our salvation. God has no need to repeat the event and it stands forever unique. □

CMA

(From page 3)

Washington, D.C., spoke about his efforts to teach the material he had learned to his congregation, and how he dealt with his differences with the CAUSA Worldview.

In his concluding remarks, Pastor Glesne summed up the feelings of the participants, saying: "Unity and diversity. We are diverse, but we are united."

Southeast

Atlanta Conference: Nearly 300 attended the Southeastern Regional CAUSA USA Conference, held March 25-28 in Atlanta, GA.

Guest speakers included Tomas Schuman, former official with the Soviet Novosti Press Agency and defector, speaking on *Disinformation and The Liberal Media*; Dr. Aradom Tedla, former Director General of the Ministry of Law

and Justice in pre-revolutionary Ethiopia, speaking on *The Crisis in Ethiopia: Outcome of the Marxist Revolution*; Pastor Robert McCurry, secretary of the American Coalition of Unregistered Churches, speaking on *The Assault on Religious Freedom*; Dr. Mohammed Fetrat, physician and president of the Solidarity Council of Afghan Freedom Organizations in America (SCAFOR), speaking on *Afghanistan Today*; Anthony Garnet Bryant, former radical Black Panther, fugitive, and prisoner for 12 years in Cuba, speaking on *Twelve Years in Castro's Prisons*; Eva Newman, Czechoslovakian-born refugee from communism, speaking on *Escape from Communist Terror*; and Eldridge Cleaver, former Black panther, fugitive, and Marxist-turned-Christian, speaking on *Radical Subversion of Minorities, Campuses and Churches*.

Much could be said about the uniqueness and success of the confer-

ence, but CAUSA USA Atlantic regional coordinator Rev. Thomas McDevitt, a staff member at the conference, seemed to sum it up best: "Of all the CAUSA programs I've attended, this was by far one of the highest quality for the interaction between ministers which occurred, the speakers' impassioned messages, and for the recognition and comprehension of the value of the God-centered worldview: as a counter to social ills, to communism, and to bring all faiths and races together around a common purpose."

A special atmosphere of reconciliation was created when CAUSA International vice president and lecturer Thomas Ward shared his heartfelt desire to solve the social ills of racism and religious bigotry in America. He shared his personal testimony about his search for such a solution which led him to work with CAUSA. His tearful confession, to a hushed but moved audience, of his feelings of repentance, as a white man, for the suffering of blacks from racism in America's history, led to both white and black ministers publicly repenting for their attitudes towards race in the past, with several embracing in tears. Many exchanged addresses with the intention of preaching in each other's churches in the future. The vast majority of participants testified that the conference was one of the most moving and beneficial experiences of their lives.

Southwest

Los Angeles Conference: On April 15-18, over 260 participants gathered at the Pacifica Hotel in Los Angeles, CA., for the first CAUSA USA-Pacific Southwest regional conference.

Among the participants were 29 state senators and representatives from the state of Idaho, white conservative and black pentacostal ministers, Mormon bishops, Afghani freedom fighters, local businessmen, and many others.

Besides the informative CAUSA slides and lecture presentations, several guest speakers offered personal experiences with communism that created a powerful spirit at the conference.

Eldridge Cleaver, former Black Panther Party radical who spent 11 years inside communist movements both in the U.S. and in exile, gave an inspiring luncheon address which gave his audience a wealth of experiences and knowledge about the reality of communist subversion in America today.

Mr. Mohammed Omar, former Secretary of Commerce of Afghanistan, also gave a luncheon address on the plight of Afghanistan under Soviet occupation. He reminded participants of the nightmare the Afghan people continue to endure.

"The Soviets are doing many, many times more atrocities than the Nazis did to the Jews in World War II," he asserted. "They are using anti-personnel bombs -- some made to look like toys to attract and maim children -- to terrorize the population: chemicals, napalm bombs, microtoxins -- creating wounds that cannot be healed after months and months of treatment -- children's limbs burned in

front of their parents. The Soviets even bombed the six French-built hospitals, burned houses, bombed whole villages. Amnesty International has reported prisoners being tortured by the KGB; 4866 killed in one day, and 700 teachers and professors killed another day; massacres of villages where people are bulldozed into the graves, some still alive."

"Yet the media has not done our cause justice," he continued. "So the Soviet Union doesn't have to care about public opinion and international law. The Soviets want to use Afghanistan as a base for moving to other areas."

Dr. Donald N. Sills, executive director of the Coalition for Religious Freedom, gave a stirring message about the growing and dangerous threat to religious freedom in America today from governmental intrusion into religious affairs.

Participants were moved by these and other presentations, and expressed the desire to "multiply themselves" in the coming months, telling others of their experience, about what they learned, and by encouraging associates to attend future conferences. In the words of one participant: "This conference was sparked by a spirit which transcended any barriers of race, denomination and background."

The group of legislators from Idaho were so impressed by the conference that they expressed the desire to sponsor a "CAUSA Day" at the State Capitol.

Atlantic

A local CAUSA group got started in Greenville, South Carolina in February under the co-chairmanship of Rev. S. A. Mattison.

At their first meeting on February 25, Rev. Mattison lectured to a group of area ministers.

Involvement with CAUSA has been a "totally new experience," Rev. Mattison said. He went to a CAUSA lecture in Greenville, and then to the CAUSA National Conference in Washington, D.C. at the end of January before becoming involved as co-chairman.

"I began to realize how ignorant I was about communism," Rev. Mattison said. "I had never thought of communism as an ideology, always just as a system of government, but not as an ideology that was anti-God. Also CAUSA is not just anti-communist: it also presents a counter-proposal."

The Greenville CAUSA group will aim to reach as many ministers from as many different denominations as possible, Rev. Mattison said. "If we can really make the ministers knowledgeable that knowledge can be filtered down to their congregations," he said. "We will present seminars to involve as many ministers as possible from as many denominations as possible," Rev. Mattison said. "Our aim is for education right now."

CAUSA really changed his viewpoint on communism, Rev. Mattison said. "It was the first time in my life that I ever really looked at communism and saw that it was Satanic and that frightened me." □

Reprinted from 'CAUSA Report'

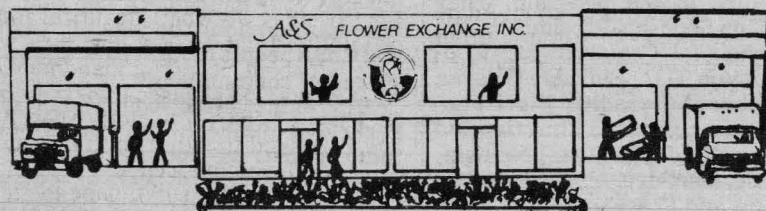


A&S FLOWER EXCHANGE INC.

We're on Your Side

-with expanded staff and new facilities!

**We offer excellence in service
with custom packing & a wider
variety of supplies and flowers.**



call toll free **1-800-321-3203**
in Florida
call toll free **1-800-543-1601**

The U.T.S. Conference on Eve: A first

By Erin Bouma

What does unification theology, social reality and life experience have to teach us about the character and course of historic Eve? Over 35 Unification Church members in the New York area gathered together at the UTS in Barrytown to examine these and other questions. The occasion was the first *Unification Church Conference on Eve*, held Saturday, April 13.

A full day's program including presentations, discussions, a film and slide show, and fellowship, brought together men and women in this unique and stimulating conference on the Genesis Eden Story and Original and Consequent Womanhood.

Highlight of the one-day program was a special sharing and testimony by Mrs. Mal Sook Lee, of Tarrytown, N.Y. Her keynote speech combined her own conversion to the Unification Church, advice to American members on raising children, Mrs. Moon's life history and standard, and a Korean song for blessed children.

The diversity of participants added vitality and varied perspective to the Saturday interaction. Couples, students, artists, international members, mothers-to-be and others spent their afternoon in four discussion groups which delved into some significant aspects of Eve. Facilitated by seminarian and alumni sisters, the groups were:

"Women, Guilt and the Curse"; "The Fall and Rise of Eve"; "Eve as Adam's Partner, Helpmate, and Sidekick"; and "Woman's Portion of Responsibility in the Garden."



Some of the participants in the "Conference on Eve" held at the Unification Theological Seminary in April.

Throughout the day, lively and thoughtful contributions were offered by the dozen male participants, who invested a great deal to make the conference a success.

Organizers for this unprecedented event, included the Women's Group at UTS and the New York Holy Spirit League. Erin Bouma from UTS opened the day with a presentation on her personalized insights into Eve and her situation, followed by Leslie Holliday of NYC, who delivered an analysis of the Fall and the

restoration and woman (and man) hood. The day was coordinated and emceed by Marian Flew, Divinity student at UTS.

Fifty-two color slides from world art were assembled to visually tell the story of Eve, as seen through the eyes of artists over the centuries. Following the slides, many of the participants went on a prayer walk on "Mother's Trail", led by Susan Schacter, to reflect on the day and topic.

This conference, though designed to empower church members through joint exploration and sharing on a central

reality, also has potential to reach Christians, men and women seeking to understand Eve and themselves better. Further events and conferences are being planned for the fall on Eve and related topics. Suggestions and inquiries are welcome.

Anyone interested in obtaining a packet of "Conference on Eve" materials is invited to address requests (along with \$1 for mailing and copying) to "Eve Conference", 10 Dock Road, Barrytown, NY 12507. □

Why such a problem of 'Dealing with Eve'?



ERIN BOUMA

This is taken from an address to the "Eve Conference" held at the Unification Seminary on April 13.

Dealing with Eve. You know that throughout history it has been extremely difficult for anyone to "deal with Eve". Most early Christian Church Father found Eve inferior to Adam (a "defective and misbegotten male" -- Thomas Aquinas) and not made in God's image; her inherent "weakness" allowed the serpent to trick her so easily and bring the downfall of Adam.

In 1486 a handbook was published for inquisitors on witch hunts, a venture that eventually led to the execution of an estimated million women and persecution of thousands more in Christian Europe. This handbook points directly to Eve, claiming "the first woman had little faith . . . and all this is indicated by the etymology of the word for Femina comes from Fe and minus, since she is ever weaker to hold and preserve the faith." The Hammer Against Witches goes on to state that "Adam . . . was tempted by Eve, not by the devil, here she is more bitter than death" and "all witchcraft comes from carnal lust, which is in women insatiable."

Feminists today either decide to write Eve off as a "patriarchal myth", historically created and used to excuse domination over women, or else secular liberationists choose to ignore her existence altogether. Some feminist theologians feel called upon to justify Eve's fall as the first human act of courage, claimed that she demonstrated the-

ological struggle, initiative and independent decisiveness in contrast to the more passive, unquestioning Adam.

But who can be found who can really examine Eve's heart and situation? Who can help her bear the historical misrepresentations and accusations leveled against her? How can original womanhood find any forgiveness or liberation? I believe that, in order to set ourselves free, we must begin to relate to Eve and set her free. She is our Mother, though imperfect; and she is our sister, since we all share her burden.

Original Womanhood

But our position also differs from Eve's in significant ways. She was once the pur-

I believe that, in order to set ourselves free, we must begin to relate to Eve . . . She is our Mother, though imperfect; and she is our sister, since we all share her burden.

est innocent, something we have never been. Her loss is also our loss until it is restored. Also, none of us are historical central figures in the same way she was, therefore, we can only know through hindsight, the awesome impact of each of her feelings and decisions at each critical point in time.

My meetings with Eve have been in the depths of my own heart and memory. I suspect that in talking about Eve, we are really talking about ourselves.

I personally never had to deal with Eve until the first time I heard the "Fall of Man" lecture at workshop over nine years ago. In my Presbyterian upbringing Eve and the Fall were not stressed, and I didn't even necessarily believe in a "first man and first woman" mythologically or biblically (or even evolutionarily).

Sure, I knew most of the accusations against Eve (and her kind) and also I knew how I -- and a lot of other women -- have historically rejected charges of Eve as an "evil temptress" and the "source of all sin". Frankly, such attacks have always made me very defensive on Eve's behalf and led me to reject the guilt I was supposed to feel for leading men into "temptation".

So, when I first heard the Fall of Man lecture in June of 1975, I reacted very strongly. The male lecturer, I felt, as once more clearly blaming the problems of the world on the woman again. To me it sounded cliché, biased, and not very convincing. I was entirely unable to receive the new revelation in the Fall lecture for

some time because I thought I was just hearing "the same old thing" about Adam and Eve. I don't know how many other sisters have the same experience, but I don't believe I am the only one.

My second concern relating to Eve, from my first lecture on the Fall, had to do with the legend of Lilith. I had been introduced to Lilith through mythology classes at college and feminist literature several years before I met the church. Have you ever noticed that there are two creation of women stories in Genesis? Well, without going into it deeply here, Jewish tradition says that Lilith was the first woman created in the Garden (as Adam's equal), but that she chose to go her own way; Eve was then created from

Adam's rib to be his submissive "help-mate".

I asked my lecturer (who happened to be from Jewish background) "How does Lilith fit into the Garden of Eden story?" Neither he nor any of the proclaimed "feminists" at the workshop had the faintest idea of who or what I was talking about. Then I knew I had to find the answer on my own. I felt that the Lilith legend held a spiritual message and lesson that God wanted me to understand.

The deeper content of the Fall of Man eluded me for several more weeks, until finally I determined to "humble" myself before the lecture, in order to open and hear what it was really saying. Then for the first time I heard about Lucifer/Satan, the physical age of Adam and Eve, the symbolic fruit and temptation of love, and the spiritual and physical falls. I can't say that I "understood" or believed this new material for a long time, but at least I heard it. I must admit that I also suspected from the first, that the fall was "probably true", whether I wanted it to be or not.

Now I could begin to see Adam and Eve as God's newly created precious children, barely teenagers, in the Garden with God. I'm sure they were both beautiful and full of vitality. I don't know how they would have felt about God's commandment or in what terms God phrased it for their benefit. I have often tried to picture how Adam and Eve lived together in the Garden in their youth and innocence.

One powerful insight came to me as I began looking back on my own feelings and lack of mature judgment when I was around 14 years old. Also, neither Adam or Eve had human parental models or other companions to choose from. This must have made them all the more dependent on Lucifer as their tutor and older brother in the Garden. □

**Next Month • Part 2
Teenagers together**

UTS SEMINAR: The Practical Issues in Contemporary Ministry

By Robin Parker

The topic, "Practical Issues in Contemporary Ministry", invited interesting and creative presentations among ministers, theologians, staff and students at UTS on May 4. Bill Brunhofer, coordinator of Field Education at the Unification Theological Seminary acted as moderator.

The one day conference opened with remarks by Dean Terese Stewart welcoming the participants to UTS and commenting on the seminary's concern with contemporary religious education.

Bill Brunhofer gave an orientation to the conference, followed by introductions of the ten ministers, the conference leaders and ten students who participated.

The conference presentations commenced with Dr. Kieren Scott's lecture entitled "Religious Education and the Problems of Youth." Dr. Scott is an associate Professor of Theology at St. Bonaventure University, and lecturer in Religious Education at UTS.

He began by proposing that a better title for his presentation might be "The Problem of Religious Education and Youth". The main question he addressed was, "How can the church facilitate the

adolescent toward adulthood?" He said, "the young person is like one suspended between two trapezes, and this transitional period needs to be respected in and of itself."

Dr. Scott's premise was that the church ought to image itself as a "Zone of Hospitality" for young people. This includes psychological, ideological (intellectual) and religious hospitality. He concluded with three educational strategies for churches in addressing the needs of young people. These include: 1) Resist age segregation, 2) Develop cooperative patterns of mutuality in human relations, and 3) Provide an atmosphere for authentic and genuine dialogue.

In discussions following the presentation, the influence of media on youth, how to use traditional religious images to create new models, and practical ways to stimulate contemporary youth were explored.

After lunch, Dr. John Ringold, the pastor of the New Testament Church in Salisbury, Delaware presented a discourse on "Pastoral Counseling". He proposed that distinctive to religious counseling, the counselor needs to first acknowledge God; then man. The counselor ought to acknowledge that God continually reveals Himself through the Holy Spirit, and he must also be aware of



Participants in the UTS seminar on "Practical Issues in Contemporary Ministry."

how God is reaching out to him . . . as well as the counselee. He concluded that a pastoral counselor must be more sensitive to human suffering than any other counselor. Stimulating dialogue ensued.

The conference concluded with a presentation by Rev. Shawn Byrne on "Effective Communication of Values". Rev. Byrne helped to found various social action and interfaith programs including the International Clergy of Laity United for Social Action.

He stressed that a pastor is the representative of Christ so he must earnestly search for the principles of God and communicate this as effectively as possible. One of the principles he stressed, is that each person is a son or daughter of God, no matter what their situation or position in life.

At the conclusion of the presentation,

a lively, stimulating, and creative dialogue ensued. The most significant points that were stressed were: 1) Educational ministers need to take a stance and avoid a vague, neutral posture. In other words, we must "stand for something as an educator, or fall for anything".

2) Within the educational forums of schools, homes and other institutions, we must challenge and problematize the values communicated by the media and seek to offer viable alternatives.

3) We must begin with the particular concrete situation of people's lives and be sensitive to tensions that result when we embrace a universal vision.

4) The need to create a vital and viable theory of educational ministry was seen as a most important endeavor to empower the effective communication of redemptive human values. □

By Henry O. Thompson

The Global Congress of the World's Religions and the Unification Theological Seminary hosted a Conference on Gandhi 24-27 May 1985. The Conference was convened by Prof. K. L. Sesahagiri Rao under the title, "World Problems and Human Responsibility: A Gandhian Analysis." The 12 participants came from India and various parts of the U.S.

The opening paper by political scientist Rajhavan Iyer considered Gandhi's perspectives on Socialism and Communism. Dr. Iyer quoted Gandhi's remark, "If Socialism means turning enemies into friends, I should be considered a genuine socialist." But Iyer noted that Gandhi's socialism and communism came from his ancient heritage. It was not the state socialism or Marxist communism of today. Systems and philosophies can only succeed to the "extent that their supporters meet ethical and intellectual requirements which nurture and sustain freedom." Gandhi, who said, "My life is my message" had a test for all actions. "Recall the face of the poorest and weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him."

Global ideology was also part of Mahendra Kumar's concern with "Gandhi and the Peace Studies Movement." Kumar, Professor of Political Science at the University of Delhi, and Editor of the peace journal, Gandhi Marg, compared peace studies, the peace movement and peace research. While he suggested the academic, activist and research people should get together and cooperate, perhaps the more basic thrust was his stretching the concept of peace to Gandhian dimensions. People often settle for no war, but peace is far more than that. It concerns peace within and among people and peace with nature without exploitation of others.

Practical applications

A series of papers considered practical applications of Gandhian thought. Dr. Suresh A. Desai described Indian policies in science and technology. While huge amounts have been spent, the pov-

UTS SEMINAR Gandhian Perspectives

erty remains the same. Gandhi was concerned with people. Some have claimed his policies would put the country back into the dark ages but actually he was for innovation that would help to full employment in a democratic society.

Professor Sid Gautam compared Gandhi and E.F. Schumacher's "Small is Beautiful." Small is also more creative, productive and profitable. He shared numerous examples in the U.S. and abroad. Romesh Diwan of Rensselaer considered further the relevance of Gandhian ideas. The arms race booms while life deteriorates all over the globe. Something different is absolutely essential. Accepted economic theory is based on self-interest but Gandhi noted that all over the world, people "retain their possessions on the sufferance of one another. If they had not done so, only the fewest

riage and morals. Rao noted that we are not called to blind agreement with Gandhi but to an understanding of his basic concerns and critical evaluation of them. Gandhi's suggestion that the sexual relationship was only for the procreation of children does not consider the deeper relationships of human love. Gandhi was rightly concerned with the population explosion. The creation of children one cannot care for is a sin.

Historical study

James D. Hunt presented an historical study of Gandhi's first ashrams -- Phoenix and Tolstoy farm. The first was an attempt to establish a village, centered on the production of Gandhi's newspaper in South Africa. The second gave a place of refuge to South African Indians and their families during his satyagraha, "soul



Gandhi received a joyous reception in working-class Manchester, England.

and the most ferocious would survive." We need to formulate an economics based on love, sharing and truth instead of greed, envy, hatred and falsehood, Diwan claims.

Dr. Sushila Gidwani noted the major role that women have played in the economies of the world. One of the main concerns of Gandhi for most of his active life was to end injustice and the exploitation of women. He recognized the positive contribution they make while receiving shoddy treatment at the hands of male power brokers.

Gandhi's own relationships and economic policies were explored in two particular studies. Conference convener Rao offered Gandhian perspectives on mar-

force" campaigns to preserve basic human rights. At Phoenix, people had their own homes, garden plots, etc., while at Tolstoy Farm, everything was done and held in common.

These experiments were the background of the ashrams Gandhi established later in India. Parents surrendered all control over their children. Membership was to be disciplined. Hard work and political action would be based on a spiritual foundation.

The third portion of the program considered the spiritual foundations of Gandhi's perspectives. Participants noted that Gandhi himself did not divide life up into pieces. Economics must be moral and morality is spiritual. All of life

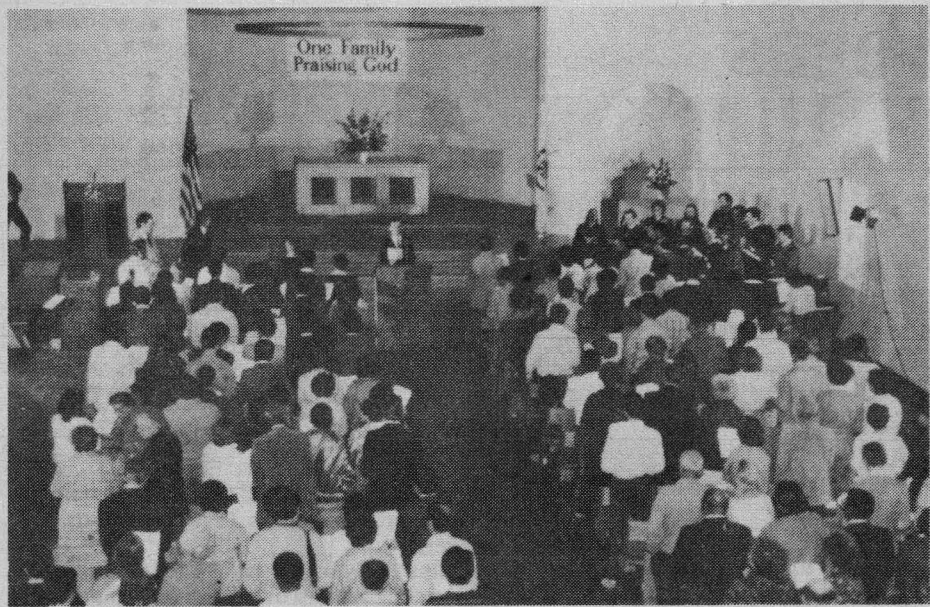
is under God or should be -- even politics. Father Antony K. Chirappanath of Karnataka University in South India, shared his concern for "Interfaith Relations and Communal Harmony." Gandhi was a Hindu but he called on Hindus to read the New Testament. The only religious symbol in his ashram was a crucifix. But he rejected the structures of Christianity as well as a number of Hinduism's structures such as untouchability and the degradation of women.

Gandhi sought harmony with Muslims and Jains and Sikhs and all traditions, urging Christians to be good Christians, Hindus to be good Hindus, etc. Prof. Cromwell Crawford continued this concern with "The Structure of Responsibility in Gandhi's Ethics." We are responsible to ourselves, to others and to God. Truth and non-violence are a part of this responsibility which extends to all of nature. Gandhi's love embraced the whole world.

Indira Rothermund of Pune, India, looked specifically at "The Spiritual Ethos of Gandhi's Political Thought." Traditional Hinduism was the source of Gandhi's ideas but he stretched Hindu concepts with his own creative power. Thus dharma or righteousness, ahimsa or non-violence, and satyagraha or soul force were extended to politics. Gandhi's religion was God-centered and not just for Saturday or Sunday. He said that religion has to be lived every moment of one's life.

Dr. Robert Gussner compared ordinary consciousness with truth in Gandhi's thought. Ordinary consciousness "means the rational mind as it continues to be asleep to the power of witnessing consciousness within." Satyagraha is the action of awakened consciousness. In addition to the well-known Gandhian "God is Truth," non-violence, and moral growth, Gussner emphasized swara; home rule, as self-rule, rule of the self, not just political independence. The discipline and suffering involved in civil disobedience and fasting might be seen today in terms of awakening intensives. The latter produced some exciting discussion, as indeed all the papers did.

Plans for publication are underway. The conference itself was described as intensively awakening, exciting, deeply spiritual, an ashram. □



Richard Lewis

OPEN HOUSE

On May 5, the Unification Theological Seminary held its Spring Open House with the theme "One Family Praising God." Above, the Ecumenical Service in the chapel and, right, Rev. David Hose, the speaker. Below, the children's Hay Ride, the barbeque, and the evening entertainment.



GROW YOUR MIND

Do Great Things For The Future Equip Yourself For The Future

The Unification Theological Seminary is accepting applications for the 1985 Fall Term. A Seminary Candidate Workshop will be held at Barrytown for those who meet general requirements. This Workshop is for those wishing graduate study and who are full time members of the Unification Church, Home Church members or associates holding bachelor degree.

The purpose of the Workshop is to provide an opportunity for the Staff to better assess the candidates and their qualifications as part of the scholarly process. It allows the applicants the opportunity to learn more about the seminary and ask questions about its goals, programs and requirements.

Following the Workshop the students selected to attend the seminary will be announced.

Nothing is lost by trying!

"International Community" and "World Center of Learning" . . . These are the hopes for the Unification Theological Seminary. In our world today it has become necessary to equip ourselves for the future, and for life in our Global Community. Our seminary is trying to prepare leaders who will be able to work interdenominationally as well as internationally in many fields.

UTS is an academic institution dedicated to interreligious dialogue and discovery. It offers unique opportunities to both faculty and students for extensive study from a variety of religious perspectives complemented by the unifying insights of Unification Theology.

The seminary offers courses such as World Religions, Church History, Biblical Studies (Christian and Judaic), Philosophy, Psychology, Counseling, Management (of Non-Profit Organizations), Languages, Homiletics, and Journalism, as well as practical experience in lecturing, speaking and debating issues, martial arts, Home Church, Conference organization and Field Study.

Prepare yourself to do great things!

The Unification Theological Seminary

is now accepting applications
for the Fall 1985 Junior Class

----- Clip or copy -----

☐ Please send me an application for entrance to UTS this Fall

☐ Please send me an application and information on the Pre-Seminary program.

Mail to:

Office of Admissions, UTS
10 Dock Road
Barrytown NY 12507
(914) 758-6881



A truck in service to Las Vegas

The 250 trucks the church purchased just before Reverend Moon entered prison last summer, which were donated to International Relief Friendship Foundation (IRFF), have now reached cities all across America. Testimonies of letters of gratitude and appreciation are beginning to come in. This is one of the most inspiring testimonies so far.

By Iginia Boccalandro

Five trucks? Five trucks... five trucks!!! I could hardly believe we were to receive five, five-ton trucks. It became even more unbelievable when I was asked to take care of them.

I had already made a few contacts in the Las Vegas community but I never expected what God had in mind. Earlier that week I had heard the testimony of Celeste McKinley. David and Celeste McKinley are the founders of Gleaner's Inc., known as the most exemplary food bank in America. As Celeste shared her deep commitment to the homeless and hungry of this nation, I cried. I was moved by her faith in God, who is "the Chairman of the Board at Gleaner's" -- and her commitment to doing His will.

As I got to know the program, I could



Iginia Boccalandro (inside) with a volunteer and one of the 250 trucks now serving communities across America.

feel God's hand behind it. Through the tremendous amount of food donated, the hard work of the volunteers, and the heart of love and service which was expressed, God's presence could be felt.

Gleaner's has several points that make it a unique food distribution program. The food is setup in supermarket style. People can easily choose what they want, and what they need. Giving them that opportunity allows them to feel dignity and respect. The program is also designed to serve all people, whenever and however often they need it. With the exception of people under the influence

of alcohol or drugs, everybody is welcome. (Celeste says that if they can afford to buy alcohol they can buy food.) Gleaner's is independently run, without government funds. They operate with only private donations, and donations gathered in the "bucket" passed around to the people who are serviced.

Celeste previously had expressed to me Gleaner's need for another truck to pick up more food that was being thrown out. So, when I drove up in our shiny, beautiful new truck (which we named Don Qixote later on), her eyes filled up with tears. I realized how much she had prayed for this truck, and how deep her faith was that God listened and cared.

I have been working with David and Celeste since the beginning of the year in a consistent fashion. The use of these marvelous trucks has enabled Gleaner's to pick up over 97,000 pounds of fresh produce from California, and thousands of pounds of produce, dairy, meat and

THE WHITE HOUSE
WASHINGTON
April 9, 1984

Dear Mrs. McKinley:

There are no words to thank you for what your letter meant to me or for what you are doing -- truly for God and country.

I have always had faith that the people of this blessed land had a capacity for greatness beyond anything Government could do. You have so re-enforced that faith that as I say there are no words to describe how lifted I am. Let me just say -- your director of the board is also my director.

For some time I've believed this nation hungered for a spiritual revival. You and your husband and those working with you have made that revival a reality.

Thank you and God bless you.

Sincerely,

Ronald Reagan

non-food items locally. This has been only in the last three months. It's a modern-day miracle!

Celeste is also on the board of INFO (Independent Network of Food Organizations), which works with over 140 food banks across America. When she found out that each of our states was given five trucks to work with, she was delighted. With her connections, we've been able to set up the use of the trucks by food banks all across America.

Celeste and David have the goal of putting the welfare and the food stamp programs out of business. Their firm belief that people should help people is setting others on fire, and their efforts have recently won them a letter of appreciation from President Reagan.

Like Reverend Moon, the McKinleys have the vision and hope that America can heal its wounds and help the world, through the effort of people who are willing to spread God's love and share His abundant blessings. That such people should work together is God's deepest desire. □

Doctoral candidates complete their studies

In our last issue, we featured an article about Hugh Spurgin earning his doctoral degree which incorrectly listed him as the second of a group of Unification Theological Seminary (UTS) graduates to complete graduate studies. Actually he was the third person of the group. Tadaaki Shimmyo was the second with Tyler Hendricks being the first. The following story gives more background on this particular group of Unificationists who attended UTS and then pursued graduate studies.)

Following the establishment of the Unification Theological Seminary in 1975 in Barrytown, New York, Rev. Moon and the administration encouraged promising students who completed the two-year course to attend graduate school. Full grants were given to many of them from UTS to finance their studies while Jim Baughman, a doctoral candidate at Drew University, observes, "On the strength of the two or three years of religious education we received at UTS, some of us have received scholarships from the graduate schools which we are attending. For instance I have received a full academic scholarship from Drew -- UTS has supplemented this with a grant to further assist my studies."

Besides being recognized for their accomplishments with academic scholarships, some of the graduate students have been awarded teaching and research fellowships. Others participate in work-study programs.

Since 1977, the number of doctoral students has increased to more than 40 men and women. Already many of them have earned masters' degrees from top academic institutions around the country, including Yale, Harvard, Princeton, Claremont and many others. Twelve of the students are currently writing their dissertations.

Bill McClellan, from Claremont Graduate School, points out, "I believe the Unification movement is a bit unique in that our founder has encouraged followers to attend non-denominational and secular departments of religion. Many denominations are reluctant even centuries after their founding to send their young people to schools not of their beliefs."

Spurgin comments, "The Rev. Moon places a high priority on educating lead-

ers for America and the world. That is the reason why he established the Unification Theological Seminary and why he has supported members attending graduate school."

The Unification movement encourages its adherents to study and understand diverse religious beliefs, according to Dr. Tyler Hendricks, who earned his doctorate in May, 1983, from Vanderbilt University in American church history. "We believe that all of the world's great religions have something valuable to contribute to the spiritual development of humanity," he explains. "In order to embrace, tolerate, and dialog with each other, we must understand each religious tradition as it perceives itself." Hendricks is now the director of the International Religious Foundation, Inc., which actively promotes interreligious dialog.

While most of the students are doing work in areas related to theology and religious studies, some are studying other disciplines such as philosophy, history, Russian literature, and numerous other fields. The majority are Americans although some Asians and Europeans are participating as well. Nearly all of the graduates are married and many have children.

Yale graduate student Jonathon Wells observes that the Unification Church puts the graduate students under no obligation to work for the church for a certain length of time after they earn their degrees. "There are no explicit strings attached and no contracts are signed."

One of the advantages of being a Unificationist, the Ph.D. candidates agree, is the opportunity to participate in the numerous ecumenical conferences for scholars, ministers, and religious leaders held throughout the year by Unification related organizations. In these seminars, the students are often asked to present specific topics from Unification theology which are then critiqued and discussed by the other participants, "no holds barred."

In addition to Spurgin and Hendricks, Tadaaki Shimmyo earned his Ph.D. in October, 1984, in the area of religion and theological studies at Drew University. He is now teaching at the Unification Theological Seminary. □



Camp Sunrise '84

CAMP SUNRISE '85 NEEDS YOU!

... if you have an interest in being a counselor in a summer camping experience for children at Barrytown from July 28 to August 11.

We especially need people who have experience teaching: swimming, horseback riding, archery, arts and crafts, drama, Korean, Wonwha Do, overnight camping, and religious education. We would also be interested in knowing of any special teaching skills you do have, i.e. ballet, pottery, etc.

Please call or write to Mrs. Nora Spurgin or Mrs. Betsy Jones at:

Blessed Family Department
481 8th Avenue, New York, NY 10001
(212) 279-6788

NY City Symphony starts Summer season

By Shirley Miho

Under the directorship of David Eaton, one of the oldest municipal orchestras in New York City, the New York City Symphony, will perform a revival-series of three concerts this June and July.

Begun as a small chamber ensemble in the Fall of 1926 under the inspiration of the late Honorable Judge Leopold Prince, Justice of the Municipal Court of the City of New York, the orchestra grew from a small neighborhood ensemble (which included Mr. Prince and his son, playing violin duets together in their living room) to a full scale symphonic organization of amateur musicians. On average 25 concerts a year were presented in those early years, in schools, churches, veteran's hospitals and public auditoriums, as well as at their regular winter base, The American Museum of Natural History. Outdoor summer concerts were also presented in the various parks of the City.

Highlights during this time were concerts held at Carnegie Hall, the Town Hall, the 1939 New York World's Fair and the 1959 Handel Festival. Overall, 800 concerts to live audiences were performed by the New York City Symphony, giving millions of New Yorkers the opportunity to hear classical music in the City. In addition, many of the concerts were broadcast over WNYC to an audience estimated at 350,000 per broadcast.

The Symphony has always had the reputation of being a training ground for instrumentalists, many of whom are now playing in major symphony orchestras throughout the United States and abroad. Many gifted soloists, singers Judith Raskin, Evelyn Sachs and Evelyn Lear, violinists Sidney Harth, Aaron Rosand and Michael Tree, pianists David Bar Illan and Charles Rosen -- they have all performed with the New York City Symphony Orchestra.

In 1972 the orchestra came under the patronage of the International Cultural Foundation (ICF) based in Washington, a non-profit organization founded by Reverend Moon. Their support this season also, has helped to revive this historic orchestra and to bring it to the attention of the New York Public once again. Since 1972 music directors of the orchestra have included: Thomas Ludwig, Brian Saunders, Francesco Santelli and the new director of the symphony, David Eaton.

Concerts are scheduled, with David Eaton conducting, for Monday June 17th at Alice Tully Hall at Lincoln Center at 8 p.m.; Wednesday July 3 and Wednesday July 10 at Merkin Concert Hall at the Abraham Goodman house at 8 p.m.

On June 17, Dora Schwarzberg, the internationally renowned violinist and winner of the Paganini Competition in Genoa, will perform with the symphony. Well known to audiences in Israel and Europe, this native of Odessa, U.S.S.R., is rapidly becoming equally recognized in the United States. Performing with Ms. Schwarzberg is violinist, Alexander Mishnaevsky, fast becoming one of the leading virtuosos on the international concert scene. Mr. Mishnaevsky recently gave a recital at Carnegie Hall (January 1985) and previous to that has also performed with Ms. Schwarzberg in concert. The June 17 program will be performances of Wagner's "The Flying Dutchman, Overture"; Mozart's "Symphonie Concertante (K.364)"; Barber's "Adagio for Strings" and Tchaikovsky's "Romeo and Juliet, Overture-Fantasy".

On July 3, Marcos Granados will perform with the symphony. This up-and-coming young flautist will perform Ibert's Flute Concerto, part of a full program of Rossini's "L'Italiana in Algeria, Overture" and Mozart's "Symphony No. 38 The Prague Symphony."

And on July 10, Isabelle Ganz, lyric mezzo-soprano and winner of the Clas-

sical Vocal Competition at the International Eisteddfod in Wales and Doctor of Musical Arts in Voice, will perform with the symphony. Renowned for her "... brilliant voice and superb timing..." (Washington Star, November, 1982), Ms. Ganz will perform Berio's "Folk Songs (1964)" in a program of Faure's "Pavane and Sicillienne" and Haydn's "Symphony No. 94 The Surprise Symphony."

Continuing the vision sensed by Leopold Prince, the orchestra continues to strive for a place within the rich cultural heritage of the city. The New York City symphony seeks to emulate a standard of artistic excellence and professionalism of which it can be proud, and to uphold the value and dignity of that noble vision, and take its place alongside the already existing ensembles in New

York.

This season promises to be an exciting beginning to the revival of this historic orchestra.

For information about future plans and sponsorship activities, contact Shirley Miho at 311 W. 34th Street, New York, New York, 10001 (212) 971-9150. □



The New York City Symphony in concert in the Alice Tully Hall in Manhattan.

Whitstone Photo

New York City Symphony

DAVID EATON, MUSIC DIRECTOR

1 9 8 5 S U M M E R C O N C E R T S

MONDAY, JUNE 17
ALICE TULLY HALL/
LINCOLN CENTER
8:00 P.M.

David Eaton, conducting
Dora Schwarzberg, violin
Alexander Mishnaevski, viola

WAGNER
'Flying Dutchman', Overture

MOZART
Symphonie Concertante
(K. 364)

BARBER
Adagio for Strings

TCHAIKOVSKY
Romeo and Juliet
Overture-Fantasy

TICKETS

Alice Tully Hall	212/362-1911
Box Office	
Centercharge	212/874-6770
City Symphony	
Office	212/971-9150

WEDNESDAY, JULY 3
MERKIN CONCERT HALL/
ABRAHAM GOODMAN HOUSE
129 WEST 67 STREET
8:00 P.M.

David Eaton, conducting
Marco Granados, flute

ROSSINI
'L'Italiana in Algeri.
Overture

IBERT
Flute Concerto

MOZART
Symphony No. 38 'Prague'

TICKETS

Merkin Hall	212/362-8719
Box Office	
Chargeit	212/944-9300
City Symphony	
Office	212/971-9150

WEDNESDAY, JULY 10
MERKIN CONCERT HALL/
ABRAHAM GOODMAN HOUSE
129 WEST 67 STREET
8:00 P.M.

David Eaton, conducting
Isabelle Ganz, mezzo-soprano

FAURE
Pavane and Sicillienne

BERIO
Folk Songs (1964)

HAYDN
Symphony No. 94. 'Surprise'

TICKETS

Merkin Hall	212/362-8719
Box Office	
Chargeit	212/944-9300
City Symphony	
Office	212/971-9150

These concerts were made possible by a generous grant from the International Cultural Foundation.

CAUSA WORLDVIEW

Section 2 • Part 4

Marx studied economics in Paris from November 1843 to February 1845. The three manuscripts which he compiled during this period were later published as the Economic and Philosophic Manuscripts of 1844. In these manuscripts, Marx begins the transformation of his philosophical view of alienation into a materialistic and dialectical point of view.

The main points which Marx came to espouse were: first, that in capitalist society the worker has become a commodity and, second, that capitalist society thrives only by exploiting the worker. Thus, regardless of how hard the worker may work, all the product of his labor will be plundered, so that the worker becomes all the poorer the more wealth he produces.

Marx claimed that as a result of the dehumanizing system of capitalism, and in particular the loss of the product of the worker's labor, both capitalist and worker

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 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

In 'The part played by labor in the transition from ape to man,' Engels characterizes man as a highly developed animal which has evolved as a consequence of interaction with its material environment. This interaction has taken the specific form of labor. Through labor, man has developed the ability to communicate and the capacity of reason. The ape became man through labor, and it is labor which distinguishes man from ape.



are estranged from their human nature: "The properties class and the class of the proletariat present the same human self-estrangement. But the former class feels at ease and strengthened in this self-estrangement, it recognizes estrangement as its own power and has in it the semblance of a human existence." (The Holy Family)

Neither one leads a life of fulfillment, but the capitalist maintains the semblance of a human existence. The lost human nature of both must be recovered. However to recover this lost nature depends on how it has been lost. According to Marx, how has alienation come about?

Marx writes: "How does it happen, we ask now, that man alienates his labor?" He then says that this question must be transformed into "a question regarding the relationship between alienated labor and the process of development of mankind." That is, the Marxist view of alienation is based on Marx's view of the development of man.

The Marxist view of man

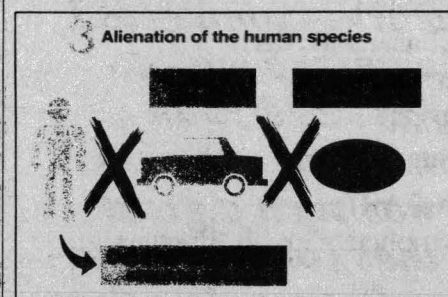
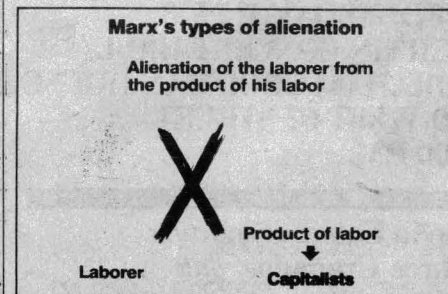
The Marxist view of alienation revolves around the concept of "labor". To understand the central importance of labor to Marx, we need to consider the French biologist Jean Lamarck's theory of the origin of the species as well as Engels' discussion of the role of labor in the development of man.

Lamarckism is a theory of evolution asserting that environmental changes cause structural changes in animals and plants that are transmitted to offspring. This is known as the inheritance of acquired characteristics. According to Lamarckism a new species comes about through (1) interaction with a changing environment, which process (2) physiological changes in the organism. These can then be (3) passed on to the offspring. Through a succession of generations, a new species is produced.

For example, a monkey climbs in trees and gathers food. By doing so (interacting with its environment), the physiology of the animal is modified. In this case, the central nervous system and the muscles of the limbs become more developed. When the next generation of monkeys is

born, these physiological variations will be present. After many generations, a new species of monkey can be observed.

Engels applied the ideas of Lamarckism to a theory of human development. In "The part played by labor in the transition from ape to man," Engels characterizes man as a highly developed animal which has evolved as a conse-



quence of interaction with its material environment. This interaction has taken the specific form of labor. Through labor, man has developed the ability to communicate and the capacity of reason. The ape became man through labor, and it is labor which distinguishes man from ape. (For Feuerbach, reason, love and will are the essence of man, but for Marx, the essential factor is the ability to labor.)

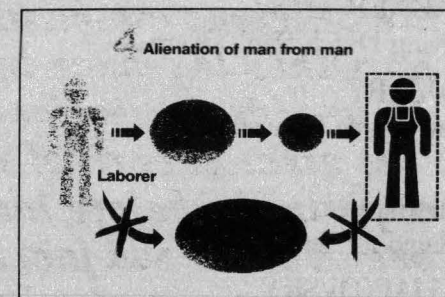
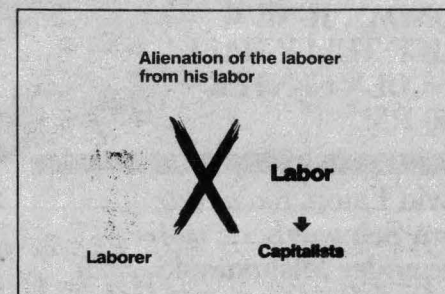
In Marxian theory, labor even replaces God as the creator of humankind. Engels wrote that:

"Labor... is the prime basic condition for all human existence, and this is to such an extent that, in a sense, we have to say that labor created man himself." (The

Origin of the Family, Private Property, and the State).

Labor and alienation

Because he viewed man as being fundamentally a laboring animal, Marx concluded that alienation must be a problem in human labor-centered relations. In Economic and Philosophic Manuscripts



of 1844, he described four types of alienation.

(1) Alienation of the laborer from the product of his labor

Under the capitalist system, whatever the laborer produces is immediately taken from him and becomes the property of the capitalist who contributed no value to its production. When the products of labor are taken, they become "an alien object" from which the worker is estranged.

(2) Alienation of the laborer from his labor.

The capitalist takes away the products of labor from the worker. The worker is left with only his labor itself, which he

must sell in order to survive. He must work day after day in a factory, completely without dignity. The worker does not know his identity or his true value. Everything about himself which is important is lost.

In this situation, the worker finds that the more that he works, the richer the capitalist becomes. Since the products of his labor are expropriated by the capitalist, the more he pours out his blood and sweat, the more the capitalist benefits, entrenching himself in a position of dominance, and reinforcing the entire capitalist system.

(3) Alienation of the human species.

According to Engels, the human species is characterized by the mastery of its environment:

"The animal merely uses its environment and brings about changes in it simply by his presence; many by his changes makes it serve his ends, masters it." (The part Played by Labor)

Man's "species-essence" refers to the free and conscious activity of production, which distinguishes man from an animal directed only by its physical instincts and producing only what it or its offspring directly require.

For the worker, labor is reduced to merely the means of sustaining one's physical existence. For the capitalist, labor is the commodity which he must buy in order to produce profit. They have both lost the basis of their humanity.

(4) Alienation of man from man.

In the dehumanized world of capitalism, laborers are not free in their human relationships. How can they be? They are not human. They do not experience joy among themselves, nor do they discover love and understanding.

The Root of Alienation

Marx had already singled out the "division of labor" as the major cause of man's "loss of himself." For Marx, however, division of labor and the private ownership of property are one and the same.

"Division of labor and private property are, moreover, identical expressions: in one the same thing is affirmed with reference to activity as is affirmed in the other with reference to the product of activity." (The German Ideology).

Thus, Marx holds that private property is the consequence of alienated labor, but it is also the means by which labor alienates itself. He called it the "realization of this alienation."

by 1844, Marx began to advocate communism -- "the positive abolition of private property and therefore the real appropriation of the human essence by and for man" -- as the solution to alienation.

Although in Marx's writings the exact cause and effect relationship between alienation and private property seems to be somewhat unclear, Marx assures us that when private ownership has been abolished, the human condition will change:

"The abolition of private property is therefore the complete emancipation of all human senses and qualities." (Economic and Philosophic Manuscripts, 1844).

Marx claimed that the elimination of private property is the basis for recovering the species-essence of man and ending his alienation. □



"The positive abolition of private property and therefore the real appropriation of the human essence by and for man."

THE DIVINE PRINCIPLE

Volume 3 • Part 5

While there is dispute over the exact relationship that existed between John and Jesus, the Gospel record also reveals a certain inconsistency in the Baptist's behavior toward Jesus. The Gospel of John indicates a definite recognition and affirmation by John of Jesus' role: "Behold the lamb of God who takes away the sins of the world!" (Jn. 1:29).

Matthew indicates, however, that later John vacillates. After he has been imprisoned by Herod for criticizing Herod's second marriage, John sends his disciples to Jesus to ask: "Are you he who is to come, or shall we look for another?" (Mt. 11:3).

Jesus retorts sharply: "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me." (Mt. 11:4-6).

In light of the enormous difficulties faced by any messianic movement in first century Palestine, the chances for success were greatly diminished if the forces for reformation remained divided.

If John had affirmed his own Elijah-like role and consistently testified to the messianic status of the Nazarene, Jesus' way could have been opened wide and the Kingdom established on earth. Given Jesus' messianic role, we may imagine the ideal situation would have been for John to unite with Jesus even becoming one of his chief disciples. Since John himself had disciples, this would have enormously aided Jesus' cause.

Tragically, even though Jesus was eagerly searching for followers ("Pray the Lord of the harvest to send laborers") (Lk. 10:2), John and his group remained apart. There are even indications that tension existed between the two groups. Matthew, for example, reports a dispute between the disciples of Christ and those of the Baptist over fasting. (Mt. 9:14) And according to the New Catholic Encyclopedia, The Fourth Gospel seems to contain a polemic against the disciples of the Baptist (John 1:6-8) which suggests that they existed as a separate group, distinct from the Christian Church, even up to the end of the first century.

Jesus' assessment

While John was in prison, Jesus is recorded as assessing John's role. On the surface, his paradoxical statement is quite puzzling. "... among those born of women, there is none greater than John the Baptist, yet he who is least in the Kingdom of Heaven is greater than he." (Mt. 11:11)

John was born at the most important time in human history and had the unique privilege to serve Jesus directly by testifying to him. John should have brought everything he had -- his experience, his knowledge, his large following -- and offered them to Jesus.

Because of his great influence and popularity -- an influence that extended to the religious establishment -- John could have thus led many influential people to Jesus. Jesus therefore described John as "the greatest born of women" because the opportunity before him was such a great one. But the sad fact is that John failed to grasp that opportunity and so was less than the "least in the Kingdom." Because John failed to fulfill his glorious place in the Kingdom to the most humble believer.

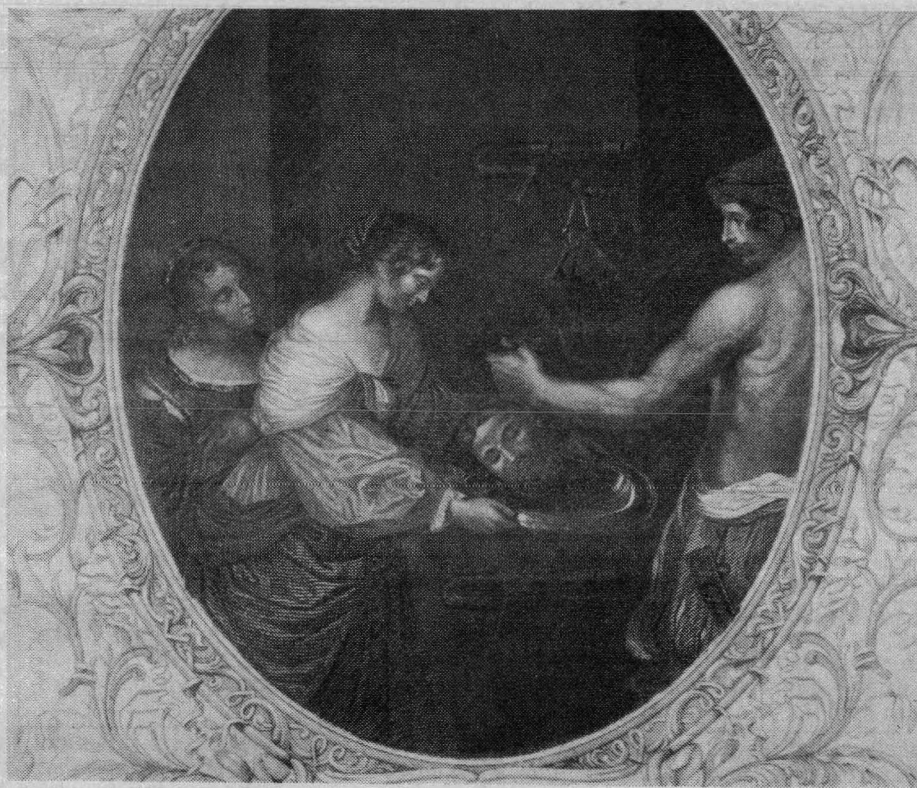
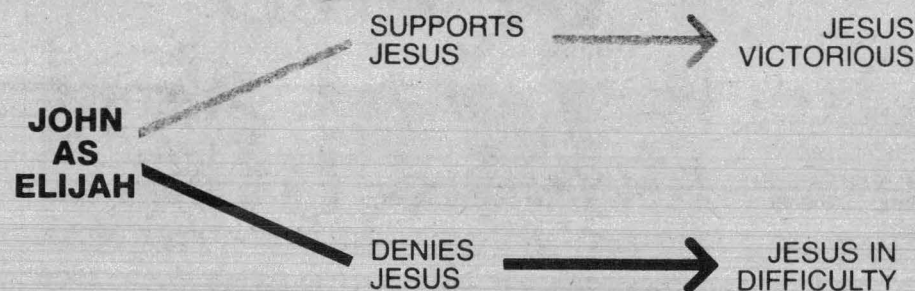
Reasons for the failure

One may ask why it was that John didn't follow Jesus. The reasons seem to be multifaceted -- psychological, sociological and spiritual.

For one thing, John apparently saw a conflict between his own interests and

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



Because of his great influence and popularity — an influence that extended to the religious establishment — John could have thus led many influential people to Jesus. Jesus therefore described John as 'the greatest born of women' because the opportunity before him was such a great one. But the sad fact is that John failed to grasp that opportunity and so was less than the 'least in the Kingdom.' Because John failed to fulfill his glorious place in the Kingdom to the most humble believer.

those of Jesus. He felt that if Jesus prospered, then he would decline. In John's words, "He must increase, while I must decrease." (Jn. 3:30). Feeling that supporting Jesus would involve giving up his own following, he failed to see that if he were truly united with Jesus, as Jesus' star ascended so would his own.

John may also have had doubts about

some of the things that Jesus espoused: the sayings of Jesus were quite out of the ordinary, such that he was accused of undermining conventional Hebrew morality and Mosaic teachings.

Observing Jesus' background and achievement, John may have gathered that the long-awaited Son of Man could not be as commonly human as was Jesus

If John had affirmed his own Elijah-like role and consistently testified to the messianic status of the Nazarene, Jesus' way could have been opened wide and the Kingdom established on earth. Given Jesus' messianic role, we may imagine the ideal situation would have been for John to unite with Jesus even becoming one of his chief disciples.

-- of questionable birth, dubious education, a mere carpenter, and without a well-developed following.

In addition, John may have compared himself to Jesus and found the comparison quite unflattering to this alleged messiah. While John was the son of a Temple priest, Jesus was formally uneducated and frequently seemed to contradict the Hebrew scriptures. Also, Jesus' disciples were men of little education and competence. John lived a very ascetic life while Jesus ate, drank and stayed with tax collectors, prostitutes and others considered undesirable by society.

The prevailing conception

Finally, we must understand the prevailing conception of the Messiah-to-come at the time of Jesus. Generally speaking, the expectation was an apocalyptic one. It was a period of eager anticipation of imminent dramatic events, a time which combined both a sense of despair about history and yet a hope that God would act dramatically to change things utterly and forever.

Influenced by the Book of Daniel, many sincere believers expected the Messiah would come on the clouds of heaven. Daniel had written:

"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations and languages should serve him." (Dan. 7:13-14)

Short of such a cataclysmic event, other Israelites felt the Messiah would come as a mighty deliverer, raising the standard of national freedom and driving the Romans into the sea. After all, their immediate concern was liberating themselves from the Roman tyranny. Thus their concept was essentially temporal and militaristic.

Perhaps even John could not help being influenced by some of these assumptions about the coming Son of Man. How hard it must have been to accept a mere carpenter like Jesus as the Promised One!

Whatever the reasons, John's support of Jesus clearly did not go as far as it might. With no clear Elijah, with Malachi's prophecy unfulfilled, Jesus' task was rendered incalculably more difficult. □

**Next Month • Part 6
To the Cross**

Church missionaries active in Third World

The church has missionaries in most countries of the world. These reports are from "Today's World", the church magazine for overseas missions.

LIBERIA

The church mission in Liberia is developing a farm near the capital city of Monrovia. Four of our hard working brothers began clearing the 40-acre tract of land which is located about 40 minutes by car from the city.

There is still no electricity in that area, and the brothers must draw their drinking water from a nearby river. The land is owned by a native member who inherited the land from his grandfather, a former high official in the Liberian government. He will continue his work as planning manager for the Liberian Electric Corporation, and the administration of the farm will be handled by other church members.

IVORY COAST

Kathy Harting, the national leader, hopes to raise donations in the United States for the Ivory Coast mission. She developed the idea while in New York during the recent 120-day workshop.

"People expressed a real interest in sending donations to Africa, but they don't trust the big organizations," she said. By showing pictures of our movement's work in the Ivory Coast, she got several Americans to pledge continuing support for their mission in the future.

GUYANA

When a neighbor told Mrs. Barbara van Praag, our missionary to Guyana, about a piece of property for sale in the capital city of Georgetown, she knew it had to be a very

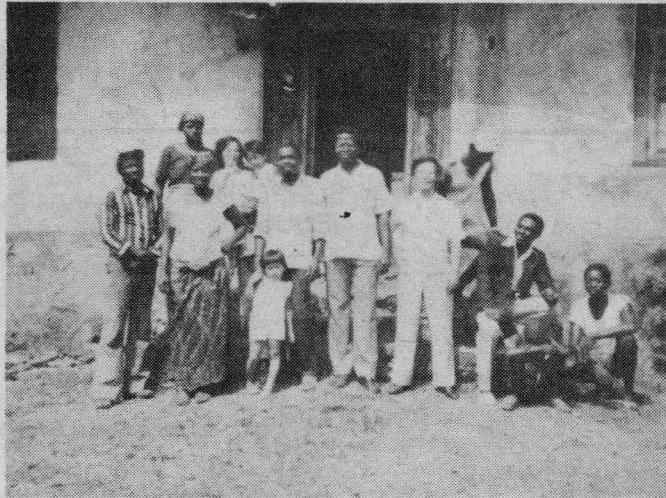
special place indeed. The building was a large yard space with the word "God" designed into the floral arrangement.

The house and property was at first used as a Unification Church center, but it was located too near the general hospital to allow for expressive singing during Sunday service.

On Christmas day, 1974, a local one-year-old baby was thrown out of a window

try -- the area of Jonestown -- and feels that some may have been saved from the 1978 massacre in that city.

The orphanage was run for eight years solely by the Guyana Unification Church. In 1982 the orphanage began to receive help from the International Relief Friendship Foundation (IRFF). They sent a crew and donated \$10,000 to restore the



Church members and friends who are working on clearing the land for the farm project.

by his stepfather. The church center took the child in, and it has been used as an orphanage ever since. Named the Joshua House, the orphanage has sheltered over 700 children from age one to 16, and has accommodated as many as 60 children at one time.

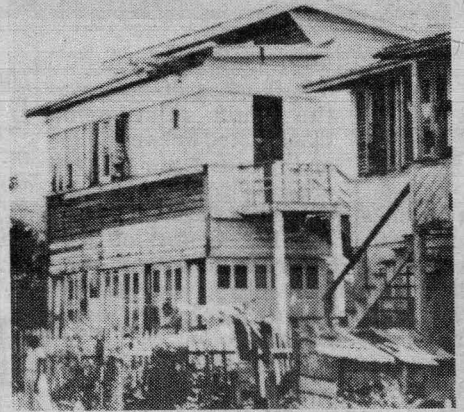
"The children discover a new family here," said Mrs. van Praag. "The children call the people who take care of them 'aunt' and 'uncle'."

She said that many of the children come from the northern part of the coun-

building. In late 1984 the building began to lean to one side and the entire three stories had to be almost completely taken apart and restored. The work is now almost done.

"We are now trying to extend the bottom floor into a nursery school, but still lack the \$3,000 necessary to do this," said Mrs. van Praag.

If the children are indigent and not orphaned they keep their original religion. A volunteer from the AME Zion Church comes and teaches them once a



The Joshua House orphanage before restoration.

week, and they are also sent out to a Sunday school each week.

The orphanage sponsors a small choir of children aged 12 and under, known as the Seraphim Choir. There is also a "Friend of Joshua House" committee made up of non-Unificationists who serve the project in whatever ways they can. Because of this social project, the government fully recognizes the Unification Church as a religious organization.

This year there are plans to expand the educational level and teach Spanish to the children. (Guyana is an English-speaking nation).

The church also sponsors the East Garden Youth Organization, for young people age 12-30. This is a popular organization that offers debating, athletics and educational projects involving about 40 young people.

They might even include gardening in their activities since "God" still exists in the yard and needs a little trimming from time to time. □

IRFF sponsored medical student in Zambia

By Peter Gerits

I began my work at the Upanshya secondary school, basically giving instruction to community health workers (CHWs). The seminar was organized by the Lusaka Province Primary Health Team and approximately 10 people attended.

Each night I would give talks lasting from 1½ - 2 hours, using slides -- the mission hospital nearby had a generator which they used every night from 6 p.m. to 8 p.m. and when they finished using their antiquated X-ray machine we could use the slide projector.

My talks primarily focused on different infectious diseases the CHWs were likely to come across. The photos on the slides helped them to see and recognize symptoms of disease, which is usually very difficult because they have no text books to refer to.

Also in the slide program I covered malnutrition -- its incidence and cause, and I gave examples of the basic first aid measures for children mildly undernourished or dehydrated, using salt-sugar measures. I left behind some special double-ended spoons which measured out the exact amount of sugar and salt for one cup of re-hydration fluid so that the CHWs could make copies of the spoons out of wood or clay.

Community education

The concept of the CHW and the course was good. However, there were many things that could have been improved. Basically the quality of teaching and the available facilities (aids in teaching and accommodation) were the main problems. For the CHWs to go back to their own communities and act as health workers was for some a bit daunting. They needed confidence in

International Relief Friendship Foundation, Inc. (IRFF) is a public, non-profit agency dedicated to eliminating poverty, malnutrition, and disease from the face of the earth. IRFF was founded in 1976 by Reverend Moon to serve others in need and to motivate aid recipients to help others as they themselves have been helped in an effort to promote greater self-reliance in development aid projects.

At various times IRFF sponsors medical students to work in developing countries during the summer months to promote the recognition of health problems and a broader understanding of actual solutions. This past summer, Peter Gerits, a graduate student at Edinburgh University in Scotland, worked with a government health program in Zambia. The following is his report from Africa.

themselves and education assistance to win the trust of their respective communities.

The slides were, as I said, a very welcome aid in the time I was there. Many people in the outlying villages gate-crashed the program, once they'd heard of the "picture show" being held, so the whole thing eventually became a community educator. It was difficult at first to get silence, but I would show the most dramatic slides first to gain everyone's attention.

I would sometimes travel out to health centers in the rural areas with the District Health Inspector. Through visiting the various rural health centers in the area by Land Rover, it gave me a chance to see the next level in the government's attempt to create a comprehensive health care program for the nation.

The infrastructure was very good, but the personnel and medicines available were lacking in quality and quantity to properly administer the health centers and give the maximum benefit to the community. I felt that a small, well-equipped, mobile group, working in primary health care would be most beneficial in educating the teachers and the communities. A few able men and women able to teach and supplied with slides, books, simple aids, etc., would have a big impact on health services in this country.

I travelled to one village where a sick old lady lay on a bed. At first I thought she

had some kind of pneumonic infection, but it became clear that she'd taken to her bed about two months previously with eating problems, and her almost constant horizontal position had led to a build-up of fluid in her lungs. She was often wracked by fits of coughing. So I taught her family some simple methods of postural draining of the lungs, and gave them some advice on using inhalation, which was as much as I could do. The woman was dying and her biggest problem was the coughing which left her exhausted. The inhalation and postural draining at certain times of the day would leave her free to rest during the day. I'm recalling this particular instance because it struck me how much death and dying are a natural part of the family in Africa, and it deeply touched me.

Although the situation in the villages was very different from Europe, I felt that the number one concern of health workers and aid workers should be education. Teaching the natives the type of food to grow, hygiene, and helping to establish some kind of village income is important. Building a healthy and stable foundation for self-sustained communal growth is vital. A properly trained CHW receiving the back-up and assistance of the Ministry of Health would be able to do this. I feel that this grass-roots approach will help medical services in any Third World country.

Later we drove to Ndola, into Zaire and across the river back into Zambia up to a

town called Marsa -- in Luapula province. Basically, every day we'd travel to two or three rural health centers in the area. At each center we sent out messages to the villagers that a special medical team was there to check on the health of their children. The mothers could come with their children under five years of age to the clinic. This usually got quite a good response. In some clinics, however, where the medical assistant didn't seem to be very responsible (some were drunk, etc), it was often reflected in the response we got from the surrounding villagers.

Because I couldn't speak the local tongues, I would weigh and measure the height and upper arm circumference of every child brought and record it on their questionnaire. The mother would then take the child to one or two of the other health workers to answer questions on the child's health. The basic questions, with what they feed their children, etc., were asked to test the mother's understanding of raising children. In some areas there was a higher level of malnutrition -- often the more remote the area, the greater the incidence of malnutrition. Not the mass starvation in certain parts of Africa but mostly stunted growth, babies of 2 years weighing only as much as a normal 7-month-old, or children of 9 years as tall as a child of 5 or 6 years. It was hard to decide whether the greatest factor was lack of food or maternal ignorance (or exhaustion with raising a large family).

I travelled all over the province, returning to Marsa after a couple of weeks and then back to Lusaka. The trip itself was highly instructive. The work was very tiring at times in the heat with a hundred or so women coming at me with their kids. Having sufficient aids, patience, and a lot of determination and love is a necessity if a primary health care program is to effectively achieve its goals. □

Iranian church members steadfast in their faith

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

By Essi Zahedi

We receive a lot of mail from our members, letters which are the testimonies of solid faith in God. I am often amazed how members in Iran can maintain their faith and hold on to the ideal, and hope that God's will for their nation, the world, and for themselves can be fulfilled.

After so many years of being persecuted by friends and relatives and their families, and even being under government investigation, Iranian members are excited and happy.

One sister from a very religious family who wrote to me was beaten by her father and brother when they discovered she was connected to the Unification Church. She has had very little training but her faith is absolute. Also members who were arrested and tortured did not deny their faith. Of course the guards continued to torture them because they wanted more information.

One member was arrested for introducing some other members to exit guides who betrayed them to Turkish police at the border. To avoid incrimination, the exit guides, when they themselves were discovered in illegal activity, accused the members of belonging to a group opposed to the government and said that they were on their way to a special meeting in Korea. From prison this brother wrote to me:

Dear Essi,

You have probably heard about my situation regarding our involvement with the Intelligence Department. We were arrested by one section of the secret police. They were looking for documents which are directly connected to our Unification movement...

It started when we were in my shop working. The police came and took one brother and me, blindfolded, directly to the prison where another brother... (who had already been arrested 10 days earlier) was being held. They asked us what we knew about the movement and if we had any pictures, booklets, or books about Reverend Moon. Before waiting for my answer, they said that they would go to my house and search. I was worried about my mother's reaction to seeing the police

come to our house, so I suggested that if it was possible, they should take me.

We went to my house. My mother was very upset and scared, and I tried to comfort her. They asked my mother about the movement.

Soon they called for me. They blindfolded me and took me to a place which may have been enclosed underground because the room had a loud echo. After I answered the first question they started to beat me up....I knew that their questions and my answers were not the issue. They just wanted to torture me... It continued until my body couldn't feel

prison with about 100 prisoners.

My situation drew the attention of the other prisoners and they were curious to know what had happened to me. One of them came to me and started speaking to me. He was very polite and kind. He warned me of a spy among the prisoners and told me to be careful about what I said to other prisoners.

At dinnertime I couldn't eat because I was not able to move my hands. Because I wasn't eating, some prisoners thought that I was on a hunger strike. They warned me that if the guard knew this, the punishment would be 80 lashes with a cable. I showed them my hands. Then the



Some church members in a northeastern city of Iran.

anything anymore... Then they took me back to the same prison.

The next day I was called for the real questioning. My questioner was a young, clean, and handsome man. I answered all the questions sincerely by writing them down. Then they took the other brothers. After 20 minutes he came back. His hands were wounded and bloody. Then they called me again. I saw two persons: one of them had a cable and the other had a needle in his hand.

I felt again that I was to be beaten. I just told myself to be calm. The first thing they aimed at was my hands, then my back, neck, head, and legs. My whole body became swollen. My hand was swollen to three inches thick. After "entertaining" (the word the prisoners use for being beaten) all three of us, they threw us into a car (blindfolded) and took us to a bigger

kind man sat down next to me and fed me. He was very kind and had a good heart. We could make a deep relationship. I was worried about the members...

Strengthen my own faith

This brother was worried that the government would arrest other members or that they would scatter and lose faith. He said that he was so worried about the other members that he did not feel any pain.

This letter and dozens of other letters strengthen my own faith and determination to serve God. Our members are not thinking about themselves, but about others, even in prison under torture. They try to follow the example Reverend Moon set while he was in prison, thinking about the members who are free.

I am also amazed that although the Iranian members have not received much spiritual education, they try to follow. Another brother who was in prison for several months wrote to me about his schedule there. All the prisoners and guards were surprised by him and thought him very unusual.

He served everybody, even those who were not liked by other prisoners. People insulted him and ridiculed him because of his meekness and service. Though he is a strong man and has a black belt in kung fu, he continued to respect them and love them and pray for them. Every morning he woke up at 4 a.m., took a cold shower, prayed, and did exercises until the others prisoners woke up; then he served breakfast.

The guards were suspicious of him, especially of his taking a shower every day. So he had to make a religious excuse -- that for Islamic prayer a person should be clean. One older prisoner told him, "I never saw such a young man! I couldn't imagine ever meeting a person like you; it is such a shock for me to find you in a prison!"

Actually, arrests are not taking place very much now, not any more. The members have learned to be very careful not to arouse the authorities. They live with their families, their guests are their friends, and they practice their faith quietly.

When I think about the members, and their faith and sincerity to serve God's

will, I connect them to the faith of the nation. It is a nation with religious zeal. Islam is a religion of faith and submission. Shia is the religion of Iran and is the Islamic sect of suffering and martyrdom. The founder of Shia, Ali, cousin and son-in-law of the Prophet Mohammed, was endorsed verbally by Mohammed himself as his successor. The Shi'ites believe in Ali's immediate right to the caliphate after the death of Mohammed. The Sunni sect, however, which predominates in most of the other Arab nations, believes that because Mohammed's last words were not recorded, his successor should be appointed by an assembly of elder disciples. Ultimately, 25 years after Mohammed's death, the people killed the third appointed caliphate and begged Ali to rule them. Then, six years later, Ali was struck down by a poisoned sword while praying in the mosque in the early morning. To the Shi'ite Ali is regarded as the great saint in Islam. Also, the suffering of Zoroastrians in Iran (Persia in ancient times) under the second Sunni caliphate, who invaded their land, drove them to the side of Ali and Shia. In 1529 Iran's Shi'ite Religion was made official and divided from other Islamic nations.

The savior or "Mahdi"

The martyrdom of Ali was followed by that of almost all of his descendants, who together with Ali are known as the 12 Imams. Shi'ites believe that the 12th Imam disappeared at the age of 75 and will come again in the Last Days as the savior or "Mahdi" (Guide) to establish God's kingdom of justice on earth.

Although many followers of Ali who were persecuted and killed died with a good heart, forgiving their enemies, some Shia writers and scholars distorted the story of Shia martyrs by putting their own resentment and hatred into the books and sayings of the Imams. From these perverted teachings came the prophesy that the "Twelfth Imam" or "Mahdi" will come in the Last Days and literally kill people with his sword until the blood comes up to the knees of his horse.

Now many religious leaders in Iran call those distorted prophesies of the Last Days incontestable truth, and use them to justify any action they do out of hatred and resentment. Even Khomeini can justify his blood war with Iraq by claiming his actions to be consistent with those of the coming Mahdi. Now thousands of sincere young people are misled to sacrifice their lives for a false doctrine of Islam, and believe that by shedding their own blood and the blood of their "enemies" they will be rewarded by God.

I deeply regret that this faith and sincerity is not being used by the real "Mahdi" himself, based on the true teaching of Islam and the Principle.

Out of so many thousands of young people who go after the "small jihad" (holy war for God) of shedding the blood of the "enemy" with hatred and resentment and being "martyred," our brothers and sisters in Iran are going after the "big Jihad," which according to Islam is to purify themselves, have a healthy spiritual life, love their torturers and persecutors, and be true Moslems because they have discovered the true teaching of Islam. They indeed are following "Mahdi's Revolution." □

Reprinted from "Today's World"

Prayers

Prayer is like putting spiritual money in the spiritual bank up in heaven
In order to make a withdrawal, in sickness or in sorrow
You simply have to say, Lord have mercy, Christ have mercy
You never know when you'll have to make a withdrawal
So don't forget to make some prayer deposits
While you have the time
It would be awful to be in spiritual need
And hear the words, your account is closed

Bunny McCall

The Pain of Loving

The boundless depths of love
Imprisoned within my soul
Long to touch tenderly your heart.
Almost with anguish I want to give.
For your smile lights my world,
Your happiness makes me radiant.
If I am not attentive to your needs please forgive me.
If my heart is not sensitive to your feelings I will try and change.
My words sometimes seem sharp I know
Well intentioned deeds a little clumsy.
In my silence, seeming indifference, or distance of thought
Be not pained or hurt but know that I love you.
And if I cry for you it's because you deserve so much more than I can give you.
If only you could see the color of the love that shines from my heart to yours
If only you could hear the music that courses through me when you are happy
If only from this poem I can give you a little of the inheritance that is yours
I can be happy.

Daryl Manson

QUESTIONS

You are invited to send in your questions about the Unification Movement. They will be answered in a new UNews feature starting this Summer.

Mail to:

Unification News, Questions
4 West 43rd Street
New York NY 10036

PARENTS PAGE

Healing of a family after faithbreaking attempt

By Robert Selle

Linda Duxbury, daughter of a St. Paul, Minn., police sergeant and his homemaker wife, went through a years-long trauma that, Duxbury said, no one was ever meant to experience: the death and resurrection of the trust between her and her parents.

The rift was initiated by the "horror," in Duxbury's phrase, of religious "deprogramming."

In 1977, then 27-year-old Duxbury was working as a midtown Manhattan switchboard operator and receptionist, which included greeting guests, doing some typing, lunching on the run and snatching an occasional coffee break with fellow workers.

The only thing that really distinguished her from the countless others involved in the same routine was that she was a member of the Unification Church.

Duxbury had joined the church as a full-time missionary member in 1974, living and working in monastery-type community with other Unificationists. She said that she experienced a great deal of "spiritual growth" over the 3-year period in the Unification Church through her work, religious life and friendships.

Increasingly troubled

But her parents, Bert and Lorraine Duxbury, became increasingly troubled about their daughter's involvement in the movement through reading negative press reports. They heard "all kinds of things," Mrs. Duxbury said, "like Moon was supposed to be a second Hitler, trying to rule the world, following communism, taking members' minds away and putting his thoughts in there, brainwashing them, so to speak. And that was very frightening to us."

Visits with their daughter in New York and Chicago, in 1974 and 1975 respectively, failed to allay the parents' fears.

Then, in early 1976 the Duxburys met Free Minds (FM), an association of people opposing the growth of what they saw as "destructive" new religions. Ironically, the encounter occurred at a lecture sponsored by the Unification Church at the University of Minnesota on the flaws of Marxist philosophy. Members of the group were pamphleting outside the lecture room and pressed into the parents' hands some free literature.

Later in the year, the couple began attending FM meetings.

It was there they met Cathy, a middle-aged divorcee, and her mother, who together had started their own "deprogramming" business.

Deprogramming is an activity always carried out on the assumption that a religious convert has been involuntarily "injected" with a belief system, much as a computer is programmed. It is carried out, according to civil liberties experts, through the "snatching" of the convert, followed by often forcible detention, while physical, mental and emotional coercion is exerted to pressure the individual into a "crisis of terror and despair" in which he recants his beliefs.

Offered to deprogram

In early 1977, Cathy and her mother offered to deprogram the Duxburys' daughter for \$300, though they ultimately raised their price to \$2,600, of which the couple said they paid only \$1,600.

It is well known that deprogrammers tend to charge what the market will bear, and fees of up to \$20,000 are not unusual, according to Dr. Lee Coleman, a Berkeley, Calif., psychiatrist familiar with deprogramming.

Jeremiah Gutman, president of the New York Civil Liberties Union, said prices often reach "multiples of tens of thousands of dollars."



Mr. and Mrs. Duxbury (right) with son-in-law Alex and daughter Linda Colvin with their children Hana Lyn and Dena Bari.

The Duxburys responded to the offer by gathering together the whole extended family for a strategy session.

"Some said 'no,'" Mrs. Duxbury said. She quoted her sister, for example, as saying: "Linda's a bright girl. She knows what she's doing. Leave her alone. She can do anything she wants to."

"But we wanted her home so bad," Mrs. Duxbury said, "we finally said 'let's try it [deprogramming].'"

"We wanted to protect her," Mr. Duxbury said. "We were loving and concerned parents, we wanted to do something for her. We thought she was in this Unification Church against her will and couldn't get out by herself."

"I was really nervous about it because we had to lie to her," Mrs. Duxbury said. "We took her to our 'son's house,' but it wasn't really his house."

But first they asked their daughter to come home to St. Paul to be with the family while her mother underwent surgery, an operation that was indeed scheduled.

Then, on the pretext of showing Duxbury a new player piano, they lured her into the basement of her "brother's" house where the deprogramming was to take place.

There they met the deprogrammers. In addition to Cathy and her daughter, three of them were "deprogrammed" Unification Church members and two were "deprogrammed" members of The Way, a small Christian denomination.

The ground-level basement windows were covered to guarantee the deprogrammers' privacy, and Duxbury was told she would not be allowed to leave the room till she renounced her faith.

The worst crime

When her daughter realized what was going on, Mrs. Duxbury said, "the look on that girl's face — it was like I had done the worst crime I possibly could have done, bringing her there and setting her in front of those people. She had tears in her eyes. The expression she had on her face — I can't explain it — just like I had deserted her."

That was on a Sunday night in February. The deprogramming schedule, according to the Duxburys, ran from approximately 8 a.m. to 12 midnight, and Duxbury was declared "deprogrammed" the next Thursday morning.

The Duxburys said the deprogrammers' technique was to read to their daughter "from the Bible" and "talk" to her about how Rev. Moon was "making her a slave," how she was fund-raising "for him," how Rev. Moon was "working for communism," how he was trying "to take over the world."

Duxbury, adding her personal per-

spective, said she was subjected to constant abuse and harassment.

"There was a non-stop verbal barrage," she said. "It's directed at your beliefs. They try to shatter your faith."

"They constantly stressed the brainwashing theme, that is, 'All the time you were in the church, you didn't have control of your own free will. All the personal growth you felt you were experiencing, all the new-found relationship with God through prayer, was the result of brainwashing, pure and simple.'"

"If they can convince you of that," she said, "it opens the door to tearing down everything else concerning your emotions and beliefs."

The deprogrammers brought in a "mean-looking" black man from the neighborhood who she was told was Ted Patrick, a deprogrammer of nationwide notoriety. He stood in a corner "trying to appear threatening, and succeeding," she said.

Thought Reform

They harangued her with readings from chapter 22 of Robert Lifton's 1963 book, *Thought Reform and the Psychology of Totalism*, a study of brainwashing techniques used on American POWs during the Korean War. Their goal was to inculcate in Duxbury the conviction that she had been brainwashed by her church.

They took all the young woman's possessions and clothing, buying new attire for her, on the theory that by cutting all physical ties to the church, the intellectual and emotional links could be the easier dissolved.

Duxbury said she was "terrified" throughout the deprogramming because she had heard stories about some deprogrammings in which the subjects were treated with considerable violence, to the extent that women were raped in order to expedite the crushing of their emotional defenses.

Ultimately, the deprogrammers "knew" she was deprogrammed because she "talked differently, her voice changed, looked different, was more mellowed out," according to her parents. The fact was, however, that Duxbury put on a convincing act.

"I went along with certain things so that I, not the deprogrammers, would be in control of things," she said. "For example, if they wanted to buy new clothes for me, then they could, I felt." And if the deprogrammers wanted her to parrot certain vilifications of her faith and her spiritual leader, then she was open to temporarily obliging them in order to escape.

After the experience, Duxbury said, "they try to get you back into your 'old ways' — into smoking, drinking and

swearing. They do this not by forcing you but by surrounding you with that kind of environment, with heavy peer pressure" to conform or to be considered "floating," that is, not completely reclaimed from the religion, not wholly cured of the former belief.

They also "forced" her — again under an implicit rather than an explicit threat — to watch other deprogrammings, she said. In one, a young man was forcibly held down by deprogrammer "thugs" while his clothes were removed.

Rape of the mind

"It's a rape of the mind," she said emphatically of the entire experience. "It took me a year and a half to get rid of the nightmares."

Duxbury stayed at Cathy's house for about 5 weeks for a "rehabilitation period." The Unificationist didn't like being there because Cathy and her daughter "didn't have very high morals or standards." Among other things, they smoked and frequently swore.

After the 5 weeks, Duxbury was pronounced rehabilitated and was allowed to return home.

Soon, however, she "escaped" back to New York City, in order to live her life on her own terms, with other Unification Church members.

Her trust in her parents now virtually destroyed, the "beautiful" letters she had been in the habit of writing to her parents stopped. She now wrote home only rarely.

Mrs. Duxbury regretfully explained the deprogramming as follows: "Because we were a close-knit family, we felt a lot of anxiety about Linda traveling around, not knowing whether she'd be back, whether we'd lose contact with her or not. 'I just lost my mind, I guess.'"

But over the years, the wounds have healed, and the real love at the heart of the relationship between Duxbury and her parents has reasserted itself.

Healing

Duxbury, now 36, and Alex Colvin, a 34-year-old born in New York City and raised in California, were married by Rev. Moon in 1982. Since then, the Duxburys have visited the couple twice at the Unification Theological Seminary in Barrytown, N.Y., where Alex is enrolled in a 3-year graduate program leading to a diploma in religious studies.

Twenty-one-month-old Hana Lyn and 3-month-old Dena Bari have now become the center of the household, and, judging from how the Duxburys delight in their granddaughters, the latter represent the healing which which has settled so fruitfully upon the family. □

JOHN
BIERMANS

This may surprise many who belong to the established religions but this is a widely accepted fact. In the words of one sociologist, Geoffrey Nelson, "all founded religions can be seen as having developed from cults."

The reaction of some may be that "their" religion did not begin as a "cult" in the sense that we refer to the Moonies, Jews for Jesus, The Way, Krishnas, etc. But then, what is a cult? In the words of Jesuit sociologist, Joseph Fichter, "most often the cult is now described as a small, informal, loosely-structured, spontaneous group clustered around a charismatic leader."

This statement sounds reasonable but Father Fichter goes on to describe the origins of his own Roman Catholic Church in these terms: "In the theological and ritual traditions of the Christian Church the cult was a group identified with a special devotion to a holy object, such as the Sacred Heart of Jesus, the Virgin Mary, and any of the saints. From this perspective one may say that the small group of Jesus' original followers constituted a Jewish cult that evolved over time into a sect, a denomination, and finally a church. The cult of mendicant religious poverty formed around Francis of Assisi and developed into a large religious brotherhood."

Just plain different

It is true that these meanings have changed in current times to the point where "cults" has become a term used to describe any religious group that seems strange, exotic, unusual or just plain different from the religions one is familiar with. Dean Kelley of the National Council of Churches testified at the Dole hearings in Washington in 1979 that cult "is a term that is usually used in a derogatory sense to apply to religions we don't understand and don't like."

Looking back through the history of America, we can see many similar times when new religious groups were labelled as "cults" and persecuted. This nation was established as a land of liberty, especially for religious sects. It was seen as a haven for groups like the Puritans, Quakers, Mennonites, and many others. However the history of religious persecution in America is not an honorable one. The Salem Witch Trials, the persecution of the Shakers, Anne Hutchinson, Roger Williams, Joseph Smith and many others has been recorded by historians but is often forgotten.

The Nativism Phenomenon

Theology Professor Warren Lewis states that public intolerance of new religions reached its peak in the 19th century: "The phenomenon is known as nativism -- that attitude by which one identifies one's self and one's religious cultural perspective as the native American point of view and distrusts others who are racially foreign or religiously peculiar."

The expressions of nativism led, in the 19th century, to the brutalization of Roman Catholic immigrants whose arrival was resented by the native American -- protestants who had "arrived" in another sense of the word already some generations before. Incoming Jews were also suspect ... these foreigners, both racially and religiously, were whispered to be loyal to alien powers and conniving in an international conspiracy to take over America and thereby the world. Some of our best preachers and politicians took the platform and pulpit to harass these people. A kind of religious McCarthyism was exercised as well against the Shakers, the Masons, Adventists, Jehovah's Witnesses and especially the Latter Day

Saints, or the Mormons.

In particular the Mormons suffered horribly as pious Protestant citizens lobbied with governors, legislatures and Congress itself to hound the Mormons beyond our borders, pass repressive laws against them, send the militia in to fire upon them, lynch their founder and leader in a jailhouse raid, and massacre them -- men, women, and children -- in pleasant mountain meadows."

Dishonorable history

Joseph Fichter, in his new book "The Holy Family of Father Moon," traces this same dishonorable history, especially as experienced by the Catholic church. He compares the recent crusade of hate and antagonism against the cults to such groups as the Native American Party in the 1830's, the Know Nothing Party in the 1850's, and the American Protective Association in the 1890's.

Constitutional expert Leo Pfeffer elaborates "In the mid-19th century, the Nativist or Know Nothing Party stated its

It is true that these meanings have changed to the point where 'cults' has become any religious group that seems strange, exotic, unusual or just plain different from the religions one is familiar with. Dean Kelley of the National Council of Churches testified at the Dole hearings in Washington in 1979 that cult 'is a term that is usually used in a derogatory sense to apply to religions we don't understand and don't like.'

comprehensive purpose as Anti-Romanism, Anti-Bedinitism, Anti-Pope's Toemism, Anti-Nunnerism, Anti-Winking Virginism, Anti-Jesuitism, and Anti-the-Whole-Sacredotal-Hierarchy with all its humbugging mummeries."

"That this party was in tune with popular prejudice is evidenced by the fact that, for a time, it was able to capture the legislatures in quite a number of states ... In Massachusetts the Know-Nothing legislature appointed a Nunnery Committee to report on such theological seminaries, boarding schools, academies, nunneries, convents, and other institutions of like character as they may deem necessary."

The appointment of such a committee reflects a widespread belief that young women did not voluntarily commit themselves to serving their religion as nuns but were the victims of physical duress or "mind control" (a belief reflected today in a practically universal assumption respecting "cults"). There was, indeed, strong condemnation of convents on the ground that unlawful means were supposedly used to force young women into them."

Lessons of the Past

Father Fichter summarizes: "Unfortunately, some of us have not learned the lessons of the past. We do live in peace, more or less, among the conventional churches and denominations. We boast the large pluralist mosaic, but many of us are uncomfortable with the newer religious groups who do not fit neatly into that mosaic pattern. Religious peace is now being disturbed by the bigots and haters. Danger and destruction are coming from the anti-cultists, not from the cultists." He adds, "Interfering with a member's religious practice, especially to the extent of forcible abduction, is a present danger to freedom of religion, guaranteed to every American."

The question is, what is it that people really fear about the so-called "cults"? Based on my own personal experience and the extensive research I have done, I

believe the tremendous concern that has been expressed by parents stems from the intensity of the religious commitment involved in many of the new religions. This is often difficult to understand or accept in our materialistic culture.

Joseph Fichter echoes this when he says: "The religious cults that attract young Americans are peculiar and outlandish precisely because they take God so seriously. In a secular culture of highly materialistic value, the person who commits himself or herself completely to religion has to be viewed with some suspicion, even by the conventional American churchgoer. The fact of religious intensity, serious spirituality, has to be seen as a distinguishing characteristic of the cults."

Basis for Antagonisms

In this excellent book, Father Fichter goes into some considerable detail to expose the bases for the great antagonisms. Without giving an exhaustive

review of his analysis, I would like to add this final short excerpt:

"From any rational point of view highly spiritual young people ought to be respected and admired, but bigotry is never rational. Good churchgoing parents used to be very disturbed when their teenagers lost interest in religion and stopped going to church. It is difficult to appreciate that the opposite now seems to be happening. Parents are now concerned that a son or daughter has been converted, suddenly got religion and joined a strange and different church. 'If they want religion,' says a parent, 'why do they have to go to some other church?' ... Another basis for parental complaint against conversion to the cultic religions is that the young people make a total commitment to the new faith. It is not just a matter of going to church more often, reading the Bible every night or saying the rosary every morning. It is a complete vocation. Like the Catholic teenager entering the seminary or novitiate, the new convert leaves home and family, brothers and sisters, to dedicate himself entirely to the religious calling. Parents sometimes charge that their children have been brainwashed. Similar charges have been made about Catholic religious orders that lured a daughter to the convent or a son to the seminary. God's call must be obeyed even if parents are in opposition."

This book sheds considerable light on this controversial and emotion-charged subject. Father Fichter's comments along with those of Professor Pfeffer and Professor Lewis serve as a reminder that religious bigotry has long been with us. And, as we learn the "truth" about cults, it does not seem like such a bad label after all. □

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

STOP WHATEVER YOU'RE DOING
AND CALL 1-800 634-4600



for your free catalog and newsletter from
HSA Publications
4 West 43rd St.
New York N.Y. 10036

in N.Y. call (212) 997-0050

Crime and Capital Punishment

By Haven Bradford Gow

Recent executions in Mississippi, Texas, Louisiana and Florida have focused attention on the morality or immorality of capital punishment.

In Mississippi, a man was executed in a gas chamber for raping, sodomizing and murdering a young girl, while a man in Texas received the death penalty for poisoning to death his son.

On April 5, 1984, two murderers — one in Florida; the other in Louisiana — were executed on the same day. The Louisiana man was executed for murdering a teenage boy and raping and murdering the boy's female companion, while the Florida man was executed for the sex slaying of a young boy.

Is capital punishment a morally acceptable way to punish sadistic murderers? Should religious people support the death penalty?

Cruel and unusual?

Some religious people opposed to capital punishment insist that the death penalty is "cruel and unusual punishment," and that it is contrary to moral and religious principles. They argue that, instead of executing murderers, society should opt for "prisoner rehabilitation" or lifetime sentences with no possibility of parole.

The National Conference of Catholic Bishops of the United States, for example, has come out against the death penalty, maintaining that it is "uncivilized," "barbaric" and "inhumane." The organization contends that the death penalty is an assault on the sanctity of human life and, moreover, has linked its opposition to the death penalty with its firm disapproval of abortion.

Even so, many Catholic lay persons and theologians persist in their view that it is not a contradiction for religious people to oppose abortion on demand and, at the same time, favor capital punishment for, say, someone who has raped and murdered a child. They reason that the unborn child is innocent of wrongdoing, while the rapist-murderer has taken the life of another human being.

Dissent

Sixty-eight year old Rocco Cordaro, husband of 65 year old Madeline Cordaro, father of three sons and one daughter is a staff member of the Nicholas Lattot YMCA in Des Plaines, Illinois. He also is a devout Catholic who sharply dissents from the controversial stand

taken on the death penalty by the National Conference of Catholic Bishops of the United States.

In the view of dedicated Catholic Rocco Cordaro, the Bishops' stand on the death penalty demonstrates a misguided "concern for the criminals instead of for the victims of crime and their families. The innocent people — men, women and children — who are murdered weren't given any chance, so why should we feel sorry for sadistic murderers like Speck and Gacy? Why should we feel more sympathy for the killers instead of for the families of the victims?"

Sadistic murderers such as Gacy, Speck, Bundy, Bittaker and Heirens, said Mr. Cordaro, "can't be rehabilitated. How many criminals have been let out of prison only to go on killing, raping and stealing? Why should we allow criminals to harm innocent children, and get away with what they do?"

Mr. Cordaro was asked about the argument that the Commandment "Thou Shalt Not Kill" means that society does not have the moral right to execute convicted murderers. He replied: "The Commandment also has to apply to the murderer. What about justice being done to the murderers who didn't respect the Commandment in the first place?" He added: "We can't have our jails filled with people who rape and murder. Everyone's life is sacred — why, then, does the criminal feel he has the right or authority to kill. The lives of the victims also are sacred."

(It is both clear and ironic that Mr. Cordaro's stand, and not the position taken by the Bishops, on the death penalty is more in line with traditional Church teaching on the death penalty as expounded by St. Thomas Aquinas.)

Acceptable

Some Christian theologians readily agree that capital punishment is a morally acceptable way to punish sadistic murderers. For example, Father Richard Roach, S.J., a Marquette University scholar, argues that it is not a contradiction for religious people to oppose abortion and, at the same time, support capital punishment.

He explains that "Abortion is absolutely prohibited. It is always evil. No one can ever abort a 'guilty' baby, so the act can never be right. This is not the case, however, with either capital punishment or killing in a just or defensive war."

Father Roach declares: "The upshot of all this is that trying to put abortion, capital punishment and killing in a just war in one package makes chaos of Catholic morals and can lead one to misinter-

pret God's law so that, at least by omission, he will do what is objectively evil: namely, refuse to defend the innocent."

He observes that, in the cases of capital punishment and killing in a just war, "the deadly deed can be the right thing to do. It is only murder, along with its subdivisions suicide and abortion, which God's law absolutely prohibits. (Murder is the intentional or direct killing of the innocent.) Therefore, we should be inconsistent if we classified an act which God's law absolutely prohibits — namely, abortion — along with acts which God's law does not absolutely prohibit such as capital punishment and the conduct of just war."

Catholic scholar Father James Reilly, also supports capital punishment, pointing out that the official teaching of the Roman Catholic Church favors the death penalty. Concerning the argument that the death penalty is a morally unjustifiable attack on the sanctity of human life, Father Reilly responds:

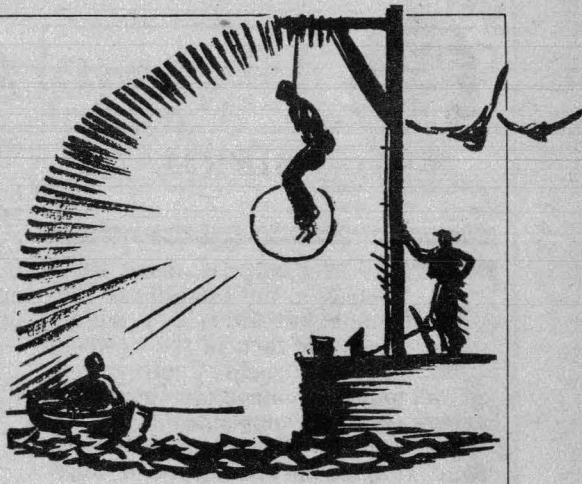
"I consider it my duty as a Catholic priest and as a citizen to point out that that statement goes directly counter to the official teaching of the Roman Catholic Church on the subject of capital punishment."

Trent

Father Reilly points out that the Roman Catechism, also known as the Catechism of the Council of Trent, promulgated in 1566 by Pope (and Saint) Pius V supports capital punishment: "I quote from the Chapter on the Fifth Commandment of God (with regard to the specific question: May the State put criminals to death?):

"Another kind of slaying belongs to the civil authorities, to whom is entrusted the power of life and death, by the legal and judicious exercise of which they punish the guilty and protect the innocent. The jury use of this power, far from involving the crime of murder, is an act of paramount obedience to this Commandment which prohibits murder."

Father Reilly also notes that "From the time of St. Paul (Romans 13:4) until today this has always been the official teaching of the Catholic Church and only the Holy See or a General Council has the authority to change it. The curious thing is that those Catholics who have repeatedly condemned capital punishment and have often, apparently at least, declared it immoral, never refer to that passage from the Roman Catechism. It may be that they are unaware of it, but such ignorance is, in my opinion, inexcus-



able."

Aquinas

According to Father Pierre Lachance, of St. Anne Parish in Fall River, Massachusetts, "Thomas Aquinas reflects the common and traditional teaching of the Church, allowing capital punishment of serious crimes, when the crime is proved a and when the common good requires it."

For St. Thomas Aquinas, "If a man is a danger to the community and corrupts it through some sin or other, it is right and just that he should be put to death in order to safeguard the common good . . . As God Himself does, so should human justice put to death those who are a danger to others and reserve punishment for those who do not seriously endanger others."

Traditional Catholic teaching maintains that capital punishment is morally justified and also is a much needed deterrent to criminals. As Father Lachance points out, "The traditional thinking of theologians is that capital punishment is the most effective deterrent to crime . . . One thing sure, society must be protected against murderers, against those who pose a serious threat to society."

True, "Incarceration and rehabilitation would certainly be a better solution if it were feasible. But we all know the extremely low rate of rehabilitation in our society."

Father Lachance adds: "There is no question but that capital punishment was not only allowed but mandated in the Old Testament. In the New Law, Paul recognizes the legitimacy of capital punishment, writing to the Romans: 'It is not without purpose that the ruler carries the sword. He is God's servant, to inflict his avenging wrath upon the wrongdoer (Romans 13:4).'"

Mr. Gow is a Wilbur Foundation Literary Fellow in Arlington Heights, Ill. This article is presented to stimulate thought and does not necessarily represent the Unification Church's perspective.



BRUCE CASINO

This is the seventh 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: Bruce Cassino, 4306 17th Street, NW, Washington, DC 20011.

The view of Unification Theology is similar to that of the systems view as it sees everything as an organic, interrelated, interdependent whole. The good of the whole is achieved through the cooperative participation in a process of give and take by people, a model based on community. The emphasis on mankind's creative role is emphasized. Building a society is a creative artistic (and heartistic) process not a mechanistic process (as in communism or liberalism). Society

Economic theory and Social Justice

is a creative work of art, resembling a human body created by God, through the unique contribution of each member interacting freely. All are connected to God, the "brain" of this society.

Conflict can be a source of creativity because of the concept of polarity in Unification Theology. In liberalism, conflict is something to be managed. Communism tends to see complete annihilation of one confliktor as the only possible result of conflict. Unification theology tends to see the dynamic tension of conflict between subject/object or Cain/Abel as creative and leading ultimately to a higher unity.

The deepest structural and spiritual roots of sin (oppression or racism for instance) must be identified and exposed in the political, economic, religious, and cultural institutions and restoration and transformation must take place.

Given the wholistic approach of Unification Theology, it would tend to reject the liberal accommodationist response to Third World problems which calls for a smattering of adjustments in trade, aid, investment etc. Just enough to keep the

poor countries afloat. This is a type of conflict management approach.

Unification theology advocates a radical restoration and transformation of the global social system.

I remember hearing Reverend Moon in 1973 proclaim that he would like to see 80 of America's wealth going to an effort to assist third world peoples. Unification theology implies that capital and technology should be made directly accountable to the community, controlled by the people who use it. It clearly sees the problem of economics not as a rate of growth or industrialization but the nature of production and distribution.

Unificationism agrees that:

"Industrial communism rightfully protested against this inversion, but failed to change it. Instead it simply placed capital in the hands of a centralized state, and left labor as its political victim."

"The key economic and political task is to restore the primacy of labor over capital by means of workers' self-management and cooperatives, with the state as their servant in an open, partic-

ipatory model. But to move toward this solution, we need to go deeper than economics and politics, to the cultural and spiritual foundations of our societies." (Divine Principle, p. 443)

This is what Unification theology speaks to -- the very deepest root myths of our culture and proclaims a startling new cultural vision. Grounded in an understanding of God's concerns for the poor, the oppressed, for true equality of all races, and men and women, we need Unificationist and non-Unificationist to engage in a dialogue about the nature of this new explicitly religious civilization which will see the material world as spirit-filled. Basically, we need to create new civilization based on human dignity and cooperative solidarity.

Unification theology makes statements about economics:

"Seen from God's principle of creation, man's original value endowed at the creation must be equal between any two individuals. Consequently, God intends to give everyone an equal environment and equal

(see ECONOMICS, page 17)

The history of Afro-American Christianity

This is the first in a series of articles condensed from a paper presented to Dr. Tyler Hendrick's class, "American Church History", at the Unification Theological Seminary.

By Ronald E. Gurtatowski

From the time of Emancipation and Reconstruction onwards to the civil rights movement of the 1960's, black churches and Christianity developed in America at a pace almost historically unparalleled. Kenneth Latourette, in his "History of Christianity", considers the faith's rapid expansion among the descendants of Afro-American slaves prior to WWI to be an indication of the impulse Christianity continued to provide as a living faith.

Independent black churches adopted the forms of traditional American Christianity applied to the practical reality of the black people, living in a society which denied them participation in the affairs of the nation and which held them segregated and apart.

W.E.B. DuBois, in "The Souls of Black Folk" wrote in 1903 of the "Veil of Color", separating the two worlds of white and black and founded upon the mutual misunderstanding, fear and hatred of racial prejudice north and south. The "invisible" churches of the black slaves of the south merged with the independent black churches of the northern freedmen after the Civil War and became the sole basis for cohesion and continuity for the black community.

The Africans taken as slaves to America brought with them a religious temperament which was denied free expression under the slave system. With the introduction of Christianity, two strains developed in the religious faith of the black people looking towards the day of deliverance from their bondage and oppression -- that of endurance and faith in deliverance and justice to be given in the hereafter -- and that of yearning for justice and civil liberty on earth in this life. These two themes developed in the history of the black church in America and remain present today.

It is my belief that the development of black Christianity and consciousness served as a prophetic voice for American Christianity and society. Black Christianity is not a separate strain of Christianity but, as an indigenous

American faith, is inseparable from American consciousness. The heart of God is found in suffering and persecution, as seen in the history of Israel in Egypt and Babylon, Christianity in Rome, Jews and Christians in Soviet Russia.

Pursuit of the Original Nature

Pursuit of the original nature of man is both internal, or spiritual and pertaining to faith, piety, duty and religious values seeking for the union of the individual with God; and external, or this worldly and pertaining to the pursuit of knowledge, especially in science, reason and individual rights.

Establishment of America as an independent nation in the eighteenth century occurred through the union of the internal pursuit of the original nature, as seen in the Awakenings of the 1740's, and the external pursuit of the original nature, as seen in the Revolution and in the framing

is of necessity to reject the other as bad, corrupt and wicked. To be the friend of the one, is of necessity to be the enemy of the other. I love the pure, peaceable, and impartial Christianity of Christ: I therefore hate the corrupt, slave-holding, women-whipping, cradle-plundering, partial and hypocritical Christianity of this land. Indeed I can see no reason, but the most deceitful one, for calling the religion of this land Christianity." (Christianity in America).

Two themes of black Christianity -- one spiritual and one this worldly -- developed from the time of slavery, when religion was understood differently among the slaves. Some interpreted the gospel as a call for rebellion, as seen in the slave rebellions of the early 1800's and exemplified in the Nat Turner Rebellion of 1831, all of which had religious overtones.

For some slaves, their spirituals were a code language of rebellion and a call to

The 'invisible' churches of the black slaves of the south merged with the independent black churches of the north after the Civil War and became the sole basis for cohesion and continuity for the black community.

of the Constitution in the 1780's. The success of America lies in this union.

The founders of the American Republic, influenced by the philosophy of Locke and the Enlightenment which emphasized natural rights and liberties, did not deny man's spirituality, as occurred in the French Revolution, but sought to protect and defend religion in the providence of God.

American blacks were aware of America's claims of liberty and freedom, and aware of the value of Christianity in forgiveness and reconciliation to a loving God and Father through Jesus Christ. Frederick Douglass distinguished between the slave-holding religion and true Christianity.

"What I have said respecting and against religion, I mean strictly to apply to the slave-holding religion of this land, and with no possible reference to Christianity proper; for between the Christianity of the land, and the Christianity of Christ, I recognize the widest possible difference -- so wide, that to treasure the one as good, pure and holy,

escape; but most slaves found in religion a spiritual not worldly solace. Biblical themes prominent in slave Christianity were that of a chosen people redeemed after bondage, the view of Jesus as suffering servant and personal friend, helpmate and savior.

John Boles writes:

"In their self-identification with the epic of the Hebrew people, slaves discovered self-respect and a feeling of moral superiority. Here was the sustenance that enabled the black personality to prevail despite two centuries of slavery. Forgiveness through Christ meant being able to accept oneself while outwardly acquiescing to the institution of slavery. Forgiveness and a sense of moral worth provided the strength of character to endure slavery... submission that because of its religious nature paradoxically made the slave the spiritual victory over his master. Here was a profound spiritual rebellion that, while it subdued hate and feelings of personal worthlessness, spared the rebel from the almost certain death physical insurrection would bring." (Slave Reli-

gion)

Throughout the history of the black church in America, the two themes of earthly or spiritual deliverance, aiming towards a Kingdom of God internally or in the hereafter, or towards justice and equal rights, have matured.

Those movements which emphasized separation and individual rights over faith or in criticism of Christian values, failed (for example Back to Africa or Black Power nationalism). For this reason it is no accident that DuBois became a Marxist and left America for Ghana. DuBois wrote idealizing the rebel and criticizing what he regarded as submission inspired by Christianity:

"Thus we have two great and hardly reconcilable streams of thought and ethical strivings... The one type of Negro stands almost ready to curse God and die, and the other is too often found a traitor to right and a coward before force; the one is wedded to ideals remote, whimsical, perhaps impossible of realization; the other forgets that life is more than meat and the body more than raiment." (Souls of Black Folks)

Martin Luther King succeeded in uniting civil rights with Christian values in an attitude of non-violence and humility before the law of God. Only those movements which can unite both the internal and the external pursuits of man's original nature have been successful. As Wesley Roberts wrote in "Martin Luther King, Jr.":

"The key to King's success as an outstanding black leader was his strong faith commitment to the God of Judeo-Christian tradition. He possessed an ability to translate faith into action, and to show that social justice was a necessary demand of the gospel of Christ."

King wrote of the philosophy of non-violence and its success in the religious heritage of Christianity in Rome, in the defiance of English monarchy by the American colonists prior to revolution and by Ghandi in India. As he wrote:

"Perhaps even more vital in the Negro's resistance to violence was the force of his deeply rooted spiritual beliefs. The doctrine of non-violence was not a doctrine that made the followers yearn for revenge but one that called upon them to champion change... The Negro turned his back on force not only because he knew he could not win his freedom through physical force but also because he believed that through physical force he could lose his soul." (Why We Can't Wait)

opened by church members in Japan.

This illustrative quote is from "Sun Myung Moon: The Man and His Ideal" by Sheen Doh Sung:

"All employees of these enterprises, with the exception of a few special technicians, were 'shikku' (members of the family) of the Unification Church. They were paid normally, but few of the executives of even the big companies owned a private home. Most of them lived together with other shikku in a dormitory. One interesting thing was their explanation that the group lodging was patterned after the Korean pattern of large families. A company president or managing director is handsomely paid, but he does not spend the money on worldly pleasures and entertainment. All the money aside from living expenses was, for the most part, donated to the Church or for other social service purposes. And the company itself gives all of its profit (after investments) to social service and welfare programs. In their drive to keep pace with the overseas expansion of the Japanese economy, these enterprises have found their way into many underdeveloped areas. Unlike most Japanese firms, which have the reputation of being 'economic animals,' those enterprises run by members of the Unification Church put priority on the well-being of the local residents of the place where investment is made. At least eighty percent of the profit remains in the local areas."

ECONOMICS

(From page 16)

conditions of life, just as human parents would to their children. Therefore, production distribution, and consumption must have the same organic relationship with one another as that between the stomach, heart and lungs of the human body. So there should not be any competition over the market because of excessive production, nor any accumulation or excessive consumption which would bring obstruction to the purpose of the life of the whole, due to unfair distribution. There must be a necessary and sufficient amount of production, distribution in fair and proper quantities, and reasonable consumption for the general purpose, just as in the liver of the human body there should be an appropriate reserve for the smooth operation of the entire body." (Divine Principle, pp. 443)

Democracy and socialism are not merely interim ethics until the kingdom comes -- they are the structures of the kingdom based on man's original nature which has been seeking to establish them through history.

"In accordance with such spontaneous desires, endowed at the creation, men unconsciously search for the world of God's ideal of creation with ardent aspiration. Consequently, man's original mind, headed for a socialistic society of the

Heavenly side, comes after all to advocate the principles of coexistence and co-prosperity, finally realizing the ideal world in which God's purpose of creating is actualized. This is the true Kingdom of Heaven on earth centering on the Lord of the Second Advent." (Divine Principle, pp. 445).

Radical theory

Unlike the common perception of Unification economic theory, the proposed theory is quite radical and very different from conservative economics. As Reverend Moon put it:

"In our ideology there is no class difference, but only family relationships. Here there is no discrimination." (A Prophet Speaks Today)

This is rooted in a Biblical understanding of God's desire. As Dr. Thomas Hoyt, Jr. speaking at an NCCSA Conference put it:

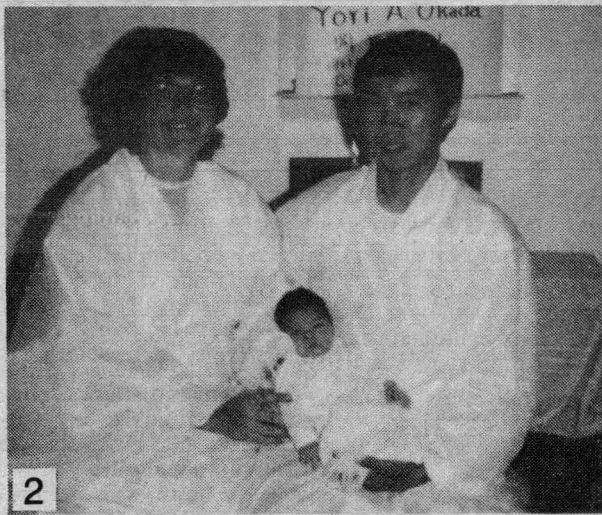
"Over and over again God specifically commanded his people to live together in community in such a way that they would avoid extremes of wealth and poverty -- that is the point of the Old Testament legislation on the Jubilee and the sabbatical year, on tithing, gleaning and loans. Jesus, our Lord, shared a common purse with the new community of disciples. The first church in Jerusalem and Paul in his collection were implementing what the Old Testament and Jesus had commanded. Since there should be no poverty in our

midst, as long as one is hungry anywhere in the world, the eucharistic celebration of the fellowship is incomplete."

The pattern of non patriarchal, non-exploitative family relationships is suggested as a model ethic for businesses and society in Unification Thought:

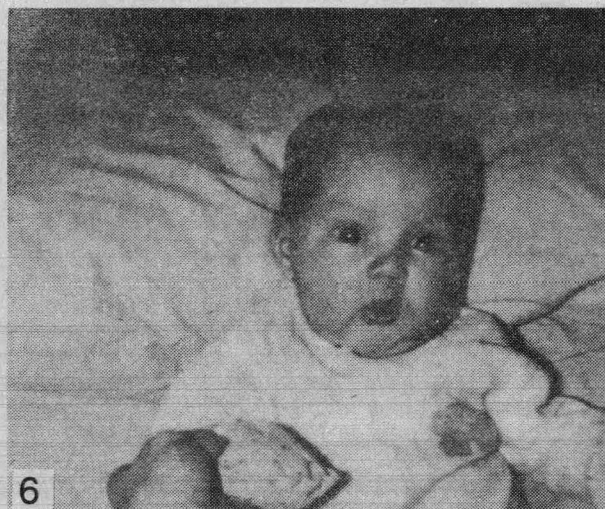
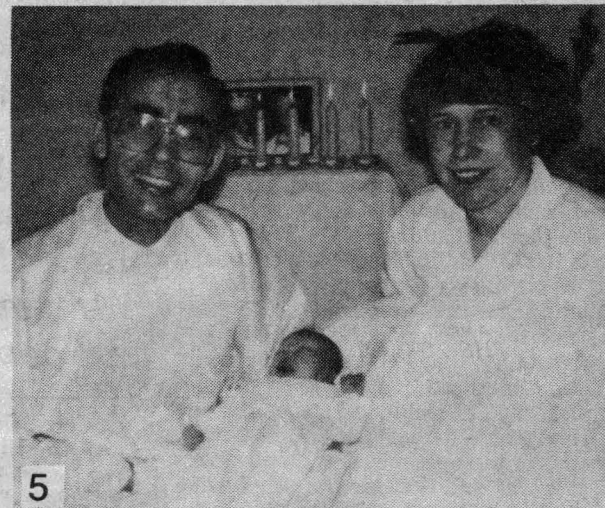
"The ideal that the president of a business organization should reap most of the profit is wrong. In order to create a family-like atmosphere, the president must have the heart of a parent. Parents exist for the whole family and want their children to earn money as well. The president should think of his employees as his own children or his own brothers and sisters, taking responsibility for them as if they were members of his family. His attitude should be that he is earning money, not primarily for himself, but for them. If this ethical system is expanded to the national level, it means that the President or Prime Minister of a nation will love the people as if they were members of his own family, thinking of them whether awake or asleep. As the people respect and support him as a parent, a harmonious atmosphere is created, and the nation develops."

Unification theology is very Confucian in its emphasis on the need for familial relationships in all human society -- business, government, school, etc. One insight into how Unificationists practice this even in large businesses is seen in the example of the businesses devel-



GOO GOO GOO

To share your delight with us, send a photo 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. Larry and Linda Haft with their daughter, Umi Hannah, born 11/26/85 • 2. Hobun and Rita Okada with daughter, Yori Alexandra, born 10/18/85 • 3. Tom and Eva Mackin with daughter, Rebecca, and son, Christopher, born Thailand 4/14/85 • 4. Jan and Herta Bakken with son, Jonathan Ik Heung, born 7/25/84 • 5. Segundo and Gudrun Marchan with daughter, Sunhwa Sara, born 3/22/85 • 6. Jennifer Han Nakao • 7. John and Claire Bowles with sons, Dardji Thomas and William Joon-hee • 8. Francesco and Luella Santelli with daughter, Sylvia Yeli Rosa, born 3/11/84



COLLETTE
CAPRARA

I was walking the familiar path home from the swimming pool early this morning (past the red brick sidewalk with its lumps and angles, past the sea-green wrought iron fence that protected the daffodils and hyacinths from dogs with biological needs, when I heard a loud splat close by my side. I jumped and turned quickly as a dizzy little squirrel who had tumbled from a branch above pulled himself together and scampered quickly up the trunk again.

I felt a compassion for the little guy, but a kind of humorous compassion. As my thongs flapped against the sidewalk, I couldn't help but muse, for the rest of the trek home, about where that element of humor was coming from. Several other images emerged from my memory of times when I've seen our little nature-friends more or less "flub it" and do something quite unnatural. (A line of people waiting at a bus stop watched as I went by, chuckling to myself). I was thinking about grad. school days -- and one afternoon in that past when I sat in my sound-proof cubicle on the fourth floor of the

Always let the force be your guide



grad. library in Ann Arbor, Michigan. Stacks of books were surrounding me. Rawles' "Theory of Justice" glared with challenge from the formica desk top. And my pen refused to move on the yellow legal pad that lay in wait for the brilliant paper I was supposed to be writing. Escaping, for the moment, from the responsibility and demands of being one of those 20,000 great and cultivated minds of the campus, I stared blankly out the window, watching the leaves flutter in the trees outside. One limb especially was bobbing around with more than usual response to the wind. As I squinted for the cause, a vivacious energetic squirrel

came into focus.

And so, I philosophized about squirrels and creatures of nature in general. I thought about that incredible freedom that comes from following pure and simple instinct that emerges from that constant and universal Way of Things. I thought how, without self-reflection, or self-awareness, this little furry being was scampering and bouncing from limb to limb, a hundred feet from the ground. I thought, with a hint of disdain, that if this were a fellow member of the human race (with all our self-consciousness and evaluation), that this freedom and natural pulse of the "ballet of nature" would be dissolved -- and progress would be made only by tentative, frightened inching along.

At this point of my great thesis on "The Way of Nature" my fuzzy hero overstepped himself and fell completely out of character. As he ventured too far on the tip of one thin branch, his weight bent it into a flexing loop which swayed back toward my window. The little squirrel paws clutched tightly as he soared toward me. The branch reached its limit of sway just before the window. And there I was, nose to nose with my mortified, terrified, furry epitome of natural freedom. I chuckled forgiveness as he scurried back

to the safety of a limb. But his image was etched in my mind.

And so, putting it all together at the end of this morning's walk, I could begin to see what makes it humorous when nature, even for a brief moment acts unnaturally. The situation is such a jolt to our expectations when some natural fluidity or dance-like harmony is thrown "out of sync", that we can't help but laugh. That's why the squirrel-and-the-library is remembered. And that's why a friend and I could share a chuckle the other day when we watched the delicate flight of a bird end as he alighted on a thin reed, only to be a little too heavy for it and to sink as it bent under its weight, landing on the ground with his little head cocked in confusion.

I was nearing my porch, thinking about the humor of the unnatural and the beauty of the harmony of nature. I imagined what we ourselves would look like in the largest perspective. As I climbed the steps, I thought of many things that are considered to be sophisticated or "in". And I thought that, to a mind and heart aware of who we were meant to be -- and how we were meant to relate -- we would seem as amusing as that little squirrel with his surprised face nearly pushed against that library window. □

Founded 1982

Unification News

Dr. Mose Durst
—PUBLISHER—

Richard L. Lewis
—EDITOR—

Louise Zontek
—TYPESETTING—

**4 West 43rd Street
New York, NY 10036
(212)869-8847**

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.

Many of the activities, projects and organizations described in the Unification News as affiliated with or part of the "Unification Church" are in fact entities which are organizationally and/or financially independent of HSA-UWC, but are commonly considered to be "Unification Church" activities because they are fully or partially funded, inspired, or staffed by HSA-UWC, its members, and other adherents of the Unification faith.

Much of the material presented in the Unification News is offered for the information and stimulation of the reader, and not necessarily to present the official views of the Unification Church or related organizations.

© 1985 Holy Spirit Association for the Unification of World Christianity

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.

Dear Editor,
After reading and rereading Eugene Curtin's article in the March 1985 issue, it really began to sink in how we went astray in the 60's with dream, romantic, free love. Raised with strong Christian morals, true love was always a big concern and goal of mine. I went through high school, usually as a brother figure for girls I eventually wanted to date. But it was too late, they loved me as a brother only.

By choice, a poor one I might add, I decided to become a lover not a brother, in search of the special someone to have and to hold. It seemed to me being a true brother figure meant some other guy sweeping the girl of my dreams off to places they shouldn't go and once again I'm left alone.

After many years and doomed attempts to have true love and security in my life it dawned on me that being a true brother figure wasn't so disheartening after all. Having experienced one marriage that ended after five years of struggle, I got the chance to attend a lecture by Michael Leone in Seattle, Washington, shortly after Reverend Moon's 50 state tour. It didn't take long to realize I had found what I had been searching for.

The point I want to make though is, in pursuit of true value and love, we must have a teacher. Heavenly Father has set the example of true love by sending Jesus then going so far as to have to sacrifice his life for all of us. Meanwhile Jesus taught us many ways to improve our standard of love continually pointing us back to Heavenly Father. But it wasn't until Reverend Moon that the chapter titled love became complete. Now it's only a matter of practice makes perfect and an eternity of gratitude.

Dennis Carver
Vista, California

letters

Dear Editor,
On June 14, 1985 a Flag Day Parade will take place in lower New York, sponsored by the Sons of the Revolution of the State of New York.

Details may be obtained from Mr. Peter G. C. Nemiroff, Parade Coordinator, or his staff, telephone (212) 425-1776, located at Fraunces Tavern Museum, 54 Pearl Street, New York City.

Your publication will gain much needed support by coverage of this historic event. Citizens of goodwill who believe the ideal principles which guided our early leaders to adopt "religious liberty" as a basic step in the Constitution of our new nation will champion your defense of our present leaders who expound these same principles today.

I trust the above matter is helpful to you, and will give greater meaning to those who understand what America is all about and will express similar thoughts in support of those who do it.

Ed Mendel
Bronx, New York

Beautiful, hand made
Ceremonial Gowns
are now available

Barbara Beard
108 West 34th St.
Wilmington, DE
19802
(302)764-2863

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.

Unification News Classified, 4 West 43rd, New York NY 10036.

1800 COUPLE has apartment, Queens NY fr sing/couple exchange for morn/eve child care. Beautiful, convenient. Glen/Louise Strait, 51-69 Gorshine St, Elmhurst NY 11373, (212) 947-1756 or (718) 457-0013

BLESSED FAMILY, 2 children need aupair Toronto, Can. Priv. rm, meals, pkt money. Gain experience w/mnstrs, profs, hm ch. Full, assoc, home mems. wlc. Call Elizabeth (416) 278-8689

NY GILBERT & Sullivan Socy. mtg. Community Ch. (40 E.35St., betw. Madison/Park Ave.) Sat. June 15: **LAST CHANCE THIS SEASON!!!** Heavenly music, entertainment — it'll knock yer sox off!
Info: Rich Ramras (212) 576-0249

Pen Pal



Mr. Sun Eung Ju (above) of Busan, Korea has written to the UNews with a request for an American girl pen-pal. He is 25 and an English student and would like to improve his command of the language. You can contact him (and perhaps learn a little Korean) by writing:

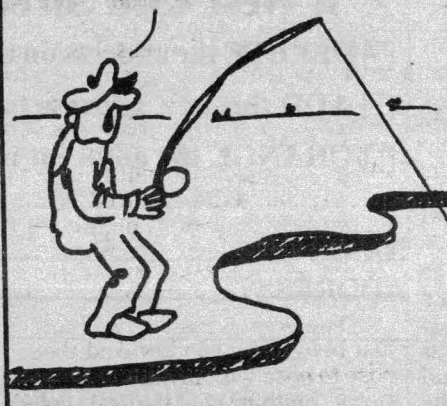
Sun Eung Ju
Busan Jung Gu Nampodong 1-35
Korea 600

The Near Side



Fluke by LEWIS

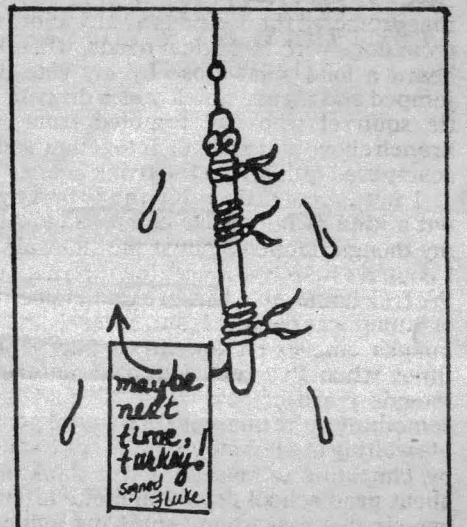
At last I think I've captured that pesky fish....



C'mon, easy now, don't let him get away...



maybe next time, turkey!
Signed Fluke



Shaw U. awards Rev. Moon degree for his 'commitment to the cause of Christianity'

Mrs Moon accepts honorary degree of Doctor of Divinity

By Joy Garratt

Shaw Divinity School awarded the Reverend Sun Myung Moon an honorary Doctorate of Divinity degree at its graduation ceremonies on May 11 in Raleigh, North Carolina. Mrs. Moon accepted the honor on behalf of her husband who was unable to attend due to his current imprisonment.

In addition to Reverend Moon, the school also gave honorary doctorates to Dr. W. Franklyn Richardson, general secretary of the National Baptist Convention, U.S.A., and senior ministers of Grace Baptists Church in Mt. Vernon, New York, and Dr. Oscar B. Cook, pastor of Zion Hill Baptist Church in Winston, Salem, NC, and a member of the General Board of the Baptist State Convention. The National Baptist convention has more than 6,800,000 members and is one of the largest Christian denominations in the country.

Reverend Oscar McLaughlin, a divinity school trustee and AME pastor in Westchester, New York, presented Reverend Moon's degree to his wife, remarking to the audience of 3,000 that Reverend Moon was being recognized for his "commitment to the cause of Christianity in the world today and social and political activism, including religious freedom" as well as for "his campaign against world communism." McLaughlin called him a "fighter and champion of peace and justice" and a "champion of human rights against all forms of tyranny."

The doctoral presentations were made before the joint commencement ceremony of the Shaw Divinity School with Shaw University. More than 350 students received degrees with 14 divinity school students graduating.

Mrs. Moon, who sat with school officials and other honorees on the stage of the Memorial Auditorium for the duration of the exercises, gave a brief acceptance speech on Reverend Moon's behalf after receiving his diploma and red and white doctoral hood.

One of the other two recipients, Dr. Richardson, commented at a luncheon after the event that it was truly commendable to give the degree to Reverend Moon while he was still in prison because "Jesus tells us to remember those in prison ('... I was in prison and you came



At the award of the degree to Rev. Moon by Shaw University: (l to r) Rev. O. McLaughlin, Dr. S. Smith (president), Mrs. Moon, Dr. J. Paige (Exec. VP), Dr. E. B. Turner (Chairman) and Dr. Bo Hi Pak.

to me.' Mt. 25:36)

In announcing the awards, Dr. Stanley H. Smith, President of Shaw Divinity School and Shaw University, stated that honorary degrees are given to persons who have distinguished themselves in their profession, speciality and communities and to persons who have been instrumental in advancing the Shaw Divinity School.

He stated that Cook and Richardson are being cited for their outstanding contributions and achievements in the gospel ministry.

In discussing the honor of Reverend Moon, Dr. E. B. Turner, chairman of the board of trustees of the divinity school was careful to point out that the award was to Reverend Moon, spiritual leader of the Unification Church, in recognition of his achievements and contributions and that it should not be interpreted as an endorsement of the Unification Church principles.

"Both Reverend Moon and the Unification Church know and understand that there are real differences in our theologies," he explains. "However, there are many areas in which we can work together for a just and humane America, without sacrificing or compromising our theology, religious principles, beliefs, and integrity."

According to an exclusive interview with *The News and Observer* (Raleigh), Dr. Turner, who is also president of the General Baptist State Convention commented, "I think generally when the public thinks about it... and reflects on his efforts for social justice for all people, humanity... and when they (realize) our allegiance must also be to the separation of church and state... then I think they will discover that there is some good, enough good, in his efforts to deserve honors and thank you."

Acceptance Speech

Remarks of Mrs. Moon delivered in acceptance of the honorary degree of Doctor of Divinity awarded to Reverend Moon by Shaw Divinity School.

By Mrs. Sun Myung Moon

On behalf of my husband and our family, I would like to express my deep gratitude for the honor you have bestowed upon him this day. My husband was especially moved when he read of the history of Shaw University, Shaw Divinity School, and of their founder, Dr. Henry Martin Tupper, for he finds in the life of your founder two Christ-like characteristics to which he has dedicated his own life: love of God and service to humanity.

I am told that on Founder's Day you all gather around Dr. Tupper's grave in the center of the campus to pay tribute to this great man, and to read aloud the Epitaph on his tombstone: "He counted not his life, Dear unto himself, That he might lift Godward his brother".

Dr. Tupper received a great deal of persecution for his idealism and yet persevered with courage. Reverend Moon, too knows the meaning of being persecuted for the sake of ideals; he is serving in a federal prison this very day on that account. Yet the sole purpose of his life will continue to be to lift all people Godward and to ease the pain of suffering humanity.

My husband has also devoted himself to the cause of understanding and unity between races. When he was asked who is

the greatest American leader of the 20th century, Reverend Moon replied that it was Dr. Martin Luther King, Jr. At a time when many oppressed people wanted to return hate for hate, Dr. King said "We must return love for hate." Dr. King was imprisoned over and over again and he gave his life for what he believed, but his words continue to inspire us.

In the same tradition, my husband, Reverend Moon, loves his enemies. He long ago forgave his accusers, and he loves America more than ever. He is thanking God in prison because he has been used as an instrument to rally and inspire the American people to gather against all forms of oppression and injustice.

Reverend Moon shares with Shaw Divinity School and Shaw University a commitment to international, interreligious, and interracial harmony. Since it is his belief that Jesus would have us live, work and study as one loving human family, he has dedicated his life and his ministry to end racism, religious bigotry, and all forms of intolerance; not because it is popular, not because it is a path to fame, but because it is right and because it is the will of God.

Shaw Divinity School and Shaw University have had a great past, and Reverend Moon believes and prays that, with God's blessings, it will be used by God to establish an even greater future. He is pleased then to join in the great tradition of the Shaw Divinity School in working to love God and to serve all God's children.

May God bless the Shaw Divinity School for its bold leadership and courage now, as in years past, and use it as a living instrument to build his Kingdom.

Unification News

4 West 43rd St. N.Y. N.Y. 10036

(212) 869-8847

NON-PROFIT ORG.
BULK RATE
U.S. POSTAGE
PAID
PERMIT NO. 6533
NEWARK, N.J.

E145181
M/M DOUG WETZSTEIN
2511 N 11TH ST
ARLINGTON

VA 22201

Clip — including the mailing label — and send to:

Unification News, Subscriptions
4 West 43rd Street • New York NY 10036

- ☐ DELETE the address on adjacent label from your mailing list.
☐ ADD this new address to your mailing list:
☐ CHANGE the adjacent mailing label to read:

NAME _____

ADDRESS _____

ZIP _____

Be sure to enclose the old mailing label for CHANGES and DELETIONS to the mailing list.

Enclose \$10 for Canadian, \$30 for overseas mailing.